Cilt / Volume: 12   Sayı / Number: 2   Ağustos / August 2022   ISSN 2146-7455

Sakarya University Journal of Education

SAKARYA ÜNİVERSİTESİ
EĞİTİM BİLİMLERİ ENSTİTÜSÜ

www.egitim.sakarya.edu.tr   dergipark.gov.tr/suje

Editör Kurulu / Editorial Board

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Examining the Effects of Perceived Parental Attitudes on the Social Interest Level in College Students: The Mediating Role of Self-Esteem[*]

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Abstract. Social interest refers to the individual's sense of community and social benefit. Especially for university students, social interest is important in terms of their developmental period and their efforts to gain a place in society. Therefore, it would be helpful to investigate the factors potentially affecting the social interest levels of university students. This study aimed to investigate the effects of perceived parental attitudes and self-esteem on social interest levels in university students. In addition, this study aimed to examine the mediating roles of self-esteem on the relationship between parental attitudes and social interest. The participants included 438 volunteer university students. The data were collected using the Demographic Information Form, Social Interest Index, Parental Attitude Scale, and Rosenberg Self-Esteem Scale. The hypothesis model was tested using path analysis and bootstrapping method. The results showed that self-esteem partially mediated the effect of democratic attitude on social interest and fully mediated the effects of authoritarian attitude on social interest. The results also revealed that the protective attitude did not have a direct or indirect effect on social interest. The results were discussed along with the theoretical framework and previous findings, and suggestions for future research were presented.

Keywords: Social interest, parental attitudes, self-esteem, college students, mediating role.

1. INTRODUCTION

Social interest, which is emphasized in Adler's theory of individual psychology, is defined as one person's need to feel belonging to the community and is considered an innate dynamic potential (Ansbacher & Ansbacher, 1956). Social interest is also expressed as a person's desire to be in a relationship with other people in society and get along with them (Ionedes, 2008). Adler stated that the concept of social interest is not an inherited instinct; instead, he emphasizes that the potential for social interest can be inherited (Adler, 1931). Therefore, being able to have good relationships with society and empathizing should be supported for the development of the child (Ansbacher & Ansbacher, 1956). At the same time, making an effort for the benefit of society has an essential role in the development of social interest (Watts, 2012). A person aims to reach their own goals while benefiting humanity by considering mutual benefit (McClain, 2005). A person who wants to feel a part of society cares about others and is willing to benefit society (Watkins, 1984). The person who tends to establish relationships with other people and use their potential to maintain these relationships aims to maximize their relationship. Thus, the person needs to be with others, cooperate, and need their support (Soyer, 2004). The development of social interest is important in being more courageous, more cooperative, and confident to overcome the problems they may encounter (Adler, 2002).

The studies conducted in the Turkish context showed that social interest was positively related to psychological resilience (Ergüner-Tekinalp & Terzi, 2014), orientation to the problems (Kalkan, 2010), cooperation (Kaplan, 2003), marital adjustment (Özaydınlık, 2014) while it was negatively related to emotional and physical abuse (Kalkan, 2010). In addition, the literature revealed that social interest was positively related to self-efficacy and social acceptability (Moghanloo, Pishvaei, Moghanloo, Bassaknezhad, & Mehri, 2017) and well-being and self-adjustment (Crandall, 1980). On the other hand, negative relationships were found between social interest and crime rate (Daugherty, Murphy, & Paugh, 2001), locus of control (Moghanloo et al., 2017), and depression (Kim, Park, & Hogge, 2015).

Social interest is also an important concept for university students, who correspond the first adulthood period. The university period exhibits the characteristics of the first adulthood period, in which social interest comes to the fore. In the first adulthood, the person establishes satisfying relationships to gain respect in the society while fulfilling their social roles (Aktu, 2016). Therefore, university students' social interests are important for developing relationships and passing the subsequent periods more successfully (Özoğlu, 1988).

The studies conducted with university students revealed that social interest was positively related to hope and optimism (Barlow, Tobin, & Schmidt, 2009), relationship satisfaction (Vural Batık, Epli, Balcı Çelik, & Doğru-Çabuker, 2020), subjective well-being (Terzioğlu & Çakır, 2020), psychological resilience and its sub-dimensions, self-disclosure, control and challenge (Kayacı & Özbay, 2016), love styles (Helvaci, 2012),

and mind-reading and unrealistic relationship expectation sub-dimensions (Erginsoy, 2010). In addition, social interest was found to be negatively related to narcissism and need for power (Joubert, 1998), psychoticism and neuroticism (Malbty, Macaskill, Day, & Garner, 1999), depression (Saunders & Roy, 1999), and avoidance of proximity sub-dimensions of cognitive distortion (Erginsoy, 2010). Therefore, social interest is an important concept for university students' mental health and quality of life. According to Adler, individuals with higher social interests are defined as individuals who can both give and receive in their relationships (Adler, 1931; Ansbacher & Ansbacher, 1956), so those individuals protect their own and others' rights in their relationships.

Investigating the variables and factors that may be associated with social interest would be helpful in the preventive and intervention services to be offered to university students. As Adler stated, the relationships with parents and siblings, especially in childhood, have critical importance in developing a person's lifestyle (Ansbacher & Ansbacher, 1956; Watkins, 1984). Therefore, this study examined the predictive effect of parental attitudes, which is an important factor in the formation of lifestyle in the first childhood, on social interest.

Perceived Parental Attitude

The development of the social interest, which Adler discussed in his theory of individual psychology, is related to upbringing and education (Chandler, 1986). In addition, socialization is closely related to the parenting style and emotional climate (Darling & Steinberg, 1993). Adler emphasized that parents and teachers should be in the stance of sharing with the children so that children can learn how to relate to other people. Adler stated that parents should support their children's development of empathy and emotion while ensuring their contribution to the family (Bettner, 2020). Thus, social interest potential emerges in the family environment and is closely related to parental attitudes.

Parents' attitudes while raising their children can be considered under three main styles: egalitarian/democratic, extreme/oppressive authoritarian, and extremely interventionist/protective (Kuzgun & Eldeleklioğlu, 2005). While mothers and fathers with authoritarian attitudes expect their children to conform to and obey the determined standards, parents with protective attitudes raise dependent children who cannot make their own decisions. In a democratic attitude, the child's development is supported, and self-actualization is allowed (Baumrind, 1966). In addition, parents with a democratic attitude allow their children to create their personalities, while parents with a protective attitude raise children with low self-confidence and difficulty initiating relationships (Dokuyan, 2016). Parents with an authoritarian attitude, on the other hand, exhibit restrictive behaviors for the child's autonomy (Akça, 2012). Therefore, parental attitudes have an important effect on children's self-perception.

The literature showed that authoritative parental attitude was negatively related to empathy skills (Çetin & Güngör-Aytan, 2012), life satisfaction and resilience (Çiftçi Arıdağ & Ünsal Seydooğulları, 2019) and external dysfunctional emotion regulation and

positive self-perception (Kars, Bektaş, & Akyürek, 2019). On the other hand, authoritarian parental attitude was positively related to shyness (Gökmenoğlu, 2011), academic procrastination (Yatgın, 2014), aggression (Yıldız & Erci, 2011), depression (Liu & Merritt, 2018), and anxiety (Hempel, Miles, & Wolfradt, 2003). Positive relationships were found between protective parental attitudes and academic procrastination (Yatgın, 2014) and shyness (Gökmenoğlu, 2011). Democratic parental was found to be negatively related to shyness (Gökmenoğlu, 2011), aggression (Yıldız & Erci, 2011), external dysfunctional emotion regulation, control and meaning of life, coping and problem-solving (Kars et al., 2019), and depression (Liu & Merritt, 2011). In addition, positive relationships were found between democratic parental attitude and hope (Edwards & Price, 2002), life satisfaction and resilience (Çiftçi Arıdağ & Ünsal Seydooğulları, 2019).

The studies on parental attitudes in Turkish university students revealed a positive relationship between authoritarian parental attitude and self-handicapping and negative relationships between the forgiveness of general, self, and situation (Tunca & Durmuş, 2018) self-efficacy (Yalnız, 2014). A positive relationship was found between protective parental attitudes and trait anxiety and anxiety sensitivity (Demirsu, 2018) and self-sabotage levels (Yalnız, 2014). In addition, a protective parental attitude was found to be negatively related to psychological resilience (Demirsu, 2018), the forgiveness of general, self, and situation (Tunca & Durmuş, 2018), adjustment to university, and social anxiety (Gökkaya, 2016), and self-efficacy (Yalnız, 2014). Positive relationships were found between democratic parental attitude and personal adjustment (Biricik, 2011), adjustment to university (Gökkaya, 2016), self-efficacy (Yalnız, 2014), and forgiveness of self and situation (Tunca & Durmuş, 2018). On the other hand, a negative relationship was found between democratic parental attitudes and self-handicapping (Yalnız, 2014). However, no study investigated the relationship between university students' social interest levels and parental attitudes. This study examined the predictive effects of parental attitudes on the child's social interest level. At the same time, the fact that no other study has been found in the literature that investigated the relationship between parental attitudes and social interest will be helpful.

Previous studies have shown that parental attitudes and mental health are closely related. The literature mostly revealed that desirable variables were negatively related to authoritarian and protective attitudes while positively related to democratic attitudes. In addition, no study has been found in the literature investigating the relationship between university students' level of social interest and parental attitudes. Understanding the effects of parental attitudes on social interest would guide the development of social interest levels, which is a crucial factor in terms of mental health and quality of life.

Self-Esteem

In this study, self-esteem was considered another predictor of social interest. Self-concept refers to how a person perceives and evaluates himself or herself (Tözün, 2010).

The feelings and thoughts that a person has about himself or herself provide the opportunity to evaluate own character pattern. In this sense, self-esteem can be considered a way of expressing one's character (Özmenteş, 2014). In addition, self-esteem can be explained as a whole of positive or negative attitudes towards oneself (Rosenberg, Schooler, Schoenbach, & Rosenberg, 1995). The literature revealed that self-esteem was positively related to general mood, stress management, adaptation to conditions and environment, psychological resilience (Karataş & Çakar, 2011; Sarıkaya, 2015), social intelligence (Doğan, Totan, & Sapmaz, 2009), and positive attachment to parents (Kaya, 2017). On the other hand, there were negative associations between self-esteem and depression (Çınar, 2020), alexithymia (Tatar & Çamkerten, 2019), social anxiety (Eriş & İkiz, 2013; Eroğlu & Odacı, 2019), and loneliness (Güloğlu & Karaırmak, 2010; Kaya, 2017).

Self-esteem is firstly formed by the value the person receives from others (Körükçü, Gündoğan, & Ogelman, 2014). In this sense, the attitudes of the parents towards the children are fundamental in terms of their self-esteem. The attitudes of parents in raising children, the way they communicate with each other and with their children, contribute significantly to the child's establishing positive relations with the environment, self-liking, being at peace with himself or herself, developing self-confidence, and realizing his abilities and interests (Yücel, 2013). Adler emphasized that the family impacts personality development and that children raised in a protective environment can have tendencies to have psychological problems. In addition, he stated that children who grow up in authoritarian families might have difficulties keeping up with society. Adler also emphasizes that the birth order affects personality (Yılmaz, 2018). While addressing the birth order, Adler focuses on how the person perceives himself in the family, which refers to psychological birth order. The biological birth order and psychological birth order can differ (Stewart & Campbell, 1998). The literature showed that there were significant relationships between parental attitudes and self-esteem. Previous studies found that there was a positive relationship between self-esteem and democratic attitude, while protective and authoritarian attitudes were negatively associated with self-esteem (Gürler, 2017; Kayaalp & Gündüz, 2018; Yılmaz, 2018; Yücel, 2013).

Self-esteem can also have an impact on relationships with others. People with high self-esteem can adapt to their environment more easily (Brown, Dutton, & Cook, 2001). Adler emphasized the relationship between self-esteem and social interest and claimed that family members and other people outside the family contributed to the development of self-esteem (Mendi, 2015). If a child has close relationships with family members and warm and sincere relationships in the family, he or she will tend to perceive other people as reliable. Such awareness will contribute to children's ability to solve problems (Adler, 1931). A child who perceives others as reliable will be able to establish a safer and healthier relationship with the environment. The person who establishes relationships will consider himself or herself a part of society and will be

more inclined to cooperate. Empirical findings also revealed the positive relationship between self-esteem and social interest (Balige, 2004; Dobier, 1997).

The Mediating Role of Self-Esteem

A mediator variable explains the effects of independent variables on dependent variables (Preacher & Hayes, 2004, 2008). Previous studies in the literature have revealed the relationship between parental attitudes and self-esteem (e.g., Gürler, 2017; Yılmaz, 2018). In this study, parental attitudes, independent variables, were expected to predict self-esteem. Based on the previous findings and the theoretical basis, we hypothesized that democratic attitudes would predict positively while protective and authoritarian attitudes would predict self-esteem negatively.

In addition, the relationship between self-esteem and social interest was supported by both theoretical bases (e.g., Mendi, 2015) and previous findings (Balige, 2004; Dobier, 1997). Another hypothesis of this study was that higher positive self-esteem would predict higher social interest. Therefore, in this study, self-esteem was expected to play a mediating role in the relationship between parental attitudes and social interest. Specifically, it was expected that democratic parental attitudes would predict higher self-esteem, which in turn would predict higher social interest. It was expected that authoritarian and protective parental attitudes would predict lower levels of self-esteem, which in turn would levels of social interest.

As a result, this study examined the effects of perceived parental attitudes and self-esteem on social interest, an important concept in university students' mental health and quality of life. In addition to the direct effects, the mediating role of self-esteem between parental attitudes and social interest was also tested. The hypothesis model of the study is shown in Figure 1.
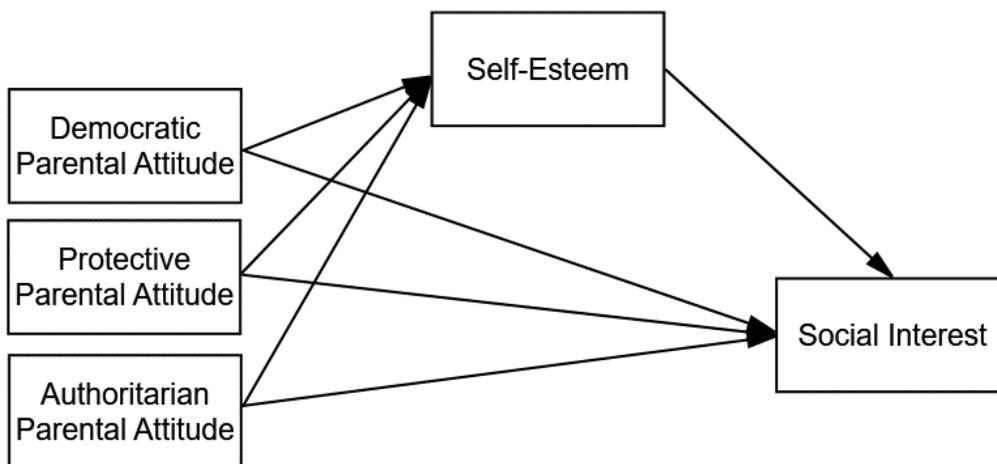
Figure 1. Hypothesized Model

2. METHOD

The purpose of this study was to investigate the predictive effects of parental attitudes (independent) and self-esteem (mediating variable) on social interest (dependent variable). Therefore, this study was designed as a correlational study to examine changes in the dependent variable based on changes in the independent variables.

Study Group and Data Collection Procedure

The data was collected using the convenient sampling method, one of the simple random sampling methods. The participants consisted of 438 volunteer university students aged between 17and 38 ($\bar{x}$=21.29; *SD*=2.38). Of the participants, 128 (29.22%) were males, and 310 (70.78%) were females. Regarding grade levels, 160 (36.53%) were in the first grade, 95 (21.69%) were in the second grade, 74 (16.89%) were in the third grade, and 109 (24.89%) were in the fourth grade.

Before starting the data collection process, the required ethical permission was obtained from the Scientific Research and Ethics Committee of Düzce University with a letter dated 21.04.2021 and numbered 2021/121. The instruments used to collect data were transferred to an online platform and delivered to the participants via a link. Before proceeding to instruments, the participants were informed about the study's purpose, scope, and volunteering. They were asked whether they volunteered to participate in the research with a question. No personal information, which could identify them and reveal their identities, was requested from the participants.

Measurements

Demographic information form

The demographic information form was used to collect data about participants' gender, age, and grade level.

Social interest index (SII)

The Social Interest Index was developed by Greever, Tseng, and Friedland (1973) to measure the social interest levels of individuals and was adapted into Turkish by Soyer (2004). The scale originally consisted of 32 items, but the item number of Turkish forms was increased to 52 items by taking experts' opinions to reflect the Turkish culture better. Soyer (2004) found the Cronbach's Alpha coefficient .88 and the test-retest reliability .82. The items were on a 5-point Likert-type rating from 0-to 4. The scores range from zero to 208; a higher score indicates a higher level of social interest. In this study, the reliability coefficient was found to be .93.

Parental attitudes scale (PAS)

The Parental Attitude Scale was developed by Kuzgun (1972) to measure the perceived parental attitudes and was revised by Kuzgun and Eldeleklioğlu (2005). The scale consists of 40 items on a 5-point Likert-type rating and three sub-dimensions: democratic, protective-demanding, and authoritarian parental attitudes. Kuzgun and

Eldeleklioğlu (2005) found the internal consistency coefficients as .89 for the democratic attitude, .82 for the protective-demanding attitude, and .78 for the authoritarian attitude. A higher score from a sub-dimension indicates that the person perceives the parent's attitude in such way. In this study, the internal reliability coefficients were.94 for the democratic attitude, .87 for the protective-demanding attitude, and .83 for the authoritarian attitude.

Rosenberg self-esteem scale (RSES)

The original scale was developed by Rosenberg (1965) and adapted into Turkish by Çuhadaroğlu (1986). The scale consists of 63 items on a 4-point Likert-type rating and 12 sub-dimensions. In this study, only the self-esteem sub-dimension consisting of 10 items was used as consistent with the purpose of the study. Higher scores on the scale indicate higher levels of self-esteem. Çuhadaroğlu (1986) found the reliability coefficient as .75. In this study, the reliability coefficient was found to be .89.

Process

Data were analyzed in two steps. First, the data was analyzed to whether it was suitable for multivariate analyses. The dataset was reviewed for coding errors or duplicated data. In this step, missing data, outliers, and suitability of the data set for multivariate analysis were tested. To analyze the suitability of the data set, the kurtosis and skewness coefficients and the correlation coefficients between the variables were examined. Then, based on the theoretical basis, the hypothesis model was tested, as shown in Figure 1. In this model, parental attitudes (democratic, protective, and authoritarian) were defined as independent variables (exogenous) and self-esteem and social interest as dependent variables (endogenous). It was hypothesized that parental attitudes have indirect effects on social interest. It was also hypothesized that parental attitudes have indirect effects on self-esteem. The degrees of freedom of the hypothesis model (df = 0) was found to be zero. Zero degrees of freedom in a model indicates that the model is just identified and perfectly fits with the data set (Raykov & Marcoulides, 2006). Therefore, non-significant direct relationships were removed from the model to revise the model. The selected model is shown in Figure 2. Preliminary analyzes were conducted using the SPSS 23.0 package program. The models were tested with 5,000 iterations using bootstrapping with the Mplus version 7 program (Muthén & Muthén, 1998-2012). The significance level of .05 was taken as the basis for interpreting the findings.

3. FINDINGS

In the first stage, the suitability of the data set for analysis was tested. There was no missing data since the data was collected via an online platform. Two extreme values were excluded from the data set based on Mahalanobis distance values (D^2 ≤ .001; Hair, Black, Babin, & Anderson, 2010). The skewness and kurtosis coefficients were examined to test the normality, and the correlation coefficients between the variables were examined to determine whether there was a multicollinearity problem. The Pearson

Moments Product Correlation Coefficients among the variables, means, standard deviations, skewness, and kurtosis values of the variables are presented in Table 1. The kurtosis and skewness coefficients between +1.5 and -1.5 indicated normally distributed data set (Tabachnick & Fidell, 2013). The correlation coefficients between the variables were smaller than .90, indicating no multicollinearity problem (Pallant, 2010). Those findings showed that the data set met the assumptions required for the analysis.

Table 1

Descriptive Statistics and Correlation Coefficients Between the Variables

	1	2	3	4	5
1. Democratic Parental Attitudes	-				
2. Protective Parental Attitudes	-.35**	-			
3. Authoritative Parental Attitudes	-.69**	.68**	-		
4. Self-Esteem	.38**	-.29**	-.39**	-	
5. Social Interest	.38**	-.16**	-.33**	.47**	-
$\bar{X}$	52.94	33.93	22.11	29.09	164.58
SD	13.31	10.47	7.62	6.13	22.38
Skewness	-.54	.69	.72	-.28	-.77
Kurtosis	-.38	-.08	.21	-.46	.82

** $p < .01$

Findings regarding path analyses

The fit indices of the hypothesis model were $\chi2(0) = 0$ and $p < .00$, comparative fit index (CFI) = 1.00, Tucker-Lewis index (TLI) = 1.00, standardized root-mean-square residual (SRMR) = 0.00, and root-mean-square error of approximation (RMSEA) = 0.00. Because the model was a just identified model, it was revised. Non-significant direct effects were removed from the model. The fit indices of the selected model were $\chi2(1) = 0.13$, $p > .05$, CFI = 1.00, TLI = 1.02, RMSEA = 0.00 and SRMR = 0.01. Those indices showed that the model was a perfect fit with the data. In the model, 27% of the variance of the dependent variable, social interest, and 18% of the variance of the mediating variable, self-esteem, were explained.

Results of total, direct, and indirect effects from independent variables

Total, direct, and indirect effects from independent variables to the mediator and dependent variables are shown in Table 2. Accordingly, the democratic parental attitude had statistically significant total effects on self-esteem and social interest. The total effects on self-esteem were positive and direct effects. The effects on social interest were partially direct (.39) and partially indirect (.12) through self-esteem. Therefore, self-esteem played a partial mediating role in the relationship between democratic parental attitude and social interest.

Authoritarian parental attitudes also had statistically significant total effects on self-esteem and social interest. The effects on self-esteem were negative and completely direct, and the effects on social interest were negative and completely indirect (-.30). According to this finding, self-esteem played a full mediator role in the effects of authoritarian parental attitudes on social interest.

Protective parental attitudes did not have a statistically significant effect on self-esteem and social interest. Therefore, protective parental attitudes did not have a direct or indirect effect on social interest.

Table 2

Total, Direct, and Indirect Effects from the Independent Variables to the Dependent Variable

Independent Variables	Dependent Variables	
	Self-Esteem	Social Interest
Democratic Parental Attitudes	.09**	.39***
	--	*.12***
	.09**	.51***
Protective Parental Attitudes	--	--
	--	--
	--	--
Authoritative Parental Attitudes	-.21***	--
	--	*-.30****
	-.21***	-.30***

Note. Direct effects are shown in normal, indirect effects in italics, and total effects in bold. The symbol -- indicates that the effect is not significant. *p < .05, **p < .01 ***p < .001. All effects are unstandardized effects.

Finally, self-esteem had a statistically significant positive effect on social interest (1.41, *p* < .001). In addition, self-esteem played a partial mediator role between democratic parental attitude and social interest and a full mediator between authoritarian parental attitude and social interest.
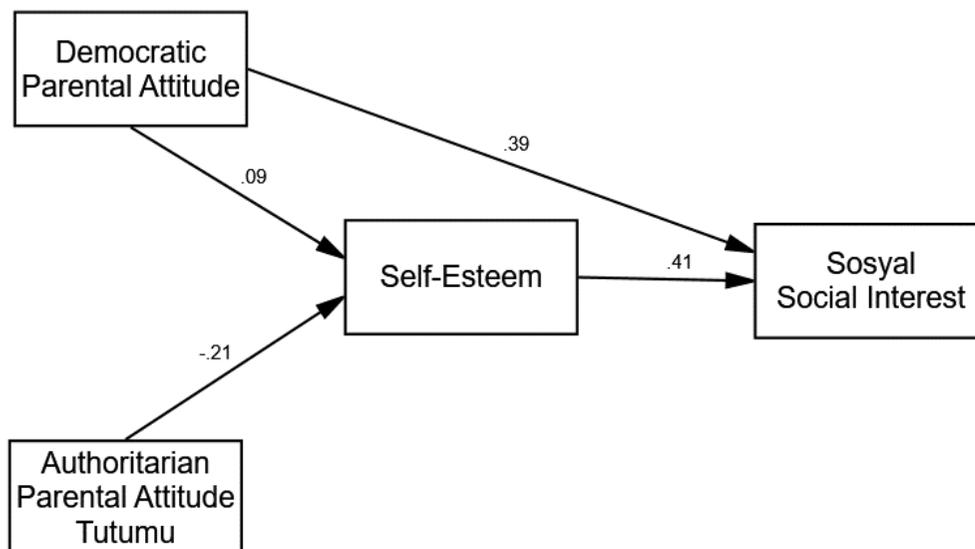
Figure 2. The Selected Model and Unstandardized Effects

4. RESULTS, DISCUSSION, AND SUGGESTIONS

This study examined the effects of parental attitudes on social interest and the mediating role of self-esteem. The findings revealed that democratic parental attitudes positively predicted social interest, while authoritarian parental attitudes negatively predicted. In other words, individuals who perceived their parents' attitudes as more democratic had higher levels of social interest. On the other hand, social interest decreased as the level of perceiving the parental attitude as authoritarian increased. As Adler emphasized, parent relationships are important factors in the social development of the individual (Ansbacher & Ansbacher, 1956; Chandler, 1986; Watkins, 1984). The child's first social environment is his or her family. The family's attitude towards the child will be a supportive factor in the child's self-perception and development. The democratic attitude of the parents will increase the child's confidence, which will enable the child to act both for his or her benefit and the social benefit. However, since authoritarian parents will raise their children to be more obedient, this will negatively affect children's self-confidence. The child's relationship with the family will be reflected in the child's

relationship with the external environment. Therefore, those findings are also theoretically supported. No research was found on the relationship between parental attitudes and social interest among university students. However, the studies on parental attitudes revealed that when the mother and father have a warm, sincere and supportive attitude, the child will be able to express himself or herself better in society and have more self-confidence in relations with people. However, in families where parents are more authoritarian toward the child, the child will have difficulty understanding other people and have more aggressive behaviors in the social structure. As a result of this study, the positive predictive effect of the democratic attitude and the negative predictive effect of the authoritarian attitude were the hypothetically expected results.

This study also revealed that self-esteem positively predicted social interest, so as self-esteem increased, social interest increased. Previous findings are also consistent with this finding (Balige, 2004; Dobier, 1997). Individual psychology emphasizes the relationship between self-esteem and social interest (Mendi, 2015). The child is born with the potential for social interest, and this potential will develop based on family members' approaches toward the child. If the children have a warm and sincere relationship with their family members, they will be able to develop safe relationships with other people. Therefore, the child will be able to find solutions to the problems of life (Adler, 1931). Children who are raised with a high level of awareness will be more courageous and more cooperative, as they will be more confident in the problems they may encounter in both personal and social areas. This will strengthen children's social belonging and support them to produce more functional solutions in the face of problems.

This study examined the mediating role of self-esteem on the relationship between social interest and parental attitudes. First, self-esteem played a partial mediator role in the relationship between democratic parental attitude and social interest. Therefore, as the level of people's perception of parental attitudes as democratic increases, their self-esteem increases, which is associated with a higher level of social interest. Parents with a democratic parenting attitude consider their children as independent individuals and support them in expressing their feelings and thoughts instead of restricting them. Parents who can treat their children as more independent individuals contribute positively to their children's self-esteem and social interest levels. However, democratic parenting attitudes were directly positively related to social interest, besides the indirect effect through self-esteem.

Self-esteem played a full mediator role in the relationship between authoritarian parental attitudes and social interest. The negative predictive effect of authoritarian parental attitudes on social interest was entirely through self-esteem. In other words, as the perceived authoritarian parental attitudes increased, self-esteem decreased, and the declined self-esteem predicted a lower level of social interest. Parents with authoritarian attitudes can display compelling behaviors for their children to comply with their set

standards. Therefore, such behaviors may reduce the child's self-esteem and adversely affect their social interest development. Since the person who does not trust himself or herself may have problems establishing and maintaining relationships with others, he or she will stay away from acts for social benefit.

Findings revealed that protective parental attitude did not have a direct or indirect effect on social interest. Children of parents with protective attitudes tend to act in a way that is dependent on their parents and have difficulty making their own decisions (Baumrind, 1966). Children raised with this attitude will be more reluctant in social roles as they will need other people's guidance. People who do not take an active role in social roles will have a lower level of social interest. In addition, previous findings revealed that there was a negative relationship between protective parental attitude and self-esteem (Gürler, 2017; Yücel, 2013). Therefore, the findings of this study on protective parental attitudes contradict previous findings. The discrepancy between the findings can be because previous studies examined the relationship between protective parental attitudes and self-esteem via a basic correlation, or they may have examined the relationship by excluding other parental attitudes. In this study, three-parent attitudes were included in the model. Theoretically, it can be concluded that there was no positive relationship between protective parental attitudes and self-esteem since parents with protective parenting attitudes limit their children and prevent them from making decisions on their own. In addition, there was no negative relationship between self-esteem and protective attitude. Those findings can explain that children raised with this attitude will not perceive their parents as rigid as children raised with an authoritarian attitude. Nevertheless, more research is needed.

The findings of this study showed that the development of social interest and self-esteem are related to the parents' attitude towards the child, so it is concluded that work can be delivered to parents or prospective parents. It is recommended that parents should be supported to develop more democratic parental attitudes. In addition, this study revealed the mediating effect of self-esteem and its central role in higher social interest. Opportunities can be provided for university students to receive individual or group counseling services to improve their self-esteem. Various clubs and workshops can be organized within the university to support students to take an active role. The students who have received group counseling services can transfer the awareness to a larger group, the society. Such studies will affect the self-esteem of the person positively and support their social interest development.

There are some limitations to this study. The target audience of this study is university students. However, the development of social interest and self-esteem start developing during childhood. Therefore, when interpreting this study's findings, it should be considered that the study group consisted of university students, and its generalizability to individuals at different development stages is a limitation. Future studies can be conducted on individuals at different developmental stages. The imbalance in the distribution of participants by gender is another shortcoming. Future studies can be

conducted with a more balanced set of samples. Another limitation is that the scale used to measure parental attitudes considers parents individuals with the same attitude. Future studies can examine mothers' and fathers' attitudes separately. The correlational method was used in this study. Although the hypotheses regarding the directions of the relations between the variables were based on theoretical foundations, it is not possible to make a definite cause-effect relationship (Gall, Gall, & Borg, 2007). The cause-effect relationship between the variables can be revealed by conducting longitudinal and experimental studies esteem.

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The ethics committee approval for this study was obtained from the Ethics Committee of the Rectorate of Düzce University, dated 21/04/2021 and numbered 2021/121.

Üniversite Öğrencilerinin Sosyal İlgi Düzeyi Üzerinde Algılanan Anne-Baba Tutumlarının Etkisinin İncelenmesi: Benlik Saygısının Aracı Rolü[*]

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Öz. Sosyal ilgi kavramı kişinin bir topluluğa kendini ait hissetmesini ifade ederken aynı zamanda kişinin toplumsal faydayı gözetmesi olarak ele alınmaktadır. Özellikle üniversite öğrencilerinin içinde bulundukları gelişim dönemi ve toplum içerisinde yer edinme çabaları göz önünde bulundurulduğunda kişinin sosyal ilgi düzeyi süreçte önemli bir rol üstlenecektir. Dolayısıyla üniversite öğrencilerinin sosyal ilgi düzeylerini etkileyebileceği düşünülen faktörlerin araştırılması faydalı olacaktır. Bu araştırmanın amacı üniversite öğrencilerinin sosyal ilgi düzeyleri üzerinde algılanan anne-baba tutumlarının ve benlik saygısının etkisini araştırmaktır. Ayrıca bu araştırmada benlik saygısının anne-baba tutumları ve sosyal ilgi arasındaki ilişkide aracı rolü de araştırılmıştır. Bu çalışmaya 438 gönüllü üniversite öğrencisi katılmıştır. Araştırmada kullanılan veriler Demografik Bilgi Formu, Toplumsal İlgi Ölçeği, Algılanan Anne-Baba Tutum Ölçeği ve Rosenberg Benlik Saygısı ölçeği kullanılarak toplanmıştır. Araştırma hipotez modeli yol analizi ile test edilmiştir ve araştırmada yeniden örnekleme yöntemi (bootstrapping) kullanılmıştır. Araştırma bulgularına göre benlik saygısı demokratik anne-baba tutumunun sosyal ilgi üzerindeki etkisinde kısmi, otoriter anne-baba tutumunun sosyal ilgi üzerindeki etkisinde ise tam aracı rol oynamıştır. Koruyucu anne-baba tutumunun sosyal ilgi üzerinde doğrudan ya da dolaylı olarak bir etkisinin olmadığı saptanmıştır. Elde edilen veriler kuramsal çerçeve ve alanyazındaki çalışmalar açısından tartışılmış ve ileriki araştırmalar için öneriler sunulmuştur.

Anahtar Kelimeler: Sosyal İlgi, Anne-Baba Tutumları, Benlik Saygısı, Üniversite Öğrencileri, Aracı Etki.

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1. GİRİŞ

Adler'in bireysel psikoloji kuramında vurguladığı kişinin bir topluluğa ait hissetme ihtiyacı sosyal ilgi kavramı olarak belirtilir ve bu kavram doğuştan getirilen bir potansiyeli ifade ederken aynı zamanda bu potansiyel dinamik bir yapı olarak ele alınmaktadır (Ansbacher ve Ansbacher, 1956). Bunula birlikte sosyal ilgi kavramı kişinin toplum içerisinde bulunan diğer kişilerle ilişki içinde olması ve onlarla iyi geçinme isteği olarak da ifade edilmektedir (Ionedes, 2008). Adler sosyal ilgi kavramının kalıtım yoluyla aktarılan bir içgüdü olmadığını belirtirken sosyal ilgi potansiyelinin kalıtım yoluyla aktarıldığını vurgulamaktadır (Adler, 1931). Dolayısıyla, çocuğun sağlıklı gelişimi için toplumla bir bütün olması ve empati kurması desteklenmelidir (Ansbacher ve Ansbacher, 1956). Aynı zamanda kişinin toplumsal faydayı gözeterek bir çaba içerisine girmesi sosyal ilginin gelişimi üzerinde önemli bir role sahiptir (Watts, 2012). Kişi süreç içerisinde karşılıklı yararı gözeterek insanlığa fayda sağlarken kendi hedeflerine de ulaşmayı amaçlar (McClain, 2005). Toplumun bir parçası olduğunu hissetmek isteyen kişi başkalarını önemser ve içinde bulunduğu topluma fayda sağlamaya isteklidir (Watkins, 1984). Diğer insanlarla ilişki kurma ve bu ilişkiyi sürdürmek için var olan potansiyelini kullanma eğilimine sahip olan kişi ilişkilerini en üst seviyeye çıkartmayı hedefler. Bu hedefe ulaşabilmesi için insanlarla beraber olmaya, işbirliği yapmaya ve onların desteğini sağlamaya ihtiyacı vardır (Soyer, 2004). Sosyal ilginin gelişmesi kişilerin daha cesur, işbirliğine daha yatkın ve karşılaşabilecekleri problemlerin üstesinden gelebileceklerine yönelik kendilerine güven duymaları noktasında önemlidir (Adler, 2002).

Türkiye' de ki alanyazın incelendiğinde sosyal ilginin psikolojik dayanıklılık (Ergüner-Tekinalp ve Terzi, 2014), soruna yönelme (Kalkan, 2010), işbirliği (Kaplan, 2003), evlilik uyumu (Özaydınlık, 2014) ile pozitif yönde bir ilişki olduğu bulunurken; duygusal ve fiziksel istismar (Kalkan, 2010) ile arasında negatif yönde bir ilişki olduğu bulunmuştur. Aynı zamanda yurtdışı alanyazın incelendiğinde sosyal ilginin öz yeterlilik ve sosyal kabul edilebilirlik (Moghanloo, Pishvaei, Moghanloo, Bassaknezhad ve Mehri, 2017), iyi olma ve kendini ayarlama (Crandall, 1980) ile pozitif yönde bir ilişkisi olduğu bulunmuştur. Diğer taraftan sosyal ilgi ile suç oranı (Daugherty, Murphy ve Paugh, 2001), kontrol odağı (Moghanloo vd., 2017) ve depresyon (Kim, Park ve Hogge, 2015) arasında negatif ilişkiler bulunmuştur.

Sosyal ilgi kavramı genel olarak ilk yetişkinlik dönemine karşılık gelen üniversite öğrencileri için de önemli bir kavramdır. Üniversite dönemi, kişilerin ilk yetişkinlik döneminin özelliklerini sergilerken aynı zamanda toplumsal faydanın daha çok ön plana çıktığı bir dönemdir. İlk yetişkinlik döneminde kişi toplumsal rollerini yerine getirirken toplum içerisinde saygınlık kazanmak için zengin ilişkiler kurar (Aktu, 2016). Bu sebeple üniversite öğrencilerinin sahip olduğu sosyal ilgilerinin hem içerisinde bulundukları dönemde sağlıklı ilişkiler geliştirebilmeleri hem de sonraki dönemleri daha başarılı geçirebilmeleri için önemli olduğu bilinmektedir (Özoğlu, 1988).

Üniversite öğrencileriyle yapılmış olan çalışmalarda, sosyal ilginin umut ve iyimserlik (Barlow, Tobin ve Schmidt, 2009), ilişki doyumu (Vural Batık, Epli, Balcı Çelik ve Doğru-

Çabuker, 2020), öznel iyi oluş (Terzioğlu ve Çakır, 2020), psikolojik dayanıklılık ve alt boyutlarından kendini açma, kontrol ve meydan okuma (Kayacı ve Özbay, 2016), aşk biçimleri (Helvaci, 2012), bilişsel çarpıtmanın zihin okuma ve gerçekçi olmayan ilişki beklentisi alt boyutları (Erginsoy, 2010) ile pozitif yönde bir ilişkisi olduğu ortaya koyulmuştur. Aynı zamanda sosyal ilginin narsisizm ve güç ihtiyacı (Joubert, 1998), psikotizm ve nevrotizm (Malbty, Macaskill, Day ve Garner, 1999), depresyon (Saunders ve Roy, 1999) ve bilişsel çarpıtmanın yakınlıktan kaçınma alt boyutuyla (Erginsoy, 2010) negatif yönde bir ilişkisi olduğu bulunmuştur. Dolayısıyla, sosyal ilgi kavramı üniversite öğrencilerinin ruh sağlığı ve yaşam kalitesi açısından önemli bir kavramdır. Alanyazındaki çalışmaların da gösterdiği üzere sosyal ilgi düzeyi bireyin ruh sağlığı ve yaşam kalitesi açısından önemli bir kavramdır. Adler'e göre yüksek sosyal ilgiye sahip bireyler ilişkilerinde hem veren hem de alabilen bireyler olarak tanımlanmış (Adler, 1931; Ansbacher ve Ansbacher, 1956) ve bu bireylerin kurduğu ilişkilerde hem kendi hem diğerlerinin haklarını gözettiği vurgulanmaktadır.

Sosyal ilgi ile ilişkili olabilecek değişkenlerin ve faktörlerin araştırılması, ilk yetişkinlik dönemindeki üniversite öğrencilerine sunulacak önleyici ve müdahale hizmetlerinde faydalı olacaktır. Adler'in de kuramında belirttiği üzere kişinin yaşam tarzı gelişiminde özellikle çocukluk dönemi, anne-baba ve kardeşlerle olan iletişim kritik bir öneme sahiptir (Ansbacher ve Ansbacher, 1956; Watkins, 1984). Dolayısıyla bu çalışmada, ilk çocukluk döneminde yaşam tarzının oluşmasında önemli bir faktör olan anne-baba tutumlarının sosyal ilgi üzerindeki yordayıcı etkisi ele alınmıştır.

Algılanan Anne-Baba Tutumu

Adler'in de bireysel psikoloji kuramında ele aldığı sosyal ilgi kavramının kişilik içindeki gelişiminin yetiştirme ve eğitimle ilişkili olduğu belirtilmektedir (Chandler, 1986). Aynı zamanda sosyalleşme ebeveynlik tarzı ve duygusal iklimin içinde gerçekleşir (Darling ve Steinberg, 1993). Adler bireysel psikoloji kuramında çocukların diğer kişilerle nasıl ilişki kuracaklarını öğrenebilmesi için ebeveynlerin ve öğretmenlerin çocukla paylaşım içinde olmaları gerektiğini vurgulamıştır. Adler ebeveynlerin, çocuklarının aileye katkıda bulunmalarını sağlarken aynı zamanda onların empati ve duygu gelişimini de desteklemeleri gerektiğini belirtmektedir (Bettner, 2020). Bu bilgilerden yola çıkarak sosyal ilgi potansiyelinin aile ortamında ortaya çıktığı ve anne-baba tutumlarıyla yakından ilişkili olduğu sonucuna ulaşılabilir.

Anne ve babaların çocuk yetiştirirken sergilediği tutumlar, eşitlikçi/demokratik, aşırı/baskıcı otoriter ve aşırı müdahaleci/korucuyu olarak üç temel başlıkta ele alınmaktadır (Kuzgun ve Eldeleklioğlu, 2005). Otoriter tutuma sahip anne ve babalar çocuğunu şekillendirmeye ve onun belirlenmiş olan standartlara uyum sağlamasını, itaat etmesini beklerken; koruyucu tutuma sahip anne ve babalar tek başına karar veremeyen ve bağımlı çocuklar yetiştirir. Demokratik tutumun temelinde ise çocuğun gelişimi desteklenir ve kendini gerçekleştirilmesine izin verilir (Baumrind, 1966). Aynı zamanda demokratik tutumu benimseyen ebeveynler çocuklarının kendi kişiliklerini oluşturmasına izin verirken koruyucu tutumu benimseyen ebeveynler kendine güvenleri

düşük ve girişimde bulunmakta zorlanan çocuklar yetiştirirler (Dokuyan, 2016). Otoriter tutumu benimseyen ebeveynler ise çocuğun özerkliğini kısıtlayıcı davranışlar sergilerler (Akça, 2012). Dolayısıyla anne-baba tutumları çocukların kendi benliklerine ilişkin algılarının oluşmasında önemli bir etkiye sahiptir.

Alanyazın incelendiğinde anne-baba tutumlarından otoriter tutum ile empati becerisi (Çetin ve Güngör-Aytan, 2012), yaşam doyumu ve yılmazlık (Çiftçi Arıdağ ve Ünsal Seydooğulları, 2019) ve dışsal işlevsel olmayan duygu düzenleme ve olumlu kendilik algısı (Kars, Bektaş ve Akyürek, 2019) arasında negatif yönlü bir ilişki olduğu bulunmuştur. Diğer yandan otoriter anne-baba tutumu utangaçlık (Gökmenoğlu, 2011), akademik erteleme (Yatgın, 2014), saldırganlık (Yıldız ve Erci, 2011), depresyon (Liu ve Merritt, 2018) ve kaygı (Hempel, Miles ve Wolfradt, 2003) ile arasında pozitif bir ilişki bulunmuştur. Koruyucu anne-baba tutumu ile akademik erteleme (Yatgın, 2014) ve utangaçlık (Gökmenoğlu, 2011) arasında pozitif yönde bir ilişki bulunmuştur. Demokratik anne-baba tutumu ile utangaçlık (Gökmenoğlu, 2011), saldırganlık (Yıldız ve Erci, 2011) ve dışsal işlevsel olmayan duygu düzenleme, yaşamın kontrolü ve anlamlandırılması, başa çıkma ve problem çözme (Kars vd., 2019) ve depresyon (Liu ve Merritt, 2018) arasında negatif yönlü bir ilişki bulunmuştur. Aynı zamanda demokratik anne-baba tutumu ile umut düzeyi (Edwards ve Price, 2002) ve yaşam doyumu ve yılmazlık (Çiftçi Arıdağ ve Ünsal Seydooğulları, 2019) arasında pozitif yönde bir ilişki bulunmuştur.

Türkiye'de üniversite öğrencileri üzerinde yapılan anne-baba tutumlarıyla alakalı çalışmalar incelendiğinde otoriter anne-baba tutumunun kendine sabotaj düzeyi ile pozitif yönde bir ilişkisi bulunurken genel, kendini ve durumu bağışlama (Tunca ve Durmuş, 2018), öz yeterlilik (Yalnız, 2014) ile negatif yönlü ilişkisi bulunmuştur. Koruyucu anne-baba tutumu ile sürekli kaygı ve kaygı duyarlılığı (Demirsu, 2018) ve kendine sabotaj düzeyleri (Yalnız, 2014) arasında pozitif yönlü bir ilişki bulunmuştur. Aynı zamanda koruyucu anne-baba tutumu ile psikolojik dayanıklılık (Demirsu, 2018), genel, kendini ve durumu bağışlama (Tunca ve Durmuş, 2018), üniversiteye uyum ve sosyal kaygı (Gökkaya, 2016), öz yeterlilik (Yalnız, 2014) arasında negatif yönlü bir ilişki bulunmuştur. Demokratik anne-baba tutumu ile kişisel uyum (Biricik, 2011), üniversiteye uyum (Gökkaya, 2016), öz yeterlilik (Yalnız, 2014) ve kendini ve durumu bağışlama (Tunca ve Durmuş, 2018) arasında pozitif yönlü bir ilişki bulunmuştur. Diğer taraftan demokratik anne-baba tutumu ile kendine sabotaj düzeyleri (Yalnız, 2014) arasında negatif yönlü bir ilişki bulunmuştur. Alanyazın incelemesinde üniversite öğrencilerinin sosyal ilgi düzeyi ile anne baba tutumları arasındaki ilişkiyi araştıran bir çalışmaya rastlanılmamıştır. Ancak diğer araştırmalarda ele alınan değişkenlerin kişinin sosyal ilgi gelişimini etkileyebilecek faktörler arasında olabileceği düşünülmektedir. Bu çalışmada anne-baba tutumlarının çocuğun sosyal ilgi düzeyi üzerindeki etkisi bilimsel verilerle ortaya konmaya çalışılmıştır. Aynı zamanda alanyazında anne-baba tutumları ile sosyal ilgi arasındaki ilişkiyi ele alan başka bir çalışmaya rastlanılmamış olması çalışmanın daha sonra yapılacak benzer araştırmalara kaynak olması açısından faydalı olacaktır.

Daha önceki çalışmalar dikkate alındığında anne-baba tutumları ile ruh sağlığının yakından ilişkili olduğu görülmüştür. Anne-baba tutumlarıyla ilgili alanyazın incelemesinde kişilerin sahip olması beklenilen pozitif değişkenler ile otoriter ve koruyucu tutum arasında negatif yönlü demokratik tutum ile arasında pozitif yönlü bir ilişki olduğu saptanmıştır. Aynı zamanda alanyazında üniversite öğrencilerinin sosyal ilgi düzeyi ile anne baba tutumları arasındaki ilişkiyi araştıran bir çalışmaya rastlanılmamıştır. Anne-baba tutumlarının sosyal ilgi düzeyi üzerindeki etkisini anlamak ruh sağlığı ve yaşam kalitesi açısından önemli bir faktör olan sosyal ilgi düzeyinin çocukluk dönemi itibariyle geliştirilmesinde yol gösterici olacaktır.

Benlik Saygısı

Bu çalışma kapsamında sosyal ilginin yordayıcısı olarak ele alınan diğer kavram benlik saygısıdır. Benlik kavramı kişinin kendini algılayış ve kavrayış biçimiyle beraber kendisini nasıl gördüğünü ve değerlendirdiğini ifade etmektedir (Tözün, 2010). Kişinin kendine dair sahip olduğu duygu ve düşünceler kendi karakter örüntüsünü değerlendirme imkanı sağlar. Buradan yola çıkarak benlik saygısı kişinin kendi karakterini ifade etmesinin bir yolu olarak ele alınmaktadır (Özmenteş, 2014). Aynı zamanda benlik saygısı kişinin kendine karşı olumlu ya da olumsuz tutumlarının bir bütünü olarak açıklanabilir (Rosenberg, Schooler, Schoenbach ve Rosenberg, 1995). Benlik saygısıyla ilgili yapılmış olan çalışmalarda genel ruh hali, stres yönetimi, şartlara ve çevreye uyum, psikolojik dayanıklılık (Karataş ve Çakar, 2011; Sarıkaya, 2015), sosyal zeka (Doğan, Totan ve Sapmaz, 2009) ve anne-babaya olumlu bağlanma (Kaya, 2017) arasında pozitif yönlü bir ilişki bulunmuştur. Diğer taraftan benlik saygısı ve depresyon (Çınar, 2020), aleksitimi (Tatar ve Çamkerten, 2019), sosyal kaygı (Eriş ve İkiz, 2013; Eroğlu ve Odacı, 2019) ve yalnızlık (Güloğlu ve Karaırmak, 2010; Kaya,2017) arasında negatif yönlü bir ilişki bulunmuştur.

Benlik saygısı ilk olarak başkalarından gördüğü değerle oluşmaktadır (Körükçü, Gündoğan ve Ogelman, 2014). Bu noktada özellikle anne ve babanın çocuğa karşı yaklaşımı ve tutumu onların benlik saygısının ilk kaynağını oluşturmaktadır. Anne ve babanın çocuk yetiştirmede sergilediği tutum ve davranışları, birbiriyle ve çocuklarıyla kurdukları iletişim şekilleri çocuğun çevresiyle olumlu ilişkiler kurmasına, kendini beğenmesine, kendi benliği ile barışık olmasına, özgüvenini geliştirmesine, yeteneklerini ve ilgilerini fark etmesine önemli katkılar sağlar (Yücel, 2013). Adler bireysel psikoloji kuramında kişilerin gelişimi üzerinde aile faktörüne değinirken koruyucu ailelerde yetişen çocukların psikolojik problemlere sahip olacağının üzerinde durmuştur. Diğer taraftan otoriter ailelerde yetişen çocukların topluma ayak uydurmada zorlanabileceklerini belirtmektedir. Aynı zamanda Adler kişinin dünyaya geliş şeklinin ve doğum sırasının da kişiliği üzerinde etkili olduğunu da vurgulamaktadır (Yılmaz, 2018). Adler doğum sırasını ele alırken kişinin aile içerisinde kendini nasıl algıladığı yani psikolojik doğum sırasın üzerinde durmaktadır. Çocuğun doğduğu kronolojik sıra ile kendini algıladığı sıranın farklılık göstereceği belirtilmektedir (Stewart ve Campbell, 1998). Nitekim alanyazındaki çalışmalar da anne ve baba tutumları ile benlik saygısı

arasında anlamlı ilişkiler olduğunu ortaya koymaktadır. Benlik saygısı ile demokratik tutum arasında pozitif yönlü bir ilişki, koruyucu ve otoriter tutum arasında negatif yönlü bir ilişki olduğu bulunmuştur (Gürler, 2017; Kayaalp ve Gündüz, 2018; Yılmaz, 2018; Yücel, 2013).

Diğer yandan benlik saygısı bireyin diğer insanlarla ilişkileri üzerinde etkili olabilecek bir değişkendir. Benlik saygısı yüksek olan kişiler çevrelerine daha kolay uyum sağlamaktadırlar (Brown, Dutton ve Cook, 2001). Adler bireysel psikoloji kuramında, sağlam benlik saygısı ile sosyal ilgi arasındaki ilişkiye vurgu yapmış ve ilk olarak anne ve ailenin diğer üyeleri daha sonra da ailenin dışındaki kimselerin bu gelişim sürecine katkıda bulunduklarını ileri sürmüştür (Mendi, 2015). Çocuk aile fertlerine karşı yakınlık hisseder ve aile fertlerinin diğer insanlarla sıcak ve samimi bir ilişki kurduğuna şahit olursa aile dışındaki insanlarında güvenilir olduğunu fark edecektir. Çocuğun yaşamış olduğu bu farkındalık yaşamın sorunlarına çözüm bulmasını sağlayacaktır (Adler, 1931). İnsanların güvenilir olduğunu fark eden çocuk büyüdüğünde çevresiyle daha güvenli ve sağlıklı bir ilişki kuracaktır. Sağlıklı ilişkiler kuran kişi kendini toplumun bir parçası olarak değerlendirecek ve işbirliğine daha yatkın olacaktır. Alanyazındaki ampirik bulgular da benlik saygısı ile sosyal ilgi arasındaki ilişkiyi ortaya koymaktadır (Balige, 2004; Dobier, 1997).

Benlik Saygısının Aracı Rolü

Aracı değişken bağımsız değişkenlerin bağımlı değişkenler üzerindeki etkisini açıklayan değişkendir (Preacher ve Hayes, 2004, 2008). Alanyazındaki önceki çalışmalar anne-baba tutumları ile benlik saygısı arasındaki ilişkiyi ortaya koymuştur (örn. Gürler, 2017; Yılmaz, 2018). Bu çalışmada da bağımsız değişkenler olan anne-baba tutumlarının benlik saygısını yordaması beklenmektedir. Alanyazındaki bulgular ve kuramsal temele dayalı olarak, demokratik tutumun pozitif, koruyucu ve otoriter tutumun ise negatif yönde benlik saygısını yordayacağı bu çalışmanın hipotezleri arasındadır.

Diğer taraftan benlik saygısı ile sosyal ilgi arasındaki ilişki gerek kuramsal (örn. Mendi, 2015) gerekse önceki bulgularla (Balige, 2004; Dobier, 1997) desteklenmektedir. Daha yüksek düzeyde olumlu benlik saygısının daha yüksek düzeyde sosyal ilgiyi yordayacağı da araştırmanın diğer hipotezidir. Dolayısıyla bu çalışmada benlik saygısının anne-baba tutumları ile sosyal ilgi arasındaki ilişkide aracı bir rol oynayacağı beklenmektedir. Spesifik olarak demokratik anne-baba tutumunun daha yüksek benlik saygısını bunun da daha yüksek sosyal ilgiyi yordayacağı beklenmektedir. Otoriter ve koruyucu anne-baba tutumunun ise daha düşük benlik saygısını bunun da daha düşük seviyede sosyal ilgiyi yordayacağı beklenmektedir.

Sonuç olarak, bu çalışmada üniversite öğrencilerinin ruh sağlığı ve yaşam kalitesi açısından önemli bir kavram olan sosyal ilgi üzerinde algılanan anne-baba tutumları ve benlik saygısının etkisi incelenmiştir. Bu kavramların doğrudan etkilerine ek olarak, benlik saygısının anne-baba tutumları ile sosyal ilgi arasındaki aracı rolü de test edilmiştir. Araştırmanın hipotez modeli Şekil 1'de gösterilmiştir.
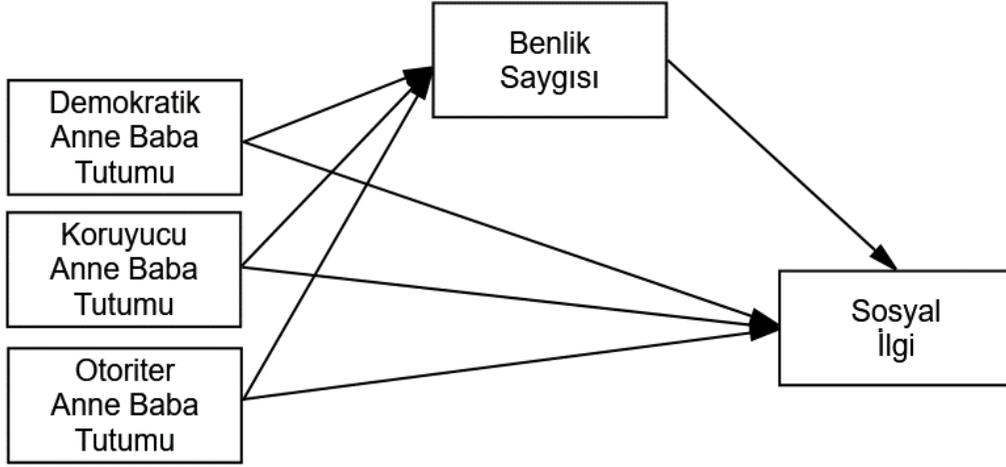
Şekil 1. Araştırmanın hipotez modeli

2. YÖNTEM

Bu araştımanın amacı anne-baba tutumları (bağımsız) ve benlik saygısının (aracı değişken) sosyal ilgi (bağımlı değişken) üzerindeki yordayıcı etkilerini araştırmaktır. Dolayısıyla bu çalışmada iki veya daha fazla değişken arasındaki birbirlerine bağlı olarak gerçekleşen değişimi belirlemek amacıyla kullanılan ilişkisel tarama modeli kullanılmıştır.

Araştırma Grubu ve Veri Toplama Süreci

Araştırma grubu basit seçkisiz örnekleme yönteminde elverişli örnekleme (convenient) kullanılarak oluşturulmuştur. Araştırmacılar tarafından online olarak ulaşılan örneklem grubu, 17-38 yaş aralığındaki 438 ($\bar{x}$=21.29; S=2.38) gönüllü üniversite öğrencisinden oluşmaktadır. Katılımcılardan 128'i (%29.22) erkek ve 310'u (%70.78) kadındır. Katılımcıların 160'ı (%36.53) birinci sınıfta, 95'i (%21.69) ikinci sınıfta, 74'ü (%16.89) üçüncü sınıfta ve 109'u (%24.89) dördüncü sınıfta öğrenim görmektedir.

Veri toplama sürecine başlamadan önce Düzce Üniversitesi Bilimsel Araştırma ve Etik Kurulu'ndan 21.04.2021 tarihli ve 2021/121 sayılı yazısı ile gerekli etik kurul izni alınmıştır. Veri toplamak amacıyla kullanılan ölçek araçları online bir platforma aktarılmış ve bir link vasıtasıyla katılımcılara ulaştırılmıştır. Katılımcılara ölçme araçlarını cevaplamadan önce araştırmanın amacı, kapsamı ve gönüllülük ile ilgili bilgi verilmiş ve bir soru ile araştırmaya katılmaya gönüllü olup olmadıkları sorulmuştur. Araştırmaya katılmış olan kişilerden onları tanımlayacak ve kimliklerini ortaya çıkaracak herhangi bir bilgi istenmemiştir.

Veri Toplama Araçları

Demografik bilgi formu

Araştırmacılar tarafından hazırlanan demografik bilgi formu, araştırma grubunu oluşturan katılımcıların cinsiyeti, yaşı ve sınıf düzeyi gibi sorulardan oluşmaktadır.

Toplumsal ilgi ölçeği (TİÖ)

Bireylerin toplumsal ilgi düzeylerini belirlemek amacıyla Greever, Tseng ve Friedland (1973) tarafından geliştirilmiş olan ölçek Soyer (2004) tarafından Türkçe' ye uyarlanmış ve geçerlilik, güvenirlilik çalışmaları yapılmıştır. Orijinalinde 32 maddeden oluşan ölçek Türk kültürünü daha iyi yansıtabilmesi adına uzmanların görüşleri alınarak 52 maddeye çıkartılmıştır. Ölçek, "Topluluklara katılmaktan zevk duyarım", "Arkadaşlara yardım etmekten kaçınmam" gibi kişilerin sosyal ilgi düzeylerini ölçen maddelerden oluşmaktadır. Soyer (2004) tarafından yapılan güvenirlilik analizinde Cronbach Alfa katsayısı .88 bulunurken test tekrar test güvenirliği sonucu .82 olarak bulunmuştur. Ölçek maddeleri 0-4 arasında değişen 5'li Likert tipinde hazırlanmıştır. Ölçekten elde edilen puanlar sıfır ile 208 arasında değişir. Yüksek puan kişinin yüksek toplumsal ilgi düzeyi olduğuna işaret eder. Bu çalışmada ise güvenirlilik katsayısı .93 olarak bulunmuştur.

Algılanan anne-baba tutum ölçeği (ABTÖ)

Algılanan Anne-Baba Tutum Ölçeği yetişkinlerin algıladıkları anne-baba tutumlarını ölçmek amacıyla Kuzgun (1972) tarafından geliştirilmiş olup Kuzgun ve Eldeleklioğlu (2005) tarafından revize edilmiştir. Ölçek 5'li Likert tipinde 40 maddeden ve demokratik, koruyucu-istekçi ve otoriter anne-baba tutumları olmak üzere üç alt boyuttan oluşmaktadır. Ölçek "Bana her zaman güven vermiş ve beni sevdiğini hissettirmiştir", "Bana hükmetmeye çalışır", "Her zaman başıma kötü bir şey gelecekmiş gibi beni koruyup kollamaya çalışır" gibi kişilerin algıladıkları anne-baba tutumlarını ölçen maddelerden oluşmaktadır. Kuzgun ve Eldeleklioğlu (2005) tarafından yapılan güvenirlilik çalışması sonuçlarına göre iç tutarlılık katsayıları demokratik tutum için .89, koruyucu-istekçi tutum için .82 ve otoriter tutum için .78 olarak hesaplanmıştır. Bir alt boyuttan alınan puan arttıkça kişinin ilgili anne-baba tutumunu daha fazla algıladığı şeklinde yorumlanır. Bu çalışmada iç güvenirlilik katsayıları demokratik tutum için .94, koruyucu-istekçi tutum için .87 ve otoriter tutum için .83 olarak bulunmuştur.

Rosenberg benlik saygısı ölçeği

Ölçeğin orijinali Rosenberg (1965) tarafında geliştirilmiş olup Çuhadaroğlu (1986) tarafından Türkçe'ye uyarlanmıştır. Ölçek toplamda 4'lü Likert tipinde 63 madde ve 12 alt boyuttan oluşmaktadır. Bu araştırmada amaca uygun olarak sadece ilk 10 maddeden oluşan benlik saygısı alt boyutu kullanılmıştır. Ölçek, 'Kendimi en az diğer insanlar kadar değerli buluyorum', 'Bazı olumlu özelliklerim olduğunu düşünüyorum' gibi kişilerin benlik saygılarını ölçen maddelerden oluşmaktadır. Çuhadaroğlu (1986) tarafından yapılan güvenirlilik analizinde güvenirlilik katsayısı .75 olarak hesaplanmıştır. Ölçekten alınan yüksek puanlar daha yüksek seviyede benlik saygısına işaret eder. Bu çalışmada ölçeğin güvenirlilik katsayısı .89 olarak bulunmuştur.

İşlem

Verilerin analizi iki aşamada gerçekleştirilmiştir. Öncelikle veri setinin uygulanacak istatistiksel yöntemler için gerekli varsayımları karşılayıp karşılamadığı incelenmiştir.

Veri seti kodlama hataları veya tekrarlı veri olup olmaması açısından gözden geçirilmiştir. Bu aşamada kayıp veriler, uç değerler ve veri setinin çok-değişkenli analiz için uygunluğu test edilmiştir. Veri setinin uygunluğunu analiz etmek amacıyla basıklık ve çarpıklık katsayıları ile değişkenler arasındaki korelasyon katsayıları incelenmiştir. Daha sonra kuramsal temele dayanarak Şekil 1'de gösterildiği üzere araştırmanın hipotez modeli test edilmiştir. Bu modelde anne-baba tutumları (demokratik, koruyucu ve otoriter) bağımsız değişkenler (egzojen) ve benlik saygısı ve sosyal ilgi ise bağımlı değişkenler (endojen) olarak tanımlanmıştır. Anne-baba tutumlarının sosyal ilgi üzerinde doğrudan etkilerinin olduğu varsayılmıştır. Ayrıca anne-baba tutumlarının benlik saygısı üzerinden dolaylı etkisi olduğu da varsayılmıştır. Test edilen hipotez modelde serbestlik derecesi sıfır (df = 0) olarak bulunmuştur. Bir modelde serbestlik derecesinin sıfır olması modelin tam tanımlanmış ve veri seti ile mükemmel uyum gösterdiği anlamına gelmektedir (Raykov ve Marcoulides, 2006). Dolaysıyla modeli revize edebilmek için anlamlı olmayan doğrudan ilişkiler modelden çıkarılmıştır. Yeniden düzenlenen seçilmiş model Şekil 2'de gösterilmiştir. Veri setinin ön analizleri SPSS 23.0 paket programı ile yapılmıştır. Modeller de Mplus sürüm 7 programı (Muthén ve Muthén, 1998-2012) ile yeniden örnekleme yöntemi (bootstrapping) kullanılarak 5.000 tekrarlı denemeyle (iteration) test edilmiştir. Araştırmanın bulgularını yorumlamada .05 anlamlılık düzeyi temel alınmıştır.

3. BULGULAR

İlk aşamada veri setinin analizler için uygunluğu test edilmiştir. Veriler online platformda toplandığı için kayıp veri bulunmamaktadır. Mahalonobis uzaklık değerlerine göre (D^2 ≤ .001; Hair, Black, Babin ve Anderson, 2010) iki adet uç değer veri setinden çıkarılmıştır. Normallik açısından çarpıklık (skewness) ve basıklık (kurtosis) katsayıları ve çoklu bağlantı probleminin olup olmadığını tespit etmek için de değişkenler arasındaki korelasyon katsayıları incelenmiştir. Değişkenler arasındaki Pearson Momentler Çarpım Korelasyon Katsayıları, değişkenlere ait ortalama, standart sapma, çarpıklık ve basıklık değerleri Tablo 1'de sunulmuştur. Basıklık ve çarpıklık katsayılarının +1.5 ve -1.5 arasında olması ver setinin normal dağıldığını göstermektedir (Tabachnick ve Fidell, 2013). Değişkenler arasındaki korelasyon katsayılarının da .90'dan küçük olması çoklu bağlantı sorunun olmadığını ifade etmektedir (Pallant, 2010). Bu bulgulara göre veri setinin analizler için gerekli varsayımları karşıladığı sonucuna ulaşılmaktadır.

Tablo 1

Betimsel İstatistikler ve Değişkenler Arasındaki Korelasyon Katsayıları

	1	2	3	4	5
1. Demokratik Anne Baba Tutumu	-				
2. Koruyucu Anne Baba Tutumu	-.35**	-			
3. Otoriter Anne Baba Tutumu	-.69**	.68**	-		
4. Benlik Saygısı	.38**	-.29**	-.39**	-	
5. Sosyal İlgi	.38**	-.16**	-.33**	.47**	-
$\bar{X}$	52.94	33.93	22.11	29.09	164.58
SS	13.31	10.47	7.62	6.13	22.38
Çarpıklık (Skewness)	-.54	.69	.72	-.28	-.77
Basıklık (Kurtosis)	-.38	-.08	.21	-.46	.82

** $p < .01$

Yol Analizine Dair Bulgular

Araştırmanın hipotez modelinin uyum indeksleri $\chi2(0) = 0$, $p < .00$, karşılaştırmalı uyum iyiliği değerinin (CFI) 1.00, normlaştırılmamış uyum indeksi (TLI) 1.00, standartlaştırılmış hata kareler ortalamasının karekökü (SRMR) 0.00 ve yaklaşık hataların ortalama karekökü (RMSEA) değeri 0.00 olarak bulunmuştur. Hipotez modelin tam tanımlanmış bir model olarak çıkmasından dolayı model revize edilmiştir. Anlamlı olmayan doğrudan etkiler modelden çıkarılmıştır. Yeniden düzenlenen seçilmiş modele ait uyum indekseler ise $\chi2(1) = 0.13$, $p > .05$, CFI = 1.00, TLI = 1.02, RMSEA = 0.00 ve SRMR = 0.01 olarak bulunmuştur. Bu indeksleri modelin mükemmel uyuma sahip olduğunu göstermektedir. Modelde bağımlı değişken sosyal ilgiye ait varyansın %27'i, aracı değişken benlik saygısına ait varyansın da % 18'i açıklanmıştır.

Bağımsız değişkenlerin toplam, doğrudan ve dolaylı etkilerine dair bulgular

Bağımsız değişkenlerden aracı değişken ve bağımlı değişkenlere olan toplam, doğrudan ve dolaylı etkiler Tablo 2'de gösterilmiştir. Buna göre, demokratik anne baba tutumu benlik saygısı ve sosyal ilgi üzerinde istatistiksel olarak anlamlı toplam etkiye sahiptir. Benlik saygısı üzerindeki etkinin tamamı pozitif yönde doğrudan etkidir. Sosyal ilgi üzerindeki etkisi ise pozitif yönde kısmen doğrudan (.39) ve kısmen benlik saygısı üzerinden dolaylıdır (.12). Dolayısıyla benlik saygısı demokratik anne baba tutumu ve sosyal ilgi arasındaki ilişkide kısmi aracı rol oynamıştır.

Otoriter anne baba tutumu da benlik saygısı ve sosyal ilgi üzerinde istatistiksel olarak anlamlı toplam etkiye sahiptir. Benlik saygısı üzerindeki etkinin tamamen negatif yönde doğrudan ve sosyal ilgi üzerindeki etkisi ise tamamen negatif yönde dolaylı etkidir (-.30). Bu bulguya göre benlik saygısı otoriter anne bana tutumunun sosyal ilgi üzerindeki etkisinde tam aracı rol oynamıştır.

Koruyucu anne baba tutumu benlik saygısı ve sosyal ilgi üzerinde istatistiksel olarak anlamlı bir etkiye sahip değildir. Dolayısıyla koruyucu anne baba tutumu sosyal ilgi üzerinde doğrudan veya dolaylı bir etkiye sahip değildir.

Tablo 2

Bağımsız Değişkenlerden Bağımlı Değişkenlere Olan Toplam, Doğrudan ve Dolaylı Etkiler

Bağımsız Değişkenler	Bağımlı Değişkenler	
	Benlik Saygısı	Sosyal İlgi
Demokratik Anne Baba Tutumu	.09**	.39***
	--	*.12**
	.09**	.51***
Koruyucu Anne Baba Tutumu	--	--
	--	--
	--	--
Otoriter Anne Baba Tutumu	-.21***	--
	--	*-.30***
	-.21***	-.30***

Not. Doğrudan etkiler normal, dolaylı etkiler italik ve toplam etkiler kalın olarak gösterilmiştir. -- sembolü etkinin anlamlı olmadığını ifade etmektedir. *$p < .05$, **$p < .01$ ***$p < .001$. Bütün etkiler standardize edilmemiş etkidir.

Son olarak benlik saygısının sosyal ilgi üzerinde istatistiksel olarak anlamlı pozitif bir etkiye sahip olduğu bulunmuştur (1.41, $p < .001$). Ayrıca benlik saygısı demokratik anne baba tutumu ile sosyal ilgi arasında kısmi, otoriter anne baba tutumu ile sosyal ilgi arasında ise tam aracı rol oynamıştır.
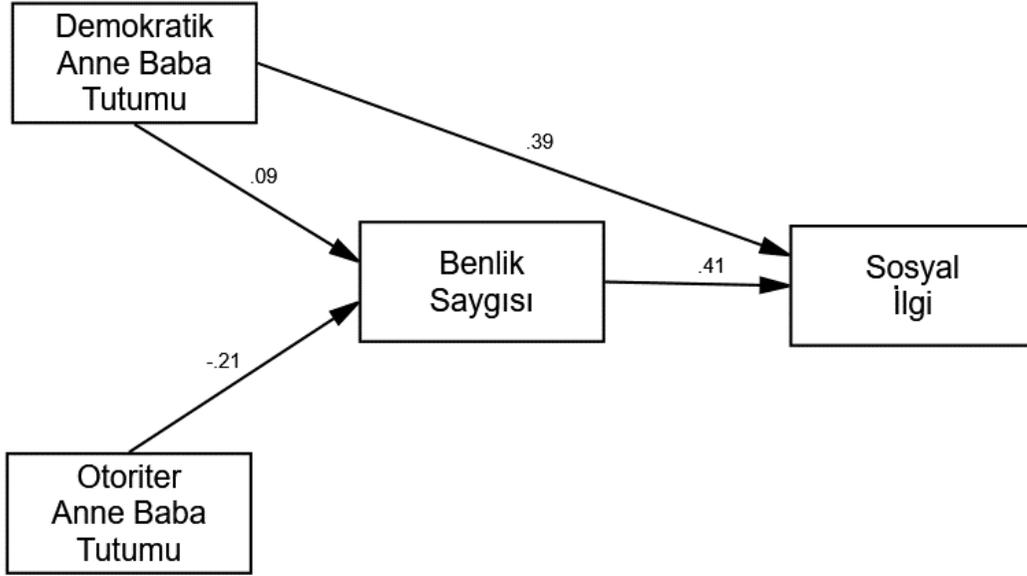
Şekil 2. Yeniden düzenlenen seçilmiş model ve standardize edilmemiş etkiler

4. SONUÇ, TARTIŞMA VE ÖNERİLER

Bu çalışmada üniversite öğrencilerinin sosyal ilgileri üzerinde algıladıkları anne-baba tutumlarının etkisine bakılırken aynı zamanda benlik saygısının aracı rolü incelenmiştir. Bulgular demokratik anne baba tutumunun sosyal ilgiyi pozitif yönde, otoriter anne baba tutumunun ise negatif yönde yordadığını ortaya koymuştur. Diğer bir ifade ile anne babasının ebeveyn tutumunu daha çok demokratik olarak algılayan bireylerin daha yüksek düzeyde sosyal ilgiye sahip oldukları görülmüştür. Diğer taraftan ebeveyn tutumunu otoriter olarak algılama düzeyi arttıkça kişinin sosyal ilgi düzeyinin azaldığı bulunmuştur. Adler' in kuramında da vurguladığı üzere anne baba ilişkileri bireyin sosyal gelişimi üzerinde etkili bir faktördür (Ansbacher ve Ansbacher, 1956; Chandler, 1986; Watkins, 1984). Çocuğun ilk sosyal ortamı ailesidir. Ailenin çocuğa karşı olan tutumu çocuğun kendini tanıma ve geliştirmesinde destekleyici bir faktör olacaktır. Anne ve babanın çocuğa karşı demokratik tutumu çocuğun güvenini arttıracağı için hem kendi faydasını hem de toplumsal faydayı gözeterek hareket etmesini sağlayacaktır. Ancak otoriter anne ve baba çocuğunu daha itaatkar yetiştireceği için bu durum onun kendine olan güvenini olumsuz etkileyecektir. Çocuğun ailesi ile kuracağı ilişki dış çevre ile kuracağı ilişkiye yansıyacak ve benzer davranışların ortaya çıkma ihtimalini arttıracaktır. Dolayısıyla bu bulgular kuramsal olarak da desteklenmektedir. Üniversite öğrencilerinde anne ve baba tutumları ile sosyal ilgi arasındaki ilişkiye dair bir araştırmaya rastlanılmamıştır. Ancak anne ve baba tutumlarıyla alakalı yapılmış olan çalışmalar incelendiğinde, anne ve babanın çocuğa karşı sıcak, samimi ve destekleyeci bir tutum içinde olması onun toplum içerisinde kendini daha iyi ifade ettiğini ve insanlarla kurduğu ilişkilerde daha özgüvenli olduğunu ortaya koymaktadır. Ancak anne ve babanın çocuğa daha otoriter yaklaştığı ailelerde çocuk diğer insanları anlamakta güçlük çekeceği gibi

aynı zamanda toplumsal yapı içerisinde daha saldırganca davranışlar sergileme ihtimalini ortaya koymaktadır. Bu çalışma sonunda bulunan demokratik tutumun pozitif ve otoriter tutumun negatif yordayıcı etkisi beklenen sonuçlardır.

Bu çalışmanın diğer bir bulgusuna göre benlik saygısı sosyal ilgiyi pozitif yönde yordamaktadır. Bu bulguya göre benlik saygısı yükseldikçe sosyal ilgi düzeyi de yükselmektedir. Alanyazındaki önceki bulgular da bu bulguyla uyumludur (Balige, 2004; Dobier, 1997). Adler'in bireysel psikoloji kuramında benlik saygısı ile sosyal ilgi arasındaki ilişkiye vurgu yapılmaktadır (Mendi, 2015). Çocuk sosyal ilgi potansiyeliyle dünyaya gelir ve bu potansiyel aile fertlerinin çocuğa karşı yaklaşımı ile gelişecektir. Çocuk aile fertlerinin diğer insanlarla sıcak ve samimi bir ilişki kurduğuna şahit olursa aile dışındaki insanlarında güvenilir olduğunu fark edecektir. Çocuğun yaşamış olduğu bu farkındalık yaşamın sorunlarına çözüm bulmasını sağlayacaktır (Adler, 1931). Farkındalık düzeyi yüksek olarak yetiştirilen çocuklar gerek kişisel gerekse sosyal alanlarda karşılaşabileceği problemlerde kendisine daha çok güveneceği için daha cesur ve iş birliğine daha yatkın olacaktır. Bu durum ise onların toplumsal aidiyetlerini güçlendirirken problemler karşısında daha işlevsel çözümler üretmelerini destekleyecektir.

Bu çalışmada ayrıca benlik saygısının sosyal ilgi ve anne-baba tutumları arasındaki ilişkide aracı rolü incelenmiştir. Öncelikle benlik saygısı demokratik anne-baba tutumu ile sosyal ilgi arasındaki ilişkide kısmi aracı rol oynamıştır. Buna göre kişilerin anne-baba tutumlarını demokratik olarak algılama düzeyleri arttıkça benlik saygısı düzeyleri yükselmektedir, bu da daha yüksek düzeyde sosyal ilgiyle ilişkili bulunmuştur. Bu bulgular doğrultusunda demokratik anne-baba tutumunu benimsemiş ebeveynlerin çocuklarını belli bir kalıba yerleştirmek yerine onları kendilerinden bağımsız bir birey olarak ele alacağını ve duygularını, düşüncelerini ifade etmeleri konusunda destekleyeceklerini ortaya koymaktadır. Buna göre çocuklarını daha bağımsız bireyler olarak davranabilen anne-babalar çocuklarının benlik saygılarını ve sosyal ilgi düzeylerine olumlu yönde katkı sağlayacaklardır. Fakat benlik saygısının etkisinden bağımsız olarak, demokratik anne baba tutumu doğrudan da sosyal ilgi ile pozitif yönde ilişkilidir.

Benlik saygısı otoriter anne-baba tutumu ile sosyal ilgi arasındaki ilişkide ise tam aracı rol oynamıştır. Otoriter anne baba tutumunun sosyal ilgi üzerindeki negatif yordayıcı etkisi tamamen benlik saygısı üzerinden olmaktadır. Diğer bir ifade ile kişilerin algıladıkları otoriter anne-baba tutumları arttıkça benlik saygıları düşmüş, düşen benlik saygısı da daha düşük düzeyde sosyal ilgiyi yordamıştır. Otoriter tutuma sahip ebeveynler çocuklarını kendi belirledikleri standartlara uyması konusunda zorlayıcı davranışlar sergilemektedir. Sergilenen bu davranışlar çocuğun benlik saygısını düşürebileceği gibi onların sosyal ilgi gelişimini de olumsuz yönde etkileyeceği sonucuna varılabilir. Kendine güvenmeyen kişi diğer insanlarla ilişki kurma ve ilişkiyi devam ettirme konusunda problem yaşayabileceği için toplumsal faydayı gözetecek işlerden de uzak duracaktır.

Bulgular koruyucu anne baba tutumunun sosyal ilgi üzerinde doğrudan veya dolaylı bir etkisinin olmadığını ortaya koymuştur. Koruyucu tutumu benimsemiş olan ebeveynlerin çocukları ebeveynlerine bağımlı ve kendi kararlarını vermekte zorlanacakları biçimde davranışlar sergilemektedirler (Baumrind, 1966). Bu tutumla yetiştirilmiş çocuklar diğer kişilerin yönlendirmesine ihtiyaç duyacakları için toplumsal rollerde daha çekimser davranacaklardır. Toplumsal rollerde aktif rol almayan kişilerin ise sosyal ilgi düzeyi daha düşük olacaktır. Ayrıca önceki bulgular da koruyucu anne-baba tutumu ile benlik saygısı arasında negatif yönde bir ilişki olduğunu ortaya koymuştur (Gürler, 2017; Yücel, 2013). Dolayısıyla bu araştırmanın koruyucu anne baba tutumuna dair bulguları önceki bulgularla çelişmektedir. Bulgular arasındaki çelişkinin, önceki çalışmalarda koruyucu anne baba tutumu ile benlik saygısı arasındaki ilişkiyi korelasyonel olarak ele aldıkları ya da araştırma modellerinde diğer anne baba tutumlarını dışarıda tutarak inceleme yapmış olabileceklerinden kaynaklı olduğu düşünülmektedir. Bu çalışmada ise üç anne baba tutumu aynı modelde ele alınmıştır. Kuramsal olarak ise koruyucu anne baba tutumuna sahip ebeveynler çocuğunu sınırlandırdığı ve kendi başına karar vermesini engellediği için benlik saygısı ile aralarında pozitif yönde bir ilişki olmaması sonucuna varılabilir. Aynı zamanda bu tutumla yetişmiş çocuklar ebeveynlerini otoriter tutumla yetişmiş çocuklar kadar katı algılamayacağı için de benlik saygısı ile koruyucu tutum arasında negatif yönde bir ilişki olmaması da olası bir diğer sonuç olarak ele alınabilir. Yine de bu konuda daha fazla araştırmaya gerek duyulmaktadır.

Bu çalışmadan elde edilen bulgular doğrultusunda sosyal ilgi ve benlik saygısının sağlıklı gelişiminin anne ve babanın çocuğa karşı tutumuyla ilişkili olduğu görülmekte ve bu bağlamda anne babalara veya anne baba adaylarına yönelik çalışmalar yürütülebileceği sonucuna varılmaktadır. Özellikle demokratik tutumun pozitif ve otoriter tutumun negatif etkisi düşünüldüğünde, anne babalara yönelik çalışmalarda demokratik ebeveyn tutumunun geliştirilmesi önerilmektedir. Ayrıca bu çalışmada yüksek sosyal ilgi için benlik saygısının aracı etkisi ile merkezi rolü de ortaya konmuştur. Üniversite öğrencilerinin benlik saygılarını geliştirmeye yönelik bireysel ya da grupla danışma hizmeti alabilecekleri imkânlar sağlanabilir. Özellikle grupla danışma hizmeti almış öğrencilerin grup sürecinde edindiği farkındalıkları daha büyük bir gruba yani topluma aktarabilmesi için üniversite bünyesinde çeşitli kulüp ve atölye çalışmaları düzenlenerek öğrencilerin aktif rol alması desteklenebilir. Bu çalışmalar kişinin benlik saygısını olumlu yönde etkileyebileceği gibi onların sosyal ilgi gelişimlerini de destekleyecektir.

Her çalışmada olduğu gibi yapılmış olan bu çalışmada da bazı sınırlılıklar bulunmaktadır. Bu çalışmanın hedef kitlesini üniversite öğrencileri oluşturmaktadır. Ancak sosyal ilgi ve benlik saygısı gelişimi çocukluk dönemi itibariyle gelişen kavramlardır. Dolayısıyla çalışmanın bulguları yorumlanırken örneklem grubunun üniversite öğrencilerinden oluşturulduğu ve onların şuan içinde bulunduğu gelişim düzeyindeki bireylere genellenebilirliği göz önüne alınmalıdır. İleriki çalışmalar farklı gelişim dönemlerindeki bireyler üzerinde gerçekleştirilebilir. Diğer bir sınırlılık ise katılımcıların cinsiyete göre dağılımındaki dengesizliktir. İleriki çalışmalar daha dengeli bir dağılım sergileyen örnekler grubuyla yapılabilir. Bu çalışmada anne baba tutumlarını ölçmek için kullanılan

ölçekte anne ve babanın aynı tutumu sergileyen bireyler olarak ele alınmış olması bir diğer sınırlılıktır. Yapılacak olan diğer çalışmalarda anne ve babanın tutumlarını ayrı ayrı ele alan ölçek kullanılabilir. Bu araştırmada korelasyonel yöntem kullanılmıştır. Değişkenler arasındaki ilişkilerin yönlerine dair hipotezler kuramsal temellere dayanarak oluşturulmuş olsa da bu tür çalışmalarda kesin bir neden-sonuç ilişkisinden bahsetmek mümkün değildir (Gall, Gall ve Borg, 2007). Anne-baba tutumları ile ilgili boylamsal ve benlik saygısı ile ilgili deneysel çalışmalar yapılarak değişkenler arasındaki neden-sonuç ilişkisi ortaya konulabilir.

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Bu çalışma için etik kurul onayı Düzce Üniversitesi Rektörlüğü Etik Kurulu'ndan 21/04/2021 tarih ve 2021/121 sayılı kararla alınmıştır.

The Lived Experiences of Teachers with Visual Impairments in the Inclusion of Students with Visual Impairments: A Phenomenological Study[*]

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Abstract. This study aims to reveal the lived experiences of teachers with visual impairments (VI) in the inclusion of students with VI. In this phenomenological study, data were collected from 8 teachers with VI through semi-structured interviews and analyzed by content analysis using a qualitative software program named MAXQDA20. The six themes identified from the content analysis were underlying issues in inclusion, personal guidance of teachers on students with VI, critical evaluation of inclusion, from diagnosis to the IEP implementation, the appropriate model of education for students with VI, and teachers' sense of inclusion. The findings revealed that teachers with VI contributed to the inclusion of students with VI. Furthermore, they emphasized system-related issues preventing inclusive practices and made critical evaluations concerning practices in inclusive settings. Based on the findings, inclusive classrooms and resource rooms should be equipped with educational tools (i.e., the braille alphabet, assistive technologies, tactile graphs and maps), teaching staff and their training should be enhanced, and school buildings should be designed as physically accessible and supervised by special education teachers who have expertise in VI or experience in working with students with VI.

Keywords: Inclusion, lived experience, phenomenological study, students with visual impairments, teachers with visual impairments.

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1. INTRODUCTION

In the last few decades, there has been a paradigm shift toward the education of students with disabilities in general education schools. This shift named "inclusion" has changed the education systems of many countries. From a broad perspective, inclusion is defined as the education of students with disabilities in general education schools rather than special education schools (De Boer, Jan Pijl, & Minnaert, 2011). There is a similar conceptualization in the special education legislation of Turkey, which defines inclusion as educational settings developed to enable individuals with special needs to interact with other individuals without disabilities and achieve educational goals at the highest level (Decree Law No 573, 1997). The Special Education Services Regulation (SESR, 2018) further guides inclusive education and teachers' responsibilities in inclusive practices. As specified in Article 72 of the SESR (2018), these responsibilities are to facilitate the social acceptance of inclusion students in general education schools, assess students in terms of their individual and developmental differences, implement an individualized education plan (IEP), and put teachers in a critical position for effective inclusive practices.

Attitudes of teachers are a determinant of successful inclusion. Avramidis and Norwich (2002) proposed two factors influencing teachers' attitudes toward inclusion: student-related and teacher-related variables. The type of disability is one of the student-related variables (Lifshitz, Glaubman, & Issawi, 2004). As the population of students with visual impairments (VI) who are placed in inclusive settings has increased (Miyauchi, 2020), research interests in the inclusion of students with VI have increased to precisely the same extent, showing that teachers are positive about the inclusion of students with VI (Alghazo & Naggar Gaad, 2004; Lifshitz et al., 2004; Glaubman & Lifshitz, 2001). Teachers have more positive attitudes toward the inclusion of students with VI if they feel prepared (i.e., have acquired necessary skills in pre-service training) to teach these students. A study conducted in Turkey indicated that pre-service general education teachers did not believe that they had acquired skills to teach students with VI efficiently (Kesiktaş & Akçamete, 2011), which can be a detrimental factor for inclusion. As revealed in the study by Asamoah, Ofori-Dua, Cudjoe, Abdullah, & Nyarko (2018), teachers need in-service training on effective inclusive practices. Although teachers have positive attitudes toward students with VI, teachers are less willing if they do not feel competent in teaching these students (Ravenscroft, Davis, Bilgin, & Wazni, 2019). Teachers' willingness to remove the obstacles to teaching is the most important determining factor in the inclusion of students with VI (Ravenscroft et al., 2019). Furthermore, direct and/or indirect experiences with students with VI are another factor influencing teachers' attitudes. Teachers' positive attitudes increase as they gain experience in teaching students with VI (Miyauchi, 2020). These confusing findings require specialized research, which reveals new perspectives on the inclusion of students with VI.

Another student-related factor is the severity of the disability (i.e., low vision, blindness), which affects teachers' attitudes toward the inclusion of students with VI. More

specifically, teachers are against the full-time inclusion of students with severe VI since it requires differentiated instructional adaptations (Clough & Lindsay, 1991; Ward, Center, & Boncher, 1994). In other studies, most teachers believed that the full-time inclusion of blind students would not expand their circle of friendship and would not improve their social adjustment (Mushoriwa, 2001; Wall, 2002). Moreover, many teachers indicated that full-time inclusion was not beneficial for students who were braille readers since they might not be able to comprehend concepts at the same speed as their peers and, unfortunately, the majority of teachers were not happy to have blind students in their classes (Mushoriwa, 2001). As mentioned in the above research, the severity of VI can be regarded as an obstacle itself.

Research on inclusive education has predominantly focused on student-related factors, and less attention has been paid to teacher-related factors. Examining teacher-related factors, particularly their experiences arising from their disabilities, would allow us to examine the same basis through another lens. For example, Dvir (2015) researched the views of teachers with physical disabilities on the inclusion of students with disabilities and examined how teachers with disabilities constructed their professional identities. One of the important findings was that teachers described their disabilities as a "unique value" and perceived themselves as models since their personal experiences could be viewed as an inspirational source for students with disabilities, particularly improving students' self-image (Dvir, 2015). Additionally, teachers used their personal experiences to promote inclusive policies, increase the awareness of their peers, and modify their inclusive practices (Dvir, 2015). In another study by Lewis, Corn, Erin, & Holbrook (2003), both school administrators and students with VI remarked on the credibility of the advice given by teachers with VI as they relied on first-hand experience. Furthermore, parents of students with VI found these teachers as "excellent role models" since they taught students with VI to be independent and hopeful about their future (Lewis et al., 2003). The common theme that emerged from the studies focusing on teachers with disabilities and their students with disabilities was that teachers became role models for their students in terms of personal image and coping strategies they used.

Visual impairments can affect one's life in two domains: social domain and academic domain. Regarding the social domain, students with VI felt that they were not respected and treated fairly by their typically developing peers (Asamoah et al., 2018). Students with VI felt less stigmatized when both the climate of inclusive settings and teachers' attitudes were positive (Hess, 2010). A qualitative single-case study (Opie & Southcott, 2018) conducted with a secondary school student with VI reported that the student was a victim of physical and social bullying and did not feel like he belonged to his school. However, in another study, students with VI felt included whenever they fit in with their counterparts, and their social experiences were enjoyable (Jessup, Bundy, Broom, & Hancock, 2017). Overall, teachers can create an environment where students with VI fit in with their peers.

Visual impairments can also influence students' academic domains. Students stated that teachers should have enough time for their differentiated needs (Asamoah et al., 2018). Students experienced difficulties accessing assistive support systems and large format materials and felt excluded from classes, particularly in science, mathematics, and physical education. Studies indicating that students with VI did not fully participate in science courses (Koehler & Wild, 2019) and needed instructional and environmental adaptation, tactile and audible materials to experience science courses effectively (Teke & Sözbir, 2019) confirmed these findings. The research emphasized the capability of teachers to select appropriate adaptations for successful science and mathematics experiences of students with VI (Klingenberg, Holkesvik, & Augestad, 2019; Koehler & Wild, 2019). Inclusive education is the fundamental pillar of education. To further narrow down the research scope, we focused on the experience of teachers with VI in the inclusion of students with impairments to provide a closer look at this complex phenomenon.

Inclusion of Students with VI in Turkey

The number of students receiving special education services in Turkey was 398,815 in the 2019-2020 academic year (Disability and Ageing Statistical Bulletin, 2020). Among students receiving special education services, 74.1% are educated in inclusive classrooms (i.e., preschool, primary school, lower secondary school, and high school level), 13.5% are educated in special education classes, and 12.4% are educated in special education schools (Disability and Ageing Statistical Bulletin, 2020). Those numbers show that priority to educate students with disabilities is given to inclusive settings.

In the 2019-2020 academic year, a total of 1174 students with VI were educated in 18 primary schools, 18 lower secondary schools, and 2 vocational high schools in Turkey (National Education Statistics, 2020). According to the SESR, lastly amended in 2020, students with disabilities, including those with VI, can be placed into three educational settings in Turkey. These are (1) general education classrooms, (2) special education classrooms in general education settings, and (3) special education schools with and without residential facilities (SESR, 2018). In terms of the education of students with VI in general education classrooms, general education teachers are responsible for providing accommodations, modifications, and supports written in the individualized education plan. Certain rules should be followed in evaluating the achievement of students with VI educated in general education classrooms. More specifically, questions with pictures, figures, and graphs should be evaluated by touching, describing, or preparing equivalent questions instead of these questions (SESR, 2018). Concerning the education of students with VI in special education classrooms of general education buildings, either general education curriculum or special education curriculum is implemented by special education teachers from the 1st grade to the 4th grade, except for the Foreign Language and Religious Culture and Ethics courses taught by content area teachers (SESR, 2018). A maximum of 10 students can be included in a special education class. Starting from the 5th grade, these students continue their education

either in inclusive or special education classrooms (SESR, 2018). Regarding the education of students with VI in special education schools, there are residential and non-residential facilities at primary and lower secondary school levels. Similar to special classrooms of general education buildings, a maximum 10-student per class rule has been applied in special education schools.

The Purpose and Research Questions

In this context, this study aims to reveal the experiences of teachers with VI in the inclusion of students with VI. Three research questions that guided this study are as follows: (1) what are the opinions of teachers with VI on inclusive practices of students with VI?, (2) how do teachers with VI influence inclusive practices of students with VI?, (3) what do teachers with VI think about the ideal education of students with VI?

2. METHOD

Research Design

A qualitative phenomenological research design was used to reveal the experiences of teachers with VI. Phenomenological research focuses on the meanings people make of their lived experiences with the phenomenon (Brantlinger, Jimenez, Klingner, Pugach & Richardson, 2005). Therefore, we considered this approach the most appropriate since it would allow us to gain a deeper understanding of the participants' lived experiences. Ethical approval for this study was obtained fromthe Social Sciences Scientific Research Ethics Committee of İstanbul Medipol University (decision number 20, on April 5, 2021).

Participants

We used purposive sampling to recruit participants through the Association of Blinds of Turkey, where all participants are members. The participant group consisted of eight teachers with VI of 90% and more. The criterion sampling technique was also used for recruitment. The following inclusion criteria were determined: (1) having VI and (2) working with a student with VI in inclusive settings. Table 1 gives the participants' descriptive demographics.

Table 1

Research Participants

Participants	Gender	Age	Marital Status	Education Degree	Occupation	School Type	Seniority in years
T1	Male	40	Married	Bachelor's	G&PC*	V&TAHS**	13
T2	Male	35	Married	Bachelor's	G&PC	Anatolian High School	9
T3	Male	34	Married	Bachelor's	Social Science	Middle School	6
T4	Male	34	Single	Bachelor's	Social Science	Middle School	11
T5	Female	40	Married	Bachelor's	G&PC	Elementary School	17
T6	Male	47	Married	Bachelor's	G&PC	Anatolian High School	21
T7	Female	37	Married	Bachelor's	Turkish	Middle School	18
T8	Male	53	Married	Bachelor's	G&PC	V&TAHS	26

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Data Collection and Procedure

Data were collected using semi-structured interviews. Due to the COVID-19 pandemic, all participants were given a chance to select face-to-face or telephone interviews. While two participants opted for the face-to-face interview at the official building of the Association of Blinds of Turkey, other participants opted for the telephone interview. All interviews were conducted in a single session with a duration ranging from 50 to 70 minutes. The interviews were held by the first author in April 2021 and digitally recorded. Two hired transcribers transcribed the interviews verbatim.

The first author read a statement explaining the aim of the study, gave brief information about the researchers, and asked to sign a written consent form and complete a brief demographic form before the interviews. While two participants who were interviewed face-to-face signed the consent form, the other participants who were interviewed via phone gave their verbal consent that was digitally recorded.

The open-ended interview questions aimed to reveal the experiences of teachers with VI in the inclusion of students with VI and how their disability influenced their practices to include children with the same disability. In line with this main aim, the questions centered around five key areas are their thoughts on inclusive practices in general

education settings based on their experiences as general education teachers, how their personal and professional experiences enhance inclusive practices of students with VI, their self-evaluation in communicating with families of students with VI, their contribution to increasing the effectiveness of the IEP as members of the IEP team, and their suggestions for effective inclusive practices of students with VI. Throughout the interviews, the interviewer was flexible and open to the issues raised by the participants, and other questions were added according to the flow.

Data Analysis

The data were analyzed by content analysis via MAXQDA20, a qualitative software program. During the analysis, the four main steps were decontextualization, recontextualization, categorization, and compilation (Bengtsson, 2016). The first step, decontextualization, aimed to become familiar with the data by reading the transcripts before searching for the smallest unit of meaning. This unit, called "code," represents insights the study aims to explore from the data. The coding process was conducted inductively by creating a code list through line-by-line coding. The code list was gradually changed as more transcripts were introduced into the process. The next step, recontextualization, aimed to reread transcripts by keeping the purpose of the study in mind to include more meaningful units or exclude unimportant parts of transcripts, which is necessary for data reduction. The following step, categorization, involves grouping the coded units and identifying categories and initial themes. When two researchers did not agree on categories and themes, they discussed the discrepancies until reaching a consensus. The final step, called compilation, involves the writing process. The researchers attempted to capture the essence of the participants' discourse and how the participants experienced the phenomenon and transformed it into perceptions. In the writing process, the researchers returned to the original text and used direct quotes from the participants.

Credibility and Ethical Issues

To ensure credibility, member checking, peer debriefing, and collaborative working involving intercoder reliability were used in the present study (Brantlinger et al., 2005; Cresswell, 2012; Cresswell & Miller, 2000). Deciding on an adequate sample size, providing verbatim transcription, and using a qualitative software program (Whittemore, Chase, & Mandle, 2001) were strategies supporting credibility. Member checking is a credibility strategy that requires participants' involvement at two levels. The first level is conducted before data analysis and interpretation to confirm the transcripts, while the second level is conducted after the data analysis to have participants check the accuracy of findings (Brantlinger et al., 2005). In the present study, the researchers asked one participant to validate the description of data, fairness and representativeness of interpretation of data for the accuracy of themes. The first author conducted the member checking process in the form of an interview with one of the participants. More specifically, the participant was asked to comment on the appropriateness of quotations from verbatim transcription to check whether they

reflected his perspectives. Peer debriefing was another strategy to ensure credibility in the study. The researchers asked a colleague who was familiar with phenomena and an expert in qualitative research methods to give feedback on the analysis and results of the study. After the study was completed, the researchers obtained written feedback from the peer debriefer. To prevent potential bias in data analysis and interpretation, 25% of the total transcripts were coded independently to establish intercoder reliability. An agreement was calculated via MAXQDA20, and intercoder reliability was 91%. Regarding ethical concerns, the researchers had prepared a detailed informed consent form including information about the purpose of the study and indicating that the participants had a right to withdraw from the study at any time, their participation was voluntary, data were confidential and could be used for scientific purposes, and their anonymity was protected.

3. FINDINGS

The present study aimed to reveal the lived experiences of teachers with VI in the inclusion of students with VI. The six themes identified from the analysis were as follows: underlying issues in inclusion, personal guidance of teachers on students with VI, critical evaluation of inclusion, from diagnosis to the IEP implementation, the appropriate model of education for students with VI, and sense of teachers in inclusion. Figure 1 presents all themes and sub-themes of this study.

Theme 1: Underlying Issues in Inclusion

Issues in Training

Three teachers expressed their concerns about in-service and pre-service training of teachers and how training issues impacted inclusive practices, particularly the inclusion of students with VI. General education teachers do not acquire the knowledge and skills necessary to work with students with VI due to the lack of courses designed for the education of students with VI in pre-service teacher education programs of universities. More specifically, teachers emphasized the roles of universities in disseminating courses, such as the braille alphabet and mathematics, which would advance the academic skills of students with VI. One teacher explained this issue by saying the following:

"Even teachers do not know braille, they should have graduated by taking many special education courses. They shouldn't ask me, 'How can I teach students with VI?'" (T6)

System Related Problems

One of the most important issues that all teachers mentioned was system-related problems preventing inclusive practices. The lack of professional support from schools and Guidance and Research Centers (GRCs) is found under this sub-theme. As one teacher explained:

"In fact, there should be an expert in each district to provide support on assistive technologies at GRCs. To meet this need, there should be at least a training specialist." (T1)

The teachers stated that insufficient inspections at Special Education and Rehabilitation Centers (SERCs) reduced the quality of additional support provided to students with VI. The need for a more comprehensive inspection was also emphasized. A teacher explained this need as follows:

"SERCs must be strictly inspected. Inspections should be conducted not by regular inspectors but by experts in the field of visual impairments to detect what the center can provide and cannot provide to students with VI." (T2)
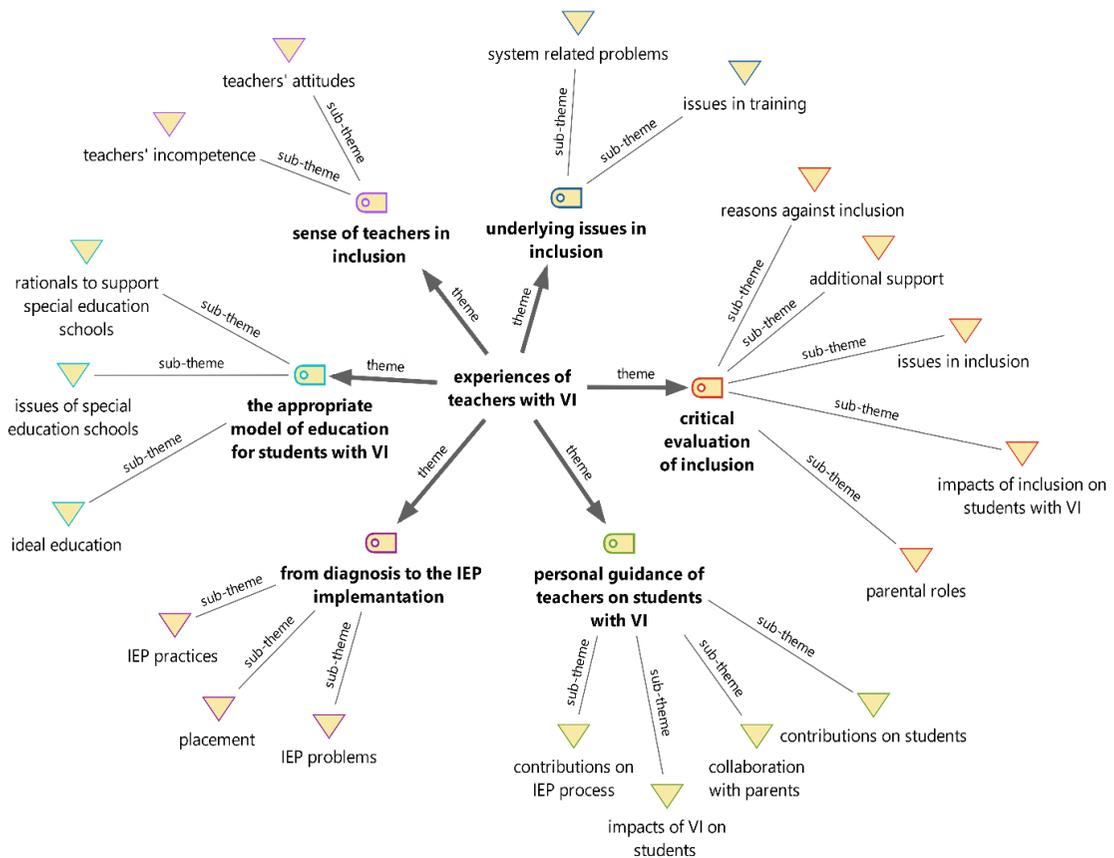
Figure 1. *Experiences of Teachers with Visual Impairment*

Another system-related problem that emerged from the data was the lack of cooperation between schools and SERCs. The following statement illustrates this sub-theme:

"Everyone does whatever they want. The topics covered in SERCs are not covered in schools, while the topics covered in schools are not covered in centers. This situation

sometimes can create a contradiction in the child's mind. As far as I can see, it (this situation) can delay learning. While working at the GRC, I experienced this kind of things. While the teacher is trying to teach literacy skills in school, different things are taught to the child, or nothing is taught in centers. The child is wasting her/his time by going to centers. It is not an adequate support because the child only learns in the school and does not repeat what he has learned there." (T5)

Another concern is the operation of resource rooms in inclusive settings. Uncertainty in scheduling instructional time in the resource room and the lack of equipment and materials in these rooms are major concerns reported by teachers. A teacher clearly expressed it by saying the following:

"Yes, there are resource rooms in schools; my colleagues working in resource rooms teach children during the class time. For example, an English literature teacher gets the child in the Turkish lesson and says, 'I will teach in the resource room." In this process, the child actually loses the (Turkish) lesson. Okay, teachers teach one-on-one in resource rooms. Or the math teacher comes and gets the student from any lesson, saying he will teach in the resource room. During this time, the student is kept away from the class. So, there are problems in planning." (T4)

Theme 2: Personal Guidance of Teachers on Students with VI

Impacts of VI on students

Most teachers stated that students with VI had difficulties accepting their disabilities and did not know how to cope with the traumatic experiences caused by their disabilities. They also mentioned their inability to reduce these traumatic impacts even if empathic relationships were established with students with VI. A teacher stated this difficulty, saying the following:

"First of all, children think that blindness is such a terrible thing. But they have no idea that blindness is something to overcome or is adaptable and relatively removable. However, they have problems with accepting their visual impairments. They experience significant problems in social communication. Let's say, you are the teacher of a child who has a complex related to his visual impairment. While it is difficult for him to share this problem even with me, who has the same problem, it is harder to tell you. He has problems expressing himself to teachers." (T2)

Collaboration with Parents

The majority of the teachers stated that as parents met teachers with the same disability as their children, their thoughts that their children would never have a job and independent life skills gradually changed. This change makes it easier to accept differences in their children's development. An example supporting this sub-theme is presented below:

"In the beginning, they do not believe and accept that their children can do something. They don't even accept that teachers are visually impaired. This is a very painful thing for

children, a serious loss. My visual loss for them... I think they have noticed their children, I think so. They think that if we say, "visual impairment," this child may be useless. They think their children are different. Yes, there is a difference compared to other kids. Yes, he cannot see, but they think his deficiency will be with him throughout his life, and he will need a mother, a father, or someone around him. They don't believe he can stand on his own feet. After seeing me, they say, "Oh, our child can do it, he can succeed, so my child can be a teacher." (T7)

The teachers also stated that their presence at school reduced parents' concerns that their children would not be accepted in inclusive settings. A teacher expressed this by saying the following:

"In other words, the fact that I also have a visual impairment and the same disability creates the idea that I am always with them. Therefore, they form an idea that I will protect and defend their benefits every time, I feel it. Our job is easy in this sense." (T8)

Contributions on Students

One of the most frequently mentioned experiences is the contributions of teachers to students with VI. Facilitating access to social opportunities outside of the school, teaching orientation and mobility skills, and increasing students' self-confidence in communicating with their peers and expressing themselves are contributions that emerged from the data. An excerpt from a teacher's statement illustrates these contributions in the following way:

"... For example, we went outside together, we went down the stairs together, and we went even home from school. We came to school from home together. You know, we played games with his friends during the recess. This child's movements have changed so much that I cannot express this in words. He had never stepped out of the classroom in the year that I started. With this kid who had never seen, we went out of the classroom, went down the stairs, and went outside and inside. When the child starts to go up and down, I can't express his happiness." (T7)

Contribution to the academic life of students is another area that all teachers expressed obviously. These contributions include taking a facilitating role in planning education, making expectations from students more understandable for them, supporting students in using the braille alphabet, motivating students before exams, and encouraging them to participate in the class. The teachers elucidated these ideas with the following quotation:

"Being able to express oneself, the ability to speak, and self-realization that he/she is an individual. For example, I asked students, 'Do you raise your hand, too?' The student said, 'No, I don't because I can't get up to the blackboard.' I talked about this issue with teachers. Please allow children to answer the question. If it (the answer) needs to be written, write it on the board, or his friend should write it on the board, but the child should give the answer. Let the child realize that he/she is a student in the classroom or know that he/she

should answer the question. These are very important things. I think these are very important for the child to be able to express himself, be able to say what he knows or be able to talk about things, even if it is wrong, and participate in a discussion in the classroom." (T7)

Trying to change teachers' attitudes in a positive manner and informing teachers about instructional, assessment, and physical adaptations to meet the needs of students with VI are the other contributions of teachers. Excerpts from a teacher's statement highlight these contributions in the following way:

"The classroom teacher said, 'I have never worked with such a student. What can I do for him? You can do the following, 'You can have the student sit in the front row because he has low vision. I said, 'If you have the student sit in a place where he can see, he can easily follow the lesson and try to see what you have written.' Or, 'when the student learns how to read and write, he can write what you say if you say what you are writing on the board." (T5)

Another contribution is supporting students in their future plans, such as selecting their occupation, being a role model, and supporting them in gaining basic skills that will support their professional lives. An excerpt from a teacher's statement is as follows:

"For example, one of my students had anxiety; she wanted to become an English teacher but had worries such as 'Can I do it? Can I teach?' Her English was really good. Her English teacher was very interested in her, and her English was very good because she was talented. I said, 'Why not?'. I tried to mitigate these feelings by talking to her and providing some guidance. I worked on overcoming her fears. Finally, she was convinced." (T5)

An additional contribution is supporting students in using assistive technologies for VI. One teacher said the following:

"Well, then he was losing his vision very fast. By using different glasses, for example, there are such glasses at the Turkish Association of the Visually Impaired, telescopic glasses. Well, I have shared this information with his family." (T3)

Contributions on IEP process

A total of four teachers shared their contributions to the IEP practices of students with VI. Guiding on the IEP development, determining the aims according to the current performance of students, and suggesting exam accommodations are the contributions mentioned during the interviews. One teacher explained this, saying the following:

"For example, I told the teacher of the Religious Culture and Morals course, 'You don't need to prepare an individualized education program for a student with a visual impairment. In this sense, I made the teacher comfortable once. Then I said to the math teacher, 'Dude, you need to think a little more. For example, there are tactual metric sets to describe a triangle, you should do a search. You have to exercise a little bit more to teach geometric shapes." (T6)

Theme 3: Critical Evaluation of Inclusion

Resource Rooms

All teachers shared their experiences and thoughts about resource rooms. Excerpts from a teacher's statement are as follows:

"I will give examples from my content area. I explain the shape of the earth to 6th-grade students. For instance, I bring a figure of the earth into the classroom or reflect the earth's shape on the board. I explain it to children, and they all understand. However, the student with a visual impairment may not understand. I can explain it to the student one-to-one in the resource room." (T4)

The majority of the teachers also indicated that resource rooms could be used to improve mathematical skills and concepts. One teacher stated the following:

"Students with visual impairments should be supported in the resource room only for the math and science courses. Otherwise, you cannot teach anything because most of these courses are taught on the board." (T3)

Parental Roles

The majority of the teachers stressed that inclusive practices could be more successful with parents' positive attitudes and their collaborative participation. The teachers expressed this idea as follows:

"Actually, children are getting lost in inclusive classrooms if they don't have a conscious parent or are not supported by their parents, or if they don't get any support from outside." (T3)

Impacts of Inclusion on Students with VI

From the teachers' perspectives and experiences, students with VI are sometimes adversely affected in inclusive settings. These effects are displayed in social and academic skills. The teachers' statements are listed in the following way:

"Because children with visual impairments cannot play, other children run around, play ball and hide-and-seek, but children with visual impairments cannot adapt. I even ignore educational aspects. I think children with visual impairments cannot play games during the play period, and they experience social problems at later ages." (T7)

Issues in Inclusion

The majority of the teachers mentioned problems in inclusive practices and emphasized the need to solve problems in order to make schools more inclusive. An excerpt from a teacher's statement to elucidate the above-mentioned problems is as follows:

"The child fails, and his self-confidence also decreases. There are serious problems in practice and inadequacies in inclusive practices. I think that the inadequacy of teachers, the lack of the pursuit of administrators, and the fact that guidance and psychological counselors only chase after paperwork cause these children to be ignored." (T4)

Additional Support

The teachers stated that conflicts between schools and SERCs hindered the academic achievement of students with VI. An example of this statement is presented below:

"I have been a teacher for six years and have never heard, "We received very high-quality education in SERCs, and I have never heard that the education process, eee, is consistent with general education (inclusive education) and is coordinated with it." (T3)

Perceptions of Inclusion

The teachers emphasized the importance of inclusion for students with special needs. Inclusion, as the least restrictive educational setting, improves the social skills of students and contributes to the learning characteristics of students with special needs. These perspectives are expressed as follows:

"…It is the least restrictive environment. I think it is good, especially for autism spectrum disorders and hearing impairments. Why? Because these children need to communicate… I think individuals with hearing impairments, since they use devices, need inclusion to be able to perceive sounds and talk to children without disabilities." (T1)

Reasons Against Inclusion

All teachers stated that students with VI should not be placed in inclusive settings in primary school when literacy skills are acquired. Inadequate training and resources offered to primary school teachers to teach the braille alphabet and basic mathematics skills were the most frequent rationale under this sub-theme. The teachers elaborated these ideas with the following quotations:

"Opportunities, infrastructures, physical environments, and teacher training… All of these are actually deficiencies here… If these were eliminated, there would be no need for schools for students with visual impairments. But while there are deficiencies here and if we persistently advocate that children should continue inclusive education, we will make a mistake here." (T8)

Theme 4: From Diagnosis to the IEP Implementation

Placement

More than half of the teachers expressed their opinions and experiences regarding the placement of students with VI. According to the teachers, deciding on the most appropriate educational setting requires more systematic assessments in GRCs. They also indicated that professionals in GRCs should be in charge of deciding on the placement rather than parents. The following quotation illustrates this point of view:

"It should definitely not be left to the discretion of parents. It should be evaluated by experts. For example, this student can continue inclusive education. The decision on placement should not be left to parents because parents do not have enough information about their children in this sense. They cannot be in the position of deciding on it." (T2)

IEP Practices

The majority of the teachers suggested for which courses the IEP should be prepared for students with VI. They stated that if students knew the braille alphabet, there was no need to develop the IEP for most courses, except for mathematics and geometry, which needed to be individualized. The following quotation of a teacher is an example of this:

"… If a child knows the braille alphabet very well or does not have any other intellectual disabilities, we can individualize the instruction in mathematics… Maybe something can be done through individualized education in the math and science courses. I do not think it is necessary to prepare an individualized education plan in any of the lessons other than this. You know, only if a student's background is strong." (T6)

Additionally, the teachers emphasized the importance of the IEP team meetings to recognize students' current performance, strengths, and skills in which they needed support.

"… I don't know whether it's enough. Of course, it helps. After all, thanks to IEP meetings, at least we get to know those children. We can understand them and exchange ideas about what we can do. We, as teachers, act together." (T4)

IEP Problems

A total of six teachers emphasized problems in the IEP implementation. The most frequently mentioned problems were not being able to develop an IEP in line with students' performance and education services, leaving IEPs as written documents rather than fully implementing them. A teacher highlighted this problem, saying the following:

"Classroom teachers do basic assessments for children. Many GRCs include them (IEPs) on their websites, and teachers choose the appropriate one from the readily available ones, remove the inappropriate one, and prepare an IEP. So yes, they are examining the student. But in the strict sense, it is a bit more readily available IEP. I think many teachers have moved away from the idea of preparing a real IEP." (T5)

Theme 5: The Appropriate Model of Education for Students with VI

Ideal Education

Most teachers defined ideal education for students with VI as attending primary schools for students VI in the first step and then transferring them into inclusive settings. One teacher expressed his opinion as follows:

"At least we have switched to the 4 + 4 + 4 system, so they (students) should definitely take the first 4 years of education in a school for students with VI. They should learn the braille alphabet in terms of scanning sources, understanding what they read, and being able to read books freely. Now, technological developments have increased, such as voice systems, software, and mobile phone technologies. Although they have provided us convenience, it is much different for an individual to understand by listening than by reading." (T4)

For inclusion to be successful, criteria were also mentioned regardless of students' grade level. One teacher listed the criteria as follows:

"If a student with a visual impairment will receive his/her education in an inclusive classroom: 1) classmates should have disability awareness, 2) the teacher should know the ways of facilitating the education for the student with a visual impairment during the instruction, 3) a physical environment should be proper. In other words, an orientation that helps students find the classroom and go to the cafeteria, gym, and hall independently should be provided. Other than this, students should have educational tools that an individual with a visual impairment needs." (T8)

Rationales to Support Special Education Schools

The teachers provided rationales to support ideal education for students with VI. Many of them relied on their experiences, explaining how they used the skills they had acquired in schools for students with VI when they were educated in inclusive settings. One of the skills is expressing oneself and demanding accommodations from general education teachers in inclusive settings. The teachers illustrate this idea with the following quotations:

"Because they taught us these skills in the primary level special education school. For example, when you are taught geometry topics in mathematics, you will tell that teachers should not ask questions about these topics in the exam. As a justification, you will say that you cannot perform operations on the shape because you cannot see the shape. There are some tricks like this, and these tricks were taught to us." (T2)

The acquisition of self-care and independent life skills in schools for students with VI is another emerging rationale for supporting special education schools. A teacher's idea is given below:

"Orientation and mobility are very important concepts for us. And self-management is also a very important concept. In special education schools, education is given to children, starting from dressing to washing socks. In fact, special equipment is provided. It is aimed to raise an individual with a visual disability as a self-sufficient person." (T1)

Acquiring basic academic skills is another rationale for attending schools for students with VI at the primary level. An excerpt from a teacher's statement to justify this rationale is as follows:

"From using an abacus in mathematics to gaining the ability to perform operations, because they know mathematical symbols. It is not a skill that can be acquired through listening. It requires more practice. For example, we had math boxes. We used to learn numbers and perform operations with our math stones. Students gain such skills, of course, although they cannot gain further skills in mathematics, they can learn basic skills mathematics." (T4)

Being with peers with the same disability would help them accept their impairments and improve their self-confidence in schools for students with VI before their transition to inclusive settings. This emerging rationale is explained as follows:

"There is also a psychological dimension of this work. At least the child realizes he is not alone in this field. In other words, he realizes mistakes that can be made by his group of friends, and there may be a possibility to make mistakes." (T6)

Issues of Special Education Schools

Despite the opinion on the ideal education of students with VI in schools for students with VI, most teachers underlined that these schools had problems that might impact students adversely. They stated that receiving education in schools for students with VI for a long time made the transition of students with VI to inclusive settings and their full participation in social life difficult.

"If we are educated in schools for students with VI for a long time, we cannot adapt to normalization after a while. That's why I say that if a student has matured in the first four years and is not severely impacted, he/she should leave the school. Because when they continue for eight years, they can't adapt themselves to normalization." (T2)

Another issue was related to the current design and curriculum of schools for students with VI, as described below:

"When I say the first four years, from my point of view, I do not want to say that this place is perfectly equipped. It is not like that; it has huge deficiencies. It has shortcomings in terms of both educators and tools, and not everything is designed in tactile terms. Well, it is the same for primary school and middle school levels. For example, examining children's environment, it is not well designed physically. In other words, there are no tactile warnings on doors, corridors are not designed appropriately, etc." (T8)

Theme 6: Sense of Teachers in Inclusion

Teachers' Attitudes

A total of three teachers indicated that general education teachers' attitudes were an important factor behind the inclusive practices of students with VI. They are resistant to changing their attitudes. A teacher stated the following:

"Math, physics, chemistry, biology teachers are hostile to the child, you know. They said, 'Why did they place this (child) here?' I said, 'Who is 'this?" Let me say, even our existence cannot surpass their initial prejudice..." (T2*)*

Teachers' Incompetence

General education teachers' incompetence derives from both the lack of experience in working with students with VI and the lack of motivation serving as barriers behind inclusive practices for students with VI. A teacher stated this, saying the following:

"We invited the child, and the teacher tried the font size that the child could read, and it went like: a font size of 12, 14, 16. For example, he determined his font size and then gave his exams with larger font sizes. The teacher said, "Until that day, I have never thought about it." Actually, he is a young colleague. So, he's a colleague capable of doing it, but he didn't think about it. He didn't think about it because he had never had such a student or had anything like that around him. So, they (teachers) do not want to find a solution. They say, "I get him to pass his class somehow"… These kids are actually not the kids to get them pass. Children will be more successful when guided, perhaps, more than sighted children. When they are supported…" (T7)

Network Analysis of Qualitative Data

To create the visualized networks, we used the code relation visualization tool in MAXQDA, which creates a figure showing the co-occurring codes. The line size represents the strengths of connections between themes and sub-themes. Figure 2 presents the networks among themes and sub-themes that emerged from the data. The codes under the sub-theme of *system-related problems* were also coded under the sub-themes of other themes. The sub-themes of *perception of inclusion* have a bidirectional edge with the sub-themes of *ideal education*, *rationales to support special education schools*, and *system-related problems*. As a whole, the figure illustrates the interconnectedness of the sub-themes related to teachers' experiences in the inclusion of students with VI. Among these sub-themes, *system-related problems* are the most dominant sub-theme that emerged from the data.
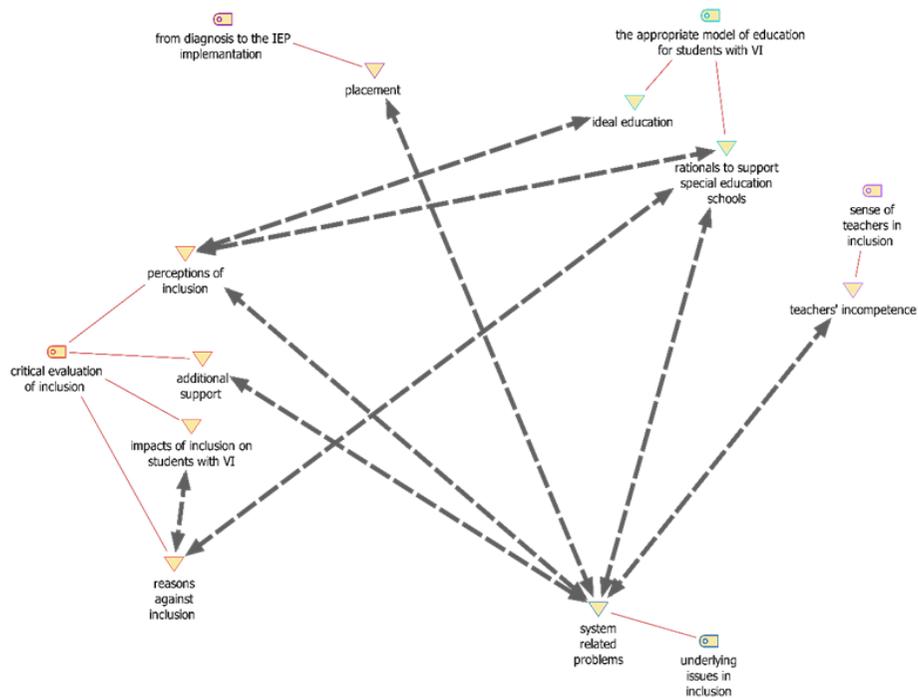
Figure 2. Connecting Lines Between the Sub-themes

4. RESULTS, DISCUSSION, AND SUGGESTIONS

Research on the inclusive education of students with VI has focused on teachers' attitudes, particularly in implementing accommodations and modifications, students' needs in the classroom, and opinions of teachers and students about the social and academic impacts of inclusion on students. Since teachers play a crucial role in implementing inclusive practices, teachers with VI can have more critical roles in the education of students with VI due to their lived experiences. However, less attention has been paid to the experiences of teachers with VI. In this context, the purpose of the present study is to reveal the experiences of teachers with VI in the inclusion of students with VI using a phenomenological research design. We aimed to discover the opinions of teachers with VI on inclusive practices for students with VI, understand how the lived experiences of teachers with VI influence inclusive practices of students with VI, and explore the ideal education of students with VI.

In this study, the findings under the themes of underlying issues in inclusion, critical evaluation of inclusion, teachers' sense of inclusion, and from diagnosis to the IEP implementation explained the first aim of the study, which was to explore the opinions of teachers with VI on inclusive practices for students with VI. According to the findings, the teachers made critical evaluations about diagnosis and placement at GRCs, the lack of courses about VI in pre-service teacher education programs, problems in implementing IEPs, the lack of materials and assistive technologies in general education classrooms and resource rooms, teachers' attitudes toward inclusion and negative impacts of inclusion on students with VI. It is clearly indicated that general education teachers do not have adequate skills and knowledge to include students with VI and they need to be informed about instructional adaptations, such as converted maps, charts, and graphs which foster tactile learning and printed materials with a larger font size. Furthermore, teachers should receive training on mobility and orientation, which enables students to move safely in school settings (Cox & Dykes, 2001; Kalloniatis & Johnston, 1994; Opie, Deppeler, & Southcott, 2017). Students with VI can be successful in mathematics with appropriate adopted materials and teaching strategies in inclusive settings along with qualified teachers (Asamoah et al., 2018; Klingenberg et al., 2019; Koehler & Wild, 2019; Rule, Stefanich, Boody, & Peiffer, 2011; Teke & Sözbir, 2019). This assumption was verified by our findings indicating that effective inclusion requires adaptations in mathematics and science classes. The utilization of simple adaptations may ensure the school performance of students with VI (Mayfield, McCormick, & Cook, 1996). Inaccessibility to resources is another finding supported by a study indicating that inaccessibility is experienced not only by students with VI but also by teachers with VI (Okungu, Griffin-Shirley, & Pogrund, 2019).

The findings under the theme of personal guidance of teachers on students with VI revealed the second aim, which is to understand how teachers with VI influence inclusive practices of students with VI. For example, teachers' presence in schools

facilitated the IEP process, increased collaboration with parents, and enhanced students' personal and academic development. Students with VI stated that their teachers, even without any disabilities, guide them in developing relationships with peers by acting as a bridge (West, Houghton, Taylor, & Ling, 2004). Research indicated that teachers' positive attitudes and contributions to students with VI increased as they acquired more direct and indirect experiences with students with VI (Wall, 2002). From this perspective, facilitating the educational process of students with VI is not surprising because teachers have first-hand experiences due to their VI, like their students. A study emphasizing the importance of advice from teachers with VI supports our findings (Lewis et al., 2003). It is possible to conclude that our findings will contribute to the literature examining how teachers with disabilities influence the inclusive practices of their students.

The findings under the theme of the appropriate model of education for students with VI illustrated the third aim of the study, which is to discover the thoughts of teachers with VI on the ideal education of students with VI. The teachers emphasized that students with VI should be educated in schools for students with VI at the primary level to gain necessary skills, such as expressing themselves, accessing the braille alphabet, accepting their disabilities, and achieving self-care skills. After acquiring these skills, the transition from special education schools to inclusive settings is strongly recommended by all participants. Although it is widely accepted that students with VI should be educated in inclusive settings, they require the same opportunities in general education schools. If the education system is unable to meet these needs, teachers with experiences as an individual with VI suggested this kind of flow for the education of students with VI. As a sensory impairment, VI is a disability that general education teachers show the greatest openness for inclusion (Alghazo & Naggar Gaad, 2004; Glaubman & Lifshitz, 2001; Lifshitz et al., 2004). Ravenscroft et al. (2019) investigated factors affecting elementary school teachers' attitudes toward the inclusion of students with VI. The results showed that teachers had positive attitudes toward the inclusion of students in their classrooms, whereas more than half of the teachers could not provide an appropriate educational arrangement for these students. In another study (Mushoriwa, 2001), the majority of the primary school teachers felt that the general education placement of students would not be beneficial for them because they need a different mode to read. Barriers to implementing effective inclusive practices are related to inadequate teacher training programs and the gap between theory and practice in Turkey (Sakız & Woods, 2015). Likewise, it could be said that teachers' perceptions of ideal education for students with VI derived from these barriers in this study.

In light of the findings of the current study, the following implications for practice are proposed: inclusive settings should be equipped with educational tools (i.e., braille alphabet, assistive technologies, tactile graphs and maps) to be used in classrooms and resource rooms, teaching staff and their training should be enhanced, buildings should be designed as physically accessible and supervised by special education teachers with

expertise in VI or experience in working with students with VI. The other implication is to include courses related to the education of students with VI in the teacher training programs (i.e., general education teachers and school counselors). For example, when pre-service teachers enter the profession, they should know how to design a course, particularly in mathematics and science, for a student with VI, how to use assistive technologies during the instruction, and how to adapt the curriculum and assessment. As stated by Dvir (2015), listening to the voice of teachers with VI to determine how to support students with disabilities in the best manner can be considered one of the implications for teacher education.

Concerning future research, the following suggestions are made: We narrowed down the research scope to teachers with VI and students with VI. Therefore, future research should be expanded to different types of disabilities to understand how inclusive practices for students with disabilities are influenced by experiences of teachers with the same disability. Another recommendation is to involve students with VI in qualitative research to explore their experience as learners in inclusive settings. An avenue of research is to conduct a study with teachers working with students with VI in general education classrooms and resource rooms to identify their problems and needs in terms of instructional teaching strategies, assessment, and professional development.

As a limitation, it should be noted that all participants were educated in the primary schools for students with VI and then transferred to inclusive education. Their perceptions may have been strongly influenced by their educational experiences. It seems difficult to make comprehensive decisions regarding ideal students with VI.

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The ethics committee approval for this study was obtained from Social Sciences Scientific Research Ethics Committee of İstanbul Medipol University, dated 05/04/2021 and numbered 20.

Examining the Learning Outcomes of the Teaching Principles and Methods Course in the Context of Student-Centered Learning*

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Abstract. The aim of this research is to examine how student-centered learning is reflected in the learning outcomes of the Teaching Principles and Methods courses in the primary education mathematics curriculum. The research was designed in the context of document scanning model. The web pages of 88 elementary mathematics teaching programs information package created in the context of the Bologna process were scanned. Frequency were used in the analysis of the data. Accordingly, there are no learning outcomes of the Teaching Principles and Methods course in approximately one quarter of the programs. The absence of learning outcomes in accredited programs is very rare compared to non-accredited programs. In the cognitive domain, the outcomes are at the level of knowledge and comprehension. In the affective domain, the outcomes are at the level of receiving and reacting. Accordingly, more attention can be given to learning outcomes at the levels of application and above for the course. Learning outcomes are not the only indicator of student-centered learning, but all elements of the course information package can be addressed with a more holistic perspective.

Keywords: Bologna process, in-service teacher training, learning outcomes, primary school mathematics teaching, student-centered learning.

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* This study was presented at VIIIth International Eurasian Educational Research Congress at Aksaray University between 7-10 July 2021 in Turkey
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1. INTRODUCTION

In the teaching-learning process, the degree to which a class is teacher/student-centered can vary. Accordingly, student-centered learning can be mentioned in a process where the learner researches and tries to make sense of the information instead of memorizing it. Moreover, a learner can associate what he has learned with daily life, and apply scientific process skills (Dönmez, 2008). And as a paradigm shift in education, the value given to student-centered learning is increasing. As student-centered learning increases, the quality in higher education creates a quality assurance network, provides mobility and the opportunity to find employment in the international arena (Elmas, 2012; Süngü & Bayrakçı, 2010). Also. it provides uniformization in higher education (Çelik, 2012 as cited in Çınkır & Yıldız, 2018). Moreover, with student-centered learning students have chance to be aware of their own characteristics, have desire to see their own improvement (Kızılca, 2007). Therefore, it has been discussed in the context of being a dimension of the Bologna process, which is on the agenda. Moreover, at the higher education level, it is discussed with its weaknesses (Altınkaynak, Uysal, Akman & Durmuşoğlu, 2016) such as the incomplete execution of the process and the inability to reveal the course load calculations as they should be.

Student-centered learning emerges as both a mindset and a culture in a particular higher education institution. It is a learning approach that is strongly associated with and supported by constructivist learning theories. It encourages learning through interaction with teachers and other students and engages students as active participants in their own learning. It promotes innovative teaching methods that encourage higher order thinking skills such as problem solving, critical thinking, and reflective thinking (ESU, 2015). In this approach, the learning process is not only or primarily about knowledge transfer, but it also about deep understanding and critical thinking. In this approach, teachers are people who share the responsibility of their students' learning and focus on their autonomous learning and enable them to construct their own meanings through independent learning and discovery (Sursock, 2015:70; cited in Hoidn, 2018).

When the declarations prepared for the Bologna process are examined, it can be said that the concept of student-centered learning was first used in the Leuven and Louvain-la-Neuve Declaration (Leuven & Louvain-la-Neuve Declaration, 2009). In student-centered learning, the focus is on the learner rather than the teacher. Students have the opportunity to lead learning activities, participate more actively in discussions, design their own learning projects, explore topics of interest and contribute to the design of their own lessons (e.g. the assessment process). Classrooms have desks arranged in circles or small groups. Learning takes place in traditional classroom environments or outside of school, with the student's own direction and speed and experience (The Glossary of Education Reform, 2014). Among the principles of student-centered learning relying on active learning rather than passive learning, it emphasizes deep learning and understanding, increased responsibility and accountability for students, increased sense of autonomy in students, interdependence between the teacher and the student, and

mutual respect in the learner-teacher relationship can be listed (Lea, Stephenson & Troy, 2003; cited in Hoidn, 2018).

It is expected that student-centered learning will have reflections on learning outcomes, teaching methods, assessment and evaluation, and student workload. While teacher-centered learning is defined based on the teacher's own knowledge, interest and program, in student-centered learning, students contribute to the determination of learning outcomes based on their prior learning, interests and experiences. While memorization and lower-level thinking skills are involved in teacher-centered learning, there are application and higher-level thinking skills in student-centered learning (Hoidn, 2018). In student-centered learning, while formulating learning outcomes for courses or modules in different programs, the instructor focuses on what the student can do rather than what the content is. The focus is on the learning process and competencies rather than the content (ESU & EI, 2010; EUA, 2010; cited in Hoidn, 2018). In today's society, education should give importance competencies that focus on knowledge and skills applicable in different contexts (De Corte, 2013). Learning outcomes also aim to make competencies transparent and support lifelong learning (European Commission, 2008).

In the context of programs, program and course information packages are prepared within the scope of the Bologna process, and some programs are even accredited. Student-centered learning is also an important dimension of the Bologna process that should be taken into account. In this context, the aim of the research is to examine how student-centered learning is reflected in the learning outcomes of the teaching principles and methods courses in the primary education mathematics curriculum of the Faculty of Education. Within the scope of this purpose, the program and the course are the limitation of the study. Since the information packages prepared for the course are the same in all programs, the focus is on the primary education mathematics curriculum. For this purpose, answers to the following sub-questions were sought:

(a) What is the situation regarding the existence of learning outcomes of Teaching Principles and Methods courses in primary school mathematics curriculum in terms of student-centered learning?

(b) What is the situation regarding the learning outcomes of the Teaching Principles and Methods courses in the primary school mathematics curriculum at the levels of cognitive, affective and psychomotor domains in terms of student-centered learning?

2. METHOD

The research was designed in the context of document analysis. The written documents about the phenomenon are analyzed within the scope of document analysis (Karasar, 2014; Yıldırım & Şimşek, 2018). In this research, the learning outcomes of the teaching principles and methods courses in the primary education mathematics curriculum of the Faculty of Education were examined according to student-centered learning. Forster

(1995) proposed the steps for document analysis (cited in Yıldırım & Şimşek, 2018). They were followed in this research. They are seen in Figure 1.
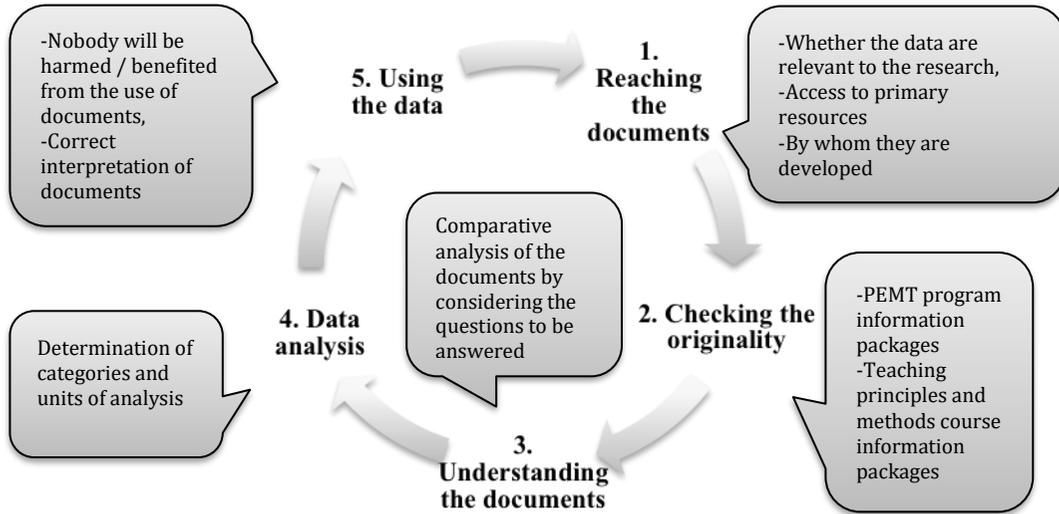
Figure 1. The steps of document analysis

Firstly, it was decided that there is a real need for documents. So, the answer was sought for what kind of documents are needed. In this context, the web pages of the primary education math teaching (PEMT) program information package and teaching principles and methods course information packages were data sources. Within the scope of the study, the web pages of the program information package created in the context of the Bologna process of each faculty where the primary education mathematics curriculum is included were scanned. For checking the originality, PEMT program information package and teaching principles and methods course information packages was related to the research. Also, they were primary sources. Then in terms of understanding the data, the program and course information packages were analyzed comparatively by considering the questions to be answered. The number of primary mathematics teaching programs which were investigated is presented in Table 1.

Table 1

Number of Universities, Education Faculties, Primary Mathematics Programs

	Type		Total
	State	Private	
University	129	74	203
Faculty of Education	78	26	104
Primary mathematics teaching program	75	13	88

As seen in Table 1, it is observed that there are 129 state universities and 74 private universities on the higher education website (Council of Higher Education, 2021). A total of 104 of these have education faculties, and 88 of these education faculties have elementary mathematics teaching programs (Student selection and placement center, 2020). In this study, scholarship programs or secondary education programs were not considered separately, only one program was examined if there was more than one program for the relevant faculty regarding the type of education or scholarship status.

In the analysis of the data firstly the categories were determined. Table 2 contains an explanation of the analysis of the documents and data examined for the research question. As seen in Table 2, frequency was used in the analysis of the data. While scanning the teaching principles and methods course, it was first checked whether the learning outcomes of the course were defined or not. Then, it was examined whether the learning outcomes were associated with the program outcomes. Afterwards, it is discussed which of the cognitive, affective or psychomotor domains of the relevant learning outcomes are presented. The level of learning outcomes in the relevant field is also revealed.

Table 2

Sub Questions, Documents, Criteria, Data Analysis

	Sub questions	Documents	Criteria	Data analysis
1.	What is the situation regarding the existence of learning outcomes of Teaching Principles and Methods courses in primary school mathematics curriculum?	Teaching principles and methods course information packages	Presence/Absence of learning outcome	Frequency

2.	What is the situation regarding the learning outcomes of the Teaching Principles and Methods courses in the primary school mathematics curriculum at the levels of cognitive, affective and psychomotor domains?	PEMT program information packages	Levels in cognitive domain, affective domain and psychomotor domain taxonomy	Frequency

As seen in Table 2, the teaching principles and methods course information packages were examined for the first sub-question and the presence/absence of learning output was taken as a criterion. For the second sub-question, the PEMT program information packages were examined, and the levels in the cognitive, affective and psychomotor domain taxonomy were taken. The definitions considered for each level (Bloom, Engelhart, Furst, Hill ve Krathwohl, 1956; Krathwohl, Bloom ve Masia, 1964; Simpson, 1972) are seen in Figure 2.
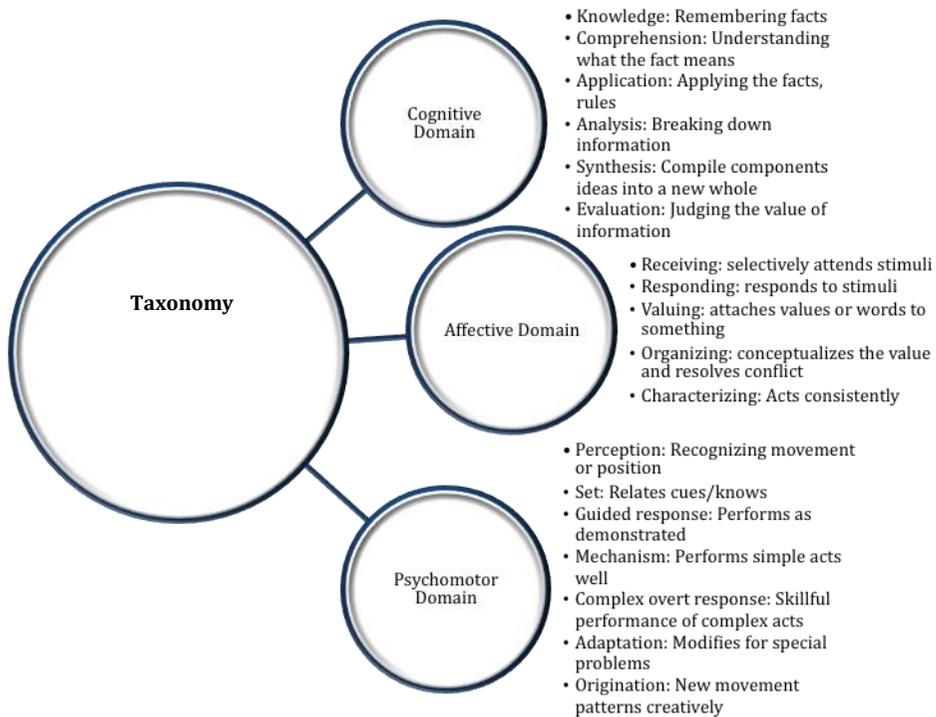
Figure 2. The cognitive, affective and psychomotor domain

To provide realibility two researchers who have a doctorate in curriculum and instruction were checked the data. The reliability was calculated according to Miles and Huberman formula (Miles & Huberman, 1994). It was found .88. In terms of using the data, nobody has been harmed or benefited from using the documents. Also, they were interpreted correctly. In the light of all the steps, how student-centered learning is reflected in the learning outcomes of the teaching principles and methods courses in the primary education mathematics curriculum of the Faculty of Education was examined.

3. FINDINGS

In this part, the learning outcomes of the course were (a) defined, (b) it has been revealed which of the affective cognitive or psychomotor domains it is intended for (c) at which level it is in the relevant domain.

Table 3 shows whether there are learning outcomes of teaching principles and methods according to primary school mathematics teacher training programs.

Table 3

Status of Learning Outcomes of Teaching Principles and Methods Course

Program		Learning Outcome			Total
		Yes	No	Not available	
State	Accredited	9	1	0	10
	Not accredited	47	17	1	65
	Total	56	18	1	75
Private	Accredited	4	0	0	4
	Not accredited	5	4	0	9
	Total	9	4	0	13
Total		65	22	1	88

According to Table 3, the teaching principles and methods course in the primary education mathematics teacher training programs in 88 universities in total have been examined. It is understood that 65 of them have learning outcomes, 22 of them do not, and one university is not suitable. In this context, it can be said that about three quarters of the programs do not have learning outcomes. When the types of universities are taken into account, 57 out of 75 state universities and 9 out of 13 private universities have learning outcomes for the teaching principles and methods course. It can be said that the

learning outcomes are found in more programs in state universities compared to private universities.

When examining the learning outcomes according to whether they are accredited or not, it is observed that nine of the accredited programs in state universities exist and one does not, while 47 of the non-accredited programs exist, 17 are not and one is not suitable according to Table 3. It can be said that inappropriate learning outcomes consist only of content. In private universities it is observed that it exists in all four accredited programs, while it is present in nine and not in four of the non-accredited programs. It can be said that the absence of learning outcomes is more common in non-accredited programs.

When the existence of learning outcomes related to cognitive, affective or psychomotor domains was examined, it was observed that while there were cognitive and affective learning outcomes, no learning outcomes related to the psychomotor area were found. The cognitive domain distribution of the learning outcomes of the Teaching Principles and Methods course according to the PME teacher training programs is given in Table 4.

Table 4

Cognitive Domain Distribution of Learning Outcomes

Program		Knowledge	Comprehension	Application	Analysis	Evaluation	Cognitive domain
State	Accredited	21	8	21	4	6	60
	Not Accredited	135	64	88	32	15	334
	Total	156	72	109	36	21	394
Private	Accredited	7	3	7	2	1	20
	Not Accredited	6	6	16	3	2	33
	Total	13	9	23	5	3	53
Total		169	81	132	41	24	447

When Table 4 is examined, it is understood that a total of 447 learning outcomes for the teaching principles and methods course belong to the cognitive domain, of which 169 are knowledge, 81 are comprehension, 132 are application, 41 are analysis, and 24 are

evaluation levels. It can be said that the weight is generally at the level of knowledge and comprehension, which is at the lower level of the application. Considering the university types, it was observed that 156 of the 394 learning outcomes in state universities were at the level of knowledge, 72 at the level of comprehension, 109 at the application level, 36 at the analysis level and 21 at the evaluation level. In private universities, 13 of the 53 learning outcomes are at the level of knowledge, 9 at the level of comprehension, 23 at the level of application, 5 at the level of analysis and 3 at the level of evaluation. In this context, it can be said that the weight is at the level of knowledge in state universities and at the level of application in private universities.

When examining the cognitive domain levels of learning outcomes according to whether they are accredited or not, for the accredited programs at state universities, there are 60 learning outcomes which are in cognitive domain. That is, 21 of them at knowledge, eight of them are comprehension, 21 of them are application, four analysis and six of them are evaluation levels according to Table 4. For non-accredited programs in state universities, there are 334 learning outcomes which are in cognitive domain. That is, 135 of which are at the level of knowledge, 64 of comprehension, 88 of application, 32 of analysis and 15 of evaluation level. When a similar examination is made for private universities, a total of 20, seven of them are knowledge, three of them are comprehension, seven of them are application, two of them analysis and one of them is in evaluation level in accredited programs. On the other hand, in non-accredited programs, there are 33 student outcomes in cognitive domain, six of which are knowledge and comprehension, 16 of them are applications, three of them are analysis and two of them are in evaluation level. It can be said that the emphasis is on the level of knowledge and comprehension in both accredited and non-accredited programs.

Examples of learning outcomes related to cognitive domain levels are presented in Table 5.

Table 5

Examples of Learning Outcomes Related to Cognitive Domain Levels

Cognitive domain levels	Examples of learning outcomes
Knowledge	Knows teaching theory/model/approaches
Comprehension	To be able to interpret the principles of teaching
Application	Prepares a lesson plan by using appropriate teaching strategies, methods and techniques in line with the achievements in the curriculum
Analysis	Analyzes the competencies that teachers should have

Assessment	To be able to evaluate the planned and applied teaching according to the teaching principles

The affective domain distribution of the learning outcomes of the Teaching Principles and Methods course according to the PEMT teacher training programs is given in Table 6.

Table 6

Affective Domain Distribution of Learning Outcomes

Program		Learning outcome				
		Receiving	Responding	Valuing	Organizing	Affective domain
State	Accredited	1	1	1	0	3
	Not accredited	4	6	3	2	15
	Total	5	7	4	2	18
Private	Accredited	0	0	1	0	1
	Not accredited	0	0	0	0	0
Total		0	0	1	0	1

When Table 6 is examined, it is observed that a total of 19 learning outcomes for the teaching principles and methods course belong to the affective domain. That is, five of them are in receiving, seven of them are responding, five of them are valuing, and two of them are organizing level. It can be said that the weight is at the level of taking and reacting. When the types of universities are taken into consideration, within 18 learning outcomes in state universities, five are at the level of receiving, seven at the level of reaction, four at the level of valuing, and two at the level of organization level. In private universities, there is only one learning outcome at the level of valuation. In this context, it can be said that the emphasis is on the level of responding in state universities and only the level of valuing is included in private universities.

When examining the affective domain levels of learning outcomes according to whether they are accredited or not, it is observed that for accredited programs in state universities, there are learning outcomes in three affective domain levels: one receiving, one reaction, and one value-giving levels according to Table 6. For non-accredited

programs at state universities, there are 15 learning outcomes inaffective domain, four of which are at the level of receiving, six at the level of reacting, three at the level of valuing and two at the level of organization. When a similar examination is made for private universities, there is a learning outcome in an affective domain only in accredited programs and at the level of valuation. Although their number is quite low, it can be said that in accredited programs there is more emphasis on valuing, and in non-accredited programs more on receiving and reacting.

Examples of learning outcomes related to affective domain levels are seen in Table 7.

Table 7

Examples of Learning Outcomes Related to Affective Domain Levels

Affective domain levels	Examples of learning outcomes
Receiving	Recognizing the importance of effective teaching for quality education
Reacting	Willingness to use teaching methods and techniques correctly in teaching processes
Valuing	Determination to follow new developments in teaching, planning and implementation
Organization	To have an understanding of education that creates knowledge and teaches the ways of forming knowledge

4. RESULTS, DISCUSSION, AND SUGGESTIONS

In line with the ECTS (European Credit Transfer System) Guide published in 2015, student-centered learning requires the effectiveness of the student, focusing on critical and analytical learning, increasing the responsibility and autonomy of the learner. It is also a reflective approach in which both the learner and the teacher are in the teaching and learning process. The learning process should be defined in terms of learning outcomes that need to be developed and monitored. In this context, it is expected that the reflections of student-centered learning will also be reflected in the learning outcomes. Learning outcomes form the conceptual basis of the student-centered higher education system. It requires being active rather than telling, shaping the activities accordingly, bi-directional evaluation, and the involvement of other education stakeholders in the process while being defined (European Higher Education Area) (EHEA, 2015). In this research, which was carried out to reveal how student-centered learning is reflected on the learning outcomes for the teaching principles and methods course in the primary education mathematics curriculum by making a limitation in the

context of the program and the course, first of all, the existence of learning outcomes, and then which field at what level they were examined. In other words, based on the expression of the learning outcomes, it was examined whether the learning outcomes were written at a higher level such as application, problem solving, analysis or synthesis.

In almost one fourth of the primary education mathematics teacher training programs of the education faculties, the learning outcomes of the teaching principles and methods course are not available. It is also possible that private universities have less learning outcomes than state universities. Learning outcome is about why learners learn and it is an element that must be applied when deciding what to learn, how to learn, and how much has been learned. For Morrison, Ross, Morrison, and Kemp (2019), it serves as a focal point to ensure that the instruction, methods, and assessment are appropriate. The existence of learning outcomes beyond student-centered learning is of great importance in the context of the development, implementation and evaluation of a program (Demirel, 2012). Klemencic (2019), who defines student-centered learning as a phenomenon in which many basic components interact, states that the formation of expected outcomes for the courses in the program and learning-centered practices in which learning is deepened take place on the basis of student-centered learning. In this context, its presence is very important. In this study, it is noteworthy that there are still programs that do not include learning outcomes and that this rate is higher private universities. However, for Simonson, Smaldino and Zvacek (2015), setting goals is a useful starting point for matching students' needs with the subject area. Every instructor should consider that their focus is on their students (Simonson, Smaldino & Zvacek, 2015). Of course, course syllabus may be created by the instructors of the relevant courses and shared with the students. However, due to the transparency principle of the Bologna process, the relevant learning outcomes should be shared on the web pages. The information packages in which the sharing takes place are a document for international recognition (Timurcanday Özmen et al., 2015).

One of the main themes of the Bologna process is higher education quality assurance, and one of the main tools of quality assurance is program accreditation (Kavak, Uysal and Kısa, 2019). Accreditation in higher education is the arrangement and maintenance of education and training services in a way that will increase the quality of education and ensure it systematically (Brittingham et al., 1999). One of the external evaluation and accreditation criteria of the Higher Education Quality Board is student-centered teaching and evaluation (YÖKAK, 2021). In this context, student-centered learning is expected to be reflected in accredited programs. In this study, the absence of learning outcomes in accredited programs is very rare compared to non-accredited programs.

While most of the learning outcomes belong to the cognitive domain, it can be said that there are very few outcomes in the affective domain and none in the psychomotor domain. When the distributions for each area are examined, the weight according to the distribution of learning outcomes in the cognitive domain is generally at the level of

knowledge and comprehension, which is at the lower level of the application. While this situation is the same in state universities

It is also noteworthy that the weight in private universities is at the level of application. Considering the expression of learning outcomes, it can be said thats there is a weakness in reflecting student-centered learning in state universities, and private universities tend to learn more in a student-centered manner than state universities. On the other hand, when accreditation is taken into account, it can be said that the weight is at the level of knowledge and comprehension, which is at the lower levels. Considering that learning outcomes have an important place in the selection of teaching methods, techniques and strategies to be used in shaping the teaching-learning process, it is thought that especially the higher level of knowledge may be an important obstacle in the formation of experiences related to student-centered learning. Because the level of knowledge is a level where the related concept, term, phenomenon, principle is taken ready (Bloom et al., 1956). However, in student-centered learning, while expressing the learning outcomes, in line with the facilitation of the teacher, the student is not the one who tells, but the one who is active in the process. It is aimed to give more responsibility to the student by allowing the student to practice, solve problems, analyze and synthesize or criticize (ESU, 2015). Supporting this, Hoidn (2018) states that teacher-centered learning focuses on memorization and lower-level skills, while student-centered learning focuses on application and higher-level thinking skills. Of course, it is necessary to refer to the level of knowledge in a content encountered for the first time. However, the heavy weight of this gives a clue that it is possible to move away from student-centered learning, which requires the learner to be more active and take responsibility in the process. However, the fact that the outcomes are at higher levels of the taxonomy does not guarantee that the process will be student-centered. The features of the learner, the features of the teacher, the environment, the opportunities, etc. are also included. In addition, consultation with other education stakeholders in the creation of learning outcomes and evaluating whether these outcomes have been achieved are among the other criteria to be fulfilled (ESU, 2015). The outcomes form a part of the whole in the teaching-learning process to progress in such a way that student-centered learning, which requires the learner to be more active in the process, can be used.

The distribution of learning outcomes in the affective domain is quite low compared to the cognitive domain, and the weight in the affective domain is generally at the level of receiving and reacting. Although their number is quite low, it can be said that while the weight is at the level of reaction in state universities, it is only at the level of valuation in private universities. It can also be noted that in accredited programs there is a little more emphasis on valuing, while in non-accredited programs there is more on receiving and responding. Similar to the cognitive domain, it is expected to have a high level of learning outcomes for student-centered learning (ESU, 2015; Hoidn, 2018, 2016). In this context, considering the expression of learning outcomes, it can be said that it is weak in the context of reflecting student-centered learning in general. Similar to the discussion

in the cognitive field, although learning outcomes are not the only and sufficient condition of student-centered learning, they provide an important clue regarding the process.

In line with the results obtained, suggestions for practitioners and researchers are as follows:

- For the teaching principles and methods course, more learning outcomes can be given at the levels of application and above. Needs analysis can be done to reveal them. For Kaufman (1986: cited in Rothwell, Bebscoter, King & King, 2016) need analysis expresses the effort to close the gaps between what is and what should be.

- More affective learning outcomes can be added in different levels.

- The level of learning outcomes in taxonomy is not the only indicator of whether the outcomes are for learning-centered learning. For example, whether or not the requirements of student-centered learning are fulfilled while creating these outcomes can be demonstrated through a questionnaire or interview.

- Teaching methods and techniques or measurement and evaluation methods, which are other indicators of student-centered learning, can also be addressed through course information packages. In addition, their situation in application can be investigated.

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Scientific, ethical and citation rules were followed during the writing process of the study titled "Examining the Learning Outcomes of the Teaching Principles and Methods Course in the Context of Student-Centered Learning". It has been committed by the authors of this study that no falsification has been made on the collected data and the "Sakarya University Journal of Education Journal and its editor" has no responsibility for all ethical violations. All responsibility belongs to the authors, and that the study has not been sent to any other academic publication medium for evaluation.

A Study on High School Students' Critical Thinking Skills[*]

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Abstract. The aim of this quantitative study which employed a survey design was to determine the level of high school students' critical thinking (CT) skills and to investigate if high school students' CT skills differ by gender, father and mother's educational background, age, and grade level. Critical Thinking Skill Test for High School Students was used to collect data in this study conducted with 603 high school students. As a result of the study, it was found that students had high CT skills in terms of each sub-tests. Also, it was found that students' CT skills significantly differed by gender and educational background of their father and mother. Females and students who have a father and mother with higher educational degrees had higher CT skills. However, age and grade level did not significantly affect students' each sub-test scores and total test scores. These results of the current study were confirmed by the huge body of previous literature.

Keywords: Critical thinking skills, gender, age, demographic variables, high school students.

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1. INTRODUCTION

Schools need to change in order for students to develop the higher-order thinking, flexible problem solving, cooperation and communication skills required for success in the workplace and in everyday life. In other words, success both in life and work necessitates some 21st century skills such as higher-order thinking skills, communication and cooperation skills, information and media literacy, etc. (Binkley et al., 2012). In addition, globalization, economic necessity, and lack of civic engagement all add to the pressures on students and demand to acquire the skills and information they need to succeed and excel (Levy & Murnane, 2005).

Wagner (2010) collected 21st century skills under seven sub-categories such as critical thinking (CT) and problem solving which mean asking critical questions and being curious, collaboration across networks and leading by the influence which mean interacting around the globe with people from diverse cultures, religions and life-styles, agility and adaptability which mean being able to think, change, adapt quickly and use a variety of tools to solve new problems when required, initiative and entrepreneurialism which mean being self-directive and initiative to find some very tough and challenging problems, effective oral and written communication which mean the ability to effectively use language skills in both spoken language and writing in both printed and digital writing, accessing and analyzing information which mean being prepared to process the information effectively, and curiosity and imagination which mean coming up with creative solutions and being inquisitive even in analyzing. The numerous different frameworks for 21st century skills, in broad terms, illustrate three categories which are higher-order thinking skills such as CT and problem solving, social, emotional and civic skills such as communication and collaboration, and digital skills such as information and media literacy (Trilling & Fadel, 2009; Salas-Pilco, 2013).

CT is regarded as the primary element of 21st century learning (Trilling & Fadel, 2009). Although it has been assumed that CT is a new concept, it is a well-established idea that has just gained significance (Hersh, 2009). CT has been defined in a variety of ways. De-Young (2003) defined CT as the ability to detect a problem, identify critical information needed to solve the problem, recognize explicit and inexplicit assumptions, select reliable hypotheses, draw reasonable conclusions and justify the validity of inferences. According to Ennis (1987) CT is reasonable and reflective thinking that focuses on the decision of what to believe or to do. Its priority is to make the best rational decision possible. Furthermore, Ennis (1987) also identifies six main components of CT: focus, reason, inference, situation, clarification and overview. According to Baldwin et al. (2011), CT is the application of management knowledge to identify challenges, define viable actions, assess those actions and pursue a chosen course of action. One more definition from Lovelace, Eggers and Dyck (2016) nearly summarizes CT as assessing and evaluating situations and proposing courses of action. Considering the definitions, it can be said that CT is a complex process that requires individuals to use higher-order cognitive skills to information processing (Choy & Cheah, 2009).

It can be said that CT is expected at nearly by every school level (McPeck, 2016; Forawi, 2016). As Long et al. (2018) mentioned that it is important to make a successful transition to university and students must already have fundamental CT skills as university instructors frequently demand freshmen students to think critically. The widespread acceptance of the concept that strengthening students' CT is vital for academic achievement and will improve educational quality is the main motive behind this movement (Ren et al., 2020). However, high CT skills do not come naturally to people; rather, they must be actively cultivated (Paul & Binker, 1990). Silva (2009) argues that there is no specific age or developmental stage at which youngsters are ready to acquire sophisticated cognitive abilities. This contradicts the traditionally accepted belief that very young children are concrete and straightforward thinkers incapable of thinking abstractly or gaining a profound knowledge of concepts. For example by the age of seven they make rules to solve the issues among themselves, use the language including the words "think", "know", "guess" and "remember", hypothesize what could happen about future events, offer alternative acts, and suggest alternative actions that may have been performed before (Taggart et al. 2005). However, CT is such a tender matter that even the students have a disposition to CT, transferring CT skills to new contexts is unlikely unless students are specifically taught to transfer by sensitizing them to deep problem structures and provided with ample opportunities to practice CT skills in diverse domains (Lai, 2011).

Another major point about CT is whether CT instruction appeals to students' dispositions. CT is far more than using the right skill in the right context. It is also a disposition to recognize when a skill is required and being willing to exert the mental effort needed to apply it (Halpern, 1999). In the Delphi consensus panel of 46 experts, skills and dispositions were worth a small discussion. The Delphi panel maintained it was possible to have the cognitive skills required for CT but lack the emotional dispositions –general habits and attitudes–to put these talents to use. Hence, the panel held that developing both skills and dispositions was crucial in the education of successful critical thinkers (Facione, 1990b).

According to Facione and Gittens (2011), people with a strong favorable disposition toward CT are defined in the literature as "having a critical spirit", or as "mindful", "reflective" and "meta-cognitive." These phrases acknowledge a person's constant use of CT skills to whatever problem and question is at hand. However, with respect to approaching specific questions, issues, decisions and problems, people who have a weak or negative CT disposition are more likely to be impulsive, disorganized about gathering needed information, prone to applying unreasonable criteria, give up quickly at the first sign of difficulty, and fixated on a solution that will not operate.

When it comes to CT, a single skill or a description shouldn't come to mind. As there have been many descriptions of CT, there have also been various sub-skills of CT because CT is an integrated skill consisting of many sub-skills or sub-dimensions (Fisher, 2011). Watson and Glaser's (1994) sub-dimensions of CT are inference, recognition of assumptions, deductions, interpretation, and evaluation of arguments.

Jones et al.'s (1995) sub-dimensions are interpretation, analysis, evaluation, inference, presenting argument skills and reflection. While Facione (1990a) describes the sub-dimensions of CT as analysis, inference, evaluation, deductive reasoning and inductive reasoning using multiple choice items, Jonassen (2000) describes them as collecting the relevant knowledge, making logical inferences, reaching provable hypothesis, application of inferences in a sensible way, checking the consistency of knowledge.

When examining the studies on CT skills, it is striking that many researchers investigated the relationship between CT skills and other variants including demographic variables. It can be inferred that demographic variables are always on the agenda when considering CT skills. Previous literature on gender differences in CT skills reported conflicting results across various samples. Although some studies concluded CT skills did not significantly differ by gender (Sur, 2020; Saçlı & Demirhan, 2008; Özcan, 2017; Marni et al., 2020; Afhasi & Afghari, 2017), some studies reported a significant difference in favor of females (Irwanto, Rohaeti, & Prodjosantoso, 2019; Shubina & Kulaklı, 2019; Hove, 2011; İncirkuş, 2021; Ay & Akgöl, 2008) while some of them reported males have comparatively higher CT skills (Algharaibeh & ALmomani, 2020). Previous studies also revealed contradictory results on father, and mother's educational background differences in CT skills. While some studies concluded CT skills did not significantly differ by parents' educational background (Karademir & Saracaloğlu, 2017; Kavenuke, Kinyot, & Kayombo, 2020; Bulut, 2021), there are also other studies concluding CT skills significantly differed by father's educational background (Ocak & Kalender, 2016; Usta, 2019; Kıran, 2019) and mother's educational background (Ay & Akgöl, 2008; Bapoğlu, 2010; Kıran, 2019; Usta, 2019; Mete, 2021). Besides, when the existing literature on CT skills is investigated, inconsistent results were found over age differences in CT skills. While some studies concluded CT skills did not significantly differ by age (Wettstein et al., 2011), there are also other studies concluding CT skills significantly differed by age (Kürüm, 2002; Ay & Akgöl, 2008; Ludin, 2018). Also, although it can be found some studies concluded CT skills did not significantly differ by grade level (Profetto-McGrath, 2003; Gharib et al., 2009; Babamohamadi et al., 2016), there are also other studies that revealed CT skills significantly differed by grade level (Feng et al., 2010). In short, gender, parents' educational background, age, and grade level are widely examined demographic variables within the context of CT skills and the previous literature on CT skills revealed inconsistent results across different countries and samples. Besides, it has been observed that studies investigating the effect of demographic variables on CT skills are far more restricted than the studies investigating the relationship between demographic variables and CT dispositions. Therefore, this study aimed to determine the level of high school students' CT skills and whether these skills differ by some demographic variables. To this end, the following questions were sought:

1. What are the students' levels of CT skills?

2. Do high school students' CT skills significantly differ by their gender, father, and mother's educational background, age, and grade level?

2. METHOD

Research Model

A cross-sectional survey design was employed in this non-experimental quantitative study. The researchers collect data to draw inferences about a population at a specific point in time in cross-sectional survey designs (Lavrakas, 2008). In other words, it is aimed to depict what already exists in the population by examining the data collected from a group of participants at one point in time (Setia, 2016). This study aimed to investigate the level of high school students' CT skills and examine the possible demographic variables that can be related to CT skills. Therefore, a cross-sectional survey design was employed in this study.

Study Group

This current study was conducted with 603 students studying in various high schools in a city in the north of Turkey in the academic year of 2021-2022 using a convenient sampling method. The mean age of the students was 15.62 (SD=1.09) ranging from 14 to 17. The demographic characteristics of the study group can be seen in Table 1.

Table 1

Demographic characteristics of the study group

Demographics		n	%	Total
Gender	Female	343	56.9	603
	Male	260	43.1	
Educational background of mother	Primary school	161	26.7	603
	Elemantary school	116	19.2	
	High school	179	29.7	
	University	130	21.6	
	Master/PhD	17	2.8	
Educational background of father	Primary school	100	16.6	603
	Elemantary school	88	14.6	
	High school	194	32.2	
	University	188	31.2	
	Master/PhD	33	5.5	
Age	13	16	2.7	603
	14	116	19.2	
	15	144	23.9	
	16	160	26.5	
	17	159	26.4	
	18+	8	1.3	
Grade level	9	141	23.4	603
	10	149	24.7	

11	165	27.4
12	148	24.5

As it can be seen in Table 1, 343 of the students were female (56.9%) and 260 of them were male (43.1%). Most of the students had a mother with a high school (29.7%) and a primary school degree (26.7%). Besides, most of the students' fathers graduated from high school (32.2%) and university (31.2%). The majority of the students were 16 and 17 years old (52.9%). Also, 27.4%, 24.7%, 24.5%, and 23.4% of the students were studying at 11ᵗʰ grade, 10ᵗʰ grade, 12ᵗʰ grade, and 9ᵗʰ grade, respectively. Ethics committee approval for this study was obtained from the Human Research Ethics Committee of Zonguldak Bülent Ecevit University with the decision dated 29.05.2014 and numbered 2014/08-13.

Data Collection Tools

Critical Thinking Skill Test for High School Students (CTST)

CTST was used to investigate students' CT skills in this study because CTST is a Turkish culture-specific CT test aiming to measure high school students' CT skills and it has satisfactory psychometric properties as discussed below. CTST developed by (Orhan & Çeviker Ay, 2022) has 51 multiple-choice items and is composed of five sub-tests which are inference (10 items), evaluating arguments (8 items), deduction (11 items), recognizing assumptions (12 items) and interpretation (10 items). Reliability and validity studies of CTST were carried out with 705 high school students. While mean item difficulty values of the sub-tests ranged from 0.51 to 0.63, mean item discrimination values varied between 0.35 and 0.49. Also, mean item difficulty value of the total test was calculated as 0.52 and mean item discrimination value of the total test was found to be 0.42. Besides, KR20 reliability estimates for the sub-tests ranged from 0.62 to 0.75 and it was calculated as 0.87 for the total test. In this study, reliability estimates were calculated again and they ranged from 0.54 to 0.75. A score for the total test between 0-17, between 18-35, and between 36-51 indicates low, moderate, and high CT skill, respectively.

Data Collection

The ethical committee approval was obtained from Zonguldak Bülent Ecevit University (No. 117010 dated 31.12.2021) and the data were collected in 2021-2022 academic year. Students were informed about privacy and confidentiality issues and their right to withdraw from the study whenever they want. It took about 40-45 minutes to complete the test.

Data Analysis

SPSS 20 statistical software was used to analyze the collected data. Firstly, each variable was reviewed to check if there are any missing data and no missing data were observed. Then, normality was investigated with skewness and kurtosis values. In order to say that

the data are normally distributed, the z values obtained by dividing the skewness and kurtosis values by their own standard errors should be between +2 and -2 (Tabachnick & Fidell, 2012; Lind, Marchal & Wathen, 2012). After investigating skewness and kurtosis values, it was seen that the data were not normally distributed (see Table 2). Therefore, descriptive statistics, Mann-Whitney U, and Kruskal-Wallis H tests were used to analyze the data.

3. FINDINGS

Descriptive statistics for all sub-tests of the CTST and total test scores are presented in Table 2 below.

Table 2

Descriptive statistics for the CTST

Sub-tests	Skewness		Kurtois		Maximum Point	$\overline{X}$	sd
	Statistic	Std. Eror	Statistic	Std. Eror			
Inference	-0.738	0.100	-0.021	0.199	10	7.47	1.90
Evaluating arguments	-2.056	0.100	4.182	0.199	8	7.53	0.84
Deduction	-1.713	0.100	4.089	0.199	11	9.36	1.65
Recognizing assumptions	-0.995	0.100	0.974	0.199	12	10.50	1.30
Interpretation	-1.433	0.100	2.127	0.199	10	7.95	2.03
Total	-1.064	0.100	1.301	0.199	51	42.83	4.86

As shown in Table 2, high school students had high scores for inference ($\overline{X}$=7.47), evaluating arguments ($\overline{X}$=7.53), deduction ($\overline{X}$=9.36), recognizing assumptions ($\overline{X}$=10.50), and interpretation ($\overline{X}$=7.95) sub-tests. Therefore, it can be said that students have high CT skills in terms of these sub-dimensions. Also, the mean of the students' total scores was high ($\overline{X}$=42.83) indicating they have high CT skills.

Table 3

Mann-Whitney U Test Results by Gender

	Gender	n	Mean Rank	Sum of Ranks	U	p	*d*
Inference sub-test	Male	260	285.34	74188.50	40258.50	0.03	0.16
	Female	343	314.63	107917.50			
	Gender	n	Mean Rank	Sum of Ranks	U	p	*d*
Evaluating arguments sub-test	Male	260	268.49	69806.50	35876.50	0.00	0.34
	Female	343	327.40	112299.50			
	Gender	n	Mean Rank	Sum of Ranks	U	p	*d*
Deduction sub-test	Male	260	283.18	73626.00	39696.00	0.01	0.18
	Female	343	316.27	108480.00			
	Gender	n	Mean Rank	Sum of Ranks	U	p	*d*
Recognizing assumptions sub-test	Male	260	263.71	68564.00	34634.00	0.00	0.39
	Female	343	331.03	113542.00			
	Gender	n	Mean Rank	Sum of Ranks	U	p	*d*
Interpretation sub-test	Male	260	252.57	65668.00	31738.00	0.00	0.51
	Female	343	339.47	116438.00			
	Gender	n	Mean Rank	Sum of Ranks	U	p	*d*
Total test	Male	260	247.73	64410.00	30480.00	0.00	0.56
	Female	343	343.14	117696.00			

As it can be seen in Table 3, Mann Whitney-U test results indicated that there was a statistically significant difference between inference (U=40258.50; p<0.05), evaluating

arguments (U=35876.50; p<0.05), deduction (U=39696.00; p<0.05), recognizing assumptions (U=34634.00; p<0.05), and interpretations (U=31738.00; p<0.05) sub-tests scores of male and female students. Also, it was found that gender was a significant variable on students' total CT skills (U=30480.00; p<0.05). Female students had higher CT skills in terms of both each sub-test and total test. While gender had a weak effect on students' inference (*d*=0.16) and deduction (*d*=0.18) skills, it had small effect on their evaluating arguments (*d*=0.34) and recognizing assumptions (*d*=0.39) skills based on Cohen's (1988) classification. Besides, gender had a medium effect on students' interpretation (*d*=0.51) and total CT skills (*d*=0.56) based on Cohen's (1988) classification.

Table 4

Kruskal-Wallis H test results by educational background of mother

		Inference sub-test						Evaluating arguments sub-test					
	n	Mean Rank	X²	df	p	η²	Sig. Differ.	Mean Rank	X²	df	p	η²	Sig. Differ.
A	161	267.67						320.03					
B	116	262.67						297.02					
C	179	311.77	30.06	4	0.00	0.04	D-B D-A	295.11	5.161	4	0.27	-	-
D	130	363.56						299.71					
E	17	321.94						255.26					
		Deduction sub-test						Recognizing assumptions sub-test					
	n	Mean Rank	X²	df	p	η²	Sig. Differ.	Mean Rank	X²	df	p	η²	Sig. Differ.
A	161	273.49						279.84					
B	116	270.28						283.30					
C	179	320.39	18.05	4	0.00	0.02	D-A	327.78	9.301	4	0.05	-	-
D	130	330.05						305.83					
E	17	380.41						338.71					
		Interpretation sub-test						Total test					
	n	Mean Rank	X²	df	p	η²	Sig. Differ.	Mean Rank	X²	df	p	η²	Sig. Differ.
A	161	283.79						264.75					C-B
B	116	269.57	11.90	4	0.01	0.01	D-B	258.06	29.88	4	0.00	0.04	D-B
C	179	313.85						322.17					C-A
D	130	331.24						353.68					D-A

E	17	347.32			347.09	

A=primary school B=elementary school C=high school D=university E=master/PhD

According to Kruskal-Wallis H test results in Table 4, students' inference ($X^2_{(sd=4, n=603)}$=30.06; p<0.05), deduction ($X^2_{(sd=4, n=603)}$=18.05; p<0.05), interpretation ($X^2_{(sd=4, n=603)}$=11.90; p<0.05) sub-tests and total test ($X^2_{(sd=4, n=603)}$=29.88; p<0.05) scores significantly differed by educational background of students' mother. However, their evaluating arguments ($X^2_{(sd=4, n=603)}$=5.161; p>0.05) and recognizing assumptions ($X^2_{(sd=4, n=603)}$=9.301; p>0.05) sub-tests scores did not significantly differ by educational background of students' mother. Students whose mother has a bachelor's degree had higher inference sub-test scores than the students whose mothers completed only primary and elementary school. Also, the students who have a mother with a bachelor's degree had higher deduction sub-test scores than those whose mother completed only primary school. Besides, students whose mother has a bachelor's degree had higher interpretation sub-test scores than those whose mothers completed only elementary school. In addition to these, students who have a mother with a bachelor's degree and high school degree had higher total CT test scores than the students whose mother completed only primary and elementary school. While the educational background of students' mothers had a small effect on their deduction (η^2=0.02), interpretation (η^2=0.01) skills, it had a medium effect on their inference (η^2=0.04) and total CT skills (η^2=0.04) based on Cohen's (1988) classification.

Table 5

Kruskal-Wallis H test results by educational background of father

		Inference sub-test						Evaluating arguments sub-test					
	n	Mean Rank	X^2	df	p	η^2	Sig. Differ.	Mean Rank	X^2	df	p	η^2	Sig. Differ.
A	100	238.63					C-A	292.46					
B	88	243.30					D-A	324.05					
C	194	309.61	39.93	4	0.00	0.06	E-A	304.17	4.245	4	0.37	-	-
D	188	345.33					C-B	299.79					
E	33	358.98					D-B E-B	271.95					

		Deduction sub-test						Recognizing assumptions sub-test					
	n	Mean Rank	X^2	df	p	η^2	Sig. Differ.	Mean Rank	X^2	df	p	η^2	Sig. Differ.
A	100	261.81	23.97	4	0.00	0.03	D-B	268.02	13.77	4	0.00	0.02	C-B
B	88	248.53					E-B	260.85					D-B

							D-A	317.84					
C	194	308.63											
D	188	332.59						317.60					
E	33	353.12						332.74					
		Interpretation sub-test						Total test					
	n	Mean Rank	X²	df	p	η²	Sig. Differ.	Mean Rank	X²	df	p	η²	Sig. Differ.
A	100	263.08						237.65					
B	88	268.01						236.44					C-B
C	194	336.41	16.65	4	0.00	0.02	C-A	326.47	38.45	4	0.00	0.06	D-B
D	188	301.74					C-B	336.41					C-A
E	33	309.77						331.94					D-A

A=primary school B=elementary school C=high school D=university E=master/PhD

As it can be seen in Table 5, students' inference ($X^2_{(sd=4, n=603)}$=39.93; $p<0.05$), deduction ($X^2_{(sd=4, n=603)}$=23.97; $p<0.05$), recognizing assumptions ($X^2_{(sd=4, n=603)}$=13.77; $p<0.05$), interpretation ($X^2_{(sd=4, n=603)}$=16.65; $p<0.05$) sub-tests and total test ($X^2_{(sd=4, n=603)}$=38.45; $p<0.05$) scores significantly differed by educational background of the students' fathers. However, their evaluating arguments ($X^2_{(sd=4, n=603)}$=4.245; $p>0.05$) sub-test scores did not significantly differ by educational background of students' father. Students who have a father with high school, bachelor's, and master/PhD degree had higher inference sub-test scores than those whose fathers completed only primary and elementary school. Also, the students who have a father with a bachelor's and master/PhD degree had higher deduction sub-test scores than the students whose fathers completed only elementary school. In addition to this, students whose fathers have a bachelor's degree had higher deduction sub-test scores than those whose fathers completed only primary school. Besides, students who have a father with high school and bachelor's degree had higher recognizing assumptions sub-test scores than the students whose father completed only elementary school. In addition to this, students whose fathers completed high school had higher interpretation sub-test scores than the students whose fathers completed only primary and elementary school. Also, students who have a father with a high school and bachelor's degree had higher total CT test scores than the students whose father completed only primary and elementary school. While the educational background of students' fathers had a small effect on their deduction (η^2=0.03), recognizing assumptions (η^2=0.02), and interpretation (η^2=0.02) skills, it had a strong effect on their inference (η^2=0.06) and total CT skills (η^2=0.06) based on Cohen's (1988) classification.

Table 6

Kruskal-Wallis H test results by age

		Inference sub-test						Evaluating arguments sub-test					
	n	Mean Rank	X^2	df	p	η^2	Sig. Differ.	Mean Rank	X^2	df	p	η^2	Sig. Differ.
14	122	328.57						298.56					
15	150	290.92	3.813	3	0.28	-	-	315.73	2.697	3	0.44	-	-
16	166	296.36						303.80					
17	165	298.10						290.25					
		Deduction sub-test						Recognizing assumptions sub-test					
	n	Mean Rank	X^2	df	p	η^2	Sig. Differ.	Mean Rank	X^2	df	p	η^2	Sig. Differ.
14	122	321.33						282.45					
15	150	303.74	3.532	3	0.31	-	-	300.91	2.553	3	0.46	-	-
16	166	283.99						313.89					
17	165	304.24						305.49					
		Interpretation sub-test						Total test					
	n	Mean Rank	X^2	df	p	η^2	Sig. Differ.	Mean Rank	X^2	df	p	η^2	Sig. Differ.
14	122	329.20						319.80					
15	150	276.77	7.419	3	0.06	-	-	285.47	2.884	3	0.41	-	-
16	166	312.84						307.55					
17	165	293.91						298.29					

According to Kruskal-Wallis H test results in Table 6, students' inference ($X^2_{(sd=3, n=603)}$=3.813; p>0.05), evaluating arguments ($X^2_{(sd=3, n=603)}$=2.697; p>0.05), deduction ($X^2_{(sd=3, n=603)}$=3.532; p>0.05), recognizing assumptions ($X^2_{(sd=3, n=603)}$=2.553; p>0.05), interpretation ($X^2_{(sd=3, n=603)}$=7.419; p>0.05) sub-tests and total test ($X^2_{(sd=3, n=603)}$=2.884; p>0.05) scores did not significantly differ by students' age.

Table 7

Kruskal-Wallis H test results by grade level

		Inference sub-test						Evaluating arguments sub-test					
	n	Mean Rank	X^2	df	p	η^2	Sig. Differ.	Mean Rank	X^2	df	p	η^2	Sig. Differ.
1st g.	141	320.77						300.26					
2nd g.	149	277.54	5.144	3	0.16	-	-	306.59	0.784	3	0.85	-	-
3rd g.	165	310.41						294.92					
4th g.	148	299.36						306.92					
		Deduction sub-test						Recognizing assumptions sub-test					
	n	Mean Rank	X^2	df	p	η^2	Sig. Differ.	Mean Rank	X^2	df	p	η^2	Sig. Differ.
1st g.	141	314.95						280.96					
2nd g.	149	292.12	2.008	3	0.57	-	-	303.43	3.488	3	0.32	-	-
3rd g.	165	293.55						316.63					
4th g.	148	309.02						304.30					
		Interpretation sub-test						Total test					
	n	Mean Rank	X^2	df	p	η^2	Sig. Differ.	Mean Rank	X^2	df	p	η^2	Sig. Differ.
1st g.	141	313.97						313.48					
2nd g.	149	273.29	7.404	3	0.06	-	-	270.96	6.687	3	0.08	-	-
3rd g.	165	322.38						317.16					
4th g.	148	296.78						305.41					
1st g.=1st grade, 2nd g.=1nd grade, 3rd g.=3rd grade, 4th g.=4th grade													

As it can be seen in Table 7, students' inference ($X^2_{(sd=3, \ n=603)}$=5.144; p>0.05), evaluating arguments ($X^2_{(sd=3, \ n=603)}$=0.784; p>0.05), deduction ($X^2_{(sd=3, \ n=603)}$=2.008; p>0.05), recognizing assumptions ($X^2_{(sd=3, \ n=603)}$=3.488; p>0.05), interpretation ($X^2_{(sd=3, \ n=603)}$=7.404; p>0.05) sub-tests and total test ($X^2_{(sd=3, \ n=603)}$=6.687; p>0.05) scores did not significantly differ by students' grade level.

4. RESULTS, DISCUSSION, AND SUGGESTIONS

This study simed to determine the level of high school students' CT skills and whether these skills differ by some demographic variables. The results of this study revealed that students had high scores in terms of all CTST sub-tests and total test. Therefore, we can say that students had high CT skills in terms of each sub-dimensions. Although the majority of the previous studies revealed that students had high CT skills (Sur, 2020; Usta, 2019; Karademir & Saracaloğlu, 2017; Yıldırım & Şensoy, 2011), there are also other studies which concluded that students had moderately high CT skills (Mete, 2021; Bölükbaşoğlu, 2021; Yavuz, 2019; Ocak & Kalender, 2016). Therefore, we can say that most of the previous studies concluded that students from different school levels had either high or moderately high CT skills.

It was found that while gender significantly affected students' inference and deduction skills with a weak effect, it significantly affected their evaluating arguments and recognizing assumptions skills with a small effect. Besides, gender significantly affected students' interpretation and total CT skills with a medium effect. Female students had higher CT skills in terms of both each sub-test and total test. This result matches with the results of the researchers who found females' CT skills are higher than males (Irwanto, Rohaeti, & Prodjosantoso, 2019; Ayaz, 2012; Altay, 2013; Kıran, 2019; Shubina & Kulaklı, 2019; Hove, 2011). However, there are also other studies that revealed contradictory results on gender differences in CT skills. While some studies reported no significant difference by gender (Afsahi & Afghari, 2017; Özcan, 2017; Sur 2020), some studies concluded that males were ahead when compared to female students in CT skills (King, Wood, & Mines, 1990; Thayer-Bacon, 1993; Algharaibeh & ALmomani, 2020; Marni et al., 2020). Some researchers attributed females' success in CT to females' being more able to think critically and to arrange the way of their thinking than those of males. For example, depending on the explanations of many researchers, Hayati and Berlianti (2020) said that females are more careful and meticulous about re-examining what they have done and have better debating skills when compared to males. They also mentioned that female students ask questions more accurately and credibly than males, implying that female students have superior CT abilities than male students. Some researchers attributed gender effect to brain processing types saying male brains tend to grow and have more sophisticated spatial abilities, such as mechanism planning, measuring, direction determination, abstraction, and physical manipulation. The cortical region of the male brain is primarily focused on spatial tasks, with only a small fraction dedicated to producing and processing words. Moreover, the ability to estimate the causes of the problems for males is easier as it is also related to the left side of the brain on which CT skills is higher compared to the right side of the brain used generally by females (Fuad et al., 2017; Algharaibeh & ALmomani, 2020; Marni et al., 2020). Besides these, considering the CT skills tests and their sub-dimensions, gender effect also varies from test to test in general and from one sub-dimension to another. These tests must be performed on miscellaneous groups to get better inferences about gender effect. So, this could also be another factor that makes us think that gender may not be a determinant variant for now.

Also, this study concluded that while students' inference, deduction, interpretation sub-tests and total test scores significantly differed by educational background of students' mothers, their evaluating arguments and recognizing assumptions sub-tests scores did not significantly differ by educational background of students' mothers. While the educational background of students' mothers had a small effect on their deduction and interpretation skills, it had a medium effect on their inference and total CT skills. Besides, it was found out that students who have a mother with higher educational degrees had also higher CT skills. This result is in line with many previous studies (Ay & Akgöl, 2008; Bapoğlu, 2010; Kıran, 2019; Usta, 2019; Mete, 2021). However, the present study differs from some other studies that concluded parents' educational background had no significant effect on CT skills (Gülveren, 2007; Karademir & Saracaloğlu, 2017; Kavenuke, Kinyot, & Kayombo, 2020; Bulut, 2021).

According to another result obtained from the study, while students' inference, deduction, recognizing assumptions, interpretation sub-tests and total test scores significantly differed by educational background of students' fathers, their evaluating arguments sub-test scores did not significantly differ by the educational background of their fathers. While the educational background of students' fathers had a small effect on their deduction, recognizing assumptions, and interpretation skills, it had a strong effect on their inference and total CT skills. Also, it was found that students who have a father with higher educational degrees had also higher CT skills. This result is in line with many previous studies (Ocak & Kalender, 2016; Usta, 2019; Kıran, 2019). However, there are also some other studies revealed that fathers' educational background did not have a significant effect on students' CT skills (Bakan, 2010; Görücü, 2014; Yüksekbilgili, 2019).

In short, it can be said that most of the previous studies, including this one, revealed that the educational background of students' fathers and mothers was a significant variable that affects students' CT skills. The effect of parents' educational background on students' CT skills may be explained by Hortaçsu's (1995) specification. Since women are primarily responsible for childrearing in Turkey, it can be said that mothers with higher levels of education can tutor and supervise their children better when compared to mothers with lower levels of education. Rearing is regarded as one of the many factors that contribute to the improvement of CT skills and to which parents should pay more attention (Huang et al., 2015). Based on this point of view, we can say the same specification for fathers in this era. So, it can be said for both of the parents that the higher education level of parents, the more they can provide support, guidance in social and cultural environments and ask their children Socratic questions as Socratic questioning is one of the most effective teaching methods for leading students to produce insightful questions that will improve their CT skills (Yang, 2008). Parents being together with students in social environments may also develop students' collaborative learning skills which also have effects on the development of CT skills (Sulisworo & Syarif, 2018; Kusumawati, Hobri, & Hadi, 2019). Besides, it can be inferred

that as well-educated parents have been to so many different learning environments including university, they may have carefully observed their children's needs for thinking critically and put some more emphasis on the development of this inadequacy on the spot. Also, parents with higher education are more likely to communicate and use more complex language with their children and to participate in extracurricular school developmental activities (Eccles, 2005). Using complex language and language proficiency could affect critical evaluation (Manalo & Sheppard, 2016) and extracurricular activities may improve students' CT skills through cooperative activities (Han & Kwon, 2018).

This study revealed that students' age and grade level did not significantly affect students' each sub-test scores and total test scores. Therefore, it can be said that age and grade level was not a significant variable that affects students' CT skills. When the relevant literature is examined, some studies concluded age (Azizi-Fini, Hajibagheri, & Adib-Hajbaghery, 2015; Wettstein et al., 2011; Soeherman, 2010) and grade level (Profetto-McGrath, 2003; Gharib et al., 2009; Babamohamadi et al., 2016) did not have a significant effect on CT skills can be found. Therefore, these two results of this study are confirmed by previous literature. However, there are also some other studies revealed that age (Kürüm, 2002; Ay & Akgöl, 2008; Ludin, 2018) and grade level (Feng et al., 2010) had a significant effect on students' CT skills. Repo et al. (2017) stated that it might be arguable that one's level of life experience does not affect the development of CT skills. Furthermore, there being no difference between age and grade level of students in high school might also be attributed to lack of activities promoting CT in the official high school curricula and the absence of thought provoking and exciting resources arousing students' curiosity and inquisitiveness in Turkey. As a result, this issue should be thoroughly examined, and some steps should be taken to ensure that the development of CT skills is strongly and effectively encouraged at the end of high school, particularly since some students graduating from high schools enter the universities in which CT skills are far more required.

In short, this study revealed that while CT skills significantly differed by students' gender and educational background of students' mothers and fathers, they did not significantly differ by students' age and grade level. Although previous literature on gender, educational background of students' mothers and fathers, age, and grade level differences in CT skills reported conflicting results across various samples, these results of the current study were confirmed by the huge body of previous literature. Besides, it was seen that gender and the educational background of students' mothers and fathers were the most investigated demographic variables and there are relatively less studies investigating age and grade level differences on CT skills.

Limitations and Recommendations

Although this study is important to shed light on the effect of demographic variables on high school students' CT skills, it has several limitations. Sample of the study can be seen as the first limitation of the study as it was carried out with high school students in

northern of Turkey. Second, there may be other demographic variables that were not considered in this study. Third, we can say that this study is limited in terms of data collection tools since only quantitative tools were used to collect the data.

The results of this study have important implications. It would be a good idea to investigate the effect of demographic variables on CT skills with a sample consisting of students from different educational levels and compare the results with this study. Also, qualitative or mixed methods may be employed in future studies to provide a further understanding of the effect of demographic variables on CT skills.

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Ethics committee approval for this study was obtained from the Human Research Ethics Committee of Zonguldak Bülent Ecevit University with the decision dated 31.12.2021 and numbered 117010.

A Research on Metaphors for the "Future" Created by High School Students*

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Abstract. Adolescence is a period of significant changes, during which the individual makes various plans for the future. Some researches reveal that individuals in adolescence may also be prone to making wrong decisions, if they are deprived of the necessary guidance during this period. That's to say, it can be a problematic period for the individual, parents, friends, relatives and so on. Thus, the researchers think that the results of this study will guide future studies. This period coincides with high school period taking The World Health Organization's definition of adolescence, grade levels and ages of students in our country into consideration. Moreover, metaphors which have an important place in daily life and are widely used, can be a topic of research in various disciplines. Therefore, the purpose of this research is to reveal the metaphors produced by high school students about the future. The research data, have been collected from 144 high school students living in Turkey and analyzed by means of content analysis. At the end of the research, 96 metaphors have been created in fifteen categories on four themes. Finally, the findings have been discussed, taking the results of various studies in the literature into consideration, and some suggestions have also been made.

Keywords: Future, Metaphors, High school students

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1. INTRODUCTION

Throughout history, students typically prepare for life through a variety of formal or informal experiences. These experiences can be education, vocational training, and various activities allowing them to explore their interests and abilities (Rafelli & Koller, 2005, p. 249).

Although different sources offer various age ranges, The World Health Organization defines adolescence as the period of life between childhood and adulthood, and it ranges from ages 10 to 19 (Adolescent Health, n.d.). This period is also a natural phase of learning and adjustment, especially as far as long-term goals and desires are concerned (Crone & Dahl, 2012, p. 636), and this period coincides with high school education which usually covers children of 14-18 years old in Turkey (EURYDICE, n.d).

Researches show that the adolescence period can be thought as the period of thinking about the future and preparation for adulthood, and these thoughts about the future influence adolescents' later life (Nurmi, Poole & Kalakoski, 1994, p. 472). People create a perception of the future by thinking about what they will encounter, what they will be able to do, and what will make them happy in the future. These perceptions of people create a trace in their consciousness (Yam, Çetinkaya, & Kurnaz, 2018). On the other side, some people think that young adolescents are notoriously shortsighted, focusing on the immediate rather than the future, unwilling or unable to plan even the near future, and much less capable than adults at envisioning the longer-term consequences of their decisions and actions (Steinberg, Graham, O'Brien, Woolard, Cauffman & Banich, 2009, p. 28).

People always want to live in accordance with their desires. Expectations of adolescents from the future are one of the important factors determining the dynamics of a society, since they are a potential force for the society (Ehtiyar, Ersoy, Akgün & Karapınar, 2017). They can be regarded as the basic building blocks of development and change of societies(Yavuzer, Demir, Meşeci & Sertelin, 2012). Eryılmaz (2011) states that individuals with positive future tendencies are optimistic and hopeful about the future, and they strive to achieve their future goals compared to individuals with negative future tendencies (p. 210). On the other hand, researchers agree on the facts that adolescence is a critical period for the development of students' present and future identityand most of the time by late adolescence, students' mental representations of the future influence their academic motivation (Husman & Shell, 2008 p. 166).

Recently, there has been an increase in the number of studies dealing with metaphors in almost every discipline. Therefore, it is clear that studies on metaphors seem to have caught up the interests of scholars of diverse traditions and backgrounds (Leino & Drakenberg, 1993, p. 7). This increase may stem from the fact that metaphors enrich and illuminate concepts that would otherwise remain vague or maybe ambiguous (Bowdle & Gentner, 1999, p. 90). Metaphors have great effects on human behaviours and actions (Diekema, 1989, p. 17). Furthermore, metaphors can shed light on the speaker's unexpressed values, beliefs and assumptions (Steger, 2007, p. 4), and the metaphor a

person chooses in a specific event may even reveal his/her belief systems (Dexter & LaMagdeleine, 2002, p. 364).

Metaphors are very common in our everyday language, thought, action and writing, too (Denshire, 2002, p. 29; Leino & Drakenberg, 1993, p.8). However, it is always useful to bear in mind that metaphor is not just a matter of language, it is a matter of human thought processes (Lakoff & Johnson, 1980, p. 6). Richardson (1990) resembles a metaphor to the backbone of social science writing. Moreover, she adds that a metaphor like a real spine permits movement, links parts together into a whole, and is not visible at once. According to her, without metaphors, writing is spineless (p. 18).

One can come across different definitions of metaphors. Philosophers, linguists or psychologists may define a metaphor in their own terms (Glucksberg & McGlone, 2001, p. 3). However, in short, the word metaphor, coming from the Greek word "metapherein" meaning transference, can be described as a word or phrase that is used to describe something it does not literally denote (McGlone, 2007, p. 109).

Youth, in other words the adolescence, is undoubtedly the most important and active period of human life. From this point of view, youth as a phenomenon, and its problems are important (Ehtiyar, Ersoy, Akgün, & Karapınar, 2017). The expectations that young people have about work, relationships and lifestyles in adolescence are also the determinants of their lives in adulthood. These expectations and perspectives towards the future shape young people's identities, as well. Therefore, researches on future are thought to be important (Şimşek, 2012, p. 39). It is believed that this research will be useful in determining the feelings and thoughts of the young about the future. It is also thought that rapid changes in the social structure, technological developments, education, job opportunities and living conditions affect the future perceptions of high school students. Considering the literature, the limited number of researches on determining the future perceptions of high school students also increases the importance of this study.

In brief, by combining characteristics of the adolescence period and metaphors, this research is expected to provide insights into what kind of interests or worries adolescents have about the future. With this aim in mind, they hope to find answers to the following questions:

1. Which metaphors do high school students in Turkey use for the future?
2. Under which conceptual categories can the metaphors that high school students created for "the future" be categorized in terms of common features?
3. How can the distribution of metaphors in the conceptual categories be created?

2. METHOD

This research aims to reveal the metaphors for the "future" created by high school students in Turkey. This is a qualitative research and, as a research design, phenomenology has been adopted. Qualitative researches entail making meaning of

lived experience or experiences (Lander, 2000, p. 149). In fact, phenomenology is a philosophical movement focusing on the experiences from the point of view of the person experiencing the phenomenon. Therefore, a researcher adopting the phenomenological design is expected to examine the qualities or the essence of an experience through qualitative data collection tools like interviews, stories, or observations (Connelly, 2010, p. 127). Considering the principles of the phenomenological design it is clear that participants in the research must be the ones who have already experienced the phenomenon under study. In this research, perceptions of high school students about "the future" in Turkey, the meanings they attribute to it and the expressions they put forward as the reasons for creating and those metaphors have been studied.

Participants

Ethics committee approval for this study was obtained from the Social and Human Sciences Scientific Research Ethics Committee of Necmettin Erbakan University with the decision dated 09/07/2021 and numbered 2021/409. Similar topics may be studied by different researchers in diverse contexts on different populations, using different research methods, and probably resulting in different findings (Suri, 2011, p. 63). Therefore, sampling has, definitely, a critical role in the results of any research. During the data collection of this research, the convenience sampling technique has been adopted. This technique involves the selection of the most accessible subjects (Marshall, 1996, p. 523). In other words, through this data collection technique the researcher does what is fast and convenient (Patton, 2002, p. 242).

Participants of this research are high school students in Turkey who took part in the research voluntarily. Table 1 below shows the demographic information of the participants.

Table 1

Demographic information of participants

		f	~%
Gender	Male	47	33
	Female	97	67
	Total	144	100
Age	15 years old	33	23
	16 years old	23	16
	17 years old	32	22
	18 years old	32	22

19 years old	24	17
Total	144	100

Although the sample size is generally an important matter owing to generalizability issues in quantitative researches, the principles regarding the sample size in qualitative researches are quite different. While there are rigid rules regarding the sample size in quantitative researches this is not the case for qualitative ones. Therefore, the adequacy of sample size in a qualitative research is often relative (Sandelowski, 1995, p. 179).

Data Collection

Data collection has been carried out through Google forms by means of a semi-structured interview form. Semi-structured interviews can be described as a kind of conversation in which the researcher has a set of questions for the participants, however, there is no definite answer to these questions and they can vary considerably from one participant to the other (Fylan, 2005, p. 65). In the interview form, the participants have been asked to complete the phrases, "Future is ......" "because ......". In the form, the first phrase asks the participants to make an analogy and the second phrase asks them to write the reason for their analogy. Since the form allows no missing values, all the participants completed the form thoroughly.

Analysis of Data

Choosing the appropriate analysis method is of utmost importance for the findings of any research. In the analysis of the research data, the qualitative content analysis has been used. Qualitative content analysis is a flexible method of data analysis and is widely used in the analysis of textual data (Hsieh & Shannon, 2005, p. 1277). In this analysis technique the researcher picks out the similar textual data, groups, and codes them. Later on, the researcher counts the frequencies of the codes in order to be able to get a sense of what is in the data (Morgan, 1993, p. 114). The aim of qualitative analysis, rather than making generalizations as in quantitative studies, is to get an idea about the phenomenon under study (Forman & Damschroder, 2008, p. 41).

During the analysis of data, first, participants' answers to the phrases "Future is ...because ..." have been considered as metaphors. Then, similar expressions have been grouped and themes have been created. In the light of these themes, categories have emerged.

In qualitative researches, validity can be expressed as the observation of the phenomenon under study as it is, and as unbiased as possible (Yıldırım & Şimşek, 2006, p. 255). For this reason, the researchers avoided making explanations that would lead students to write certain metaphors or think in a certain way. What's more, to find out the reliability of the research, a consistency analysis has also been done. With this aim in mind, the researchers created the conceptual categories. Then they asked an expert on

qualitative studies to match the metaphors with the conceptual categories. According to Miles and Huberman (1994), reliability analysis in qualitative studies can be calculated by (Reliability = Number of agreements / Number of agreements + disagreements) formula (As cited in O'Connor & Joffe, 2020, p. 8). Moreover, Miles and Huberman suggest that the interrater agreement should not be less than 90% (Leclerc & Dassa, 2010, p. 83). According to this formula the interrater agreeement has been found as %94. Finally, 15 categories on 4 themes have come out.

3. FINDINGS

This study aims to determine the metaphors produced by high school students about the future. Accordingly, 144 high school students produced 96 metaphors for the "future". 69 of the metaphors have been produced just once. The metaphors and their frequencies are shown in Table 2 below.

Table 2

Metaphors produced by high school students about "Future"

Metaphor Number	Metaphors	f	%
1	An effort	5	3,47
2	A lottery	5	3,47
3	A road	5	3,47
4	Obscurity	4	2,78
5	A sapling	4	2,78
6	The past	4	2,78
7	Uncertain	3	2,08
8	A black hole	3	2,08
9	Anxiety	3	2,08
10	An exam	3	2,08
11	A book (Uncertainty)	3	2,08
12	Luck	3	2,08
13	A mirror	2	1,39
14	A blank notebook	2	1,39
15	A gap	2	1,39
16	A mystery	2	1,39

17	The sky	2	1,39
18	Life	2	1,39
19	A high-speed train	2	1,39
20	A rope	2	1,39
21	A closed box	2	1,39
22	A book (Process)	2	1,39
23	A gamble	2	1,39
24	Musical notes	2	1,39
25	A dream	2	1,39
26	The wind	2	1,39
27	A hope	2	1,39
28	Bitter chocolate	1	0,69
29	A bank	1	0,69
30	A baby	1	0,69
31	Waiting	1	0,69
32	Me	1	0,69
33	A glimmer of hope	1	0,69
34	Bitcoin	1	0,69
35	The stock exchange	1	0,69
36	A vain hope	1	0,69
37	A blur	1	0,69
38	A cloud	1	0,69
39	A pit	1	0,69
40	The sea	1	0,69
41	Fenerbahçe	1	0,69
42	A football match	1	0,69
43	Immigration	1	0,69
44	A rose	1	0,69
45	An illusion	1	0,69
46	The place where my dreams meet the light of hope	1	0,69

47	Preparation	1	0,69
48	A gift box	1	0,69
49	Excitement	1	0,69
50	Exciting	1	0,69
51	Nothing	1	0,69
52	A second chance	1	0,69
53	Living without knowing the future	1	0,69
54	A song listened to for the first time	1	0,69
55	An anonymous letter	1	0,69
56	A cactus	1	0,69
57	The black box	1	0,69
58	Darkness	1	0,69
59	Tangled wool	1	0,69
60	A lost key	1	0,69
61	The thing that does not come on its own	1	0,69
62	Fear	1	0,69
63	Sand	1	0,69
64	An hourglass	1	0,69
65	A maze	1	0,69
66	A fruit	1	0,69
67	Müge Anlı	1	0,69
68	Cooking pomegranate syrup	1	0,69
69	Play dough	1	0,69
70	A teacher	1	0,69
71	Death	1	0,69
72	A fairy tale	1	0,69
73	A piano	1	0,69
74	An art teacher	1	0,69
75	Chess	1	0,69
76	A choice	1	0,69

77	Boring and worrying	1	0,69
78	A veil of secrecy	1	0,69
79	An endless staircase	1	0,69
80	A sportsman	1	0,69
81	Water	1	0,69
82	A surprise	1	0,69
83	A surprise egg	1	0,69
84	A field	1	0,69
85	A flying balloon	1	0,69
86	Flying	1	0,69
87	A cliff	1	0,69
88	Unreachable	1	0,69
89	Despair	1	0,69
90	A competition	1	0,69
91	An investment	1	0,69
92	A newly launched movie	1	0,69
93	Reaching for the stars	1	0,69
94	Cycling downhill	1	0,69
95	A dice	1	0,69
96	An obligation	1	0,69
Total		144	100(%)

Table 2 shows that 144 high school students produced 96 different metaphors. From these metaphors an effort, a lottery, a road have been produced five times; obscurity, a sapling and the past have been produced four times; uncertain, a black hole, anxiety, an exam, a book (in the category of the quest), and luck have been produced three times; a mirror, a blank notebook, a gap, a mystery, the sky, life, a high speed train, a rope, a closed box, a book (in the category of temporary), a gamble, musical notes, a dream, the wind, and a hope have been produced twice, and the remaining 69 metaphors have been produced just once. The metaphor of "a book" has been produced for two different categories, "the quest" and "temporary", which are on the theme of "Future as a source of uncertainty".

Table 3

Themes for the Metaphors for "Future"

Themes	f	%
Future as a source of criterion or task	48	33,33
Future as a source of uncertainty	44	30,55
Future as a source of expectation	31	21,53
Future as a source of negativity	21	14,58
Total	144	100%

Considering Table 3 it is clear that the metaphors produced by the participants are grouped on themes as "Future as a source of criterion or task" (33.33%), "Future as a source of uncertainty" (30.55%), "Future as a source of expectation" (21, 53%, and "Future as a source of negativity" (14.58%) respectively. Reviewing the themes, it is obvious that the concept of future includes such features as expectation, uncertainty and negativity, and the participants draw attention to some aspects of the future depending on certain choices, tasks or criteria. The metaphors produced by the participants on the theme of "Future as a source of criterion or task "have been categorized depending on their common characteristics. Table 4 below shows the metaphors in categories, their frequencies and percentages.

Table 4

Categories and metaphors on the theme of "Future as a source of criterion or task"

Theme	Category	Metaphors	f	%
Future as a source of criterion or task (%33,33)	Action	an effort (5), a sapling (4), the past (4), an exam (3), a mirror (2), a blank notebook (2), a bank, a baby, the stock exchange, preparation, exciting, a fruit, play dough, a field, an investment	29	60,41
	Perseverance	musical notes (2), a flying balloon, a rose, cooking pomegranate syrup, a competition, reaching for the stars	7	14,58
	Determination	a road (5), chess, a choice	7	14,58
	Awareness	a cactus, tangled wool, the thing that does not come on its own, a maze, a second chance	5	10,41
Total			48	%100

The theme "Future as a source of criterion or task" refers to what needs to be done for awareness, determination, action and perseverance in planning the future. From the metaphors high school students have produced on this theme which has the highest number of metaphors consisting of action, perseverance, determination and awareness categories, it can be thought that they have a certain level of awareness for getting prepared for the future.

The participants produced 29 metaphors in the "action" category such as an effort (5), a sapling (4), the past (4), an exam (3), a mirror (2) and a blank notebook (2). Students think that the future is a thing that requires effort, such as raising a baby, growing saplings or getting prepared for an exam. They also think that it is like a task they have to do, such as shaping play dough or filling an empty notebook. Some examples of the metaphors in this category and the reasons for their production are given below.

A sapling. *If you take care of it now, you will get its fruits in the future, if you don't take care of it, all you have will be its dry branches (P. 14).*

A field. *You reap what you sow (P. 93)*

A blank notebook. *It's your job to fill it in (P. 135)*

A baby. *The way we spend our time will shape our future. In a similar vein, we raise a baby, when he/she becomes a teenager he/she does what he/she learned (P. 88).*

A fruit. *Success and a good future can only be achieved by working hard (P. 78).*

Play dough. *Whatever shape you give, it takes that shape (P. 26)*

The participants produced 7 metaphors in the "perseverance" category such as musical notes (2), a flying balloon, cooking pomegranate syrup, a competition, and reaching for the stars. Students think that while getting prepared for the future, they need to make a constant effort to achieve harmony and maintain consistency, and that they should always keep their patience in the face of difficulties. Some examples of the metaphors in this category and the reasons for their production are given below.

Musical Notes. *You have to practice musical notes until you get the harmony (P. 70).*

A rose. *You need to endure the difficulties of thorns so that you can experience the beauty (P. 91).*

Cooking pomegranate syrup. *Even if you are a second late when cooking pomegranate syrup, its structure can change right away (P. 101).*

A competition. *The more you prepare for the competition, the better the result will be (P. 29).*

Reaching for the stars. *You have to struggle hard to have the future you want (P. 19).*

The participants produced 7 metaphors in the "determination" category which are a road (5), chess and a choice. With the metaphors they produce in this category, the students think that a better future depends on the moves and choices they make. Some examples of the metaphors in this category and the reasons for their production are given below.

A road. *On this uncertain road, our map consists of our choices, and every beauty we live is a reward of our choices, and every evil is the cost of our choices, too (P. 116).*

Chess. *Whether you will be happy is determined by your life and your moves (P. 119).*

A choice. *Because we know our past and we have the present, we can have unlimited options by learning from our mistakes and shaping our emotions (P. 48).*

The participants produced 5 metaphors in the "awareness" category which are a cactus, tangled wool, the thing that does not come by itself, a maze and a second chance. It is clear that, with the metaphors they produce, students are aware of the difficulties they may face in the future. Some examples of the metaphors in this category and the reasons for their production are given below.

A cactus. *If we don't know that the cactus is a plant, it pricks all over us, but if we know, there is water in it, it depends on how we use it (P. 27).*

Tangled wool. *If it is not used, it stays the same, but if we use it, we can write our own future (P. 115).*

A maze. *The one who finds the right path reaches the exit, the one who follows the wrong path gets lost (P. 89).*

A second chance. *It allows us to make up for things we regret not being able to do (P. 82).*

The metaphors produced by the participants on the theme of "Future as a source of uncertainty" have been categorized depending on their common characteristics. Table 5 below shows the metaphors in categories, their frequencies and percentages.

Table 5

Categories and metaphors on the theme of "Future as a source of uncertainty"

Theme	Category	Metaphors	f	%
Future as a source of uncertainty (%30,55)	The quest	a book (Uncertainty) (3), a dream (2), the wind (2), a lost key, Müge Anlı, excitement, waiting, a football match, living without knowing the future, a veil of secrecy, flying, a pit, the black box, immigration	18	40,90

The result	obscurity (4), a glimmer of hope, an illusion, sand, piano, an endless staircase, a cliff, a newly launched movie		11	25
Temporary	a book (2), a rope (2), an hourglass, water, the sea, unreachable		8	18,18
Flexible	a mystery (2), the sky (2), a cloud, me, an anonymous letter		7	15,90
Total			44	%100

The theme of "Future as a source of uncertainty" is related to the uncertainty experienced by high school students about the future. The metaphors on this theme, which has the second highest number of metaphors, show that students experience some uncertainties about the future due to some internal and external reasons. The categories on this theme are the quest, the result, temporary and flexible respectively.

The participants produced 18 metaphors in "the quest" category such as a book (uncertainty) (3), a dream (2), the wind (2), and a lost key (2). The metaphors produced by the participants show that they experience some uncertainties about the future, and that they are in search of dealing with those uncertainties. Some examples of the metaphors in this category and the reasons for their production are given below.

A dream. *It is not clear which dream will come true (P. 15).*

The wind. *You never know which way it will head for (P. 21).*

A lost key. *You don't know which door to open until you find the key (P. 109).*

Living without knowing the future. *We don't know what the future holds for us (P. 17).*

Flying. *You don't know what to expect, you just flap your wings (P. 112)*

Immigration. *You have to go to survive, but you don't know what will come your way (P. 40).*

The participants produced 11 metaphors in "the result" category such as obscurity (4), a glimmer of hope, an illusion, sand, a piano, and an endless staircase. The metaphors in this category show that students feel uncertainty because they do not know what situations they may encounter in the future and how they will end up for them. Some examples of the metaphors in this category and the reasons for their production are given below.

Obscurity. You can't predict what might happen at any moment (*P. 144*)

A glimmer of hope. *You never know how it will happen (P. 65)*

An illusion. *You don't know what will happen, good experiences are clear, bad ones are dark (P. 30).*

A piano. *We don't know the sound of the keys until it's time* (*P. 118*)

A newly launched film. *You do not know anything about the final (P. 35)*

The participants produced 8 metaphors in the "temporary" category which are a book (2), a rope (2), an hourglass, water, the sea, and unreachable. The metaphors produced in this category show that the students think that the future is flowing like water and sea and it is inaccessible. Some examples of the metaphors in this category and the reasons for their production are given below.

A book. *It ends when you read. (P. 110)*

An hourglass*. It moves quickly (P. 106)*

A rope. *It will be ripped over time (P. 94)*

Unreachable*. Because when reached, it is now, after reached, it becomes the past (P. 24)*

The participants produced 7 metaphors in the "flexible" category which are a mystery (2), the sky (2), me, a cloud and an anonymous letter. The metaphors produced in this category imply that the participants are experiencing uncertainty about the situations they may encounter in the future, which may change at any time in a positive or negative way. Some examples of the metaphors in this category and the reasons for their production are given below.

A mystery*. We don't know what to expect, anything good or bad can happen. (P. 123)*

The sky. *Each morning is bright, we set out with hopes, but finally evening comes. We lose our hopes in the dark (P. 37)*

A cloud. *Because it constantly changes shape. It turns from one image into another for those who try to cut it off. The rotation of the flowers we see in front of us in the threshing area depends on the wind, increasing its speed a little. The cloud has a soul. It breaks down quickly, gets angry quickly, and cries quickly; sometimes it closes up in its own room, and wants to be alone. It's a waste of time for us to stop and try to make sense of its actions. Just as it is better to support and keep up with someone than to give advice, it is to our advantage to take shape with them rather than trying to shape the clouds (P. 104)*

The metaphors produced by the participants on the theme of "Future as a source of expectation" have been categorized depending on their common characteristics. Table 6 below shows the metaphors in categories, their frequencies and percentages.

Table 6

Categories and metaphors on the theme of "Future as a source of expectation"

Theme	Category	Metaphor	f	%
Future as a source of expectation (%21,53	Luck	a lottery (5), luck (3), a dice	9	29,03
	Hope	hope (2), life (2), the place where dreams meet the light of hope, a song listened to for the first time, Fenerbahçe, a dream	8	25,80
	Surprise	a high-speed train (2), a closed box (2), a gift box, a surprise, a surprise egg	7	22,58
	Versatile	a gamble (2), bitter chocolate, Bitcoin	4	12,90
	Job	a teacher, an art teacher, a sportsman	3	9,6
Total			31	%100

The theme of "Future as a source of expectation" is related to the expectations of the participants for the future. Considering the metaphors on this theme, it can be inferred that students think that their expectations for the future need luck, but they have hopes; that the future has many surprises, in other words, it is versatile. The categories on this theme are luck, hope, surprise, versatile and job respectively.

The participants produced 9 metaphors in the "luck" category which are a lottery (5), luck (3), and a dice. The metaphors produced in this category show that the participants think that the future mostly depends on chance. Some examples of the metaphors in this category and the reasons for their production are given below.

A lottery. *You cannot imagine what it brings (P. 79)*

Luck. *It's about still expecting when you know the lottery will never come up to you (P. 81)*

A dice. *You never know when life will bring you luck (P. 130)*

The participants produced 8 metaphors in the "hope" category such as a hope (2), life (2), the place where my dreams meet the light of hope, and a song listened to for the first time. The participants think that the future has promising qualities for them. Some examples of the metaphors in this category and the reasons for their production are given below.

Hope. *Whatever it brings, you always desire good things (P. 7)*

Life. *We try to achieve many things in life, of course, one day we will realize our goals (P. 69)*

Fenerbahçe. *You know it will bring you nothing, but there's still hope in you (P. 90)*

A dream. *Because I'm trying to make my dreams come true (P. 68).*

The place where my dreams meet the light of hope. *I will bring together the light of hope and my dreams with my own efforts (P. 39)*

The participants produced 7 metaphors in the "surprise" category which are a high-speed train (2), a closed box (2), a gift box, surprise and a surprise egg. The metaphors in this category show that since the students do not know when and what will happen, they think that the situations they will encounter in the future involve surprises for them. Some examples of the metaphors in this category and the reasons for their production are given below.

A high speed train. *Actually, there is still some time, but it will come right away (P. 83)*

A closed box. *We don't know what will come out of it (P. 114)*

A gift box. *Full of surprises (P. 2)*

A surprise. *We don't know what will happen (P. 125)*

A surprise egg. *It is not clear what will come of it (P. 133)*

The participants produced 4 metaphors in the "versatile" category; a gamble (2), bitter chocolate, and Bitcoin. The students think that the future is versatile for them. Some examples of the metaphors in this category and the reasons for their production are given below.

A gamble. *You either lose or you win, but you usually lose (P. 131)*

Bitter chocolate. *It's bitter and sweet (P. 61)*

Bitcoin. *Nobody knows what will happen (P. 132)*

The metaphors produced by the participants on the theme of "Future as a source of negativity" have been categorized depending on their common characteristics. Table 7 below shows the metaphors in categories, their frequencies and percentages.

Table 7

Categories and metaphors on the theme of "Future as a source of negativity"

Theme	Category	Metaphor	f	%
Future as a source of negativity (14, 58%)	Despair	a black hole (3), a gap (2), a fairy tale, boring and worrying, despair, nothing, darkness, fear	13	61,90
	Anxiety	uncertain (3), anxiety (3), cycling downhill, death	8	38,10
Total			21	%100

The theme of "Future as a source of negativity" is related to the negative reflections of participants for the future. Considering the metaphors on this theme, it can be concluded that some students are worried and hopeless about the future. The categories on this theme are despair and anxiety.

The participants produced 13 metaphors in the "despair" category such as a black hole (3), a gap (2), a fairy tale, nothing, darkness, and fear. With the metaphors and reasons produced in this category the students reflect that they are worried about the future because of the possibility of not finding what they expect, an exam-oriented future, and idling their youth away. Some examples of the metaphors in this category and the reasons for their production are given below.

A black hole. *Because it can neutralize everything that is good (P. 108)*

A gap. *You cannot build a future on exams (P. 8)*

A fairy tale. *It's just a dream (P. 55)*

Despair. *There are many situations that make me lose my hope (P. 137)*

Darkness. *Because teens are wasted (P. 38)*

Fear. *Not getting what you hope for (P. 25)*

An obligation. *We should plan our future in a way that we can support ourselves, not what we want because of the conditions we live in (P. 139)*

The participants produced 8 metaphors in the "anxiety" category which are uncertain (3), anxiety (3), cycling downhill, and death. From the metaphors produced in this category it is clear that the participants are worried about the future. Some examples of the metaphors in this category and the reasons for their production are given below.

Uncertain. *There are too many unemployed and I'm worried that I won't be able to find a job (P. 105)*

Anxiety. *I'm afraid of not being able to fulfill my dreams (P. 18)*

Cycling downhill. *We get excited, but we fear of falling (P. 80)*

Death. *It is getting closer every second (P. 96)*

4. RESULTS, DISCUSSION, AND SUGGESTIONS

This research has been done in order to determine the metaphors created by high school students for "future". It has come out that the metaphors produced by the participants can be grouped on four themes called future as a source of criterion or task, future as a source of uncertainty, future as a source of expectation and future as a source of negativity. 144 high school students produced 96 metaphors for "future" in this study,

69 of which were produced only once. The perception of future includes the plans, ambitions, expectations and concerns of the person about possible events in different areas of life in the near and distant future (Seginer, 1988). From the metaphors the participants have produced, it is obvious that students are aware of the difficulties they may encounter in the future. Therefore, it can be concluded that students have the idea that the future requires patience and effort, such as growing a sapling, raising a baby, filling an empty notebook, and that they think that the person's actions in the past and today shape the future.

Yam, Çetinkaya, and Kurnaz (2018) also concluded in their study that students have the idea that the future can be shaped by themselves, however, they need guidance, and that their expectations and dreams will form the future depending on the decisions they make today. Students also think that the future requires hard work like keeping consistency while cooking pomegranate syrup, taking the right steps, and catching harmony in musical notes, and resisting difficulties.

High school students express that they feel uncertain because the future has features that are unknown to them like a glimmer of hope, a blur, sand, an endless staircase, which can change positively or negatively at any time depending on time or situation; like a book it also ends when it starts or flowing like an hourglass, water and sea. According to the metaphors produced by the young people in Topgül's (2017) study, it came out that the future contains uncertainty. Similarly, in the study done by Yam, Çetinkaya, and Kurnaz (2018), gifted students emphasized that they had a feeling of uncertainty about the future, because it contained many ambiguities and it was temporary. Rafelli and Koller (2005), in their study on the future perception of Brazilian street youth, also concluded that more than half of the young people think that their future is uncertain.

In addition to thinking that the future has an effort-requiring feature, students are in search of what kind of situations they may encounter in the future and what, how and when they will happen, and which way they need to choose. Students making plans for their careers (Kracke, 1997) think that the future depends on chance; it is open to surprises for them; there is always the possibility of losing, and they may face unexpected consequences.

Psychosocial outcomes (McCabe & Barnett, 2000), age, gender, socioeconomic status and cultural diversity can affect students' future expectations (Seginer, 2003). Besides, as Konate and Ergin (2018) stated, globalization, rapid change in social events and dynamics, communication and interpersonal relations gaining different dimensions, and technological advances may cause some effects especially on young people while they can affect their future expectations positively or negatively.

On the other hand, the students participating in the study think that they are hopeful for the future, no matter what it brings. This idea may be related to their preparation to meet their expectations and their self-confidence. In a similar vein, Büyük and Çelik

(2021), based on the results of their studies, think that although the current situations of the participants are disappointing, the students will achieve positive results when the necessary conditions are met. Similarly, in different studies, supporting the results of this study, it has been found that students perceive the future as promising and enlightening (Topgül, 2017; Yam, Çetinkaya & Kurnaz, 2018). In Oğurlu's (2016) research done to determine hopelessness and future expectation in gifted middle school students, it was found that gifted students had a positive future orientation and they were not hopeless.

Few of the students participating in this research drew attention to the professional aspects of the future. This result is similar to the results of the research done by Konate and Ergin (2018). The results of Büyük and Çelik's (2021) research, too, show that people think that the success in their profession will contribute to their happiness and satisfaction levels, and even increase their quality of life.

The students participating in the study produced metaphors for the future such as a black hole, emptiness, a fairy tale, nothing, darkness and fear. The production of these metaphors can be caused by internal and external reasons such as the possibility of not finding what you expect from the future, having an exam-oriented future, idling young people away, anxiety about not finding a job, and fear of not being able to realize the dreams. As a result of all these, it can be said that the participants are in despair and anxiety. Likewise, Şimşek (2012) also concluded in his study that high school students have some hesitations about the future.

The results of this research are limited to the metaphors produced by 144 high school students participating in the research. In this study, with the metaphors they produced, high school students revealed the unknown, uncertain, positive or negative characteristics of the future for themselves, depending on time and situation. In addition, they have the awareness that the future brings along some difficulties, entails taking the appropriate decisions at the right time and resisting the unexpected difficulties, and they have the opinion that it has a patience and effort-requiring feature.

Lastly, it has come out that the students are in despair and anxiety due to reasons such as the fear of not being able to find a job in the future and not being able to realize their dreams. However, they think that the future gives them some hope, too, although it is full of surprises.

Based on the results of the research, the following suggestions have been made:

- The future perceptions of students should be well known to the stakeholders and these perceptions should be taken into account in career planning.

- Personal and professional guidance and family meetings should be held so that young people, who will have many roles as adults in the future, get to know themselves better and plan and prepare for their future life.

- Studies should be done including different variables such as class level, gender, socioeconomic status in order to determine the future perceptions of students in detail.

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Ethics committee approval for this study was obtained from the Social and Human Sciences Scientific Research Ethics Committee of Necmettin Erbakan University with the decision dated 09/07/2021 and numbered 2021/409.

The Phenomenon of Homelessness and the Psychosocial Problems of the Homeless*

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Abstract. This study focuses on the case of homelessness in different countries and how the specific characteristics of homeless people differ in these countries. The data of the research based on the field survey were obtained via questionnaire form from the homeless living in Hungary, Italy, Austria and Turkey. According to the findings, homeless people started drinking between 0-17 years of age, higher in Italy, Hungary and Austria, while lower in Turkey. Again, the experience of divorce before homelessness is higher in Turkey compared to other countries. Addictive substances negatively affect the perceptions of the general health status of more than half of the homeless, especially in Italy. Although the phenomenon of homelessness, which is growing day by day in societies as a global threat, is triggered by similar factors, it is seen that the causes and results differ in the axis of factors such as culture, law, belief, social life, social problem, family relations at the local level. Low education level, alcohol and substance abuse, economic inadequacy, and problems related to family and social relations are common as homeless individuals' most basic problem areas. As a global problem, the issue of homelessness is an area that all societies should work on and produce common solutions for.

Keywords: Homelessness, the Homeless, Addiction, Social Support, Social Policies

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1. INTRODUCTION

The deep poverty processes created by neoliberal economic policies have revealed many marginalized, out-of-society segments considered an underclass. The phenomenon of homelessness is one of these problems. Homelessness is observed when an individual does not have a place to live in a healthy and safe environment. There are many different definitions of homelessness. In general, the point where these definitions converge is the state of being deprived of a permanent residence. The definition of homelessness includes problems such as poverty, unemployment, migration, urbanization, disability, inability to have an active role and function in society, and substance use (Genç, 2016). Although the problem of homelessness, which negatively affects the welfare and social development of societies and contains many risks, seems to be an individual problem, it is actually a social problem.

The individual living in the society needs a house that will enable her/him to obtain the basic needs (security, heating, shelter) necessary to maintain her/his development properly and to continue her/his life. The situation of not having the necessary housing causes the problems that people currently have and will have in the future to increase incrementally. At the beginning of these problems are alcohol and substance addiction, suicide, divorce, unhealthy diet, violence, poverty, social exclusion, unemployment, alienation, depression, and homelessness, making it difficult for a person to continue his life (Işıkhan, 2002; Genç, 2016). These problems are also among the reasons for being homeless. The most important reasons for being homeless are economic reasons, being unemployed and being financially poor. Being homeless and living on the streets is temporary for some people and permanent for others. In addition to economic inadequacy, reasons such as physical violence, emotional violence, sexual harassment, negligence, inadequacy, drug and/or alcohol use, emotional or behavioural problems, exclusion, family problems, and unwanted pregnancy can be listed as the reasons why especially young people leave their families and live on the streets (Genç, 2016, p.51). Today, the number of people, groups and families living as homeless is increasing day by day.

There are many definitions of homelessness in line with its perspective and meanings. Criteria such as residence to live, a place to sleep and maintaining family ties are the main factors affecting definitions of homelessness. The homeless are defined as those who don't have a stable, organized place to sleep at night. According to another definition, homelessness is the absence of suitable accommodation and social exclusion. Comprehensive definitions include all individuals at risk, such as those staying in single-room hotels, prison or substance abuse clinics, and hospitals (Türkcan & Türkcan, 1996). Marjorie Hope and James Young developed some parameters by developing a broader perspective on the definition of homeless in their study (Hope & Young, 1986, p. 53):

- Having no place to take shelter for a long time or having limited opportunities,

- People living under bridges, thresholds, cars and abandoned buildings, train stations, hospital waiting rooms, bus stops,

- Those who have to stay for a long time in cheap hotels and motels,

- Those who need to take advantage of religious organizations and public aid facilities but cannot take advantage of them for long periods,

- Those who can't provide a warm home environment and have to live in a crumbling place.

Homeless people can be isolated from society and excluded by their family and society, avoiding relationships with their environment because of shyness. On the other hand, poor groups are increasing day by day (İkizoğlu, 2000). Most homeless people experience various problems such as irregular nutrition, unemployment, illness and substance abuse. At the same time, homeless children often have poor health. Both the psychological and physical development of these children are frequently interrupted. Acute diseases are common among these children, while vaccines are less common. These people, who frequently suffer from diseases such as fever, diarrhoea, and asthma and are at social risk, face various injuries, regression in body development, and violence due to the unsafe environment. Polluted air, poor clothing and insufficient nutrition make homeless people an open target for skin and soft tissue infections.

Streetlife is itself a source of spiritual trauma. The process of homelessness and living in the street is a significant stress factor for the person. This situation not only causes an increase in the anxiety level of the person but also causes a decrease in the number of people with whom one has social relations, such as friends, relatives, family and neighbours, with the onset of living in the street. Thus, the homeless person gets a new circle of friends. This situation is accompanied by a narrowing of the private and secure living space. Individuals who have experienced similar psychological stress in the previous periods of their lives exacerbate the problems experienced in the past studies. These vacillations and searches cause the homeless to encounter other negative phenomena more quickly, pose a potential risk to other layers of society, and damage the social order.

A study determined that about half of homeless people have medical, chronic or psychiatric disorders. Diseases common among homeless people are mainly due to the natural and social factors arising from the lifestyle of these people, environmental conditions, inadequate basic needs such as shelter, food and clothing, poor hygiene, and their inability to benefit from adequate health services. Studies show that some diseases are more common in the homeless than in general. These diseases include oral and dental diseases, upper respiratory tract infections, nutritional disorders, liver diseases, neurological diseases and lung diseases (Morris & Gordon, 2006).

Society does not provide adequate social support to the homeless people who struggle to survive in the rubble corners, parks, streets and places of worship in very harsh conditions, day and night, during the summer and winter, exposed to violence, abuse, rape, cold, sick or freezing to death. A significant part of the homeless people struggling

to survive on the streets is not allowed into closed spaces because of their devastated clothing. In addition, they are sent out from places such as cash machines, hospital waiting rooms, bus stations, stations, terminals, places of worship. This is one of the most apparent indicators of the discrimination experienced by the homeless. Reflections of the phenomenon of homelessness assessed in the culture of poverty are often faced with negligence and abuse other than toward crime; use of substances that lead to addiction, exposure to violence or exposure; manslaughter, prostitution; face psychological problems; health problems; sexual harassment and rape exposure or exposure. In addition, in daily routines that require self-care, there are problems such as not being able to benefit from hygienic facilities, lack of opportunities to take a bath, clean and dry their clothes, shortage of food, and not being able to use public transport (Okumuş, 2012, p. 8). The homeless not only have to face and cope with these problems, but also face new problem areas caused by the current problems.

Today, it is observed that domestic problems and being away from home due to violence trigger homelessness and such individuals are at risk of losing their jobs. In addition to the reasons listed above, it is seen that there is an increase in the number of people who make a living in the street a lifestyle, even though they have economic and accommodation opportunities in Western societies. Despite all these reasons, sometimes, homelessness can be a choice. This selection is defined as the selection of homeless life due to interaction in the literature and is supported by various research.

Thus, the focus should be given to different policies to handle homelessness in different countries and how the specific characteristics of homeless people differ in these countries. Indeed, the approach to the phenomenon of homelessness in countries with different levels of development and the strategies and social policies developed to solve this problem can set an example for countries. In this research, studies in the literature on homelessness in the world and Turkey have been reviewed, and the problems of the homeless have been described. In the application part of the research, data and results were produced based on the opinions of homeless individuals obtained with the field study (survey) conducted in four countries (Turkey, Austria, Hungary and Italy) on their living conditions, problems and social support they received, and suggestions were presented. Within the scope of the project, of which this research article is a part, international education modules, social support networks and e-learning platform were developed and published in five languages for the homeless, their families and the professionals who serve them.

The Problem Of Homelessness And Practices For Homeless People In The World And Turkey

Although the results of studies on homelessness in the literature vary depending on the sociocultural structure of the countries, it has been noticed that the basic features are the same. According to the United Nations Human Rights Commission, it is claimed that there are 100 million homeless people worldwide (Akyıldız, 2017). While it is known that approximately 553 thousand people are homeless in the USA in 2018 data, it has

been determined in the report prepared by the European Union member countries (FEANTSA, 2017) that the number of homeless has increased in the last 1-5 years in 15 of 21 E.U. countries. In countries such as England, France, Greece, Germany and Italy, it is pointed out that homelessness increased, especially between the years 2014-2017, due to the devastating consequences of the economic crisis and the effects of the global crisis (Küçük, 2020). Although homelessness in the world has been continuing since the past, it has been drawing attention as a social problem in recent years that has attracted more attention and has been debated in America and Europe (Akyildiz, 2017, p. 71; Özdemir, 2010, p. 81; Türkcan & Türkcan, 1996, p. 9; Genç, 2016, p. 54). Although research on the homeless and homelessness is concentrated in western societies, homeless individuals are encountered almost everywhere globally.

In the last two decades in Hungary, 8-10 thousand homeless people have been reached every year in the research carried out throughout the country. According to the results of the data obtained, the age rate of the homeless people living in Hungary decreased especially after 2015 and 2016 (10% of the total homeless people are young people), the education level is relatively low, about 1/3 of the homeless people are Roma people and the health status of those staying in the centres is bad (49% have a chronic disease, 27% have a mental illness, disability, etc.), especially those living in temporary shelters. Half of the homeless people in Hungary live in the capital Budapest (Horváth Takács & Hajléktalankérdés, 2021).

Fisher and William (1991) found that 2/3 of homeless people had an alcohol addiction, and this situation deepened homelessness even more. While 52% of alcohol-dependent homeless people are men, 17% are women. According to the some old studies 69% of homeless people used alcohol in the last month; 50% of them used illegal drugs in the last month. It was stated that 44% of them stayed in the hospital due to the use of alcohol or drugs of mental, emotional, neurogenic origin at any time in their life (Küçük, 2020).

Studies on homelessness explain the cause of this problem according to different variables. These are the lack of treatment of people with mental illness, chronic poverty and unemployment, interruption of social support systems, change in family structure, loss of income among the elder people, insufficient economic opportunities, and young people running away from home as a result of neglect and abuse.

In the studies conducted, it is seen that the homeless are at the extreme points of poverty as a result of urbanization, there are more women and young persons among homeless people, the homeless adults are 10 times younger than before, and the exclusion of a large part of this population from social institutions and the inability of these people to benefit from the available opportunities are effective in the increase in the number of homeless people (Blau, 1992). Many researchers agree that the applications cause the increase in this number after the 1980s. Notably, the evacuation of institutions due to economic policies and the suspension of social welfare programs are important turning points. Stanislawa Golinowska, a socioeconomic expert, says: "No

one is left homeless by choice in Poland. Rather, they become homeless as a result of various failures that lead to depression or loss of will to live." Homelessness seems to be a problem experienced by people who think that they cannot overcome their problems for various reasons. For example, some people released from prison in Poland find their homes destroyed by vandals. Others are being evicted from their homes. Many of them lose their homes as a result of natural disasters.

Studies to identify and prevent the causes of homelessness are carried out together with the necessary policy processes. In their constitutions and housing laws, many European countries have stated the obligation to provide housing for the homeless. Social benefits for the homeless are guaranteed by law. There is generally a transition from the step model to a housing priority model in European countries. While the previously common step model aims to provide long-term permanent housing for homeless people through certain stages, the housing priority model focuses on other stages (solving health and social problems, if any) after obtaining permanent housing as a starting point.

The priority in the policies produced by the European Union countries to manage the homelessness problem is to meet the basic needs of the homeless (shelter, food and health services). On the other hand, when it was discovered that homelessness is a widespread problem that has become increasingly widespread in recent years, strategies have begun to be sought to end homelessness completely. Many countries such as Ireland, England, Scotland, Wales, Northern Ireland, Finland, Portugal, Denmark, Sweden, the Netherlands, France and Hungary have developed integrated coordinated strategies. In 2008, the European Parliament published a declaration on homelessness and put the "Ending Street Homelessness" plan into effect. In the joint report of the European Commission and the Social Protection and Social Integration Council in 2009, it was underlined that homelessness is a form of social exclusion, and necessary studies should be carried out to solve this problem. In the commission report in 2010, it was called for member states to develop a holistic policy in the fight against homelessness. Following this work, the E.U. has proposed to prepare emergency action plans for the winter, which have been called for reconciliation with member states in the process of further development, offering a broader framework (Ending Homelessness: A Handbook for Policy Makers, 2010).

When the studies conducted in Turkey are examined, homelessness studies on urban populations come to the fore. Işıkhan's study conducted with 58 homeless people living in Ankara in 1995 found that 60% of them were women, and most of them were divorced for various reasons, and the average age of the homeless was 21. It has been observed that the homeless do not have a permanent place of residence in Ankara; they generally live in places such as apartment entrances, cash machines and terminals. It has been observed that 83% of the homeless use alcohol and addictive substances have health problems such as colds, rheumatism, lower back pain, ulcers and asthma. Many of them have poor mental health, unconscious behaviours and loss of balance. It has been observed that the rate of those who have inadequate or no income is high (89%), while

those with an income are found to earn their living by collecting waste. The data in Erbay (2013) also supports these findings.

In another study conducted with 206 homeless people in Turkey, the causes of homelessness were primarily expressed as domestic violence and substance abuse (Meneviş, 2006). In 2009, in the research on "Homeless Deaths in Ankara" by Yağan, the death examination and autopsy reports of 127 homeless people who died in Ankara between 1997-2006 were examined. It was stated that 91.3% of them were male, in the 31-60 age group. Attention was drawn to the high rate of alcohol-related deaths in the cases, and the places where they were found dead were determined as derelict buildings, constructions and closed places such as barracks.

According to the data of Şefkat-Der, which regularly conduct studies on homeless people in Turkey, there are between 7 thousand and 10 thousand homeless people in Istanbul and more than 70 thousand throughout Turkey (Şefkat-Der.,2010). It can be said that there is a strong resemblance between the socio-demographic characteristics in the studies reviewed.

Although services for homeless people are not wide-ranging in Turkey, it is possible to say that the awareness level of public institutions and organizations and local administrations is increasing. In particular, the appearance of homelessness, which is integrated with begging, has reached more visible dimensions with the migration experienced after the Arab Spring. Services for the homeless, which were first provided in Ankara in 2002, continued as an irregular practise until 2010, and small-scale services such as shelters were offered. Every winter, homeless people staying in the streets, closed ATMs, parks and bus terminals are reached, and they are accommodated in a hotel rented by the Ankara Governor's Office. In addition, homeless people over the age of 61 are directed to nursing homes or rehabilitation and care centres known as the House of the Nameless, and those who can work are directed to have a job through the Employment Agency (İŞKUR). In 2009, the shelter affiliated with the Ankara Metropolitan Municipality started hosting homeless people for a maximum of 2 weeks. In addition, the "Daily Shelter" with a capacity of 70, provided shelter, food, washing and clothing assistance to 9816 homeless people until 2018.

Another centre with a high homeless rate in Istanbul is "House of the Homeless", affiliated with Istanbul Governor's Office, Beyoğlu District Governor's Office. It started its service in 2003 and served to accommodate individuals over 18 who were forced to live on the street and meet their basic needs. The World Bank supported this project within the scope of the social assistance and solidarity incentive fund and the social risk mitigation project (SRAP) (Küçük, 2014, p.83). Again, 2964 homeless individuals were sheltered in the shelter for the homeless in Istanbul Esenyurt until 2019. In addition, there are shelters for the homeless in Istanbul and Kocaeli Metropolitan municipalities, and they continue to serve.

Considering the general legal framework in Turkey, the studies carried out for the homeless are quite inadequate. In addition to local governments, non-governmental

organizations also carry out activities for the homeless. Apart from non-governmental organizations such as Şefkat-Der, Umut Çocukları Derneği, Erdemliler Dayanışma Derneği, Çorbada Tuzun Olsun Derneği, Hayata Sarıl Derneği, it is undeniable that there are activist groups with different founding goals. These groups mostly provide services such as food and clothing assistance.

It is known that the culture of charity impacts the perspective towards the phenomenon of homelessness in Turkey, and this situation spreads to the social assistance systems with the approach of meeting the basic needs. However, it is clear that there is a need for broader social policies for homelessness as an increasingly widespread social problem. The literature studies on this phenomenon show a small number of studies on the models of countries. It has become necessary to present examples of different countries in terms of whether there are differentiating dimensions related to the phenomenon of homelessness from welfare countries to underdeveloped countries and in order to reveal the solution strategies that can be a model. In this direction, it is aimed in this study to focus on the psychosocial problems of homeless people living in Hungary, Italy, Austria and Turkey to reveal the differentiating aspects and to make suggestions for the development of solutions.

2. METHOD

In order to reveal the psychosocial problems of homeless people living in Hungary, Italy, Austria and Turkey, the data obtained in the field study via a survey conducted with 100 homeless people selected from 4 countries were analyzed with descriptive statistics. This also provides the basis for developing better policies for homeless people and recommending applications that can help reduce homelessness.

The study group has been established to establish the problem of homelessness in stakeholder countries and compare the countries' policies against homelessness. Participants consist of homeless people living in Hungary, Italy, Austria and Turkey. 100 homeless people were surveyed: 15 homeless people in Austria, 15 homeless in Italy, 15 homeless in Hungary and 55 homeless in Turkey. The homeless in the study group were reached through purposive sampling, one of the improbable sampling techniques. Data were collected on the basis of snowball sampling. Participants participated in the survey on a voluntary basis. The reason for 55 participants from Turkey is that Turkish researchers have reached more participants in the field.

Ethics committee approval for this study was obtained from the Ethics Committee of Sakarya University with the decision dated 01/12/2021 and numbered 40. The survey questions were reviewed and edited by representatives from each country. The questions were shaped in a culturally sensitive form.

The data were collected by the researchers using a questionnaire prepared in accordance with the literature. The questionnaire form was prepared by considering the characteristics of homeless individuals and the relevant literature. In the questionnaire

for the homeless, there are questions to measure the demographic characteristics of the respondents, questions to find out the reasons for being homeless, questions to determine the problems of homeless people related to addiction, questions to reveal their relations with social support mechanisms, and finally, questions about the general health status of the homeless.

The data obtained through the questionnaire applied to the homeless in each country were analyzed and interpreted with descriptive statistics such as frequency distribution and difference tests such as chi-square. Only tables with significant differences between them were used in chi-square tests. The chi-square distribution is often used to test two independent qualitative criteria. In this study, the relationship between being homeless with chi-square tests and criteria such as addiction, poverty, etc. was examined.

3. FINDINGS

This research article was produced from the data of the Erasmus+ project titled "Homecoming of People Living in the Streets via Rehabilitation and Mediation" abbreviated as "HOPE" which started at the end of 2019. The study focused on developing solutions by focusing on the levels of knowledge and sensitivity of homeless people about homeless, housing, health, economic and social support issues and family problems of insecurity. In this context, the infrastructure of the training modules and e-learning platform to be created for the homeless was established and grounded.

Demographic Features

Demographic characteristics of the individuals whose opinions were consulted during the fieldwork process are important in order to obtain healthy data from the research and to identify the main problems related to the homeless. The research was conducted in four different countries made it difficult to identify the participants and classify their demographic characteristics. Despite this, care has been taken to reach a common point in order to reach healthy data, and the following data has been reached.

Slightly more than half (55%) of the research participants are the homeless living in Turkey. The remaining are living in Austria (15%), Hungary (15%) and Italy (15%). These rates have been established in accordance with the project conditions. Combining the perceptions of different countries and the approaches of the homeless is important for the results of the research. The gender distribution of the participants was balanced, with 48% female and 52% male. These rates are significant in terms of respecting opinions based on gender. When the age category of the participants is examined, it is seen that approximately one fifth (21.2%) is between the ages of 18-25, one third (30.3%) is between the ages of 26-35, 28.3% is between the ages of 36-50, and one fifth is between the ages of 51-64. Only one participant can be classified as elderly in the age range of 65 years and over. The majority of the homeless respondents who were consulted are at the middle age level. It is thought that the data taken from this age group will yield more meaningful results, and these data will be more meaningful

nominally. It can also be said that this group will consist of people who own a home and that it consists of individuals who have faced many problems in life.

Table 1

Demographic Features

Age(%)		Country(%)		Gender(%)	
18-25	21.2	Austria	15.0	Female	48.00
26-35	30.3	Italy	15.0	Male	52.00
50	28.3	Hungary	15.0		
51-64	19.2	Turkey	55.0		
65+	1,0	Total	100.00		
Marital Status(%)		Educational Status(%)		Educational Status (%)	
I'm married	5.0	Illiterate/no diploma	6.0	High school dropout	7.0
My spouse died	11.0	Elementary school dropout	5.0	High school graduate	16.0
I live separately	22.0	Primary school graduate	24.0	University dropout	4.0
Divorced	28.0	Primary/secondary school dropout	14.0	University graduate	5.0
I have never married	34.0	Primary/secondary school graduate	19.0		
Total	100.0			Total	100.00

When the educational status of the participant profile is examined, it is seen that they experience a difficult education process. The ratio of those who could not complete the education process they started is around 30%, as 5% dropouts from primary school, 14% dropouts from primary/secondary school, 7% dropouts from high school and 4% drop out of university. It is seen that almost one-third of the participants left the education before finishing the education institution they started, and they are problematic individuals in the education process. 43% of those who completed the education they started (primary school, 24%, secondary school 19%) are basic education graduates, and their education level is low. It is an important finding that the education level of a significant part of the homeless people reached within the scope of the research is low. High school and university graduates, who can be considered

positive in terms of education level, are at the level of one fifth (21%). It is a fact that education has a significant role in the success of the life story of human beings and in making life meaningful by coping with its problems.

When the answers given to the question about the marital status are examined, it is seen that the family life of the participant homeless is quite problematic. It is seen that one third (34%) of the homeless people whose opinions were taken into consideration had never been married before, 28% were divorced, 22% lived separately from their spouses, and 11% had their spouses passed away. Individuals who have to live alone in some way prefer to live more quickly in the street and as homeless. Here, it is necessary to emphasize the importance of marriage, having a family, and living with one's spouse. Very few of the participants are married and live with their spouses. Here, a relationship between marriage and homelessness, which should be handled with a deterministic approach, draws attention.

Causes of Homelessness

Here, the opinions of the homeless people who participated in the research about the reasons for homelessness, the problems they experienced before being homeless, the age of when they first became homeless and their prison history are given.

Table 2

First Age of Homelessness

Age	%
0-17	5.0
18-25	30.0
26-35	21.0
36-50	32.0
51-65	12.0
Total	100.0

Almost all of the participants (95%) faced the problem of homelessness at the age of 18 and above. When the distribution by age is considered, almost one-third of the participants (32%) stated that they had experienced being homeless for the first time in the 36-50 age group. This is followed by 30% to 18-25 age range, 21% to 26-35 age range, 12% to 51-65 age range. The low rate of homelessness under the age of 18 can be explained by the provision of care and protection needs of children through institutional care and alternative models within the scope of child protection systems implemented in countries. On the other hand, it can be said that the lack of an effective struggle model

for adults against being homeless is efficient in their falling into homelessness and the solution to this problem is systemic.

Table 3

Events For The Homeless 12 Months Before The First Homeless

		Austria	Italy	Hungary	Turkey	Total
I have suffered a significant loss of income due to job loss, loss of social support or disability pension.	Event before homelessness	21.1%	21.1%	26.3%	31.6%	100%
	Country of residence	26.7%	26.7%	33.3%	10.9%	19.0%
I experienced a significant increase in my expenses such as rent, health expenses, etc.	Event before homelessness	40.0%	40.0%	0.0%	20.0 %	100%
	Country of residence	13.3%	13.3%	0.0%	1.8%	5.0 %
I broke up or divorced my spouse or ended a relationship with someone I was very close.	Event before homelessness	11.1%	5.6%	16.7%	66.7%	100%
	Country of residence	26.7%	13.3%	40.0%	43.6%	36.0%
The person I depended on for shelter, food or money didn't want to help me anymore	Event before homelessness	10.5%	5,3%	5,3%	78.9%	100%
	Country of residence	13.3%	6.7%	6.7%	27.3%	19.0%
I've been drinking and doing drugs a lot.	Event before homelessness	16.7%	50.0%	16.7%	16.7%	100%
	Country of residence	6.7%	20.0 %	6.7%	1.8%	6.0 %
I have had serious physical or mental health problems.	Event before homelessness	25.0 %	25.0 %	25.0 %	25.0 %	100%
	Country of residence	13.3%	13.3%	13.3%	3.6%	8.0%
I stayed in a hospital, prison, rehabilitation center or foster home	Event before homelessness	0.0%	14.3%	0.0%	85.7%	100%
	Country of residence	0.0%	6.7%	0.0%	10.9%	7.0 %
Total	Event before homelessness	15.0%	15.0%	15.0%	55.0%	100%
	Country of residence	100.0 %	100.0 %	100.0 %	100.0 %	100%

p=0.026

The participants' negative situations before they faced the homelessness problem are presented within the framework of the judgments in the table above. One year before facing the problem of homelessness, more than a third of the respondents (36%) said they faced divorce or separation. Loss of income (19%) and cessation of assistance from the dependent person (19%) were the other two issues that followed. The remaining events were expressed as experiencing health problems (8%), staying in institutional care due to health, crime or protection (7%), and severe increases in living expenses. When the answers are grouped among themselves, it is seen that the biggest denominator (43%) is financial problems, followed by emotional problems (36%). The remaining events were shaped around health and crime (21%).

The problems experienced before homelessness and the country questions were crossed, and the chi-square test was performed to determine whether there was a statistically significant relationship between the two data. As a result of the chi-square test, it was observed that there was a statistically significant relationship between the answers given to the questions ($p<0.05$). It has been observed that homeless people living in Turkey (66.7%) have the largest share in the statement "I broke up with my spouse or divorced or ended my relationship with someone I am very close", where the participants gave the highest number of answers. Hungary followed Turkey (16.7%), Austria (11.1%) and Italy (5.6%), respectively (Table: 3). In addition, it was observed that the most significant share (43.6%) of the problems experienced by the homeless living in Turkey 12 months before becoming homeless was about divorce from their spouse or ending a relationship. The fact that the issue of divorce is a significant problem in both international and domestic comparisons indicates that there is an essential relationship between homelessness and divorce. It can be stated that financial situations such as loss of income and alimony payments in the process of sharing property and property are among the potential causes of homelessness after divorce. In addition, it can be thought that reasons such as delaying personal care and responsibilities due to not being able to cope with emotional problems and loss of work may also play a role. On the other hand, alcohol use and drug use were frequently stated as the most common event before the homelessness process in Italy. It is seen that Austria (40%) and Italy (40%) share the lead in terms of the increase in rent and health expenses, although an obvious issue does not come to the fore in other countries.

Table 4

After The Age Of 15 Prison Entry Status by Gender

	No	Once	Multiple Times	Total
Female Gender	95.8%	2.1%	2.1%	100.0 %

	Prison Entry Status	52.9%	11.1%	25.0 %	48.0%
Male	Gender	78.8%	15.4%	5.8%	100.0 %
	Prison Entry Status	47.1%	88.9%	75.0%	52.0%
Total	Gender	87.0%	9.0%	4.0%	100.0 %
	Prison Entry Status	100.0 %	100.0 %	100.0 %	100.0 %

P=0.037

In order to examine the relationship between homelessness and crime, the participants were asked whether they had a prison history. Within the framework of the answers given, it is seen that a significant majority (87%) of the people who have homelessness problems have not been involved in a crime that could be sentenced to prison. Following this answer, the rate of the participants who stated that they were imprisoned once was 9%, and the rate of those who stated that they were jailed more than once was 4% (Table: 4). In the light of these findings, it is seen that people with homelessness problems do not have a criminal history or have not been involved in crimes so severe that they would be imprisoned. As stated in Table 3, it is seen that homelessness is related to health, social and economic problems in a causal context, while delinquency remains in the background.

As given in Table 1, the gender distribution among the homeless is indicated as balanced. A Chi-square test was used to determine whether there is a statistically significant relationship between the balanced gender distribution and the prison history of the homeless. As a result of the test, it was seen that prison experience differed significantly according to gender (p<0.05). Accordingly, the rate of those imprisoned at various times among women remains at the level of 4.2%, while this rate for men is 21.2%, which is five times higher than that of women. Considering that the gender distribution of the research participants is balanced, it is seen that the difference of more than five times is quite remarkable, and the risk of committing a crime and being imprisoned is higher for men.

Addiction Problem in the Homeless

Within the scope of the research, questions about alcohol and drug use were asked to the participants. The answers given to the questions, including the age of first alcohol use and the frequency of drug use, were turned into a table. In the table, there are findings regarding the ages of the homeless people who participated in the study when they used alcohol for the first time for six months or more. In addition, it was revealed to what extent the age of alcohol use differs by the country for the first time.

Table 5

First Alcohol Use Age

Country of residence		0-17 Age	18-25 Age	Total
Austria	Country of residence	100.0 %	0.0%	100.0 %
	First Alcohol Use Age	37.5%	0.0%	26.8%
Italy	Country of residence	93.3%	6.7%	100.0 %
	First Alcohol Use Age	35.0%	6.3 %	26.8%
Hungary	Country of residence	75.0%	25.0 %	100.0 %
	First Alcohol Use Age	22.5%	18.8%	21.4%
Turkey	Country of residence	14.3%	85.7%	100.0 %
	First Alcohol Use Age	5.0 %	75.0%	25.0 %
Total	Country of residence	71.4%	28.6%	100.0 %
	First Alcohol Use Age	100.0 %	100.0 %	100.0 %

p= 0.000

Considering the age of alcohol use for the first time, it is seen that almost three-quarters of the participants (71.4%) met alcohol in the 0-17 age range. This data shows that the effect of alcohol is high among the causes of being very risky and homeless. The decrease in the age of alcohol use will negatively affect individuals' education and development processes. It was revealed that the rate of participants who stated that they used alcohol for the first time in the 18-25 age group was slightly more than a quarter (28.6%). According to the survey study, no participant stated that they started using alcohol after the age of 25, and it was seen that 56 participants who stated that they used alcohol started between the ages of 0-25. This finding shows how important early ages are in the fight against addictive substances such as alcohol and the high rate of alcohol use among the homeless (56%). Based on these data, the fight against addictions has an important place in the processes and models developed to combat the problem of homelessness.

In addition, for the first time, in order to examine whether the age of alcohol use differs statistically from country to country, the data obtained with both questions were compared with the cross-table method and the Chi-square test was applied. In the resulting axis, the differentiation of alcohol use for the first time according to countries

shows statistical significance (p<0.05). It is seen that the majority of the homeless people living in Turkey start to use alcohol after the age of 18, whereas the age of homeless people living in Italy, Austria and Hungary is in the range of 0-17. It can be said that this differentiation between countries is caused by legal regulations and/or cultural and belief differences regarding alcohol sales and use restrictions in countries.

It is known that there are many other addictive substances besides alcohol. Regarding the use of other substances by the homeless; The table below shows the data on whether they used cannabis, stimulants, tranquillizers, heroin, opium, angel powder, mind-openers, inhalants, etc., for at least two or more times, and their comparison at the country level.

Table 6

Drug Use Status

Country of residence		Very Often	Very Rare	A Few Times	No	Total
Austria	Country of residence	0.0%	40.0%	60.0%	0.0%	100.0 %
	Substance Use	0.0%	37.5%	56.3%	0.0%	15.0%
Italy	Country of residence	13.3%	13.3%	20.0 %	53.3%	100.0 %
	Substance Use	28.6%	12.5%	18.8%	13.1%	15.0%
Hungary	Country of residence	26.7%	46.7%	20.0 %	6.7%	100.0 %
	Substance Use	57.1%	43.8%	18.8%	1.6%	15.0%
Turkey	Country of residence	1.8%	1.8%	1.8%	94.5%	100.0 %
	Substance Use	14.3%	6.3 %	6.3 %	85.2%	55.0%
Total	Country of residence	7.0 %	16,0%	16,0%	61.0%	100.0 %
	Substance Use	100.0 %	100.0 %	100.0 %	100.0 %	100.0 %

p=0.000

Accordingly, almost two-thirds of the participants (61%) did not use the drugs mentioned in the question at least two or more times. Participants who stated that they used the aforementioned substances, give the following frequency of use respectively; very rarely (16%), only a few times (16%) and very often (7%). The fact that there is a very high level of 39% drug use among the homeless is a thought-provoking finding. Considering the data in the previous table, it is understood how much alcohol and drug use should be prioritized when working with homeless people.

In order to examine whether the data on drug use among the homeless show a statistically significant difference at the country level, both questions were crossed, and the Chi-square test was performed, and it was observed that they differed significantly (P<0.05). It is observed that almost all of the homeless people (94.5%) living in Turkey do not use drugs other than alcohol, and this is an important finding. On the other hand, all of the homeless people living in Austria (100%) and almost all of the people living in Hungary (93.3%) use these substances with varying frequencies, and almost half of the homeless people living in Italy (46.6%) appear to use drugs with varying frequencies. In explaining the situation in Turkey, the possibility of the participants abstaining from answering this question can be seen as a factor. In addition, belief and cultural structure can be considered among the determining factors. However, the frequency of using these substances by homeless people living in European countries is quite high. Considering the effects of drugs, it is an undeniable fact that homeless individuals will need professional support in fulfilling their personal and social responsibilities and in the fight against homelessness. At this point, providing psychosocial support services by relevant professionals will be an important step in the fight against homelessness.

Social Support Mechanisms

The fact that the homeless receive support from their families and refrain from seeking support is essential in terms of the homelessness process and the research problem/subject. Based on this idea, the opinions of the individuals evaluated in the study based on countries were needed, and the following data were obtained.

Table 7

Reason for Family Support

		Austria	Italy	Hungary	Turkey	Total
To have a good time	Family Support Reason	25.0 %	25.0 %	25.0 %	25.0 %	100.0 %
	Country of residence	6.7%	6.7%	6.7%	1.8%	4.0%
To provide me with food and shelter	Family Support Reason	50.0%	25.0 %	0.0%	25.0 %	100.0 %
	Country of residence	13.3%	6.7%	0.0%	1.8%	4.0%
To talk about myself or my problems	Family Support Reason	12.5%	12.5%	31.3%	43.8%	100.0 %
	Country of residence	13.3%	13.3%	33.3%	12.7%	16,0%

To show that she/he loves and cares about me	Family Support Reason	50.0%	25.0 %	0.0%	25.0 %	100.0 %
	Country of residence	13.3%	6.7%	0.0%	1.8%	4.0%
To accompany me to a doctor's appointment for emotional support	Family Support Reason	25.0 %	50.0%	25.0 %	0.0%	100.0 %
	Country of residence	6.7%	13.3%	6.7%	0.0%	4.0%
She/he does not provide any support	Family Support Reason	10.3%	11.8%	11.8%	66.2%	100.0 %
	Country of residence	46.7%	53.3%	53.3%	81.8%	68.0%
Total	Family Support Reason	15.0%	15.0%	15.0%	55.0%	100.0 %
	Country of residence	100.0 %	100.0 %	100.0 %	100.0 %	100.0 %

p=0.000

More than two-thirds (68%) of the homeless people surveyed think that their families will not provide them with any support. The rate of the participants who stated that they could get support from their families for themselves or their problems was 16%. The proportions of the participants who said that they could get support from their family to have a good time, to provide food and accommodation, to see that they are loved and cared for, to accompany them to a doctor's appointment to provide emotional support, were equal to each other and at the level of 4%. From this point of view, it is seen that the vast majority of homeless people communicate with their families unilaterally or have mutual communication and agreement problems. Having problems with family members, which can be expressed as the person's closest source of social support, is an important issue that will have a negative impact on ending the homelessness situation or minimizing the effects of the difficulties experienced in the homelessness process.

In order to examine whether there is statistical significance in the distribution of the answers given to the question by country, the questions were crossed, and the chi-square test was performed. As a result of the chi-square test, it was observed that there was a statistically significant difference between the countries ($p<0.05$). Accordingly, the rate of participants who stated that their families would not provide any support was at a very high level, 81.8% in Turkey. While this rate varies between 46% and 53% in other countries, the most important factor determining the statistically significant difference was the answers of the homeless people living in Turkey.

Table 8

Abstaining from Asking for Support from the Family

		Never	Seldom	Sometimes	Often	Always	Total
Austria	Country of residence	40.0%	60.0%	0.0%	0.0%	0.0%	100.0 %
	Abstaining from asking for support from the family	33.3%	33.3%	0.0%	0.0%	0.0%	15.0%
Italy	Country of residence	26.7%	33.3%	20.0 %	13.3%	6.7%	100.0 %
	Abstaining from asking for support from the family	22.2%	18.5%	23.1%	18.2%	3,2%	15.0%
Hungary	Country of residence	33.3%	46.7%	13.3%	0.0%	6.7%	100.0 %
	Abstaining from asking for support from the family	27.8%	25.9%	15.4%	0.0%	3,2%	15.0%
Turkey	Country of residence	5.5%	10.9%	14.5%	16.4%	52.7%	100.0 %
	Abstaining from asking for support from the family	16.7%	22.2%	61.5%	81.8%	93.5%	55.0%
Total	Country of residence	18.0%	27.0%	13.0%	11.0%	31.0%	100.0 %

| | Abstaining from asking for support from the family | 100.0 % | 100.0 % | 100.0 % | 100.0 % | 100.0 % | 100.0 % |

p=0.000

The table above shows the participants' answers regarding the level of hesitation when asking for support from the family and their distribution by country. One-third of the participants (31%) stated that they always hesitated when seeking support from their family, nearly one-fifth (18%) and one-fourth (27%) stated that they rarely hesitated, 13% sometimes hesitated, and 11% mainly hesitated. In the chi-square test conducted regarding the distribution of the answers given by country, it was observed that being afraid to ask for support from the family differed significantly according to the country of residence ($p<0.05$). When the reason for the difference is examined through the table, it is seen that almost all (93.5%) of the participants who answered "always" to the situation of being afraid of asking for support from the family, and 81.8% of those who answered "mostly" to the related question were homeless living in Turkey. When the answers of the homeless people living in Turkey are evaluated within themselves, it is seen that 52.7% of the people "always" hesitate to ask for support from their families. It is noteworthy that the "always" and "mostly" answers to the previous question are much lower in Italy, Austria and Hungary.

Health Problems of the Homeless

Homeless people live in unhealthy and unhygienic environments, not being able to feed properly, irregular and unstable living conditions are especially subject to different diseases. It was aimed to ask them about their awareness of their problems in this matter and their own views based on their health status on the basis of countries. It was observed that almost two-thirds (61%) of the homeless people who participated in the study rated their health status as good or higher. On the other hand, the rate of homeless people who stated that their health status was moderate was 27%, and the rate of homeless people who stated that they were poor was 12%.

Table 9

Perception of Overall Health

Country of residence	Bad	Moderate	Good	Very Good	Perfect	Total

Austria	Country of residence	0.0%	33.3%	66.7%	0.0%	0.0%	100.0 %
	Perception of Overall Health	0.0%	18.5%	21.3%	0.0%	0.0%	15.0%
Italy	Country of residence	26.7%	26.7%	20.0 %	20.0 %	6.7%	100.0 %
	Perception of Overall Health	33.3%	14.8%	6.4%	33.3%	20.0 %	15.0%
Hungary	Country of residence	0.0%	20.0 %	46.7%	26.7%	6.7%	100.0 %
	Perception of Overall Health	0.0%	11.1%	14.9 %	44.4%	20.0 %	15.0%
Turkey	Country of residence	14.5%	27.3%	49.1%	3.6%	5.5%	100.0 %
	Perception of Overall Health	66.7%	55.6%	57.4%	22.2%	60.0%	55.0%
Total	Country of residence	12.0 %	27.0%	47.0%	9.0%	5.0 %	100.0 %
	Perception of Overall Health	100.0 %	100.0 %	100.0 %	100.0 %	100.0 %	100.0 %

p=0,038

According to the chi-square test performed to identify the relationship between the health status of the homeless and the countries they live in, it was observed that there was a significant relationship between the general health perceptions and the country they lived in, and the opinions differed (p<0.05). When the details of the differentiation are examined, it is seen that the highest percentage (53.4%) of the participants who express their general health status as poor and moderate are Italians. Italy is followed by Turkey with 42.8%, Austria with 33.3% and Hungary with 20%. When the data for all countries are evaluated in general, it is seen that 39% of the homeless people have negative thoughts about their health status. This situation highlights that psychosocial support services should be supported by health services in the services to be provided for the homeless.

4. RESULTS AND DISCUSSIONS

The phenomenon of homelessness can be defined in a cyclical cause-effect relationship with many problems such as poverty, migration, urbanization, unemployment, family problems, and substance abuse. The person who finds herself/himself outside the shelter environment for various reasons tries to maintain her/his life by falling into a disadvantageous position in meeting her/his individual needs and fulfilling her/his personal responsibilities. Human nature emphasizes holding on to life and finding the

opportunity to live under all conditions. Since human clinging to life is limited by the means at her/his disposal, the methods of struggle s/he resorts to when s/he is not given enough opportunities may face new problems. Considering this ongoing struggle, advancing time and complex social problems, a new problem area emerges that needs to be systematically intervened. This study was carried out in order to present the current situation as a result of the expressed need and to present comparative data to the literature on the homelessness problem. In this study, important data were obtained from the participants living in Turkey, Italy, Austria and Hungary, who experienced the phenomenon of homelessness regarding the problems faced before and during the homelessness process.

In order to obtain healthy and useful results in research, the demographic structure on which the research is based is very important. The demographic profile of this study revealed the following result. Almost all of the homeless people who participated in the study became homeless after 18. In line with the provision of care for the child in the family and the child protection policies implemented in the 0-18 age period in partner countries, it is seen that the models such as institutional care and foster family prevent children from being homeless.

The fact that the rate of those who stated that they had their first homelessness experience between the ages of 18-25 (30%) indicates that the child faces problems in transitioning to a lifestyle in which s/he needs to stand on her/his own feet after family or institutional care. In support of this data, it was observed that almost half of the homeless did not complete primary education and had almost no university graduation. A significant part of these individuals left the school without completing the process in the educational institution they started. Such a personality structure indicates that other problems such as homelessness can be experienced more easily. Education is one of the most important pillars of one's self-sufficiency. The low level of education among the homeless is an important factor for homelessness between the ages of 18-25, which can be expressed as the transition period from dependent life to independent life.

A regular family, family relations and the continuation of the family are very important for a healthy and peaceful life. Situations, events and problems that cannot be achieved push the individual to break away from the family or not to/cannot establish a family. For this reason, family life is another important dimension for individuals who experience homelessness. The ratio of the homeless to the total homeless, excluding those who have not been married before, whose spouse has passed away, and who are currently married, is half. Thus, at least half of the participants are composed of people who have established family life but ended this process for reasons in their own hands and have family problems related to the cause or result of homelessness.

Another finding that supports the relationship between family problems and homelessness is that divorce and ending the emotional relationship have the most significant share among the events before the homelessness experience. It is a thought-provoking issue, especially in Turkey, that the divorce experience before homelessness

is higher than in other countries. As a matter of fact, the process that starts with being evicted from one's home or being suspended by a court decision, regardless of gender, brings issues such as alimony payments, problems in private and social life, and indirectly the loss of work, income and property. Therefore, taking into account family problems at the primary level in the process of combating homelessness and working with the homeless, and carrying out protective-preventive services and rehabilitation processes by relevant professionals should be among the most basic activities. With these activities, it should be ensured that the social support mechanisms of the person are strengthened and that indirect losses (job, income, property, health, etc.) that reinforce homelessness are not experienced.

From the perspective of health and addiction to the problem of homelessness, it is seen that most of the participants started drinking between the ages of 0-17 and 18. At this age, alcohol use is observed to be higher, especially in Italy, Hungary and Austria, than in Turkey. It is thought that the effect of legal, religious and cultural factors is determinant in this difference between countries. The fact that the age of alcohol use is so low for all countries shows that it is an issue that needs to be thought about, studied and taken precautions against. However, the fact that alcohol and drug use is in the first place among the homeless people living in Italy before the first homelessness experience shows that the fight against addiction should be included in the intervention plans in order to achieve results in the local strategies to be carried out in the fight against homelessness. Similarly, the fact that all of the homeless people living in Austria have experienced drugs with varying frequencies makes the issue of addiction a priority in the process of combating homelessness and empowering homeless individuals. As a result, when the effects of alcohol and drugs are taken into account, it becomes very difficult for a person to fulfil his individual and social responsibilities.

The effects of addictive substances on health are another factor. Addictive substances negatively affect the perceptions of the general health status of more than half of the homeless, especially in Italy. Even if the homeless express their general health status as good, it should be understood that these individuals are not aware of their problems when the environment they live in and the risks they carry are taken into account. In order for these individuals to return home and lead a regular life, and to be persuaded, they must first accept the negativities of the conditions they live in and raise their awareness.

The social impact of the homelessness problem is another important issue. Factors such as the position of family relations, the functionality of social support mechanisms, and the person's attitude towards his/her social environment are in a decisive position for the individual to cope with the struggles s/he experiences in the phenomenon of homelessness. On the axis of the data obtained, it is seen that the rate of homeless people who state that their family members will not support them is quite high (68%). It can be said that most of the homeless have weak family ties or even broken ones. It was observed that the largest share in this rate was among the homeless people living in

Turkey. Accordingly, it is seen that family relations and family support are effective in the process of facing the problem of homelessness or experiencing homelessness. Although the family institution and the value that people attribute to this institution in line with the cultural and social structure in Turkey are given great importance, it is thought-provoking that the homeless people living in Turkey have the lowest expectation of getting support from their families. This situation can also be interpreted as the homeless people living in Turkey having a reactive attitude towards their family members and even the family institution. So much so that divorce or ending the emotional relationship among the events before the homelessness process should be considered here. Contrary to Turkey, the attitude towards getting support from family seems much more positive in Italy, Hungary and Austria. At this point, it can be evaluated that the problem of homelessness develops outside of family relations compared to Turkey or that family relations are preserved at a certain level.

The fact that the homeless people living in Turkey exhibited the most negative attitude in the tendency to ask for support from the family shows how important local and cultural characteristics are in the problem of homelessness and the importance of localization in the fight against homelessness. From this, it can be concluded that people in western countries express themselves more easily and confront their families about homelessness. In particular, individuals who face the social environment or society about the problems that pose a risk in the society have a higher risk of insisting on experiencing the same negativity and experiencing similar problems more quickly.

With the comparative analyzes carried out in this research, the dimensions of the problems related to the phenomenon of homelessness have been revealed at various levels. In conclusion, although the phenomenon of homelessness, which is growing day by day in societies as a global threat, is triggered by similar factors, it is seen that the causes and results differ in the axis of factors such as culture, law, belief, social life, social problem, family relations at the local level. Low education level, alcohol and substance abuse, economic inadequacy, problems related to family and social relations are common as the most basic problem areas of homeless individuals.

It is thought that it will be important to focus on these dimensions in the processes of determining the policies to be followed in the fight against homelessness, the scope and delivery of psychosocial services, and the organization of education and health services.

The necessity and importance of developing international projects in the fight against homelessness, producing common solutions on the basis of countries and sharing different experiences come to the fore. In addition, it is necessary to produce local strategies by utilizing global experiences in the fight against homelessness, and thus to conduct extensive research on the profile of the homeless living at the local level.

This study shows that the phenomenon of homelessness is a problem that should not fall off the agenda of countries and should be addressed together with other major social problems. From here, governments should establish homelessness units and prepare

action plans to combat this problem. Cross-cutting problems (such as dependent-homeless, poor-homeless, homeless with loss of family) should be integrated in the social policy system. In the solution of homelessness, not only social assistance policy, but also protective-preventive mechanisms should be structured to empower the homeless. Non-governmental organizations and state bodies working on this issue should produce projects in cooperation. In addition, it is suggested that this issue should be brought to the fore in academic studies.

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Reviewing the Relationship Between Turkish Teacher Candidates' Attitudes Towards Writing in Digital Environment and Their Beliefs About Technology Integration*

Nahide İrem AZİZOĞLU**

Abstract. Different applications in language teaching have emerged based on developing and changing technology. It is impossible to think of writing skills training independently of technology today. If teachers have positive attitudes toward digital writing and technology use, they will be able to direct students properly. For this reason, this study examined the relationship between Turkish teacher candidates' digital writing attitudes and their beliefs about technology integration. The attitude scale for digital writing developed by Susar-Kırmızı, Kapıkıran and Akkaya (2021), and also technology adaptations application scale that was developed by Uluay, Çalışkaner Nibat and Arıkan (2018) were used to collect the data. 146 Turkish teacher candidates studying at Sakarya University were the study group of the research. For the results, the digital writing attitudes of the Turkish teacher candidates are at a moderate level while their beliefs about technology integration are at a high level. Moreover, it is seen that Turkish teacher candidates' digital writing attitudes and their beliefs about technology integration were positively and moderately related.

Keywords: Writing, digital writing, technology, technology integration.

1. INTRODUCTION

Writing that is gained latest and one of the four basic linguistic skills is explained as expressing the feelings, thoughts, wishes, and experiences in our minds with various symbols in accordance with certain rules, transferring the information structured in the mind into writing (Güneş, 2013; Köksal, 2001; Okur, Göçen and Süğümlü, 2013). Writing is to transfer knowledge and thoughts of individuals, with the psychomotor maturity needed for writing, through different mental processes (such as interpretation, evaluation, analysis, synthesis, language use such as sentence formation, word selection, use of long-term memory, etc.), in compliance with the letter system and rules of the language they write (Geçici, 2019, p. 22). The written expression skill of a person is the key for him to express himself in daily life, besides his success in the teaching process (Karatay, 2013). The person who broadens his thoughts, organizes the knowledge in his mind, and enriches knowledge and background by writing skill will be able to express himself better in daily life too (Güneş, 2013). Writing skill that has an important position in a person's life is one of the abilities that is one of the most difficult skills to develop (Graham, Gillespie and Mckeown, 2013). This is because attaching importance to writing skill training and practicing toward the improvement of writing skills in Turkish lessons is under Turkish teachers' responsibility.

It can be said when writing skill is compared to other language skills in general that it is a skill which is less used or avoided in daily life (Karakuş Aktan, 2013). In the writing process, firstly the meanings formed in the mind are selected, these selected meanings are coded through symbols and eventually become writing. Various parts of the brain interact with each other during this process (Karadağ and Maden, 2013, Özbay and Barutçu, 2013). In this manner, writing is a complex process in which many processes take place. This situation makes writing a complex and less used skill area.

Reading and writing, today, are not limited to the use of printed materials only. Interactive texts from different media sources, texts accessed from sources such as Google Docs, Skype, iMovie, Dropbox, Facebook, Google Chrome, educational-based video games, and mobile applications are used in the reading and writing process (Merchant, 2008; Leu et al., 2013; Smolin and Lawless 2003). The rapid increase in the use of internet and media technologies in recent years has also reflected in writing skills with the change in writing styles and writing environment (Bromley, 2006; Hudson, 2007; MacArthur, 2009, Mills; 2014; Peterson-Karlan, 2011; Purcell, Buchanan and Friedrich, 2013; Wollscheid, Sjaastad and Tømte, 2016). Digital writing, which is the reflection of technology on writing skills, is defined as texts established for reading or viewing on a computer or another device connected to the Internet (National Writing Project, 2010, p. 7).

Adoption of digital resources is an important part of life today as the use of these resources is increasing. Children learn to write on a screen by touching their tablet or smartphone screen before they start typing by hand. It is aimed in the 2019 Turkish Language Curriculum that students develop their writing skills, benefit from technology

in the teaching process, and transfer the information acquired from technological resources to writing (MEB, 2019). According to Hicks (2009), digital tools and environment are important for more effective writing teaching. Today, the students are asked for becoming skilled in the use of modern technology as "a tool for knowledge, communication, creativity, and learning". Since writing is a cultural skill and an important prerequisite for success in school, the differences between digital writing and handwriting are a topic that should be explored and discussed (Skolverket, 2011, p. 16).

Literature has studies explaining that the use of technology in writing skills supports peer cooperation and social interaction (Williams and Beam, 2019); also the studies determined that the use of digital writing tools in schools contributes to the development of writing skills of students who have writing difficulties (Agélii-Genlott and Grönlund, 2016; Liberg, 2014; Stone, 2002). Ustabulut (2021) expresses that Turkish teacher candidates have a positive attitude toward digital writing; writing in a digital environment increases their self-confidence and they feel a great empty themselves when they cannot write digitally. For Maden, Banaz and Maden (2018), Turkish teacher candidates' writing habits in digital environments are above the average. Yamaç (2019) highlighted that class teacher have difficulties because of the low level of digital skills of students for technology integration in literacy education; limited access to technology; some applications which are in foreign languages. Different studies determined that teacher candidates are willing to use digital technologies in the future (Pierczynski, 2015); their digital text reading tendencies and preferences increase at the same time (Dobler, 2015). Digital writing skills and technology usage levels of different sample groups have been discussed in studies. However, there is no research examining the relationship between attitudes towards digital writing and belief in technology integration. Individuals, today, are introduced to digital writing and technology at an early age. The use of technology in different fields has spread like wildfire. It is impossible to consider the process independently of technology as media and technology tools are used in digital writing. The development of knowledge and skills in the use of technology will enable digital writing skills to be used more effectively. The inclusion of technology in the education process and also the student's use of technology and digital writing more often than in previous generations make teachers' thoughts and behaviors on these issues important. Teachers can guide their students more accurately by having sufficient knowledge and equipment regarding the concept of digital writing and technology. For this reason, this paper discusses the attitudes of Turkish teacher candidates towards digital writing and their beliefs about technology integration. The goal of the study was to review the Turkish teacher candidates' attitudes toward digital writing and their beliefs about technology integration, and also to examine the relationship between their attitudes towards digital writing and their beliefs about technology integration. Below questions were discussed for this purpose:

• What is the level of attitudes of Turkish teacher candidates towards digital writing?

• What is the level of Turkish teacher candidates' beliefs about technology integration?

Is there a relationship between Turkish teacher candidates' attitudes towards digital writing and their beliefs about technology integration?

2. METHOD

Research Model

This study, in which the attitudes of Turkish teacher candidates towards writing in the digital environment and their beliefs about technology integration were examined, is in the descriptive survey model. Studies that aim to collect data to determine the characteristics of a group are called survey research (Büyüköztürk et al., 2014, p. 14).

Study group

146 Turkish teacher candidates studying at Sakarya University constituted the study group of the research. Participation in the research was based on volunteerism. Table 1 shows the information on the working group.

Table 1

Demographic Information Regarding Working Group of the Study

	1st grade	2nd grade	3rd grade	4th grade
Female	22	31	24	27
Male	4	14	10	10
Total	26	45	34	37

26 students from the 1st grade, 45 from the 2nd grade, 34 from the 3rd grade, and 37 from the 4th grade participated in the research.

Data Collection Tools

''Attitude Scale for Digital Writing'' which was developed by Susar-Kırmızı, Kapıkıran, and Akkaya (2021) was utilized to collect the data. Cronbach's Alpha value was found as 0,83 for the scale consisting of 25 items and 3 sub-dimensions (convenience, motivation, effect). The scale was developed according to the undergraduate level. The lowest point is 30 while the highest point is 150.

Uluay, Çalışkaner Nibat, and Arıkan's (2018) ''Technology Implementation Questionnaire'' consist of 12 items and 2 sub-dimensions (expectation, value); Cronbach's Alpha value for this scale was found to be 0,89. The scale that was developed

according to the undergraduate level is a 6-point Likert scale. The lowest point is 12 while the highest point is 72.

Process/Data Collection

First of all, regarding the research process, permission was obtained from the researchers for the use of the scales. Ethics committee approval for this study was obtained from Sakarya University Rectorate Ethics Committee with the decision no. 06 dated 13/04/2022. 146 Turkish teacher candidates participated in the research. Participation in the research was based on volunteerism.

Data Collection and Analysis

SPSS 20 packaged software was used to analyze the data. Average/mean was utilized in analyses regarding scale total points. Since the distribution of data did not display normality in simple correlation analysis, the Spearman correlation coefficient was taken as the basis.

3. FINDINGS

Turkish Teacher Candidates' Attitudes toward Writing in Digital Environment

Table 2 shows Turkish teacher candidates' attitudes toward writing in the digital environment.

Table 2

Turkish Teacher Candidates' attitudes toward Writing in Digital Environment

Dimension	N	Min.	Max.	X̄	Sd
Convenience	146	27,63	65,00	57,16	6,84
Motivation	146	6,00	30,00	17,58	5,80
Effect	146	6,00	27,00	13,92	3,67
Total	146	59,00	111,00	88,68	10,45

Turkish teacher candidates' attitudes toward digital writing were found to be 88.68. From this point of view, Turkish teacher candidates' attitudes towards digital writing are at a moderate level.

It is seen when the scale is examined in terms of sub-dimensions that Turkish teacher candidates' attitudes towards the sub-dimension of convenience 57,16; towards the

motivation sub-dimension 17.58; towards the effect sub-dimension were found to be 13.92. For findings, Turkish teacher candidates' attitudes towards the convenience sub-dimension are high, their attitudes towards the motivation sub-dimension are at a moderate level, and their attitudes towards the effect sub-dimension are low.

Turkish Teacher Candidates' Beliefs in Technology Integration

Table 3 shows the findings regarding the beliefs of Turkish teacher candidates towards technology integration.

Table 3

Turkish Teacher Candidates' Beliefs on Technology Integration

Dimension	N	Min.	Max.	X̄	Sd
Expectation	146	12,00	30,00	23,58	3,51
Value	146	16,00	40,00	30,05	5,15
Total	146	32,00	70,00	53,64	7,59

Turkish teacher candidates' beliefs about technology integration were found to be 53,64. So, we can say that Turkish teacher candidates' beliefs about technology integration are at a high level. Regarding scale sub-dimensions, Turkish teacher candidates' attitudes towards the expectation sub-dimension are 23,58 while their attitudes towards the value sub-dimension are 30,05. For findings, Turkish teacher candidates' attitudes towards the expectation sub-dimension are 23,58; their attitudes towards the value sub-dimension are 30,05.

Reviewing the Relationship between Turkish Teacher Candidates' Attitudes toward Writing in Digital Environment and their Beliefs about Technology Integration

Table 4 shows the findings on the relationship between Turkish teacher candidates' attitudes toward writing in the digital environment and their beliefs about technology integration.

Table 4

Reviewing the Relationship between Turkish Teacher Candidates' Attitudes Toward Writing in Digital Environment and Their Beliefs About Technology Integration

	Expectation	Value	Technology Int. Total
Convenience	0,35*	0,26*	0,33*
Motivation	0,03	0,21*	0,17*
Effect	-0,16	0,10	0,01
Digital Writing Total	0,20*	0,30*	0,31*

* (p<0,05) shows significant relationships.

**Attitude Scale for Digital Writing consists of convenience, motivation, and effect sub-dimensions while the attitude scale towards technology integration consisted of the sub-dimensions of expectation and value.

There is a positively directed and significant relationship (r=0,31; p<0,05) between Turkish teacher candidates' attitudes towards writing in the digital environment and their beliefs about technology integration. Concerning this result, we can mention a moderate relationship between the attitude towards writing in the digital environment and the belief in technology integration.

There is a significant and positively directed relationship (r=0,20; p<0,05) between Turkish teacher candidates' attitudes towards writing in the digital environment and their beliefs about the expectation sub-dimension. Concerning this result, there is a low level of relationship between their attitudes towards writing in the digital environment and their beliefs about the expectation sub-dimension. Moreover, there also is a significant and positively directed relationship (r=0,30; p<0,05) between Turkish teacher candidates' attitudes towards writing in the digital environment and their beliefs about the value sub-dimension. It is found a moderate relationship between their attitudes toward writing in the digital environment and their beliefs about the value sub-dimension.

There is a positively directed and significant relationship (r=0,33; p<0,05) between Turkish teacher candidates' beliefs about technology integration and their attitudes towards the convenience sub-dimension. From this point of view, a moderate relationship was found between their beliefs about technology integration and their attitudes towards the convenience sub-dimension. There also is a positively directed and

significant relationship (r=0,17; p<0,05) between Turkish teacher candidates' beliefs about technology integration and their attitudes towards the motivation sub-dimension. For this result, there can be seen a low level of relationship between their beliefs about technology integration and their attitudes towards the motivation sub-dimension. However, there is no significant relationship between Turkish teacher candidates' beliefs about technology integration and their attitudes towards the effect sub-dimension (p>0,05).

A positively directed and significant relationship (r=0,35; p<0,05) can be observed between Turkish teacher candidates' beliefs about the expectation sub-dimension and their attitudes towards the convenience sub-dimension. So, a moderate correlation was found between the belief in the expectation sub-dimension and the attitude towards the convenience sub-dimension. However, there is no significant relationship between belief in the expectation sub-dimension and attitude towards the motivation and influence sub-dimensions (p>0,05).

We also can see a positively directed and significant relationship (r=0,26; p<0,05) between Turkish teacher candidates' beliefs about the value sub-dimension and their attitudes towards the convenience sub-dimension. In this manner, there was found a low level of relationship between the belief in the value sub-dimension and the attitude towards the convenience sub-dimension. Moreover, there also is a positively directed and significant relationship (r=0,21; p<0,05) between belief in the value sub-dimension and attitude towards the motivation sub-dimension. With reference to this result, there was found a low level of relationship between the belief in the value sub-dimension and the attitude towards the motivation sub-dimension. There is no significant relationship between belief in the value sub-dimension and the attitude towards the effect sub-dimension (p>0,05).

4. RESULTS, DISCUSSIONS AND SUGGESTIONS

For research results, Turkish teacher candidates' attitudes toward digital writing are moderate. Turkish teacher candidates' attitudes towards the sub-dimension of convenience are high while their attitudes towards the motivation sub-dimension are moderate; finally, their attitudes towards the effect sub-dimension are low. According to Ustabulut (2021), Turkish teacher candidates have positive attitudes towards digital writing. Different studies point out that teacher candidates have positive attitudes toward digital technologies (Pierczynski, 2015) and their orientation towards digital texts has increased (Dobler, 2015). For Maden, Banaz and Maden (2018), Turkish teacher candidates' writing habits in digital environments are above the average. The results of the mentioned studies jibe with the results of this paper. Rideout, Foehr and Roberts (2010) and TSI (Turkish Statistical Institute) (2020) highlighted that the rate of use of technology in daily life by adults and children is increasing rapidly. As individuals' use of technology increases, their knowledge of technology also increases, which may

cause them to develop positive thoughts about technology-related fields. This may be the reason for the result obtained in the research.

According to research results, Turkish teacher candidates' beliefs about technology integration are at a high level. Turkish teacher candidates' beliefs about the expectation sub-dimension are at a high level while their beliefs about the value sub-dimension are moderate. There also are studies expressing that teacher candidates' technology integration self-efficacy beliefs are at a high level (Birişçi and Kul, 2018); teachers' self-efficacy belief levels in using their technology are at a medium level (Kocaoğlu and Akgün, 2015); teachers' self-efficacy belief levels in using their technology are at a high level (Bülbül and Çuhadar, 2012; Novita, Purvati and Anam, 2022). The results of the studies above jibe with the results of this paper. In the TUIK (2020) report, the rate of internet usage is 79,0% in people aged 16-74 in 2020. It is understood by this result that individuals have access to the internet and use technological tools. Since the research sample consisted of Turkish teacher candidates, it is possible that the sample group was people who use technology frequently. Affective characteristics of people such as beliefs and attitudes can be positively affected as the excessive use of technology increases the knowledge on the subject. Regarding literature, there are studies explaining that the frequency of technology use by teachers and teacher candidates affects their technological pedagogical content knowledge and their beliefs about integration (Bhatt, 2017; Ergün and Haşlaman, 2017; Özgen, Narlı and Alkan, 2013; Taimalu and Luik, 2019). So, the result that Turkish teacher candidates have high beliefs about technology integration may be due to the characteristics of the sample group.

According to research results, there is a positively directed, moderate, and significant relationship between Turkish teacher candidates' attitudes towards digital writing and their beliefs about technology integration. This result shows us teacher candidates' skills and attitudes toward digital writing are affected by their skills and attitudes towards technology. Individuals actively use technology in digital writing. There are studies explaining that the frequency of use of technology by teachers and teacher candidates affects their technological pedagogical content knowledge while there is a relationship between teachers' technology acceptance levels and their academic, professional, social, and intellectual self-efficacy beliefs. This result may be due to the use of technological tools in the digital writing process.

Suggestions based on the research results are aligned below:

• Practice-based surveys on digital writing should be conducted.

• Attitudes towards digital writing and belief in technology integration should be examined in terms of different variables.

• Developing different scales on belief in digital writing and technology integration will also contribute to the field.

- Conducting studies that will increase the attitudes of Turkish teacher candidates towards digital writing will also increase the level of success in this skill.

The use of technology in the lessons in Turkish teaching programs, the inclusion of current issues such as digital writing, and making applications on these subjects will increase the knowledge, skills, and attitudes of teacher candidates regarding the use of technology in education.

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Ethics committee approval for this study was obtained from Sakarya University Rectorate Ethics Committee with the decision no 06 dated 13/04/2022.

Türkçe Öğretmeni Adaylarının Dijital Ortamda Yazmaya İlişkin Tutumları ile Teknoloji Entegrasyonuna Yönelik İnançları Arasındaki İlişkisinin İncelenmesi[*]

Nahide İrem AZİZOĞLU[**]

Öz. Günümüzde gelişen ve değişen teknoloji ile birlikte dil öğretiminde farklı uygulamalar ortaya çıkmaktadır. Bugün yazma becerisinin öğretiminin de teknolojiden bağımsız olarak düşünülmesi mümkün değildir. Öğretmen adaylarının dijital yazmaya ve teknoloji kullanımına ilişkin olumlu tutumlara sahip olmaları öğrencilerini doğru biçimde yönlendirmelerini sağlayacaktır. Bu nedenle araştırmada Türkçe öğretmeni adaylarının dijital yazma tutumları ile teknoloji entegrasyonuna yönelik inançları arasındaki ilişkisi incelenmiştir. Araştırmanın verilerinin toplanmasında Susar-Kırmızı, Kapıkıran ve Akkaya (2021) tarafından geliştirilen dijital ortamda yazmaya ilişkin tutum ölçeği ve Uluay, Çalışkaner Nibat ve Arıkan (2018) tarafından geliştirilen teknoloji uyarlamaları uygulama ölçeği kullanılmıştır. Araştırmanın çalışma grubunu Sakarya Üniversitesi'nde öğrenim gören 146 Türkçe öğretmeni adayı oluşturmaktadır. Araştırma sonuçlarına göre Türkçe öğretmeni adaylarının dijital yazma tutumları orta, teknoloji entegrasyonuna yönelik inançları yüksek düzeydedir. Ayrıca Türkçe öğretmeni adaylarının dijital yazma tutumları ile teknoloji entegrasyonuna yönelik inançlarının pozitif yönde orta düzeyde ilişkili olduğu tespit edilmiştir.

Anahtar Kelimeler: Yazma, dijital yazma, teknoloji, teknoloji entegrasyonu.

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1. GİRİŞ

Dört temel dil becerisinden en son kazanılan beceri olan yazma zihnimizdeki duygu, düşünce, istek ve yaşantıların belirli kurallara uygun olarak çeşitli sembollerle anlatılması, zihinde yapılandırılmış bilgilerin yazıya dökülmesi ile aktarılması (Güneş, 2013; Köksal, 2001; Okur, Göçen ve Süğümlü, 2013) olarak açıklanmaktadır. Yazma eylemi, yazma sırasında ihtiyaç duyulacak psikomotor olgunluğa sahip bireylerin, belirledikleri konu hakkındaki bilgilerini, düşüncelerini çeşitli zihinsel işlemlerden (yorumlama, değerlendirme, analiz etme, sentezleme gibi düşünsel işlemler, cümle oluşturma, kelime seçme gibi dil kullanımıyla ilgili işlemler, uzun süreli belleğin kullanımı vb.) geçirerek, yazdıkları dilin harf sistemiyle ve kurallarına uygun şekilde aktarmalarıdır (Geçici, 2019, s. 22). Bireyin yazılı anlatım becerisi öğretim sürecindeki başarısının yanında günlük hayatta iletişimde de kendisini ifade etmesinin anahtarıdır (Karatay, 2013). Yazma becerisi ile düşüncelerini genişleten, zihnindeki bilgileri düzenleyen, bilgi ve birikimlerini zenginleştiren birey günlük hayatta da kendini daha iyi bir biçimde ifade edecektir (Güneş, 2013). Bireyin hayatında önemli bir yeri olan yazma becerisi geliştirilmesi en zor becerilerden biridir (Graham, Gillespie ve Mckeown, 2013). Bu nedenle yazma becerisinin eğitimine önem verilmesi, Türkçe derslerinde yazma becerisinin gelişimine yönelik uygulamaların yapılması Türkçe öğretmenlerinin sorumluluğudur.

Yazma becerisi genel olarak diğer dil becerileri ile kıyaslandığında günlük yaşamda daha az kullanılan ya da kaçınılan beceri olarak karşımıza çıkmaktadır (Karakuş Aktan, 2013). Yazma, zihinde oluşan anlamların seçilmesi, seçilen bu anlamların semboller aracığıyla kodlanması ve sonunda yazı hâline gelmesi sürecidir. Bu süreçte beynin çeşitli bölgeleri karşılıklı etkileşimde bulunmaktadır (Karadağ ve Maden, 2013, Özbay ve Barutçu, 2013). Buradan hareketle yazmanın içerisinde birçok işlemin gerçekleştiği karmaşık bir süreç olduğu söylenebilir. Bu durum yazma becerisini karmaşık ve daha az kullanılan bir beceri alanı hâline getirmektedir.

Günümüzde okuma ve yazma sadece basılı materyallerin kullanımı ile sınırlı değildir. Okuma ve yazma sürecinde farklı medya kaynaklarından etkileşimli metinler, Google Docs, Skype, iMovie, Dropbox, Facebook, Google Chrome, eğitsel temelli video oyunları, mobil uygulamalar gibi kaynaklardan erişilen metinler kullanılmaktadır (Merchant, 2008; Leu ve diğerleri, 2013; Smolin ve Lawless, 2003). İnternet ve medya teknolojilerinin kullanımının son yıllardaki hızlı artışı yazma stillerinin ve yazma ortamının değişikliği ile yazma becerisine yansımıştır (Bromley, 2006; Hudson, 2007; MacArthur, 2009, Mills; 2014; Peterson-Karlan, 2011; Purcell, Buchanan ve Friedrich, 2013; Wollscheid, Sjaastad ve Tømte, 2016). Teknolojinin yazma becerisine yansıması olan dijital yazma, bir bilgisayara ya da internete bağlı başka bir cihaza, okumak ya da görüntülemek için oluşturulan metinler olarak (National Writing Project, 2010, s. 7) tanımlanmaktadır.

Dijital kaynakların benimsenmesi, dijital kaynakların kullanımının arttığı günümüzde hayatımızın önemli bir parçasıdır. Çocuklar, elle yazmaya başlamadan önce tabletlere veya akıllı telefon ekranlarına dokunarak bir ekrana yazmayı öğrenirler. 2019 Türkçe

Dersi Öğretim Programı'nda öğrencilerin yazma becerilerini geliştirmeleri ve öğretim sürecinde teknolojiden yararlanılması, öğrencilerin teknolojik kaynaklardan edindikleri bilgileri yazıya aktarmaları hedeflenmektedir (MEB, 2019). Hicks (2009), dijital araçlar ve ortamın daha etkili yazma öğretimi için önemli olduğunu açıklamaktadır. Günümüzde öğrencilerin modern teknoloji kullanımında "bir bilgi, iletişim, yaratıcılık ve öğrenme aracı" olarak ustalaşması beklenmektedir. Yazma, kültürel bir beceri ve okuldaki başarının önemli bir ön koşulu olduğundan, dijital yazma ve el yazısı arasındaki farklılıklar araştırılması ve tartışılması gereken bir konudur (Skolverket, 2011, s. 16).

Literatür incelendiğinde yazma becerisinde teknoloji kullanımının akran işbirliğine ve sosyal etkileşime destek sağladığını açıklayan (Williams ve Beam, 2019), okullarda dijital yazma araçlarının kullanımının yazma zorluğu yaşayan öğrencilerin yazma becerilerini geliştirmelerine katkı sağladığı tespit eden (Agélii-Genlott ve Grönlund, 2016; Liberg, 2014; Stone, 2002) araştırmalar bulunmaktadır. Ustabulut (2021) Türkçe öğretmeni adaylarının dijital yazmaya ilişkin olumlu bir tutuma sahip olduklarını ve dijital ortamda yazmanın özgüvenlerini artırdığını, dijital yazamadıkları zaman kendilerinde büyük bir eksiklik hissettiklerini ifade etmektedir. Maden, Banaz ve Maden (2018) Türkçe öğretmeni adaylarının dijital ortamlardaki yazma alışkanlıklarının ortalamanın üstünde olduğu açıklamaktadır. Yamaç (2019) sınıf öğretmenlerinin okuma yazma eğitiminde teknoloji entegrasyonuna yönelik öğrencilerin dijital becerilerinin düşük seviyede olması, teknolojiye erişimin sınırlı olması ve bazı uygulamaların yabancı dilde olması konularında sorunlar yaşadıklarını açıklamaktadır. Farklı çalışmalarda öğretmen adaylarının çoğunluğunun dijital teknolojileri gelecekte kullanmaya istekli oldukları (Pierczynski, 2015), öğretmen adaylarının dijital metin okuma eğilimlerinin ve tercihlerinin arttığı (Dobler, 2015) tespit edilmiştir. Yapılan araştırmalarda farklı örneklem grularının dijital yazma becerileri, teknoloji kullanım düzeyleri ele alınmıştır. Ancak dijital yazmaya ilişkin tutum ve teknoloji entegrasyonuna yönelik inanç arasındaki ilişkiyi inceleyen araştırma bulunmamaktadır. Günümüzde bireyler dijital yazma ve teknoloji ile erken yaşlarda tanışmaktadır. Teknolojinin farklı alanlarda kullanımı gittikçe yaygınlaşmaktadır. Dijital yazmada medya ve teknoloji araçları kullanıldığından sürecin teknolojiden bağımsız olarak düşünülmesi mümkün değildir. Bireylerin teknoloji kullanımına dair bilgi ve becerilerinin gelişmesi onların dijital yazma becerilerini de daha etkili ve verimli biçimde kullanmalarını sağlayacaktır. Teknolojinin eğitim sürecinin de içerisinde yer alması, öğrencilerin teknolojiyi ve dijital yazmayı önceki nesillere oranla daha sık kullanmaları öğretmenlerin de bu konulardaki düşünce ve davranışlarını önemli hale getirmektedir. Dijital yazma ve teknoloji kavramına ilişkin öğretmenlerin yeterli bilgi ve donanıma sahip olmaları onların öğrencilerini daha doğru yönlendirmelerini sağlayacaktır. Bu nedenle araştırmada Türkçe öğretmeni adaylarının dijital yazmaya ilişkin tutumları ve teknoloji entegrasyonuna yönelik inançları ele alınmıştır. Araştırmanın amacı Türkçe öğretmeni adaylarının dijital yazmaya ilişkin tutumları ve teknoloji entegrasyonuna yönelik inançlarının belirlenmesi, dijital yazmaya ilişkin tutumları ve teknoloji entegrasyonuna yönelik inançları arasındaki ilişkinin incelenmesidir. Bu amaca yönelik olarak aşağıdaki sorular ele alınmıştır:

- Türkçe öğretmeni adaylarının dijital yazmaya ilişkin tutumları ne düzeydedir?
- Türkçe öğretmeni adaylarının teknoloji entegrasyonuna yönelik inançları ne düzeydedir?

Türkçe öğretmeni adaylarının dijital yazmaya ilişkin tutumları ile teknoloji entegrasyonuna yönelik inançları arasında ilişki var mıdır?

2. YÖNTEM

Araştırmanın Modeli

Türkçe öğretmeni adaylarının dijital ortamda yazmaya ilişkin tutumlarının ve teknoloji entegrasyonuna yönelik inançlarının incelendiği bu çalışma betimsel tarama modelindedir. Bir grubun özelliklerini belirlemek için verilerin toplanmasını amaçlayan çalışmalara tarama araştırması denir (Büyüköztürk ve diğerleri, 2014, s. 14).

Çalışma grubu

Araştırmanın çalışma grubunu Sakarya Üniversitesi'nde öğrenim gören 146 Türkçe öğretmeni adayı oluşturmaktadır. Araştırmaya katılımda gönüllülük esas alınmıştır. Araştırmanın çalışma grubuna ilişkin bilgiler Tablo 1'de verilmiştir.

Tablo 1

Araştırmanın Çalışma Grubuna İlişkin Demografik Bilgiler

	1.sınıf	2.sınıf	3.sınıf	4.sınıf
Kadın	22	31	24	27
Erkek	4	14	10	10
Toplam	26	45	34	37

Araştırmaya 1. sınıf seviyesinden 26, 2. sınıf seviyesinden 45, 3. sınıf seviyesinden 34, 4. sınıf seviyesinden 37 öğrenci katılmıştır.

Veri Toplama Araçları

Araştırmanın verilerinin toplanmasında Susar-Kırmızı, Kapıkıran ve Akkaya (2021) tarafından geliştirilen "Dijital Ortamda Yazmaya İlişkin Tutum Ölçeği" kullanılmıştır. 25 madde ve 3 alt boyuttan (kolaylık, güdülenme, etki) oluşan ölçek için Cronbach's Alpha değeri 0,83 olarak hesaplanmıştır. Lisans düzeyine uygun olarak geliştirilen ölçek beşli likert tipindedir. Ölçekten alınabilecek en düşük puan 30, en yüksek puan 150'dir.

Uluay, Çalışkaner Nibat ve Arıkan (2018) tarafından geliştirilen "Teknoloji Uyarlamaları Uygulama Ölçeği" 12 madde ve 2 alt boyuttan (beklenti, değer) oluşan ölçek için Cronbach's Alpha değeri 0,89 olarak hesaplanmıştır. Lisans düzeyine uygun olarak geliştirilen ölçek altılı likert tipindedir. Ölçekten alınabilecek en düşük puan 12, en yüksek puan 72'dir.

İşlem / Verilerin Toplanması

Araştırma sürecine ilişkin ilk olarak ölçeklerin kullanımına dair araştırmacılardan izin alınmıştır. Bu çalışma için etik kurul onayı Sakarya Üniversitesi Rektörlüğü Etik Kurulu'ndan 13/04/2022 tarih ve 06 sayılı kararla alınmıştır. Uygulama süreci araştırmacı tarafından yürütülmüştür. Araştırmaya 146 Türkçe öğretmeni adayı katılmıştır. Araştırmaya katılımda gönüllülük esas alınmıştır.

Verilerin Toplanması ve Analizi

Verilerin analizinde SPSS 20 programı kullanılmıştır. Ölçek toplam puanlarına ilişkin analizlerde ortalama kullanılmıştır. Basit korelasyon analizinde verilerin dağılımı normallik göstermediğinden dolayı Spearman korelasyon katsayısı esas alınmıştır.

3. BULGULAR

Türkçe Öğretmeni Adaylarının Dijital Ortamda Yazmaya İlişkin Tutumları

Türkçe öğretmeni adaylarının dijital ortamda yazmaya ilişkin tutumlarına yönelik bulgular Tablo 2'de gösterilmiştir.

Tablo 2

Türkçe Öğretmeni Adaylarının Dijital Ortamda Yazmaya İlişkin Tutumları

Boyut	N	Min.	Max.	X̄	Ss
Kolaylık	146	27,63	65,00	57,16	6,84
Güdülenme	146	6,00	30,00	17,58	5,80
Etki	146	6,00	27,00	13,92	3,67
Toplam	146	59,00	111,00	88,68	10,45

Türkçe öğretmeni adaylarının dijital yazmaya ilişkin tutumları 88,68 olarak bulunmuştur. Buradan hareketle Türkçe öğretmeni adaylarının dijital yazmaya ilişkin tutumlarının orta düzeyde olduğu tespit edilmiştir.

Ölçek alt boyuları açısından incelendiğinde Türkçe öğretmeni adaylarının kolaylık alt boyutuna ilişkin tutumları 57,16; güdülenme alt boyutuna ilişkin tutumları 17,58; etki alt boyutuna ilişkin tutumları 13,92 olarak bulunmuştur. Buradan hareketle Türkçe öğretmeni adaylarının kolaylık alt boyutuna ilişkin tutumlarının yüksek, güdülenme alt boyutuna ilişkin tutumlarının orta, etki alt boyutuna ilişkin tutumlarının düşük düzeyde olduğu tespit edilmiştir.

Türkçe Öğretmeni Adaylarının Teknoloji Entegrasyonuna Yönelik İnançları

Türkçe öğretmeni adaylarının teknoloji entegrasyonuna yönelik inançlarına ilişkin bulgular Tablo 3'te gösterilmiştir.

Tablo 3

Türkçe Öğretmeni Adaylarının Teknoloji Entegrasyonuna Yönelik İnançları

Boyut	N	Min.	Max.	X̄	Ss
Beklenti	146	12,00	30,00	23,58	3,51
Değer	146	16,00	40,00	30,05	5,15
Toplam	146	32,00	70,00	53,64	7,59

Türkçe öğretmeni adaylarının teknoloji entegrasyonuna yönelik inançları 53,64 olarak bulunmuştur. Buradan hareketle Türkçe öğretmeni adaylarının teknoloji entegrasyonuna yönelik inançlarının yüksek düzeyde olduğu tespit edilmiştir.

Ölçek alt boyuları açısından incelendiğinde Türkçe öğretmeni adaylarının beklenti alt boyutuna ilişkin tutumları 23,58; değer alt boyutuna ilişkin tutumları 30,05 olarak bulunmuştur. Buradan hareketle Türkçe öğretmeni adaylarının beklenti alt boyutuna ilişkin tutumlarının yüksek, değer alt boyutuna ilişkin tutumlarının orta düzeyde olduğu tespit edilmiştir.

Türkçe Öğretmeni Adaylarının Dijital Ortamda Yazmaya İlişkin Tutumlarının Teknoloji Entegrasyonuna Yönelik İnançları ile İlişkisinin İncelenmesi

Türkçe öğretmeni adaylarının dijital ortamda yazmaya ilişkin tutumlarının teknoloji entegrasyonuna yönelik inançları ile ilişkisinin incelenmesine ilişkin bulgular Tablo 4'te verilmiştir.

Tablo 4

Türkçe Öğretmeni Adaylarının Dijital Ortamda Yazmaya İlişkin Tutumlarının Teknoloji Entegrasyonuna Yönelik İnançları ile İlişkisinin İncelenmesi

	Beklenti	Değer	Teknoloji Ent. Toplam
Kolaylık	0,35*	0,26*	0,33*
Güdülenme	0,03	0,21*	0,17*
Etki	-0,16	0,10	0,01

Dijital Yazma Toplam	0,20*	0,30*	0,31*

*Anlamlı olan ilişkileri (p<0,05) göstermektedir.

**Dijital ortamda yazmaya yönelik tutum ölçeği kolaylık, güdülenme, etki; teknoloji entegrasyonuna yönelik tutum ölçeği beklenti, değer alt boyutlarından oluşmaktadır.

Türkçe öğretmeni adaylarının dijital ortamda yazmaya yönelik tutumları ile teknoloji entegrasyonuna yönelik inançları pozitif yönde anlamlı düzeyde (r=0,31; p<0,05) ilişki tespit edilmiştir. Bu sonuçtan hareketle dijital ortamda yazmaya yönelik tutum ile teknoloji entegrasyonuna yönelik inanç arasında orta düzeyde ilişki tespit edilmiştir.

Türkçe öğretmeni adaylarının dijital ortamda yazmaya ilişkin tutumları ile beklenti alt boyutuna yönelik inançları arasında pozitif yönde anlamlı düzeyde ilişki (r=0,20; p<0,05) bulunmaktadır. Bu sonuçtan hareketle dijital ortamda yazmaya ilişkin tutumları ile beklenti alt boyutuna ilişkin inançları arasında düşük düzeyde ilişki tespit edilmiştir. Türkçe öğretmeni adaylarının dijital ortamda yazmaya ilişkin tutumları ile değer alt boyutuna yönelik inançları arasında pozitif yönde anlamlı düzeyde ilişki (r=0,30; p<0,05) bulunmaktadır. Bu sonuçtan hareketle dijital ortamda yazmaya ilişkin tutumları ile değer alt boyutuna ilişkin inançları arasında orta düzeyde ilişki tespit edilmiştir.

Türkçe öğretmeni adaylarının teknoloji entegrasyonuna yönelik inançları ile kolaylık alt boyutuna ilişkin tutumları arasında pozitif yönde anlamlı düzeyde ilişki (r=0,33; p<0,05) bulunmaktadır. Bu sonuçtan hareketle teknoloji entegrasyonuna yönelik inançları ile kolaylık alt boyutuna ilişkin tutumları arasında orta düzeyde ilişki tespit edilmiştir. Türkçe öğretmeni adaylarının teknoloji entegrasyonuna yönelik inançları ile güdülenme alt boyutuna ilişkin tutumları arasında pozitif yönde anlamlı düzeyde ilişki (r=0,17; p<0,05) bulunmaktadır. Bu sonuçtan hareketle teknoloji entegrasyonuna yönelik inançları ile güdülenme alt boyutuna ilişkin tutumları arasında düşük düzeyde ilişki tespit edilmiştir. Türkçe öğretmeni adaylarının teknoloji entegrasyonuna yönelik inançları ile etki alt boyutuna ilişkin tutumları arasında anlamlı düzeyde ilişki tespit edilmemiştir (p>0,05).

Türkçe öğretmeni adaylarının beklenti alt boyutuna ilişkin inançları ile kolaylık alt boyutuna ilişkin tutumları arasında pozitif yönde anlamlı düzeyde ilişki (r=0,35; p<0,05) bulunmaktadır. Bu sonuçtan hareketle beklenti alt boyutuna ilişkin inanç ile kolaylık alt boyutuna ilişkin tutum arasında orta düzeyde ilişki tespit edilmiştir. Beklenti alt boyutuna ilişkin inanç ile güdülenme ve etki alt boyutlarına ilişkin tutum arasında anlamlı düzeyde ilişki tespit edilmemiştir (p>0,05).

Türkçe öğretmeni adaylarının değer alt boyutuna ilişkin inançları ile kolaylık alt boyutuna ilişkin tutumları arasında pozitif yönde anlamlı düzeyde ilişki (r=0,26; p<0,05) bulunmaktadır. Bu sonuçtan hareketle değer alt boyutuna ilişkin inanç ile kolaylık alt boyutuna ilişkin tutum arasında düşük düzeyde ilişki tespit edilmiştir. Değer alt boyutuna ilişkin inanç ile güdülenme alt boyutuna ilişkin tutum arasında pozitif yönde anlamlı

düzeyde ilişki (r=0,21; p<0,05) bulunmaktadır. Bu sonuçtan hareketle değer alt boyutuna ilişkin inanç ile güdülenme alt boyutuna ilişkin tutum arasında düşük düzeyde ilişki tespit edilmiştir. Değer alt boyutuna ilişkin inanç ile etki alt boyutuna ilişkin tutum arasında anlamlı düzeyde ilişki tespit edilmemiştir (p>0,05).

4. SONUÇ, TARTIŞMA VE ÖNERİLER

Araştırma sonuçlarına göre Türkçe öğretmeni adaylarının dijital yazmaya ilişkin tutumları orta düzeydedir. Türkçe öğretmeni adaylarının kolaylık alt boyutuna ilişkin tutumları yüksek, güdülenme alt boyutuna ilişkin tutumları orta, etki alt boyutuna ilişkin tutumları düşük düzeydedir. Ustabulut (2021) Türkçe öğretmeni adaylarının dijital yazmaya ilişkin tutumlarının olumlu olduğunu ifade etmektedir. Farklı araştırmalarda öğretmen adaylarının dijital teknolojilere ilişkin olumlu tutumlara sahip oldukları (Pierczynski, 2015), dijital metinlere yönelimin arttığı (Dobler, 2015) ifade edilmiştir. Maden, Banaz ve Maden (2018) Türkçe öğretmeni adaylarının dijital ortamlardaki yazma alışkanlıklarının ortalamanın üstünde olduğu açıklamaktadır. Bahsi geçen araştırmaların sonuçları çalışmanın sonuçları ile uyum göstermektedir. Rideout, Foehr ve Roberts (2010) ve TÜİK (2020) yetişkinlerin ve çocukların günlük yaşamda teknoloji kullanım oranlarının hızla arttığı açıklanmaktadır. Bireylerin teknoloji kullanımlarının artması, teknolojiye yönelik bilgilerinin artması teknoloji ile ilişkili alanlarda daha olumlu düşünmelere neden olabilir. Bu nedenle araştırmada elde edilen sonuç bu durumdan kaynaklanıyor olabilir.

Araştırma sonuçlarına göre Türkçe öğretmeni adaylarının teknoloji entegrasyonuna yönelik inançları yüksek düzeydedir. Türkçe öğretmeni adaylarının beklenti alt boyutuna ilişkin inançları yüksek, değer alt boyutuna ilişkin inançları orta düzeydedir. Öğretmen adaylarının teknoloji entegrasyonu öz-yeterlik inanışlarının yüksek düzeyde olduğunu (Birişçi ve Kul, 2018), öğretmenlerin teknolojilerini kullanma öz-yeterlik inanç düzeylerinin orta seviyede olduğunu (Kocaoğlu ve Akgün, 2015), yüksek seviyede olduğunu (Bülbül ve Çuhadar, 2012; Novita, Purvati ve Anam, 2022) tespit eden araştırmalar bulunmaktadır. Bahsi geçen araştırmaların sonuçları ile çalışmanın sonuçları uyum göstermektedir. TÜİK (2020) raporunda internet kullanım oranı 2020 yılında 16-74 yaş grubundaki kişilerde %79,0 oranındadır. Bu sonuç bireylerin internete erişimlerinin olduğunu ve teknolojik araçları kullandıklarına işaret etmektedir. Araştırmanın örneklemini Türkçe öğretmeni adayları oluşturduğundan örneklem grubunun teknolojiyi sık kullanan kişiler olması mümkündür. Teknolojiyi kullanımının fazlalığı konuya ilişkin bilgiyi arttırdığından kişilerin inanç, tutum gibi duyuşsal özelliklerini olumlu olarak etkiliyor olabilir. Literatürde öğretmen ve öğretmen adaylarının teknoloji kullanım sıklıklarının teknolojik pedagojik alan bilgilerini, entegrasyonu konusundaki inançlarını etkilediğini (Bhatt, 2017; Ergün ve Haşlaman, 2017 Özgen, Narlı ve Alkan, 2013; Taimalu ve Luik, 2019) açıklayan araştırmalar bulunmaktadır. Bu nedenle Türkçe öğretmeni adaylarının teknoloji entegrasyonuna

yönelik inançlarının yüksek olduğu sonucu örneklem grubunun özelliklerinden kaynaklanıyor olabilir.

Araştırma sonuçlarına göre Türkçe öğretmeni adaylarının dijital yazmaya yönelik tutumları ile teknoloji entegrasyonuna yönelik inançları arasında pozitif yönde, orta düzeyde, anlamı ilişki bulunmaktadır. Bu sonuç öğretmen adaylarının dijital yazmaya ilişkin becerilerinin ve tutumlarının teknolojiye ilişkin beceri ve tutumlarından etkilendiğini ifade etmektedir. Dijital yazmada bireyler aktif olarak teknolojiyi kullanmaktadır. Öğretmen ve öğretmen adaylarının teknoloji kullanım sıklıklarının teknolojik pedagojik alan bilgilerini etkilediğini (Bhatt, 2017; Ergün ve Haşlaman, 2017 Özgen, Narlı ve Alkan, 2013; Taimalu ve Luik, 2019) açıklayan, öğretmenlerin teknoloji kabul düzeyleri ile akademik, mesleki, sosyal ve entelektüel öz-yeterlik inançlarının ilişkili olduğunu (Aktürk ve Delen, 2020) ifade eden çalışmalar bulunmaktadır. Bu nedenle araştırmanın sonucu dijital yazma sürecinde teknolojik araçların kullanılmasından kaynaklanıyor olabilir.

Araştırma sonuçlarından hareketle şu önerilerde bulunulabilir:

- Dijital yazmaya ilişkin uygulamaya dayalı araştırmalar yapılabilir.

- Ditital yazmaya ilişkin tutum ve teknoloji entegrasyonuna yönelik inanç konuları farklı değişkenler açısından incelenebilir.

- Dijital yazma ve teknoloji entegrasyonuna yönelik inanç konularında farklı ölçeklerin de geliştirilesi alana katkı sağlayacaktır.

- Türkçe öğretmeni adaylarının dijital yazmaya ilişkin tutumlarını arttıracak çalışmaların yapılması bu becerideki başarıyı düzeyine de katkı sağlayacaktır.

Türkçe öğretmenliği programlarında yer alan derslerde teknoloji kullanımı, dijital yazma gibi güncel konuların yer alması, bu konulara yönelik uygulamaların yapılması öğretmen adaylarının eğitimde teknoloji kullanımına ilişkin bilgi, beceri ve tutumlarını arttıracaktır.

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Bu çalışma için etik kurul onayı Sakarya Üniversitesi Rektörlüğü Etik Kurulu'ndan 13/04/2022 tarih ve 06 sayılı kararla alınmıştır.

The Levels of "Forgiveness" And "Quality of Life" Based on Various Variables Among the Disabled[*]

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Abstract. Disability is the loss of certain physical, mental, spiritual, social or emotional skills to varying degrees. Therefore, it may result in the inability to fulfill the requirements of normal life and the need for prevention, rehabilitation, therapy and counseling. The increasing number of studies in recent years to recognize people with disabilities are encouraging. The present study investigates the well-being and forgiveness state of the disabled according to their type of disability, work status, gender, and educational status. In the study, Heartland forgiveness Scale and Life Quality Scale have been applied. Regarding the findings, there are no significant differences between the individual's "forgiveness" and "Quality of life" scores by gender and the level of disability. The forgiveness scores of individuals with orthopedic disabilities are lower compared to scores of those with other types of disabilities. Quality of life scores are significantly lower in individuals with permanent disability than those with other disability groups. Concerning the education level and work status, the quality of life scores increases. However, there is no meaningful difference in forgiveness scores.

Keywords: Disabled, forgiveness, quality of life.

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1. INTRODUCTION

According to Population and Sources research carried out in 2021 by TÜİK , there are 4 million 876 thousand disabled people in our country. In the last century, positive changes regarding "human rights and freedoms" have gained momentum. The societies have significantly altered their approaches toward disabled people. It took many years that being ostracized and ignorance that people with disabilities are exposed to have been replaced by acceptance by society. Disabled people and their families have been positively affected by the legal and social regulations and rights-based understanding accompanied by these changes. From the point of view of systems theory, it is substantial to consider the disabled person as a whole with the society they live in. Besides, it is indispensable to evaluate the society and the individual in a multidimensional way, taking into account individual differences.

Law numbered 5378, published in the Official Journal of Turkey on 1.7.2005, defined disability as follows; "A disabled individual is a person who has difficulties in adapting to social life and in meeting his daily needs as a result of loss of physical, mental, spiritual, sensory and social abilities at various degrees congenitally or subsequently. Additionally, he/she needs protection, care, rehabilitation, counseling, and support services".

The concept of quality of life can be defined as the individual's life satisfaction and happiness. Or, within the integrity of culture and values, it can be identified as the way people perceive the situation in which they are. The concept of quality of life is related to an individual's physical function, psychological state, social relations within and outside the family, interactions with others, and belief system (Arslantaş et al; 2006; Bozkurt ,2006)''. The concept is also expressed as to how people perceive their interests, standard of judgments, individual goals, and standard of living in social life (WHO). Besides, the quality of life is a combination of natural needs, the efforts of the patient's family, and the expectations of the society in this direction (Arslantaş & Gökçe, 2006).

The concept of forgiveness has been associated with various disciplines in different studies. In some of them, forgiveness is described as giving up negative emotions that harm oneself and others and replacing negative emotions with positive ones (McCullough, Pargament, and Thoresen 2000). It also includes variables such as positive features in a person, the level of understanding of others, emotional processes, attachment, and self-esteem. (Alpay,2009).

The present study attempts to explore and find answers to the following questions in order to investigate whether the "quality of life" and "forgiveness" levels of the disabled change by some variables.

Among the disabled;

Does "forgiveness" behavior differ according to gender?

Does "quality of life" behavior differ according to gender?

Does the behavior of "forgiveness" differ according to the type of disability?

Does "quality of Life" behavior differ according to the type of disability?

Does the behavior of "forgiveness" differ according to the degree of disability?

Does the "quality of life" behavior differ according to the degree of disability?

Does "forgiveness" behavior differentiate according to educational level?

Does "quality of life" behavior differ according to education level?

Does the behavior of "Forgiveness" differ according to the working status?

Does "quality of life" differ according to working status?

2. METHOD

This study adopts the correlational survey model to examine the quality of life and forgiveness levels of the disabled according to the variables of gender, education level, and employment status. The study is conducted with valid and reliable tools while examining the "quality of life" and "forgiveness" levels of individuals with disabilities. It is thought that individual awareness and the value given to personal development have an impact on the quality of life. The t-test has been conducted in comparing quantitative continuous data between two independent groups. However, the one way ANOVA test has been utilized to compare quantitative continuous data between more than two independent groups. The findings were evaluated at 95% confidence interval and 5% significance level. Ethics committee approval for this study was obtained from Sakarya University Rectorate Ethics Committee with the decision no. 08 dated 08/06/2022.

Population and Sample

The target population of the research consists of disabled individuals living in Istanbul. The sample of the study consists of 300 individuals with disabilities from İstanbul Büyükşehir Belediyesi the Disabled Coordination Center, Ümraniye / Fatih Region the deaf trainees, Bayrampaşa Municipality The Center for the Disabled and Physiotherapy, The Disabled Federation of Turkey, Fatih Branch of the Visually Impaired, Deaf People Federation, Department of Dialysis in the Private Hospital of Gaziosmanpaşa and The Dialysis Department of Private Şafak Hospital. The scales have been applied to 300 people individually. Table 1 presents the data regarding the sample group.

Table 1

The Distribution of Descriptive Characteristics of Disabled Individuals

Gender	Woman		Man		Total	
	Frequency(n)	*Percentage (%)*	*Frequency (n)*	*Percentage (%)*	*Frequency(n)*	*Percentage (%)*
	152	50.7	148	49.3	300	100.0
The type of disability	Visual	Orthopedic	Hearing-Speech		Chronic	Total
Frequency(n)	80	84	42		94	300
Percentage (%)	26.7	28.0	14.0		31.3	100.0
The level of the disability	40-60%		60-80%		80-100%	Total
Frequency(n)	67		113		120	300
Percentage (%)	22.3		37.7		40.0	100.0
Education	None	Literate	Primary	Secondary	University	Total
Frequency(n)	13	33	114	113	27	300
Percentage (%)	4.3	11.0	38.0	37.7	9.0	100.0
Working Status	Yes		No		Total	
Frequency(n)	80		220		300	
Percentage (%)	26.7		73.3		100.0	

Data Collection Tools

In this study, the Disability Demographic Information Form, Quality of Life Scale, and Heartland Forgiveness Scale have been conducted.

The Disability Demographic Information Form

The Disabled Demographic Information Form includes information regarding gender (Female/Male) Information, type of disability (Visual, Orthopedic, Hearing/Speech, Chronic), degree of disability (40%-60%, 60%-80% 80%-100%), educational status (None, Literate, Primary, Secondary, University), and employment status (Yes-No).

Quality of Life Scale

The Rolls Royce Model has been utilized as the quality of life scale. The validity and reliability of the test have been evaluated by Özyılkan et al. (1995) and its final version has been formed with 42 questions. The last version has been conducted in our study. The Quality of Life Scale consists of 8 sub-dimensions and 49 questions. These are

defined as General Well-being, Physical symptoms and Activity, Sleep Disorder, Appetite, Sexual Disorder, Perception Function, Medical Interaction, Social Relationships, and Job Performance.

Heartland Forgiveness Scale

The Heartland Forgiveness Scale, which was developed by Rasmussen, and Billings (2005), and adapted into Turkish by Bugay and Demir (2010), is a 7-point Likert-type scale consisting of 18 items, and 3 sub-dimensions. The Heartland Forgiveness Scale comprises three sub-dimensions as forgiving oneself, others, and the situation. The Cronbach alpha internal consistency reliability coefficient values have been found to be .64 for self-forgiveness, .79 for forgiving others, and .76 for the forgiving situation respectively, and the total score of the scale is .81. Moreover, with the application of a series of confirmatory factor analyses, it is indicated that the model defined for the 18 items of the scale and its form consisting of 3 factors sufficiently conforms to the research data with GFI = .92, AGFI = .90, RMSEA = .06.

Data collection and analysis

The forms and scales were applied to individuals with disabilities in the following institutions; Bayrampaşa Center for the Disabled, Physical Therapy and Rehabilitation Center, Istanbul Center for the Disabled, Turkey Disabled Association, Turkey Visually Impaired Association, Turkish Federation of the Hearing Impaired, Private Gaziosmanpaşa Hospital and Private Şafak Hospital. The institutions were visited at times determined jointly. First, people with disabilities were informed about the research. Next, scales were applied individually to the disabled who agreed to participate in the study. Private interviews were conducted with those who could participate in the research and did not need support. Participants were supported according to their level of disability. While the scales were read and filled in by the researchers individually for the visually impaired, interpreter support was provided to the people with hearing impairment.

The data obtained in the research were analyzed using the SPSS (Statistical Package for Social Sciences for Windows 22.0) program. In evaluating the data, descriptive statistical methods such as number, percentage, mean and standard deviation were applied. T-test and ANOVA tests were employed to compare the groups. The t-test was used to compare quantitative continuous data between two independent groups, and the One-way Anova test was utilized to compare quantitative continuous data between more than two independent groups. The findings were evaluated at the 95% confidence interval and at the 5% significance level.

3. FINDINGS

In the mean of "forgiveness" scores of the disabled people participating in the research, there has been found no statistically significant scores in t-test performed to find the difference in gender variable (p>0.05). The analysis results regarding forgiveness scores by gender are presented in Table 2.

Table 2

The Results of The Analysis of "Forgiveness" Scores by Gender

Study Variable	Women					Men				
	N	Mean	Ss	T	P	N	Mean	Ss	T	P
Forgiveness	152	85.191	14.486	-1.584	0.115	148	88.08	17.039	-1.584	0.115

In order to determine the quality of life of the disabled, the difference between the group averages was not found statistically significant as a result of t-test to determine the difference according to the gender variable (p>0.05). Table 3 shows the results of analysis for quality of life scores by gender.

Table 3

The Results of The Analysis on "Quality of Life" Scores by Gender

Study Variable	Women					Men				
	N	Mean	Ss	T	P	N	Mean	Ss	T	P
Quality of Life	152	141.0	33.389	-1.600	0.111	148	146.797	29.159	-1.600	0.111

The one-way analysis of variance (Anova) is performed to understand the difference in the "Forgiveness" score averages of the disabled and it is concluded that the difference between the group averages is statistically significant (F=3.791; p=0.011<0.05). Moreover, complementary post-hoc analysis is conducted to identify the sources of the differences. The "forgiveness" scores of the visually impaired (89,050 ± 13,598) are higher than the forgiveness scores of the orthopedically impaired (82.214 ± 14,535). Besides, forgiveness scores of those with chronic disabilities (89.117 ± 19,063) surpass those with orthopedic disabilities (82.214 ± 14,535). The results of the analysis are presented in Table 4.

Table 4

The Results of the Analysis of "Forgiveness" Scores by Types of Disability

Forgiveness	Visual	Orthopedic	Hearing-Speech	Chronic
N	80	84	42	94
Mean	89.050	82.214	85.191	89.117
Ss	13.598	14.535	12.373	19.063
F	3.791	3.791	3.791	3.791
P	0.011	0.011	0.011	0.011
Difference	1>2 , 4>2	1>2 , 4>2	1>2 , 4>2	1>2 , 4>2

One-way analysis of variance (Anova) is applied to identify the difference in the disability type variable of the mean quality of life scores of the disabled. As a result, it is found out that the difference between group means is statistically significant (F=72,422; p=0,000<0.05). The results of the analysis are shown in Table 5.

Table 5

The Results of Analysis on "Quality of Life" Scores by Types of Disability

Quality of Life	Visual	Orthopedic	Hearing-Speech	Chronic
N	80	84	42	94
Mean	170.850	137.691	158.691	119.777
Ss	21.367	26.200	19.964	25.660
F	72.422	72.422	72.422	72.422
P	0.000	0.000	0.000	0.000
Difference	1>2 , 3>2,1>3,1>4, 2>4,3>4	1>2 , 3>2,1>3,1>4,2>4, 3>4	1>2 , 3>2,1>3,1>4,2>4, 3>4	1>2 , 3>2,1>3,1>4,2>4, 3>4

The one-way analysis of variance (Anova) which is conducted to determine whether the mean of forgiveness scores of the disabled differ significantly according to the variable of disability degree indicates that the difference between the group mean scores is not statistically significant (p>0.05). The results of the analysis are given in Table 6.

Table 6

The Results of the Analysis of "Forgiveness" Scores by the Degree of Disability

Forgiveness	N	Mean	Ss	F	P
40-60%	67	85.090	15.810	0.773	0.463
60-80%	113	86.133	14.716	0.773	0.463
80-100%	120	87.925	16.86	0.773	0.463

One-way analysis of variance (ANOVA) is conducted to determine whether the mean scores of quality of life differ significantly according to the "degree of disability variable". The difference between group means shows no statistical significance (p>0.05). The results of the analysis are presented in Table 7.

Table 7

The Results of the Analysis of "Quality of Life" Scores by the Degree of Disability

Quality of Life	N	Mean	Ss	F	P
40-60%	67	144.836	28.163	0.041	0.960
60-80%	113	143.575	30.587	0.041	0.960
80-100%	120	143.583	34.132	0.041	0.960

As a result of the one-way analysis of variance (ANOVA) employed to understand whether there is a significant difference among "Forgiveness" scores of the disabled based on the variable of educational status, it is found that the difference between the group averages is not statistically significant (p>0.05). The results are indicated in Table 8.

Table 8

The Results of The Analysis Regarding "Forgiveness" Scores by Educational Status

Forgiveness	N	Mean	Ss	F	p	Difference
None	13	83.692	19.542	1.670	0.157	
Literate	33	80.515	12.194	1.670	0.157	
Primary	114	86.904	17.472	1.670	0.157	

not present a statistically significant difference between the group mean scores (p>0.05). The results are shown in Table 10.

Table 10

The Results of The Analysis Regarding "Forgiveness" Scores by Employment Status

Study Variable		Yes				No				
	N	*Mean*	*Ss*	*T*	*P*	*N*	*Mean*	*Ss*	*T*	*P*
Forgiveness	80	87.650	14.999	0.681	0.496	220	86.241	16.147	0.681	0.496

The t-test performed to determine whether the mean quality of life score of the disabled changes significantly according to the variable of employment status displays statistically significant results among the group means (t=4.351; p=0.000<0.05). Quality of life scores of "Yes" (x=156,588) are higher than the quality of life scores of "No" (x=139,232).

Table 11

The Results of The Analysis Regarding "Quality of Life" Scores by Employment Status

Study Variable		Yes				No				
	N	*Mean*	*Ss*	*T*	*P*	*N*	*Mean*	*Ss*	*T*	*P*
Quality of Life	80	156.588	23.687	4.351	0.000	220	139.232	32.678	4.351	0.000

4. RESULTS, DISCUSSIONS AND SUGGESTIONS

Concerning the disabled, the quality of life increases as the education level improves. Education changes and develops people's awareness, perspectives on life, and self-perceptions. This indicates that when they approach social obstacles with a positive mental process regarding the disability they experience, they develop a positive perspective on life. Higher education levels raise the quality of life. This position is supported by the fact that students with disabilities who study at the university have the same scores in terms of quality of life as those without disabilities (Akçamete, Kargın 1998; Elibal 2001; and Şenel 1996).

In the study, it is noteworthy that there is no significant difference between forgiveness while the quality of life varies according to education level. The fact that forgiveness does not change despite the increase in education level suggests a lack of knowledge and awareness about "forgiveness". Educational status and "Forgiveness" and "Quality of

Life" results in our study also promote the understanding Akçemete and Kargın held (1998). According to them, although forgiveness can be perceived as a positive personality trait, it also includes variables such as empathic disposition, romantic jealousy levels, attachment, and self-esteem (Alpay, 2009).

This study concludes that there is no significant difference between the degree of disability and forgiveness and quality of life. This emphasizes that we need to consider how the disability prevents the individual rather than how much it affects him. Disability is not just a medical disability. Disability is an intellectual, ideological, and political issue that has become a political human rights issue and requires social change (Çağlayan, 2006).

In terms of disability, which has many dimensions, the obstacles that people experience due to their disability rather than the degree of disability are essential to consider. The fact that severely disabled people have similar quality of life and forgiveness scores signifies that they are in close mental and psychological processes. Therefore, it is related to the existence of the disability rather than its degree.

It is found that according to the working status of the disabled, there is a significant difference between the "Forgiveness" and "Quality of Life" scores and their working status. The high scores regarding the quality of life of the disabled who work can be associated with the concepts of self-confidence and acceptance due to the economic gain they have. According to Diener and Diener (1996), socio-economic status is perhaps the most fundamental determinant of quality of life (Myers and Diener, 1995). Participation in working life has been found to increase the quality of life of people with disabilities. However, the lack of relationship between the level of forgiveness and quality of life supports the argument that it is related to the individual's awareness and internal process. In this regard, as we have mentioned before, it is meaningful to conduct therapeutic processes on forgiveness. Ultimately, forgiveness is an individual process and improves the psycho-social well-being.

On the one hand this study contributes to the recognition of the disabled, on the other, it will have positive implications for the state policies to be created for the disabled, the studies planned by the local governments, and the private institutions and organizations. Information about "Quality of Life" and "Forgiveness" levels of the disabled will primarily contribute to scientific studies on the disabled. Moreover, it can be ensured that their relatives with whom they live get to know the disabled better. This will increase the psychological well-being of the disabled, which will contribute to their social well-being. This study aims that it will support future research regarding the disabled and benefit the relevant professionals in the field.

Supportive studies on legislation and policies that will ensure integration of the disabled in life should be carried out and implemented. Because coping with the obstacles to integrating into social life is discouraging and challenging it will be meaningful to support the disabled with positive discrimination and equalize their living conditions.

Accordingly, interdisciplinary studies should be carried out to remove the barriers to integration in social life.

Non-governmental organizations supporting the disabled should be supported and the active participation of these institutions in solving the challenges of the disabled should be ensured. In addition, the disabled who want to improve themselves should be supported in "Forgiveness", which is an emotional and mental process, training. The training should be initiated from the preschool and values education should be carried out covering all segments of the society that develop "Psychological Well-Being" and "Forgiveness".

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Ethics committee approval for this study was obtained from Sakarya University Rectorate Ethics Committee with the decision no. 08 dated 08/06/2022.

Morita Therapy: Educational and Cultural Equivalent

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Abstract. Morita therapy is an oriental therapy and has achieved success in the treatment of many diseases. Although it is of Eastern origin and reflects the characteristics of the East in therapy, it has also been widely used in Western culture. Morita therapy, which has similar features with some concepts in our culture, is a practice-oriented therapy. This study aims to describe Morita therapy, which has similar connotations in our culture, with its philosophy, application areas and cultural similarities. This research, which is a qualitative study, is a descriptive study. Primary and secondary sources were used in the research. According to the results of the study, Morita therapy carries the traces of Zen Buddhism and Japanese culture. The philosophy of Morita therapy is based on the principles of Zen Buddhism and practices of Zen Buddhism are seen in its practices. Compared to other theories, Morita therapy has been found to have similar characteristics with Positive psychology and Acceptance and commitment therapy, although it is different than Rational Emotional Behavioral Therapy and Psychoanalysis. Although Morita therapy is similar to other theories, it is an important and distinctive feature of it which focuses on action rather than talking. In addition, it has been concluded that Morita therapy application methods and principles have similar connotations with concepts such as retreat/ reclusion, and seclusion in our culture.

Keywords: Morita therapy, Morita therapy's applications, retrea/reclusions, seclusion.

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1. INTRODUCTION

Modern life has forced people in the hustle and bustle of a fast and busy life. The modern man, who could not even find the opportunity to live, let alone observe the events around him and in his life, has often lost the flow in the life surrounding him. Modern life alienates people from themselves and allows them to adopt a more hedonistic life. This situation has caused today's people to live with stress, which is often shown as the cause of well-known diseases and many new diseases that have emerged in modern times. In fact, staying active all the time is important for psychological health and is a secret to a long life according to the Japanese. But the constant busyness that modern life brings is different from ikigai, which means "being happy by staying busy" in Japanese (Güleç, 1999; Garcia & Miralles, 2020).

Even today, people who seek the meaning of their work and life feel empty, angry or anxious. In fact, these feelings, which are the result of an existential anxiety, cause today's people to describe themselves as "unhappy". According to logotherapy, these feelings are normal. That is also described as existential anxiety and when people search for personal meaning in life, or experience deviation the meaning of life, existential anxiety occurs. Both logotherapy and Morita therapy reveal existential anxiety as finding or changing the meaning of life. Personal experience is used as a tool to find the meaning of life. This personal experience is finding one's own meaning of existence, discovering his ikigai (Güleç, 1999; Garcia & Miralles, 2020).

Morita therapy tries to encourage the client to find and maintain existential meaning by making him realize that the world is not a perfect place, but is always full of opportunities to grow and achieve. The feeling of being supported and belonging to a place enables one to find the meaning of existence and to live long. Accepting emotions, doing what needs to be done, and discovering the purpose of life are the basic principles of Morita therapy, and Morita therapy has four phases. Morita therapy shows similarities and differences with some therapies in itself, and Morita therapy has its own educational features. Despite its cultural traces, Morita therapy has started to be used in Western societies due to its success and unique practices such as stress, depression and anxiety (Sugg, Richards & Frost, 2016; Garcia & Miralles, 2020). The purpose of this study is to describe Morita therapy, which has similar connotations in our culture, with its philosophy, application areas and similar connotations in our culture.

2. PHILOSOPHY OF MORITA THERAPY

Views of psychology based on eastern philosophies are thought to date back approximately 3000 years (Haskan Avcı & Voltan Acar, 2014). Conze (2008) says that the concepts related to personality theories first appeared in Ancient Indian Vedic literatüre (Conze, 2008). Inspired by philosophical and psychological theorists, Buddha is also considered the founder of Buddhism and Siddhartha Gauthama (Buddha) was born in 563 B.C. in India. Buddha, literally meaning "enlightened" person reintroduced the wisdom teachings of 600-400 BC. It is clear that these teachings have profound

effects on Asian therapies (Fromm, 1959; Haskan Avcı & Voltan Acar, 2014; Garcia & Miralles, 2020; Sugg, Richards & Frost, 2020).

Buddhism took different forms in the process. Buddhism has gone through periods such as Hinayana, Mahayana, Tantra, and Ch'an (Zen). These teachings, which emerged in Asia, were later transferred to Chinese and Japanese cultures (Fromm, 1959; Watts, 1998; Haskan Avcı ve Voltan Acar, 2014). It is seen that the teachings of Buddhism, which had a profound effect here, formed the basis of the therapies that emerged in Japan and China Heine ve Wright, 2005; Chang, 2010; Haskan Avcı & Voltan Acar, 2014; Garcia & Miralles, 2020; Sugg, Richards & Frost, 2020).

According to Buddhist teaching, everything in life is interrelated, and the emergence and disappearance of everything is associated with the emergence and disappearance of everything else. Everything is open to change. The concept of "the self" is actually a misconception. There is the self and the universe. Man is part of the universe. The situation of an unhappy or happy person in one part of the world also affects other people. As long as a person says "the self", "the self" in everything and does not realize that he is connected to other beings, he is actually unhappy and misses the flow and meaning in life. This is why in Zen Buddhism, the annihilation of the self is at the forefront and it's called "anatman". Anatman translates to English as no-self, and this concept refers to the disappearance of the self through spirituality (Humphreys, 1949; Watts, 1998; Chan, 2008; Haskan Avcı & Voltan Acar, 2014). All these practices and teachings of Zen Buddhism can be described as educational activities in the maturation process of the person.

Another educational principle prefered to strengthen character is the application to get rid of greed. Controlling pleasure, emotions, and desires is one of the aims of Buddhism. In Buddhism it is important to contain the ego and control negative emotions, and that is the goal of Buddhist philosophy (Garcia & Miralles, 2020). Because, according to Buddhist philosophy, the cause of human suffering is the contradiction between individual expectations and realities in life (Ratnam, 2003). Besides, one of the main reasons that push people to make mistakes and not to take responsibility for what they should do is living with a focus on pleasure or self. Man needs to purify his mind in order to free himself from the slavery of pleasure and soul. For this reason, meditation in Zen Buddhism is an educational method used to become aware of one's desires and emotions and to get rid of them. In fact, meditation is a method used in Eastern therapies to be healthy and reach a state of enlightenment (Haskan Avcı & Voltan Acar, 2014; Garcia & Miralles, 2020).

In the Buddhist discipline and in Zen Buddhism there is a constant bearing in mind that the world is temporary, ephemeral, and inconsistent. According to this philosophy, we must always keep in mind that everything we own and everyone we love will one day perish, but we should not be pessimistic. The reason to keep this in mind is to be prepared when we face situations that we do not want to face one day. Because death

and everything that happens to us in life is part of life and is inevitable (Watts, 1998; Garcia & Miralles, 2020).

The Japanese concept ichi-go ichi-e means "right now there is only this moment and it will never come again" (Garcia & Miralles, 2020). This concept is also used in daily events as "here and now" in Zen Buddhism. In Morita therapy, as in Zen Buddhism training, preoccupations and emotional ruminations are considered barriers to experiencing the full in the here and now (Kondo, 1992). Thus, in Zen Buddhism, the emphasis is on accepting emotions rather than controlling them (Garcia & Miralles, 2020). Consequently, meditation is widely used in Zen Buddhism to achieve the "here and now" state and acknowledge emotions (Kondo, 1992). Because it is necessary to focus on the moment in order to enjoy the moment and not to lose ourselves with worries about the past and the future. That is important in finding and following ikigai (Garcia & Miralles, 2020).

3. MORITA THERAPY AND PSYCHOLOGY FIELD

Shoma Morita, a Zen Buddhist and psychotherapist in the early 1900s, created his own purpose-oriented therapy in Japan. He lived at the same time as Freud. His therapy, known by his surname, is different from Freud's discourse. This difference actually arises mainly from cultural difference. Because although recovery follows a universal need and common principles, in practice, approaches are local (Chang, 2010). That is why Freud and Morita are different from each other. Shoma Morita lives in Japan and is a Zen Buddhist. Although Morita says that his therapy does not originate from Zen Buddhism, this therapy has traces of Zen Buddhist teachings and Japanese culture. Morita therapy consists of the educational practices of Zen Buddhism. This is due to the fact that the culture in which individuals are born deeply affects their thoughts and everything that belongs to them (Ishiyama, 2003; Hofmann, 2008; Hisaki, 2011; Sugg, Richards & Frost, 2016; Garcia & Miralles, 2020; Sugg, Richards & Frost, 2020).

According to New Historicism, writers reflect their own period, social conditions and psychological states in their works. Thus, it would be an incomplete and wrong evaluation to evaluate authors and works independently of their period, culture and psychological state (Erdemir, 2018). Similarly, we cannot say that theorists' therapies and theories are independent of the culture they are in. Consequently, there are similarities between the therapies fed from Western and Eastern-based cultures and differences from other cultures. For this reason, traces of his own culture can be seen in Shoma Morita's therapy for anxiety disorders (Ishiyama, 2003; Hofmann, 2008; Hashi, 2011; Sugg, Richards & Frost, 2016; Garcia & Miralles, 2020).

The Japanese believe that everyone is equipped with an ikigai. People are born with ikigai, and it is the reason people get out of bed every morning. The reason is a desire to live fully and cheerfully. When one discovers one's ikigai, one leads to life satisfaction and meaning. Everyone's ikigai is different from someone else's. One is responsible for discovering one's ikigai. One's ikigai entails four components: what one enjoys, what the

world requires, what one can be compensated for, and what one is skilled at. The meaning of life cannot be a higher purpose; Effective parenting or helping neighbors can also be the meaning of one's life. Morita therapy is grounded in the mission of finding your ikigai, your existential fuel. The mission of the Morita therapist is to encourage the client to discover their ikigai and to stay on that path. For that, Morita therapy has unique perspectives and intervention and educational methods (Sugg, Richards & Frost, 2016; Garcia & Miralles, 2020).

This therapy is effectively used in the treatment of neurosis, obsessive-compulsive disorder and post-traumatic stress. Shoma Morita uses the teachings of Zen Buddhism and its educational principles, and his therapy has three basic principles: (1) Accept feelings, (2) do what to be doing and (3) Discover the life's purpose (Sugg, Richards & Frost, 2016; Garcia & Miralles, 2020). These principles form the basis of the educational process that Morita therapy uses to develop the individual's character in the treatment process.

1-Accept feelings: If one has obsessive thoughts, one should accept instead of trying to control them or getting rid of them. Otherwise, they become more intense. You cannot create and control your feelings, they come to you. So the trick is to accept and welcome them. Because emotions are not actually positive or negative. They are desired or unwanted emotions (Sugg, Richards & Frost, 2016; Garcia & Miralles, 2020).

2-Do what to be doing: Focus on the moment and do what needs to be done, instead of focusing on the symptoms. The character is what you do, so it is important to develop the client's character. According to Morita therapy, when the person does what he has to do, that is, when he takes action, his feelings change accordingly, and thus the treatment takes place. Morita therapy doesn't come up with an explanation to the client. But Morita therapy lets him/her learn from his/her actions and activities. For that, the client must do actions. Consequently, the counsellor offer alternative activities to the client (Ishiyama, 2003; Garcia & Miralles, 2020).

3-Discover the life's purpose: People cannot control feelings, but they can take responsibility for their actions. So it is impoartant to recognize personal goals. Therefore, one must have a clear perception of one's purpose and should always keep these questions in mind: "What do I need to do right now? What action should I take?". The key to achieving this is to find his ikigai by looking within himself (Ishiyama, 2003; Garcia & Miralles, 2020).

Treatment of Morita therapy lasts from fifteen to twenty-one days and is the four-stage model (Ishiyama, 2003; Garcia & Miralles, 2020): Following stages:

1-Isolation and rest (4/5-7 days): This stage is the first stage of treatment. In the 1st phase, the purpose is to complete a relaxation of body and soul. The client lies in bed during the stage. At this stage, it is forbidden to watch television, read a book, talk to friends, family or anyone else so that the client is not exposed to any external stimulus. But the client can wash, toilette and take meals. The therapist visits him regularly but avoids interacting with him. The therapist simply recommends the clients to observe the

rise and fall of his emotions. When the client gets bored and wants to do something again, the therapist understands that he or she is ready to move on to the next stage (Ishiyama, 2003; Hisaki, 2011; Garcia & Miralles, 2020).

2-Light occupational therapy (4/5- 7 days): It is important easy work to avoid stress for soul and body. At this stage, the client goes out after the week he closed in, takes a walk in nature, does breathing exercises, takes care of the garden or does simple activities such as drawing and painting. The client also performs these routines for silence. He also keeps a diary of his feelings and thoughts. In addition, at this stage, it is still forbidden for the client to talk to anyone other than the therapist (Ishiyama, 2003; Hisaki, 2011; Sugg, Richards & Frost, 2016; Garcia & Miralles, 2020).

3-Occupational therapy (4/5-7 days): At this stage, the client does things that require action. The "work" strives positively stress body and soul. For this, the therapist takes the client to the mountains to chop wood. In addition to this physical activity, he also does activities such as writing, making ceramics or painting. At this stage, the client can only talk to other people about the job they are dealing with (Ishiyama, 2003; Hisaki, 2011; Garcia & Miralles, 2020).

4-The return to social life and the "real" world: The client leaves hospital, and returns to social life. Despite leaving the hospital, the client continues meditation practices and occupational therapy related to his occupations developed during the treatment process. The goal is for the client to rejoin society as a new person with a sense of purpose and without being controlled by social or emotional pressures (Ishiyama, 2003; Hisaki, 2011; Garcia & Miralles, 2020).

4. MORITA THERAPY AND OTHER THEORIES

Reflecting the eastern culture, Morita therapy was first used in Japan. Morita therapy bears the traces of Eastern culture and in this respect, while it is similar to the therapies fed from cultures similar to its own culture, it is different from many of the western-based therapies. Despite this, Morita therapy has started to become widespread in western countries such as England and America due to its success in the treatment of stress, anxiety, depression, obsessive-compulsive disorder, eating disorder, post-traumatic stress disorder, bipolar disorders and schizophrenia (Ishiyama, 2003; Sugg, Richards & Frost, 2016; Garcia & Miralles, 2020).

Morita therapy does not try to heal the client by talking like western theories; instead it keeps the client active (Garcia & Miralles, 2020). In this respect, it may be a more appropriate treatment method than western theories for collectivist cultures that cannot express their problems by speaking. This makes Morita therapy superior to western theories in collectivist cultures. However, during the treatment in Morita therapy, the client is hospitalized and does not meet with anyone other than the therapist (Hisaki, 2011; Ishiyama, 2003). This application may not be preferred by everyone and this feature may be considered as a deficient aspect compared to other theories.

Eastern origin Morita Therapy is different from many western therapies (Ishiyama, 2003; Sugg, Richards & Frost, 2016; Garcia & Miralles, 2020). Many western therapies focus on controlling or changing the client's emotions. In the West, it is believed that our thoughts affect our emotions and our emotions affect our behavior. Unlike this, in Morita Therapy, the client is taught to accept their feelings and live with the feelings that bother them, instead of trying to change their feelings (Sugg, Richards & Frost, 2016; Garcia & Miralles, 2020). Because, according to Morita Therapy, trying to control emotions causes us to be more trapped in them, instead, changing behaviors and accepting emotions allows emotions to change as desired over time. In other words, we can change emotions by changing behaviors. In fact, Morita therapy does not differ from all western therapies with these principles. In this respect, it is different from Rational Emotional Behavioral Therapy by Albert Ellis, its contemporaneous Freud's Psychoanalysis and Jung's theory, but it is similar to Positive psychology (Ishiyama, 2003; Hofmann 2008).

Freud made a great contribution to the formation of many theories in the west with psychoanalysis, which he was the founder of, and Psychoanalysis has the characteristics of western culture. Morita therapy, on the other hand, was nourished by eastern culture and reflects eastern culture. According to Freud, the human psyche (read Unconscious) is malevolent, irrational, and destructive, but according to Morita Therapy, human nature is benevolent, rational, and self-healing (Chang, 2011). In this respect, Morita therapy focuses on the positive aspects of human beings. Psychoanalysis focuses on symptoms and tries to relieve symptoms. Morita therapy has the opposite philosophy. In Morita therapy, symptoms are ignored and no effort is made to eliminate them. It is thought that the symptoms will disappear on their own when the client does what they are supposed to do. In addition, while the treatment process of psychoanalysis can take a very long time, Morita therapy varies between 15-21 days. While according to Psychoanalysis, psychological problems are derived from the unconscious mind and past experiences, early childhood, according to Morita therapy, psychological problems root in existential crisis, a lack of moral virtue, search of life's purpose, trying to control or modify feelings, losing the flow, and breaking their relationship with nature. Morever, whereas in psychoanalysis the therapist offers a talking mode, in Morita therapy, the therapist offers a "doing therapy" (Corey, 2008; Hofmann 2008; Murdock, 2013; Sharf, 2014; Sugg, Richards & Frost, 2016; Balogh, 2020).

According to the Morita therapist, anxiety is an emotion to be accepted. It is necessary to guide the counselee about his anxiety. But according to Rational Emotive Behavior Therapy, anxiety stems from irrational thoughts. Anxiety can be controlled with rational thoughts. Besides, the Morita therapist belives anxiety is an acceptable emotion. On the other hand, Ellis believes anxiety is a result of irrational thinking. Morita therapy is based on taking responsibility and taking action rather than manipulating or fighting emotions. In Rational Emotional Behavioral Therapy, the client thinks that he will get rid of anxiety when he thinks rationally. But, although the person thinks rationally, it is possible to still feel anxiety. In such a situation, the client starts to focus on himself and gets angry with himself. For this reason, Morita therapy is primarily aimed at

acknowledging the client's anxiety and redirecting attention without controlling the anxiety (Ishiyama, 2003; Sugg, Richards & Frost, 2016; Garcia & Miralles, 2020). In this respect, Morita therapy has been successful in obsessive compulsive disorders.

Morita therapy is similar to Positive psychology in many aspects. Character strengths and virtues is considered an important step to find the meaning of life. Both do not categorize emotions as positive or negative. Instead, they argue that it is possible to distinguish between desired and undesirable emotions. Both stress feelings can't be denied since emotions serve important purposes in lives. Morita therapy and Positive psychology emphasize that when he increase his performance, emotions change accordingly. Another common aspect of positive psychology and Morita therapy is about goals. According to Morita therapy, when we take action towards the purpose of our lives, our emotions also change in the desired direction. Similarly, positive psychology says that goals and the level of reaching goals are effective in the change of emotions (Ishiyama, 2003; Beier, 2014; Hefferon & Boniwell, 2014; Garcia & Miralles, 2020).

Morita therapy also has some similarities with Reality theory created by William Glasser. The concept of "in here and now" is important to both theories. Morita therapy and Reality theory don't focus on a person's symptoms. Similarly, the client's doing what needs to be done and taking responsibility for his life-related actions are similar in both theories. In the therapy process, the responsibility of the counselor regarding his/her development process and behaviors is important. In addition, awareness of the extent to which the behaviors exhibited by the client are compatible with his goal and how close he gets to his goal is a principle that is emphasized in both therapies (Corey, 2008; Akpınar & Öz, 2013; Murdock, 2013; Sharf, 2014; Garcia & Miralles, 2020).

According to Hofman, acceptance and commitment therapy is not a new technique, it is the definition of many elements (acceptance, awareness, observation) that are already presented as new in Morita therapy (Hofmann 2008). Awareness studies have an important place in Acceptance and Commitment Therapy (ACT model). But meditation is not used much. While most mindfulness-based therapy models place great emphasis on meditation, the ACT treats meditation as one of hundreds of practical mindfulness skills. In the ACT approach, the goal of living healthy is to feel rather than feel well. Psychologically, it is good to feel both good emotions and bad emotions. Ironically, when thoughts/emotions become so important and begin to dictate what we should do, we can't afford to feel them freely and defensively (Hayes, Strosahl & Wilson, 2003). Similarly, in Morita therapy, our emotions are not under our control. They are part of nature and they come and find us. Therefore, trying to change them causes them to become more intense. Therefore, it is better for us to accept and fulfill our responsibilities rather than trying to control or change them (Ishiyama, 2003). The ACT's core goals are (a) accept, (b) choose, and (c) act (Hayes, Strosahl & Wilson, 2003), similar to the core principles of Morita therapy (a) accept emotions, (b) do what needs to be done, and (c) set your life's purpose (Garcia & Miralles, 2020).

Around the same time that Viktor Frankl created Logotherapy, Shoma Morita also established his own goal-oriented therapy. Logotherapy has many features in common with Morita therapy. According to logotherapy, people need a purpose to live. Similarly, in Morita therapy, everyone has an ikigai, or purpose in life, and the therapist helps the client discover the meaning and purpose of their life. Both therapies focus on and deal with existential meaning. According to Logotherapy, people experience existential anger or anxiety when they seek meaning or have a meaning shift in their lives. This is a normal situation. Therefore, they do not consider it as a symptom. Morita therapy also does not deal with symptoms because it says they cannot be changed. In both therapies, it is important for the client to take responsibility. The point that distinguishes these two therapies is the applications in the treatment process. While in logotherapy it is possible to eliminate symptoms by confronting one's fears (Frankl, 2020), in Morita therapy the client is taught to accept their emotions and not to control them. In addition, while making the client speak with a technique called socratic dialogue in logotherapy (Çelik, 2017), speaking of the client is not in the foreground in Morita therapy. In fact, it is forbidden for the client to talk to anyone other than the therapist in the first and second stages of the treatment. More seclusion, contemplation and actions are at the forefront in Morita therapy (Ishiyama, 2003; Haskan Avcı & Voltan Acar, 2014; Garcia & Miralles, 2020).

5. MORITA THERAPY AND THE CULTURAL EQUIVALENT

Morita therapy, of oriental origin, is a character development therapy. The main purpose of this therapy is to mature the person as a character and to join the society as a new individual. The main method in the application of Morita therapy, the client staying in a room alone and observing the process and the client through occasional visits by the therapist, evokes the seclusion that is common in eastern cultures and religions. In eastern cultures, seclusion is a technique used in spiritual education. There is also seclusion in Eastern Buddhism. Therefore, the fact that Shoma Morita is also a Zen Buddhist suggests that he may have been influenced by the seclusion in Buddhism while creating his therapy. In addition, Morita therapy has similarities with retreat/ reclusion and seclusion, which also exist in our culture (Güzeldal, 2019; Garcia & Miralles, 2020; Gül, 2020).

According to the oriental therapies such as Morita therapy, the reason for the mental and emotional problems experienced by the individual is to be caught worldly desires. For this reason, these therapies use methods that will enable the individual to get rid of these desires in the treatment processes. Each of these methods is used in character education and in spiritual education. Thus, in the Sufi tradition, being caught worldly desires causes one's distress. In order to get rid of these desires, methods such as retreat/ reclusion and seclusion are used (Zafer, 2007; Haskan Avcı & Voltan Acar, 2014). In fact, all these methods are an educational part of moral development and spiritual development. Therefore, it can be said that Morita therapy is directly related to

the values in our culture (Haskan Avcı & Voltan Acar, 2014) and has similar connotations.

Behaviors, not emotions, are important in Morita therapy. Because, according to this therapy, the person is responsible for his/her behaviors, not his/her feelings, and it is his/her behavior that determines what kind of person he/she is. According to this therapy, when the person fulfills his responsibilities, after a while his feelings are affected by his behavior and become desired. Therefore, the person should not feel guilty and criticize himself because of the emotions he feels. Instead, he should fulfill his responsibilities and accept himself and his feelings as they are (Ishiyama, 1986; Ishiyama, 2003; Nakajima, 2012). In other words, he should accept reality as it is. This acceptance also includes accepting another individual with his/her feelings and thoughts. This is called awareness and acceptance in Morita therapy and is also the core of Morita therapy (Hofmann, 2008; Haskan Avcı & Voltan Acar, 2014). Awareness and acceptance in Morita therapy is an educational value that exists in our culture, especially in the Sufi tradition (Ak, Eşen & Özdengül, 2014; Haskan Avcı & Voltan Acar, 2014).

The philosophy, practice and educational method of the Sufi tradition is similar in many respects to Morita therapy. One of these similarities, reclusion and seclusion, is a general concept and both concepts mean the same (Zafer, 2007). In order to reach a certain spiritual maturity, reclusion practices are encountered in many cultures (Zafer, 2007), which means that one tries to limit one's desires by alienating himself from the worldly life and social environment and leading a reclusive life (TDV İslâm Ansiklopedisi). In fact, reclusion is performed not only in eastern religions such as Hinduism and Buddhism, but also in Judaism and Christianity. Because Prophet Moses stayed on the mountain of Sinai for forty days, in Judaism, reclusion is performed. Similarly, that Mary was dedicated to the temple by her mother before she was born is the reason of reclusion in Christianity. In the religion of Islam, it is seen in the i'tikaf that Prophet Muhammad got tired of the turmoil and disorder in the society before his prophethood and went to the Hira cave from time to time and stayed there alone for a while, and after his prophethood, he performed in the mosque as a worship. In the Islamic tradition, it is thought that reclusion mainly takes place in Sufism and this is continued by starting from Itikaf, which is a worship (Ayiş, 2015; Güzeldal, 2019). Itikaf, which enables the character to mature, is to continue something; to settle in a place means to stay attached to it in the dictionary. In addition, it also means keeping oneself away from ordinary behaviors. As the term of fiqh, it means standing in a mosque or a place with the intention of i'tikaf for the purpose of worship (Bilmen, 2011).

The practice of Morita therapy evokes reclusion. In the first phase, the client who has a mental problem in Morita therapy spends most of the day lying down in a room alone by his therapist and observing his feelings. Loneliness and observing feelings, and contemplating here is similar to reclusion. In reclusion, a person stays alone in a room, in a mosque or in a natural environment such as a mountain or a cave and thinks. People who prefer retreat are also tired of the society in which they exist spiritually and feel the need to rest spiritually and mentally. However, this is not the only reason for going into

reclusion, and sometimes it is to follow Prophet Muhammad's pre-prophecy, called tahannus, and post-prophecy, called i'tikaf. The secluded person does not talk to anyone, but this is for solitude rather than prohibition, like the first two stages of Morita therapy. In addition, the reclusion person is not obliged to a certain day and number. The person is withdrawn when he wants, and he can get out of the recess whenever he wants. There is no system or stage. But Morita therapy is systematic and gradual, just like reclusion in Buddhism (Güzeldal, 2019). In Morita therapy, which consists of four stages, each treatment stage ranges from 4/5 to 7 days. Morita therapy is similar to seclusion in this respect (Haskan Avcı & Voltan Acar, 2014; Ayiş, 2015; Garcia & Miralles, 2020; Gül, 2020).

Seclusion is a method used in Sufism in order to mature as a character. Although they are similar to reclusion, there are differences between them. However, it is recommended that the person who wants to go to the seclusion should go to the reclusion first and if he can get used to the reclusion, he should enter the seclusion. There is a certain place and a certain period of time (usually forty days) in seclusion, which means retreat to a secluded place, being in seclusion and choosing solitude (Ayiş, 2015; Gül, 2020). While this aspect separates it from reclusion, it creates a similarity with Morita therapy. Another similar aspect of seclusion and Morita therapy is some practices during the seclusion period. It is forbidden for the person (the Murid) to talk to anyone other than his teacher (The Sheikh), just like in Morita therapy. In Morita therapy, this relationship is seen between the client and the therapist. In the seclusion, the student (the Murid) is regularly visited by his teacher (The Sheikh). His teacher asks the person in the seclusion how he is today and whether there has been a change in his feelings and thoughts. In addition, the master also asks his disciple if he had a dream, and if the disciple had a dream, this dream is interpreted by the master, and In some cases, the practices in the private room are changed according to the dream. Because it is believed that dreams seen in seclusion reflect the condition of the disciple and what he needs. Other practices other than dreaming are similar to Morita therapy. In Morita therapy, the client is regularly visited by the therapist. The client does not interact with anyone other than the therapist and only talks to the therapist. The client is prohibited from speaking to anyone other than their therapist. The Morita therapist asks the client how he is today, how his mood and thinking are. The therapist organizes the activities according to the client's situation. Morita therapy is similar to seclusion's practices in this respect. However, asking and interpreting the client's dreams as in seclusion are absent in Morita therapy (Ishiyama, 2003; Hofmann 2008; Ayiş, 2015; Sugg, Richards & Frost, 2016; Güzeldal, 2019).

In the seclusion, the person is busy by praying, while in Morita therapy, the person is not worshiped, he is busy with things such as painting and keeping a diary. Morever, in the third phase of Morita therapy, the therapist takes the client to the mountains to cut wood. On the other hand, that isn't available in seclusionDuring seclusion, the Murid must not leave the place of the seclusion. Although to cut wood is not a method in

seclusion, that is used as a tool for steady character in sufism (Ayiş, 2015; Sugg, Richards & Frost, 2016; Güzeldal, 2019; Garcia & Miralles, 2020).

In the fourth stage of Morita therapy, the client is ready to return the social life, the real world. After the therapy is finished, the client continues to get into the habits of the therapy in daily life. Because the client has discovered the meaning and purpose of life. In the next period, he continues to live in society in accordance with this meaning and purpose. The person who comes out of the private room also joins the society and maintains his relationship with the society. Similar to Morita therapy, the person who comes out of the seclusion continues his daily work on the one hand, and on the other hand continues the habits he has acquired in the seclusion (Ishiyama, 1986; Ishiyama, 2003; Ayiş, 2015; Güzeldal, 2019). In Morita therapy, the client takes action instead of not tried to be controlled unwanted emotions. Because according to Morita therapy, emotions are part of nature and they come and find us. The more these unwanted feelings intensify, the more we try to control them or get rid of them. so instead of fighting them, being busy with something and doing what needs to be done changes the emotions in the desired direction. A similar situation exists in halvet. The person who enters the seclusion finds the solution to get rid of unwanted emotions by engaging in worship such as dhikr and prayer (Ishiyama, 1986; Ishiyama, 2003; Nakajima, 2012; Ayiş, 2015; Sugg, Richards & Frost, 2016; Güzeldal, 2019).

In Morita therapy, the main purpose is to find the purpose of one's life and to mature as a character. For this reason, it is important in this therapy to create self-awareness of the person. In this way, the person gets out of the narrow world in which he is imprisoned and enters life quickly (Ishiyama, 1986; Ishiyama, 2003; Nakajima, 2012). In seclusion, however, the main purpose is to gain the consent of Allah and to be close to Him, and for this to mature spiritually. In this respect, the common point of Morita therapy and seclusion is to find the meaning and purpose of life, to live in this direction and to mature as a character (Ayiş, 2015; Güzeldal, 2019). The difference between both is that according to Morita therapy, the purpose in everyone's life can be different from someone else's, and the person finds it himself (Ishiyama, 2003). In the seclusion, the purpose is clear; Gaining the pleasure of Allah and being close to Him (Ayiş, 2015; Güzeldal, 2019).Eastern origin Morita Therapy is different from many western therapies (Ishiyama, 2003; Sugg, Richards & Frost, 2016; Garcia & Miralles, 2020). Many western therapies focus on controlling or changing the client's emotions. In the West, it is believed that our thoughts affect our emotions and our emotions affect our behavior. Unlike this, in Morita Therapy, the client is taught to accept their feelings and live with the feelings that bother them, instead of trying to change their feelings (Sugg, Richards & Frost, 2016; Garcia & Miralles, 2020). Because, according to Morita Therapy, trying to control emotions causes us to be more trapped in them, instead, changing behaviors and accepting emotions allows emotions to change as desired over time. In other words, we can change emotions by changing behaviors. In fact, Morita therapy does not differ from all western therapies with these principles. In this respect, it is different from Rational Emotional Behavioral Therapy by Albert Ellis, its contemporaneous Freud's

Psychoanalysis and Jung's theory, but it is similar to Positive psychology (Ishiyama, 2003; Hofmann 2008).

Freud made a great contribution to the formation of many theories in the west with psychoanalysis, which he was the founder of, and Psychoanalysis has the characteristics of western culture. Morita therapy, on the other hand, was nourished by eastern culture and reflects eastern culture. According to Freud, the human psyche (read Unconscious) is malevolent, irrational, and destructive, but according to Morita Therapy, human nature is benevolent, rational, and self-healing (Chang, 2011). In this respect, Morita therapy focuses on the positive aspects of human beings. Psychoanalysis focuses on symptoms and tries to relieve symptoms. Morita therapy has the opposite philosophy. In Morita therapy, symptoms are ignored and no effort is made to eliminate them. It is thought that the symptoms will disappear on their own when the client does what they are supposed to do. In addition, while the treatment process of psychoanalysis can take a very long time, Morita therapy varies between 15-21 days. While according to Psychoanalysis, psychological problems are derived from the unconscious mind and past experiences, early childhood, according to Morita therapy, psychological problems root in existential crisis, a lack of moral virtue, search of life's purpose, trying to control or modify feelings, losing the flow, and breaking their relationship with nature. Morever, whereas in psychoanalysis the therapist offers a talking mode, in Morita therapy, the therapist offers a "doing therapy" (Corey, 2008; Hofmann 2008; Murdock, 2013; Sharf, 2014; Sugg, Richards & Frost, 2016; Balogh, 2020).

According to the Morita therapist, anxiety is an emotion to be accepted. It is necessary to guide the counselee about his anxiety. But according to Rational Emotive Behavior Therapy, anxiety stems from irrational thoughts. Anxiety can be controlled with rational thoughts. Besides, the Morita therapist belives anxiety is an acceptable emotion. On the other hand, Ellis believes anxiety is a result of irrational thinking. Morita therapy is based on taking responsibility and taking action rather than manipulating or fighting emotions. In Rational Emotional Behavioral Therapy, the client thinks that he will get rid of anxiety when he thinks rationally. But, although the person thinks rationally, it is possible to still feel anxiety. In such a situation, the client starts to focus on himself and gets angry with himself. For this reason, Morita therapy is primarily aimed at acknowledging the client's anxiety and redirecting attention without controlling the anxiety (Ishiyama, 2003; Sugg, Richards & Frost, 2016; Garcia & Miralles, 2020). In this respect, Morita therapy has been successful in obsessive compulsive disorders.

Morita therapy is similar to Positive psychology in many aspects. Character strengths and virtues is considered an important step to find the meaning of life. Both do not categorize emotions as positive or negative. Instead, they argue that it is possible to distinguish between desired and undesirable emotions. Both stress feelings can't be denied since emotions serve important purposes in lives. Morita therapy and Positive psychology emphasize that when he increase his performance, emotions change accordingly. Another common aspect of positive psychology and Morita therapy is about goals. According to Morita therapy, when we take action towards the purpose of our

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According to Hofman, acceptance and commitment therapy is not a new technique, it is the definition of many elements (acceptance, awareness, observation) that are already presented as new in Morita therapy (Hofmann 2008). Awareness studies have an important place in Acceptance and Commitment Therapy (ACT model). But meditation is not used much. While most mindfulness-based therapy models place great emphasis on meditation, the ACT treats meditation as one of hundreds of practical mindfulness skills. In the ACT approach, the goal of living healthy is to feel rather than feel well. Psychologically, it is good to feel both good emotions and bad emotions. Ironically, when thoughts/emotions become so important and begin to dictate what we should do, we can't afford to feel them freely and defensively (Hayes, Strosahl & Wilson, 2003). Similarly, in Morita therapy, our emotions are not under our control. They are part of nature and they come and find us. Therefore, trying to change them causes them to become more intense. Therefore, it is better for us to accept and fulfill our responsibilities rather than trying to control or change them (Ishiyama, 2003). The ACT's core goals are (a) accept, (b) choose, and (c) act (Hayes, Strosahl & Wilson, 2003), similar to the core principles of Morita therapy (a) accept emotions, (b) do what needs to be done, and (c) set your life's purpose (Garcia & Miralles, 2020).

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making the client speak with a technique called socratic dialogue in logotherapy (Çelik, 2017), speaking of the client is not in the foreground in Morita therapy. In fact, it is forbidden for the client to talk to anyone other than the therapist in the first and second stages of the treatment. More seclusion, contemplation and actions are at the forefront in Morita therapy (Ishiyama, 2003; Haskan Avcı & Voltan Acar, 2014; Garcia & Miralles, 2020).

5. CONCLUSION

Morita therapy includes a series of educational methods applied to the individual's maturation as a character. Morita therapy is actually an educational method and evokes seclusion and reclusion/retreat with its principles and practices. Many purposes and applications such as finding life's purpose, accepting emotions instead of trying to control them, taking responsibilities in life, focusing on the main, healing by being busy, being alone in a place for a certain period of time, observing thoughts and feelings and ultimately becoming a new person in harmony with society (Ishiyama, 2003) are part of the educational process. Due to the aim and methods of maturing the individual as a character, Morita therapy calls the tradition of mysticism in our culture. In addition, there are practices similar to the seclusion and reclusion/retreat practices of Morita therapy and the Sufi tradition. In our culture, many methods such as seclusion and reclusion/retreat are used in order to mature a person as a character in the Sufi tradition. These methods are applied systematically by the mentor according to the person's character and personality traits (Ayiş, 2015; Güzeldal, 2019). The relationship between the Sheikh and the Murid in Sufism is like the relationship between teacher and student in the education process. This similarity is also seen between the therapist and the client in Morita therapy.

As a result, it can be said that Shoma Morita, a Zen Buddhist, created a therapy based on his own belief and cultural structure (Garcia & Miralles, 2020; Haskan Avcı & Voltan Acar, 2014; Hofmann, 2008). Morita therapy demonstrates that culture is important in the treatment process. Many Western theories try to heal the client by making them talk. This is appropriate for individualistic societies that express their feelings and problems by speaking, but not for collectivist cultures that do not express problems and feelings openly. Therefore, it will be beneficial for eastern cultures to develop treatment methods and practices suitable for their own internal structure, in culturally responsive teaching and psychological counseling and guidance. In addition, a therapy can attain a universal feature even though it has cultural traces in itself (Hisaki, 2011; Hofmann, 2008). Morita therapy is an example of this. In our culture and tradition, there are many methods that reflect us and are good for us. Although a few methods such as seclusion and reclusion/retreat are mentioned in this study, it is possible to reach other methods and techniques in the literature. By examining and studying these, therapy models specific to our culture can be developed and universality can be gained like Morita therapy.

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Scientific, ethical and citation rules were followed in the writing process of the study titled "Morita Therapy: Educational and Cultural Equivalent"; It has been committed by the authors of this study that no falsification has been made on the collected data, that the "Sakarya University Journal of Education Journal and its Editor" has no responsibility for all ethical violations, all responsibility belongs to the authors and that the study has not been sent to any other academic publication medium for evaluation.

Morita Terapisi: Eğitsel ve Kültürel Karşılığı

Fuat TANHAN*   Özlem ÇEVİK**

Öz. Morita terapisi doğu kökenli bir terapi olup pek çok hastalığın tedavisinde başarıyı yakalamıştır. Doğu kökenli olup doğunun özelliklerini terapi uygulamasına yansıtmasına rağmen batı kültüründe de yaygın bir şekilde kullanılmaya başlanmıştır. Kültürümüzdeki bazı kavramlarla benzer özellikleri olan Morita terapisi uygulama ağırlıklı bir terapidir. Bu çalışmada kültürümüzde de benzer çağrışımları olan Morita terapisini felsefesi, uygulama alanları ve kültürel benzerlikleriyle betimlemek amaçlanmıştır. Nitel bir çalışma olan bu araştırma betimsel bir çalışmadır. Araştırmada birincil ve ikincil kaynaklar kullanılmıştır. Çalışmanın sonucuna göre Morita terapisi Zen Budizm ve Japon kültürünün izlerini taşır. Morita terapisinin felsefesi Zen Budizm ilkelerine dayanır ve uygulamalarında Zen Budizm uygulamaları görülmektedir. Morita terapisi diğer kuramlarla karşılaştırıldığında Akılcı Duygusal Davranışsal Terapi ve Psikanalizle farklı olmasına rağmen Pozitif psikoloji ve Kabul ve kararlılık terapisiyle benzer özelliklere sahip olduğu görülmüştür. Morita terapisi diğer kuramlarla benzer olmasına rağmen konuşmayla tedavi etmek yerine eylem ağırlıklı olması onun önemli ve ayırt edici özelliğidir. Ayrıca Morita terapisi uygulama yöntemleri ve ilkeleriyle kültürümüzde halvet, inziva/uzlet gibi kavramlarla benzer çağrışımlar sahip olduğu sonucuna ulaşılmıştır.

Anahtar Kelimeler: Morita terapisi, Morita terapisinin uygulamaları, inziva/uzlet, halvet.

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1. GİRİŞ

Modern hayat insanları hızlı, yoğun bir hayatın koşuşturmacasına mecbur bırakmıştır. Etrafındaki ve hayatındaki olayları gözlemlemek bir yana yaşama fırsatı dahi bulamayan modern insan, onu çevreleyen hayatın içinde çoğu zaman, akışı kaybetmiştir. Modern yaşam insanları kendilerine yabancılaştırmakta ve daha hedonist bir yaşamı benimsemelerine imkân tanımaktadır. Bu durum günümüz insanının, çoğu zaman bildik hastalıkların ve modern zamanda ortaya çıkan pek çok yeni hastalığın nedeni olarak gösterilen stresle yaşamasına neden olmuştur. Aslında sürekli faal kalmak psikolojik sağlık için önemli ve Japonlara göre uzun yaşamın bir sırrı. Fakat modern hayatın getirdiği sürekli meşguliyet, kişinin anlam bulduğu ve Japonca'da "hep meşgul kalarak mutlu olma" anlamına gelen ikigai'den farklıdır (Garcia ve Miralles, 2020; Güleç, 1999).

Bugün bile yaptıkları işin ve hayatın anlamını arayan insan, kendisini boş, öfkeli ya da kaygılı hissetmektedir. Aslında varoluşsal bir kaygının sonucu olan bu duygular, günümüz insanını "kendini mutsuz" olarak nitelendirmesine neden olmaktadır. Logoterapi'ye göre bu duygular aslında normaldir. Varoluşsal kaygı olarak da nitelendirilen bu durum kişi, hayatın anlamını arandığında ya da hayatın anlamında sapma olduğunda ortaya çıkmaktadır. Logoterapi ve Morita terapisi bu varoluşsal kaygıyı, hayatın anlamını bulmaya ve değiştirmeye dayanır. Bunu bireysel bir deneyimle yapar. Bu bireysel deneyim, kişinin kendi varoluş anlamını bulma, ikigaisini keşfetmesidir (Garcia ve Miralles, 2020; Güleç, 1999).

Morita terapisi, danışanına dünyanın mükemmel bir yer olmamasına rağmen büyümek ve başarmak için her zaman fırsatlarla dolu olduğunu fark ettirmeye çalışır ve danışanın varoluşsal anlamını bulması ve bu yolda devam etmesi için cesaretlendirmeye çalışır. Desteklenmek ve bir yere ait olma duygusu insanın varoluş anlamını bulmasını ve uzun yaşamasını sağladığı düşünülür. Duyguları kabul etme, yapılması gerekeni yapma ve hayatın amacını keşfetme Morita terapisinin temel ilkelerini oluşturmaktadır. Morita terapisi kendi içerisinde, bazı terapilerle benzerlik ve farklılık gösterir ve Morita terapisinin kendine özgü eğitsel özellikleri vardır. Kültürel izlerine rağmen Morita terapi stres, depresyon ve kaygı gibi başarısı ve kendine özgü uygulamalarından dolayı Batılı toplumlarda da kullanılmaya başlanmıştır (Garcia ve Miralles, 2020; Sugg, Richards ve Frost, 2016). Kültürümüzde de benzer çağrışımları bulunan Morita terapisini, felsefesi, uygulama alanları ve kültürümüzdeki benzer çağrışımlarıyla betimlemek bu çalışmanın amacını oluşturmaktadır.

2. MORİTA TERAPİSİNİN FELSEFESİ

Doğu felsefelerine dayanan psikolojiye ilişkin görüşlerin yaklaşık olarak 3000 yıl ötesine dayandığı düşünülür (Haskan Avcı ve Voltan Acar, 2014). Conze (2008), kişilik kuramlarıyla ilgili kavramların ilk olarak Antik Hint Vedik literatüründe geçtiğini söylemektedir (Conze, 2008). Felsefi ve psikoloji ile ilgili kuramcıların esinlendiği Buddha da Budizm'in kurucusu kabul edilir ve Siddhartha Gauthama (Buddha) da M.Ö. 563 yılında

Hindistan'da doğmuştur. Kelime anlamı "Aydınlatılmış" kişi anlamına gelen Buddha M.Ö. 600-400 yılları arasındaki bilgelik öğretilerini yeniden ortaya koymuştur. Bu öğretilerin Asya terapileri üzerinde derin etkileri olduğu açıktır (Fromm, 1959; Garcia ve Miralles, 2020; Haskan Avcı ve Voltan Acar, 2014; Sugg, Richards ve Frost, 2020).

Budizm, süreç içerisinde farklı biçimlere bürünmüştür. Budizm, Hinayana, Mahayana, Tantra ve Ch'an (Zen) gibi dönemlerden geçmiştir. Asya'da ortaya çıkan bu öğretiler daha sonra Çin ve Japon kültürlerine de taşınmıştır (Fromm, 1959; Haskan Avcı ve Voltan Acar, 2014; Watts, 1998). Buralarda etkisi derin olan Budizm'in öğretilerinin Japonya'da ve Çin'de ortaya çıkan terapilerin temelini oluşturduğu görülmektedir (Chang, 2010; Garcia ve Miralles, 2020; Haskan Avcı ve Voltan Acar, 2014; Heine ve Wright, 2005; Sugg, Richards ve Frost, 2020).

Budist öğretiye göre hayatta her şey birbiriyle ilişkilidir ve her şeyin ortaya çıkışı ve kayboluşu diğer her şeyin ortaya çıkışı ve kayboluşu ile ilişkilidir. Her şey değişime açıktır. "Ben" diye bir kavram aslında bir yanılgıdan ibarettir. Ben ve evren vardır. Kişi evrenin parçasıdır. Dünyanın bir yerindeki mutsuz ya da mutlu bir insanın durumu öteki insanlara da etki eder. İnsan her şeyde "ben", ben dedikçe ve başka varlıklara bağlı olduğunu fark etmedikçe aslında mutsuz olmakta ve hayatın içindeki akışı ve anlamı ıskalamaktadır. Bu nedenle Zen Budizm'de benliğin yok edilmesi ön plandadır ve buna "anatman" denilir. Anatman, İngilizceye no-self olarak çevrillir ve bu kavram benliğin maneviyat yoluyla yok oluşunu ifade eder. (Chan, 2008; Haskan Avcı ve Voltan Acar, 2014; Humphreys, 1949; Watts, 1998). Zen Budizm'in tüm bu uygulama ve öğretileri kişinin olgunlaşma sürecindeki eğitsel faaliyetler olarak nitelendirilebilir.

Bireyin karakterini güçlendirmek için tercih edilen bir diğer eğitsel ilke bireyin hazına yönelik yapılan uygulamalardır. Hazzı, duyguları ve arzuları kontrol etmek Budizmin eğitsel amaçlarından biridir. Budizm'de egoyu zapt etmek ve olumsuz duyguları kontrol etmek önemlidir ve bu, Budist felsefenin hedefidir (Garcia ve Miralles, 2020). Çünkü Budist felsefeye göre insanın acı çekmesinin nedeni bireysel beklentiler ve hayattaki gerçekler arasındaki çelişkidir (Ratnam, 2003). Ayrıca insanı hata yapmaya ve yapması gerekenlerin sorumluluğunu almamaya iten temel nedenlerden biri haz ya da nefis odaklı yaşamasıdır. İnsanın, hazın ve nefsin köleliğinden kurtulmak için zihnini arındırması gerekir. Bunun için, Zen Budizmi'nde meditasyon, kişinin, arzularının ve duygularının farkına varması onlardan kurtulması için kullanılılan eğitsel bir metotdur. Aslında Doğu terapilerinde meditasyon sağlıklı olmak ve aydınlanma durumuna ulaşmada kullanılan bir yöntemdir (Garcia ve Miralles, 2020; Haskan Avcı ve Voltan Acar, 2014).

Budist disiplininde ve Zen Budizm'inde dünyanın geçici, kısa ömürlü ve tutarsız olduğunu sürekli akılda tutmak vardır. Bu felsefeye göre sahip olduğumuz her şeyin ve sevdiğimiz herkesin bir gün yok olacağını sürekli aklımızda tutmalıyız fakat karamsarlığa kapılmamalıyız. Bunu sürekli akılda tutmanın nedeni bir gün bu karşılaşmak istemediğimiz durumlarla yüzleştiğimizde hazırlıklı olmayı sağlamaktır. Çünkü ölüm ve hayatta başımıza gelecek her türlü şey hayatın bir parçasıdır ve kaçınılmazdır (Watts, 1998).

Japonca bir kavram olan ichi-go ichi-e, "şu anda bir tek bu an var ve bir daha gelmeyecek" anlamına gelir. Bu kavram Zen Budizm'inde "şimdi ve burada" olarak gündelik olaylarda için de kullanılmaktadır. Morita terapisi ve Zen Budizm'ine göre, zihinsel meşguliyetler ve duygusal ruminasyonlar, şimdi ve burada olmayı engeller. Bu nedenle Zen Budizm'inde duyguları kontrol etme yerine onları kabul etme vurgulanır. Dolayısıyla "şimdi ve burada olma" durumunu sağlamak ve duyguları kabul etmek için Zen Budizm'inde meditasyon yaygın bir şekilde kullanılır. Çünkü anın tadını çıkarmak, geçmiş ve gelecekle ilgili kaygılarla kendimizi kaybetmemek için ana odaklanmak gerekir. Bu ikigaiyi bulmada ve onu takip etmede önemlidir (Garcia ve Miralles, 2020; Kondo, 1992).

3. MORİTA TERAPİSİ VE PSİKOLOJİ ALANI

1900'lü yılların başında Zen Budisti ve psikoterapist olan Shoma Morita, Japonya'da amaç odaklı kendi terapisini oluşturdu. Kendisi Freud'la aynı dönemde yaşamıştır. Soyadıyla bilinen terapisi, Freud'un söylemlerinden farklıdır. Bu farklılık aslında temelde kültürel farklılıktan doğmaktadır. Çünkü iyileşme evrensel bir ihtiyaçtır ve ortak ilkeleri vardır; fakat buna rağmen pratikte yaklaşımlar yereldir (Chang, 2010). Bu, Freud ve Morita'nın birbirinden farklı olmasının nedenidir. Shoma Morita Japonya'da yaşamaktadır ve kendisi bir Zen Budist'idir. Her ne kadar Morita, terapisinin Zen Budizm'den kaynaklanmadığını söylese de oluşturduğu bu terapide Zen Budizm'inin öğretilerini ve Japon kültürünün izleri vardır. Morita terapisi, Zen Budizm'inin eğitsel uygulamalarından oluşur. Bu aslında bireylerin içinde doğdukları kültürün düşüncelerine ve ona ait olan her şeye derinden etki etmesinden kaynaklanır (Garcia ve Miralles, 2020; Hisaki, 2011; Hofmann, 2008; Ishiyama, 2003; Sugg, Richards ve Frost, 2016; Sugg, Richards ve Frost, 2020).

Yeni Tarihselci Söylem'e (New Historicism) göre; yazarlar kendi yaşadıkları dönemi, sosyal koşulları ve psikolojik durumlarını eserlerine yansıtırlar. Bu nedenle yazarları ve eserleri yaşadıkları dönemden, kültürden ve psikolojik durumlarından bağımsız değerlendirmek eksik ve yanlış bir değerlendirme olacaktır (Erdemir, 2018). Benzer şekilde kuramcıların da terapilerini ve kuramlarını içinde bulundukları kültürden bağımsız bir şekilde oluşturduğunu söyleyemeyiz. Bu sebeple Shoma Morita'nın başta kaygı bozuklukları için oluşturduğu terapisinde kendi kültürünün izleri görülmektedir (Hashi, 2011; Hofmann, 2008; Ishiyama, 2003; Sugg, Richards ve Frost, 2016).

Japonlar herkesin bir ikigaisi olduğuna inanır. İkigai insanların her sabah yataktan kalkma sebepleridir. İkigaiye göre hayatın amacını yakalayarak ve sürekli meşgul olarak insan yaptığı her şeyde mutlu olabilir. Üstelik hayatın amacının çok büyük bir şey olmasına da gerek yoktur; iyi bir ebeveyn olmak ya da komşulara yardım etmek de kişinin hayatının anlamı olabilir. Morita terapisi de danışanın varoluşsal yakıtı ya da varoluş sebebi olarak da ifade edilen ikigaisini bulma misyonuna sahiptir. Morita terapistinin amacı danışana ikigaisini keşfetsi ve bu yolda devam etmesi cesaret vermektir. Bunun için de Morita terapisinin kendine özgü uygulamaları ve eğitsel metotları vardır (Garcia ve Miralles, 2020; Sugg, Richards ve Frost, 2016).

Bu terapi, nevrozların, obsesif-kompulsif bozukluk ve post travmatik stres bozukluğunun tedavisinde etkili bir şekilde kullanılmaktadır. Shoma Morita'nın, Zen Budizmin öğretilerini ve eğitsel ilkelerini ağırlıklı olarak kullandığı terapisinin üç temel prensibi vardır: (1) Duyguları kabul etme, (2) Yapılması gerekeni yapma ve (3) Hayatın amacını keşfetme (Garcia ve Miralles, 2020; Sugg, Richards ve Frost, 2016). Bu prensipler, Morita terapisinin tedavi sürecinde bireyi karakter olarak geliştirmek için kullandığı eğitsel sürecin temelini oluşturur.

1-Duyguları kabul etme: Kişinin obsesif düşünceleri varsa onu kontrol etmek ya da ondan kurtulmaya çalışmak yerine onu kabul etmelidir. Aksi takdirde obsesif düşünceleri daha yoğun hale gelirler. Bizler duygularımızı kontrol edemeyiz, onlar bize gelirler. Bu nedenle işin püf noktası onları kabul etmek ve hoş karşılamaktır. Çünkü aslında duygular pozitif ya da negatif değildir. Onlar istenen ya da istenmeyen duygulardırlar (Garcia ve Miralles, 2020; Sugg, Richards ve Frost, 2016).

2-Yapılması gerekeni yapma: Semptomlara odaklanılmaz bunun yerine "ana" odaklanılır ve yapılması gerekenler yapılır. Morita terapisine göre kişi yapması gerekenleri yaptığında yani harekete geçtiğinde buna bağlı olarak duyguları da değişir ve böylelikle tedavi de gerçekleşir. Morita terapisti danışanlarına açıklama yapmak yerine onların kendi eylem ve etkinliklerinden ders çıkarmalarını sağlar (Garcia ve Miralles, 2020; Ishiyama, 2003).

3- Hayatın amacını keşfetme: İnsanlar duygularını kontrol edemez ama eylemlerinin sorumluklarını alabilir. Bu nedenle kişinin amacıyla ilgili net bir algısı olmalı ve her zaman "Şu anda ne yapmaya ihtiyacım var? Hangi eyleme geçmeliyim?" sorularını aklında tutmalıdır. Bunu başarmanın anahtarı ise kendi içine bakarak ikigaisini bulmasıdır (Garcia ve Miralles, 2020; Ishiyama, 2003; Sugg, Richards ve Frost, 2016).

Morita terapisinin tedavisi on beş ila yirmi bir gün sürmektedir ve dört aşaması vardır (Garcia ve Miralles, 2020; Ishiyama, 2003):

1-Tecrit ve dinlenme (4/5-7 gün): Bu aşama tedavinin ilk aşamasıdır. Bu aşamada danışanın herhangi bir dış uyarana maruz kalmaması için televizyon seyretmesi, kitap okuması, arkadaş, aile ve başka biri ile konuşması yasaktır. Danışan tek başına bir odada günün çoğunu yatarak dinlenerek geçirir. Terapist düzenli olarak onu ziyaret eder ama onunla etkileşim bulunmaktan/iletişim kurmaktan kaçınır. Terapist, danışanının da sadece duygularının iniş çıkışlarını gözlemlemesini ister. Danışan sıkılıp tekrar bir şeyler yapmak istediğinde terapist onun bir sonraki aşamaya geçmeye hazır olduğunu anlar (Garcia ve Miralles, 2020; Hisaki, 2011; Ishiyama, 2003).

2- Işık ergoterapisi (4/5- 7 gün): Bu aşamada, danışan içeri kapandığı haftadan sonra dışarı çıkar, doğada yürüyüş yapar, nefes egzersizi yapar, bahçeyle ilgilenir ya da resim çizme ve boyama türünden basit etkinlikler yapar. Danışan bu rutinleri sessizlik içinde yapar. Ayrıca duygu ve düşünceleriyle ilgili günlük tutar. Ayrıca bu aşamada danışanın terapisti dışında biriyle konuşması halen yasaktır (Garcia ve Miralles, 2020; Hisaki, 2011; Ishiyama, 2003; Sugg, Richards ve Frost, 2016).

3-Ergoterapi (4/5-7 gün): Bu aşamada danışan hareket gerektiren işler yapar. Bunun için terapist danışanı odun kesmek için dağlara götürür. Bu fiziksel etkinliğe ek olarak yazı yazma, seramik yapma veya boyama yapma gibi etkinlikleri de yapar. Danışan bu aşamada diğer kişilerle sadece uğraştığı işle ilgili konuşabilir (Garcia ve Miralles, 2020; Hisaki, 2011; Ishiyama, 2003).

4- Sosyal yaşama ve "gerçek" dünyaya geri dönme: Danışan, hastaneden ayrılır ve sosyal yaşama geri döner. Danışan hastaneden ayrılmasına rağmen tedavi sürecinde geliştirilen uğraşlarıyla ilgili meditasyon uygulamaları ve ergoterapiyi sürdürür. Hedef, danışanın bir amaç duygusuyla ve sosyal ya da duygusal baskılarla kontrol edilmeden yeni bir kişi olarak yeniden topluma katılmasıdır (Garcia ve Miralles, 2020; Hisaki, 2011; Ishiyama, 2003).

4. MORİTA TERAPİSİ VE DİĞER KURAMLAR

Doğu kültürünü yansıtan Morita terapisi ilk olarak Japonya'da kullanılmıştır. Morita terapisi, Doğu kültürünün izlerini taşır ve bu yönüyle kendi kültürüne benzer kültürlerden beslenen terapilerle benzerlik gösterirken batı kaynaklı terapilerin birçoğundan farklıdır. Buna rağmen Morita terapisi stres, anksiyete, depresyon, obsesif kombulsif bozukluk, yeme bozukluğu, post travmatik stres bozukluğu, bipolar bozukluklar ve şizofreni gibi rahatsızlıkların tedavisinde başarılı olmasından dolayı İngiltere, Amerika gibi batılı ülkelerde de yaygınlaşmaya başlamıştır (Ishiyama, 2003; Sugg, Richards ve Frost, 2016; Garcia ve Miralles, 2020).

Morita terapisi, batı kökenli kuramlar gibi konuşarak danışanı iyileştirmeye çalışmaz; bunun yerine danışanı eylemsel olarak aktif tutar (Garcia ve Miralles, 2020). Bu yönüyle sorunlarını konuşarak ifade edemeyen kolektivist kültürler için batılı kuramlardan daha uygun bir tedavi yöntemi olabilir. Bu, Morita terapisini kolektivist kültürlerde batılı kuramlara nazaran daha üstün bir noktaya getirir. Fakat Morita terapisinde tedavi süresince danışan hastaneye yatar ve terapist dışında kimseyle görüşmez (Hisaki, 2011; Ishiyama, 2003). Bu uygulama herkes tarafından tercih edilmeyebilir ve bu özelliği onu, diğer kuramlara göre eksik bir yön olarak değerlendirilebilir.

Doğu kaynaklı Morita Terapisi, birçok batı terapisinden farklıdır (Ishiyama, 2003; Sugg, Richards ve Frost, 2016). Birçok batı terapisinde, danışanın duyguları kontrol edilmeye veya değiştirilmeye odaklanılır. Batıda düşüncelerimizin duygularımıza ve duygularımızın ise davranış şeklimize etki ettiğine inanılır. Bundan farklı olarak Morita Terapisi'nde danışana duygularını değiştirmeye çalışmak yerine duygularını kabul etmesi ve onu rahatsız eden duygularla yaşaması öğretilir (Sugg, Richards ve Frost, 2016). Çünkü Morita Terapisi'ne göre duyguları kontrol etmeye çalışmak onlara daha çok hapsolmamıza neden olur bunun yerine davranışları değiştirmek ve duyguları kabul etmek zamanla duyguların da istenen şekilde değişmesini sağlar. Diğer bir deyişle davranışları değiştirerek duyguları değiştirebiliriz. Aslında Morita terapisi bu prensipleriyle bütün batı kaynaklı terapilerden farklılık göstermez. Bu yönüyle Albert Ellis tarafından ortaya konan Akılcı Duygusal Davranışsal Terapi'sinden, zamandaşı olan

Freud'un Psikanalizinden ve Jung'un kuramından farklıdır fakat Pozitif psikolojiyle benzerdir (Hofmann 2008; Ishiyama, 2003).

Freud kurucusu olduğu psikianaliz ile batıdaki pek çok kuramın oluşmasına büyük katkı sağlamıştır ve Psikianaliz batı kültürünün özelliklerini taşımaktadır. Morita terapisi ise doğu kültüründen beslenmiştir ve doğru kültürünü yansıtmaktadır. Freud'a göre insan ruhu (Bilinçdışı'nı okuyun) kötü niyetli, mantıksız ve yıkıcıdır, ancak Morita Terapisine göre insan doğası iyiliksever, rasyonel ve kendi kendini iyileştirendir (Chang, 2011). Bu yönüyle Morita terapisi insanın olumlu yönlerine odaklanır. Psikanaliz semptomlar üzerine yoğunlaşır ve semptomları ortadan kaldırmaya çalışır. Morita terapisi bunun tam tersi yönde bir felsefeye sahiptir. Morita terapisinde semptomlar önemsenmez ve onları ortadan kaldırmak için uğraşılmaz. Danışan yapması gerekeni yaptığında semptomların kendiliğinden yok olacağı düşünülür. Ayrıca Psikanalizin tedavi süreci çok uzun bir süre alabilirken Morita terapisi 15-21 gün arasında değişmektedir. Morita terapisinin süresinin kısa olması onun Psikanalize göre avantajlı yönlerinden biridir. Psikanalize göre kişinin yaşadığı sorunların kaynağı geçmiş yaşantılar ve içsel dürtülerken Morita terapisinde kişinin sorununun kaynağı çoğu zaman duygularını kontrol etme isteği, duygularını olumsuz ve olumlu olarak kategorize etmesi, doğayla ilişkisini koparması, hayatının amacını bulmaması (ikigaisini keşfetmemesi) olarak görülür. Ayrıca psikanalizde terapi süreci danışanın kendini anlatması ve konuşması ağırlıklı giderken Morita terapisinde tedavi süreci boyunca danışanın eylemde olması ön plandadır (Corey, 2008; Hofmann 2008; Murdock, 2013; Sharf, 2014; Sugg, Richards ve Frost, 2016).

Morita terapistine göre kaygı, kabul edilmesi gereken bir duygudur. Danışana kaygısıyla ilgili rehberlik etmek gerekir. Fakat Akılcı Duygusal Davranışsal Terapi'ye göre kaygılar irrasyonel düşüncelerden kaynaklanmaktadır. Rasyonel düşüncelerle kaygı kontrol edilebilir. Ayrıca Akılcı Duygusal Davranışsal Terapi, konuşmaya ve iç gözleme dayanırken Morita terapisi eylemseldir. Morita terapisi duyguları manipüle etmek ya da onlarla savaşmak yerine sorumluluk alarak harekete geçmeyi esas alır. Akılcı Duygusal Davranışsal Terapi'de danışan rasyonel düşündüğünde kaygıdan kurtulacağını düşünür ama rasyonel düşündüğü halde halen kaygı hissetme ihtimali vardır. Böyle bir durumda danışan kendine odaklanmaya ve kendine kızmaya başlar. Bu nedenle Morita terapisi, kaygıları kontrol etmeden danışanın kaygısını kabul etmesini ve dikkatini yeniden yönlendirmesini asıl hedef edinir (Garcia ve Miralles, 2020; Ishiyama, 2003; Sugg, Richards ve Frost, 2016). Bu yönüyle obsesif kompulsif bozukluklarda Morita terapisi başarıyı yakalayabilmiştir.

Morita terapisi duygulara bakış açısı ve duygularla eylemler arasındaki ilişkiyi yorumlama biçimiyle Pozitif psikolojiyle benzerdir. Morita terapisi'ne göre duygular olumlu ya da olumsuz olarak kategorize edilmez. Bunun yerine istenen ve istenmeyen duygular olarak ayrım yapılabilir. Pozitif psikoloji'de de duygular istenen ve istenmeyen olarak kategorize edilir. Pozitif psikolojiye göre eyleme geçtiğimizde eylemimize bağlı olarak duygularımız da değişir. Pozitif psikoloji ve Morita terapisinin bir diğer ortak yönü ise amaçlarla ilgilidir. Morita terapisine göre hayatımızın amacına yönelik eyleme

geçtiğimizde duygularımız da istenen yönde değişiklik gösterir. Benzer şekilde Pozitif psikoloji de duyguların değişiminde hedeflerin ve hedeflere ulaşma seviyesinin etkili olduğunu söyler (Garcia ve Miralles, 2020; Hefferon ve Boniwell, 2014; Ishiyama, 2003).

Morita terapisinin, William Glasser tarafından oluşturulan Gerçeklik kuramıyla da bazı benzerlikleri vardır. "Şimdi ve burada olma" kavramı her iki kuram için de önemlidir. Benzer şekilde danışanın yapılması gerekeni yapma ve hayatıyla ilgili eylemlerinde sorumluluk alması her iki kuramda benzerdir. Terapi sürecinde danışanın gelişim süreci ve davranışlarıyla ilgili aldığı sorumluluk önemlidir. Bunun yanı sıra danışanın sergilediği davranışların onu hedefiyle ne ölçüde uyumlu olduğu ve hedefine ne kadar yaklaştırdığına yönelik farkındalık her iki terapide de önemle üzerinde durulan bir prensiptir (Akpınar ve Öz, 2013; Corey, 2008; Garcia ve Miralles, 2020; Murdock, 2013; Sharf, 2014).

Hofman'a göre kabul ve kararlılık terapisi, yeni bir teknik olmayıp, Morita terapisinde yeni diye sunulan birçok ögenin (kabul, farkındalık, gözlemleme) tanımlanmasıdır (Hofmann 2008). Kabul ve Kararlılık Terapisinde (KKT) farkındalık çalışmaları önemli yer tutar. Ancak meditasyonun ağırlığı çok azdır. Farkındalık temelli terapi modellerinin çoğu meditasyona çok büyük önem verse de KKT, meditasyonu yüzlerce pratik farkındalık becerilerinden biri gibi görür. KKT yaklaşımında, sağlıklı yaşamanın hedefi iyi hissetmek yerine hissetmektir. Psikolojik açıdan hem iyi duyguları hem de kötü duyguları hissetmek iyidir. İronik bir şekilde, düşünceler/duygular çok önemli hale gelince ve bize ne yapmamız gerektiğini dikte etmeye başladığında, onları özgürce ve savunmaya geçmeden hissetmeye gücümüz yetmez (Hayes, Strosahl ve Wilson, 2003). Benzer şekilde Morita terapisinde de duygularımız bizim kontrolümüzde değildir. Onlar doğanın bir parçasıdır ve gelip bizi bulurlar. Bu nedenle onları değiştirmeye çalışmak, onların daha yoğun hale gelmesine neden olmaktadır. Dolayısıyla onları kontrol etmek ya da değiştirmeye çalışmak yerine kabul etmemiz ve sorumluluklarımızı yerine getirmemiz daha uygun olandır (Ishiyama, 2003). KKT'nin temel hedefleri olan (a) kabul et, (b) seçim yap ve (c) harekete geç (Hayes, Strosahl ve Wilson, 2003) Morita terapisinin temel prensipleri olan (a) duyguları kabul et, (b) yapılması gerekeni yap ve (c) hayatının amacını belirle ile benzerdir (Garcia ve Miralles, 2020).

Viktor Frankl'ın Logoterapiyi oluşturduğu yıllarda Shoma Morita da kendi amaç odaklı terapisini kurmuştur. Logoterapi, Morita terapiyle pek çok ortak özelliğe sahiptir. Logoterapi'ye göre insanlar yaşamak için bir amaca ihtiyaç duyarlar. Benzer şekilde Morita terapisinde de herkesin bir ikigaisi veya hayatın amacı vardır ve terapist danışanın hayatının anlamını, amacını keşfetmesine yardım eder. Her iki terapi de varoluşsal anlam üzerine yoğunlaşır ve bununla ilgilenir. Logoterapi'ye göre insanlar, anlam arayışı veya hayatlarındaki anlam kayması durumunda varoluşsal öfke veya kaygı duyarlar. Bu normal bir durumdur. Bu nedenle bunu semptom olarak değerlendirmezler. Morita terapisi de semptomlarla ilgilenmez çünkü bunların değiştirilemeyeceğini söyler. Her iki terapide de danışanın sorumluluk alması önemlidir. Bu iki terapiyi birbirinden ayıran nokta ise tedavi sürecindeki uygulamalardır. Logoterapi'de kişinin korkularıyla yüzleştirerek semptomları ortadan kaldırmak (Frankl, 2020) varken Morita terapisinde danışanın

duygularını kabul etmesi ve onları kontrol etmemesi öğretilir. Ayrıca logoterapide sokratik diyalog adlı bir teknikle danışanın konuşturulması ön plandayken (Çelik, 2017) Morita terapisinde danışanın konuşması ön planda değildir. Hatta tedavinin ilk ve ikinci aşamasında danışanın terapisti dışında başkasıyla konuşması yasaktır. Morita terapisinde daha çok inziva, tefekkür ve eylemler ön plandadır (Garcia ve Miralles, 2020; Haskan Avcı ve Voltan Acar, 2014; Ishiyama, 2003).

5. MORİTA TERAPİSİ VE KÜLTÜRÜMÜZDEKİ ÇAĞIRIŞIMLAR

Doğu kökenli Morita terapisi, bir karakter geliştirme terapisidir. Bu terapide asıl amaç kişinin karakter olarak olgunlaşması ve topluma yeni bir birey olarak katılmasıdır. Morita terapisinin uygulamasındaki ana metot olan danışanın yalnız başına bir odada kalması ve terapisti tarafından ara ara ziyaret edilerek sürecin ve danışanın gözlemlenmesi doğu kültürlerinde ve dinlerinde yaygın olarak yapılan inzivayı/uzleti çağrıştırır. Doğu kültürleride inziva/uzlet kişinin kendini ruhsal olarak eğitmesinde kullanılan bir tekniktir. Doğu kökenli Budizm'de de inziva vardır. Dolayısıyla Shoma Morita'nın da bir Zen Budisti olması terapisini oluştururken Budizm'de yer alan inzivadan etkilenmiş olabileceğini akla getirmektedir. Bunun yanı sıra Morita terapisi'nin kültürümüzde de var olan inziva/uzlet ve halvet ile ilgili benzerlikleri vardır (Garcia ve Miralles, 2020; Gül, 2020; Güzeldal, 2019).

Morita terapisi gibi doğu kökenli terapilere göre bireyin yaşadığı ruhsal ve duygusal sorunların nedeni dünya arzularına kapılmaktır. Bu nedenle kişiyi dünyaya ait hırs ve arzulardan kurtarmak için bazı yöntemler kullanılır. Bu yöntemlerin her biri kişinin karakter ve ruhsal olarak eğitilmesinde kullanılır. Dolayısıyla bu terapiler tedavi süreçlerinde bireyin bu arzulardan kurtulmasını sağlayacak uygulamaları kullanırlar. Tasavvuf geleneğinde de kişinin dünya arzularına kapılması onun sıkıntı yaşamasına neden olur. Kişinin bu arzulardan kurtulması ve olgun insan olması için inziva/uzlet ve halvet gibi yöntemler kullanılır (Haskan Avcı ve Voltan Acar, 2014; Zafer, 2007). Aslında tüm bu yöntemler ahlaki gelişimin ve ruhsal gelişimin eğitsel bir parçasıdır. Bu yüzden Morita terapisinin, kültürümüzdeki değerlerle doğrudan ilişkili olduğu (Haskan Avcı ve Voltan Acar, 2014) ve benzer çağrışımlara sahip olduğu söylenebilir.

Morita terapisinde duygular değil davranışlar önemlidir. Çünkü bu terapiye göre kişi duygularından değil davranışlarından sorumludur ve onun nasıl bir insan olduğunu belirleyen davranışlarıdır. Bu terapiye göre kişi sorumluklarını yerine getirdiğinde bir süre sonra duyguları onun davranışlarından etkilenir ve istenen hale gelir. Dolayısıyla kişi hissettiği duygulardan dolayı suçluluk hissedip kendini eleştirmemelidir. Bunun yerine sorumluluklarını yerine getirmeli ve kendisini ve duygularını olduğu gibi kabul etmelidir. (Ishiyama, 1986; Ishiyama, 2003; Nakajima, 2012). Başka bir deyişle gerçeği olduğu gibi kabul etmelidir. Bu kabul ediş başka bireyi duygu ve düşünceleriyle kabul etmeyi de içerir. Bu, Morita terapisinde farkındalık ve kabul olarak adlandırılır ve aynı zamanda Morita terapisinin özünü oluşturur (Haskan Avcı ve Voltan Acar, 2014; Hofmann, 2008). Morita

terapisi'ndeki farkındalık ve kabul kültürümüzde, özellikle de tasavvuf geleneğinde var olan bir eğitsel değerdir (Ak, Eşen ve Özdengül, 2014; Haskan Avcı ve Voltan Acar, 2014).

Tasavvuf geleneğinin felsefesi, uygulama şekli ve eğitim metodu Morita terapisiyle pek çok noktada benzerdir. Bu benzerliklerden biri olan inziva ve uzlet genel bir kavram olup ve her iki kavram da aynı anlama gelmektedir (Zafer, 2007). Belirli bir ruhsal olgunluğa ulaşmak için kişinin kendisini dünya hayatından ve sosyal çevresinden uzaklaştırarak arzularını sınırlamaya çalışması ve münzevi bir yaşam sürmesi anlamına gelen inziva (TDV İslâm Ansiklopedisi) uygulamalarına pek çok kültürde rastlanmaktadır (Zafer, 2007). İnzivanın aslında sadece Hint kökenli Hinduizm ve Budizm gibi doğu kökenli dinlerde değil Yahudilik'te ve Hristiyanlık'ta da uygulamaları vardır. Yahudilik'te Hz. Musa'nın kırk gün Tur dağında kalması, Hristiyanlık'ta Hz. Meryem'in daha doğmadan annesi tarafından mabede adanması bu dinlerde sonradan da inziva uygulamalarının görülmesinin nedenleridir. İslam dininde ise Hz. Muhammed'in (SAV) peygamberlikten önce toplumdaki kargaşa ve düzensizlikten yorulup ara ara Hira mağarasına gidip orada bir müddet yalnız kalması ve peygamberlikten sonra ise bir ibadet olarak mescitte yaptığı itikafta görülmektedir. İslam geleneğinde inzivanın ağırlıklı olarak tasavvufta yer edindiği ve bunun da bir ibadet olan itikaftan yola çıkarak devam edildiği düşünülür (Ayiş, 2015; Güzeldal, 2019). Karakterin olgunlaşmasını sağlayan itikaf, sözlükte bir şeye devam etmek; bir yere yerleşmek, oraya bağlanıp kalmak anlamına gelmektedir. Bunun yanı sıra kişinin kendisini sıradan davranışlardan uzak tutmasını da ifade etmektedir. Fıkıh terimi olarak da ibadet amacıyla bir mescitte veya o hükümdeki bir yerde bir yere yerleşmek niyetiyle durmayı ifade eder (Bilmen, 2011).

Morita terapisinin uygulama şekli inzivayı çağrıştırır. Morita terapisinde ruhsal bir sorun yaşayan danışan ilk aşamada yalnız başına bir odada günün çoğunu yatarak ve duygularını gözlemleyerek geçirir. Buradaki yalnızlık ve duygularını gözlemlemek ve düşünmek inziva ile benzerdir. İnzivada da kişi yalnız başına bir odada, mescitte ya da dağ ve mağara gibi doğal bir ortamda kalır ve düşünür. İnvizayı tercih eden kişiler de ruhsal olarak var olduğu toplumdan yorulmuş ve ruhen ve zihnen dinlenmeye ihtiyaç hissederler. Fakat inzivaya girmenin tek nedeni bu değildir bazen de neden Hz. Muhammed'in (SAV) tahannüs denilen nübüvvet öncesi ve itikâf denilen nübüvvet sonrası sünnetine uymaktır. İnzivaya çekilen kişi kimseyle konuşmaz ama bu konuşmama Morita terapisindeki ilk iki aşama gibi yasaktan ziyade yalnız kalmak içindir. Ayrıca inzivaya çekilen kişi belirli gün ve sayı zorunluluğuna mecbur değildir. Kişi istediği zaman uzlete çekilir ve istediği zaman da uzletten çıkar. Bir sistem ve aşama yoktur. Fakat Morita terapisi tıpkı Budizm'deki inziva gibi sistemli ve aşamalıdır (Güzeldal, 2019) Dört aşamadan oluşan Morita terapisinde her bir tedavi aşaması 4/5 ila 7 gün arasında değişmektedir. Morita terapisi bu yönüyle halvetle benzerdir (Ayiş, 2015; Garcia ve Miralles, 2020; Gül, 2020; Haskan Avcı ve Voltan Acar, 2014).

Halvet, karakter olarak olgunlaşmak amacıyla tasavvufta kullanılan bir yöntemdir. Uzlete benzese de aralarında farklılıklar vardır. Fakat halvete girmek isteyen kişiye önce uzlete çekilmesi ve eğer uzlete alışabilirse halvete girmesi tavsiye edilir. Tenha bir yere çekilme,

inzivada bulunma ve yalnızlığı seçme manalarına gelen halvette belirli bir mekân ve belirli bir süre (genellikle kırk gün) zorunluluğu vardır (Ayiş, 2015; Gül, 2020). Bu yönü onu uzletten ayırırken, Morita terapisiyle benzerlik oluşturur. Halvet ve Morita terapisinin bir diğer benzer yönü halvet süresindeki bazı uygulamalardır. Halvete çekilen kişinin (mürit) tıpkı Morita terapisindeki gibi hocası (mürşit) dışındaki biriyle konuşması yasaktır. Morita terapisinde bu ilişki, danışan ve terapisti arasında görülür. Halveteki öğrenci (mürit), hocası (mürşit) tarafından düzenli olarak ziyaret edilir. Hocası halvetteki kişiye bugün nasıl olduğunu, duygu ve düşüncelerinde bir değişikliğin olup olmadığını sorar. Bunun yanı sıra mürşit, müridine bir rüya görüp görmediğini de sorar ve eğer mürit bir rüya görmüşse bu rüya mürşidi tarafından tabir edilir ve bazı durumlarda rüyaya göre halvetteki uygulamalarda değişikliğe gidilir. Çünkü halvette görülen rüyaların müridin durumunu ve neye ihtiyacı olduğunu yansıttığına inanılır. Rüya dışındaki diğer uygulamalar Morita terapisiyle benzerdir. Morita terapisinde de danışan, terapisti tarafından düzenli olarak ziyaret edilir. Danışan terapisti dışında kimseyle etkileşime girmez ve sadece terapistiyle konuşur. Danışanın terapisti dışında biriyle konuşması yasaktır. Morita terapisti, danışana bugün nasıl olduğunu, duygu durumunun ve düşüncesinin nasıl olduğunu sorar. Danışanın durumuna göre etkinlikleri düzenler. Morita terapisi bu yönüyle halvet uygulamalarıyla benzerlik gösterir. Fakat halvetteki gibi danışanın rüyalarını sorma ve yorumlama Morita terapisinde yoktur (Ayiş, 2015; Güzeldal, 2019; Hofmann 2008; Ishiyama, 2003; Sugg, Richards ve Frost, 2016).

Halvette, kişi ibadet ederek meşgul olur, Morita terapisinde ise ibadet edilmez, kişi boyama yapma, günlük tutma gibi işlerle meşgul olur. Ayrıca Morita terapisinin üçüncü aşamasında terapist, danışanı dağlara odun kesmeye götürür. Bu uygulama halvette yoktur. Halvet süresince mürit bulunduğu yerden dışarı çıkmaz. Fakat dağlarda odun kesme uygulaması halvette olmamasına rağmen odun kesme, kişiyi olgunlaştırmak için tasavvufta kullanılan başka bir yöntemdir (Ayiş, 2015; Garcia ve Miralles, 2020; Güzeldal, 2019; Sugg, Richards ve Frost, 2016).

Morita terapisinin dördüncü aşamasında danışan artık topluma karışmaya hazır hale gelmiştir. Bu süreçten sonra danışan terapi sürecinde edindiklerini günlük hayatında devam ettirir. Çünkü danışan süreçte hayatın anlamını ve amacını bulmuştur. Bundan sonraki süreçte de bu anlam ve amaca uygun olarak toplum içerisinde yaşamaya devam eder. Halvetten çıkan kişi de topluma karışır ve ilişkisini toplumla sürdürür. Morita terapisiyle benzer olarak halvetten çıkan kişi de bir yandan günlük işlerine devam eder diğer yandan da halvette edindiği alışkanlıkları devam ettirir (Ayiş, 2015; Güzeldal, 2019; Ishiyama, 1986; Ishiyama, 2003).

Morita terapisinde istenmeyen duygular kontrol altına alınmaya çalışılmaz bunun yerine danışanın eyleme geçmesi önemsenir. Çünkü Morita terapisine göre duygular doğanın bir parçasıdır ve onlar gelip bizi bulurlar. Biz onları kontrol altına almaya çalıştıkça ya da onlardan kurtulmaya çalıştıkça bu istenmeyen duygular daha da yoğunlaşır bu nedenle onlarla savaşmak yerine bir şeylerle meşgul olmak ve yapılması gerekenleri yapmak duyguları istenen yönde değiştirir. Benzer durum halvette de vardır. Halvete giren kişi de

istenmeyen duygulardan kurtulmanın çaresini zikir ve namaz gibi ibadetlerle meşgul olarak bulur (Ayiş, 2015; Güzeldal, 2019; Ishiyama, 1986; Ishiyama, 2003; Nakajima, 2012; Sugg, Richards ve Frost, 2016).

Morita terapisinde kişinin, hayatının amacını bulması ve bununla beraber karakter olarak olgunlaşması ana amaçtır. Bunun için de kişinin öz farkındalığının oluşması bu terapide önemlidir. Böylelikle kişi hapsolduğu dar dünyasından çıkıp hızlı bir şekilde hayata karışır (Ishiyama, 1986; Ishiyama, 2003; Nakajima, 2012). Halvette ise Allah'ın rızasını kazanmak ve O'na yakın olmak ve bunun için de ruhen olgunlaşmak asıl amaçtır. Bu yönüyle Morita terapisi ve halvetin ortak noktası hayatın anlam ve amacını bulmak ve bu doğrultuda yaşamak ve karakter olarak olgunlaşmaktır (Ayiş, 2015; Güzeldal, 2019). Her ikisi arasındaki fark ise Morita terapisine göre herkesin hayatındaki amaç bir diğerininkinden farklı olabilir ve bunu kişi kendisi bulur (Ishiyama, 2003). Halvette ise amaç bellidir; Allah'ın rızasını kazanmak ve O'na yakın olmak (Ayiş, 2015; Güzeldal, 2019).

6. SONUÇ

Morita terapisi, bireyin karakter olarak olgunlaşması için uygulanan bir dizi eğitsel metodu içerir. Morita terapisi aslında bir eğitim metodudur ve ilke ve uygulamalarıyla inziva/uzlet ve halveti çağrıştırmaktadır. Hayatın amacını bulma, duyguları kontrol etmeye çalışmak yerine onları kabul etme, hayatındaki sorumlulukları alma, ana odaklanma, meşgul olarak iyileşme, belirli bir süre bir yerde yalnız kalarak duygu ve düşüncelerini gözlemleme ve nihayetinde topluma uyumlu yeni bir kişi olma (Ishiyama, 2003) gibi pek çok amaç ve uygulama eğitsel sürecin bir parçasıdır. Bireyi karakter olarak olgunlaştırma amacı ve yöntemleriyle Morita terapisi kültürümüzdeki tasavvuf geleneğini çağrıştırmaktadır. Ayrıca Morita terapisinde tasavvuf geleneğine ait inziva/uzlet ve halvet uygulamalarına benzer uygulamalar görülmektedir. Kültürümüzde tasavvuf geleneğinde kişinin karakter olarak olgunlaşması için halvet, inziva ve uzlet gibi birçok yöntem kullanılır. Bu yöntemler kişinin karakter ve kişilik özelliklerine göre mürşit tarafından bir sistematiğe göre uygulanır (Ayiş, 2015; Güzeldal, 2019). Tasavvuftaki mürşit ve mürit ilişki eğitim sürecindeki öğretmen ve öğrenci ilişkisi gibidir. Bu benzerlik Morita terapisinde terapist ve danışan arasında da görülmektedir.

Sonuç olarak Zen Budisti olan Shoma Morita'nın kendi inanç ve kültürel yapısını bir terapiye dönüştürerek uyguladığı söylenebilir (Garcia ve Miralles, 2020; Haskan Avcı ve Voltan Acar, 2014; Hofmann, 2008). Morita terapisi kültürün tedavi sürecinde önemli olduğunu göstermektedir. Batılı birçok kuram, danışanı konuşturarak iyileştirmeye çalışmaktadır. Bu, duygularını ve sorunlarını konuşarak ifade eden bireyci toplumlar için uygunken sorunları ve duyguları açık bir şekilde ifade etmeyen kolektivist kültürler için bazı durumlarda uygun değildir. Dolayısıyla doğu kültürlerinin kendi iç yapısına uygun tedavi yöntem ve uygulamalarını geliştirmeleri, kültüre duyarlı eğitim ve psikolojik danışmanlık hizmetlerinde faydalı olacaktır. Bununla beraber bir terapi, kendi içinde kültürel izler taşımasına rağmen evrensel bir özelliğe de kavuşabilmektedir (Hisaki, 2011;

Hofmann, 2008). Morita terapisi bunun bir örneğidir. Bizim kültürümüzde ve geleneğimizde de bizleri yansıtan ve bize iyi gelen birçok yöntem bulunmaktadır. Bu çalışmada halvet, uzlet ve inziva gibi birkaç yönteme değinilmesine rağmen literatürde başka yöntem ve tekniklere de ulaşmak mümkündür. Bunlar incelenerek ve çalışılarak kendi kültürümüze özgü terapi modelleri geliştirilebilir ve Morita terapisi gibi evrensellik kazanılabilir.

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"Morita Terapisi: Eğitsel ve Kültürel Karşılığı" başlıklı çalışmanın yazım sürecinde bilimsel, etik ve alıntı kurallarına uyulmuş; toplanan veriler üzerinde herhangi bir tahrifat yapılmamış, karşılaşılacak tüm etik ihlallerde "Sakarya University Journal of Education Dergisi ve Editörünün" hiçbir sorumluluğunun olmadığı, tüm sorumluluğun yazarlara ait olduğu ve çalışmanın herhangi başka bir akademik yayın ortamına değerlendirme için gönderilmemiş olduğu bu çalışmanın yazarları tarafından taahhüt edilmiştir.

Compassion Scale Validity and Reliability Study*

Süheybe SANDIKÇIOĞLU**   Rüştü YEŞİL***

Abstract. The aim of this research is developing a valid and reliable scale that can be used to determine the level of reflecting the value of compassion on primary school children's attitudes and behaviors. 300 classroom teachers working in the province of Şanlıurfa constitute the sample of this research. Data were collected with the draft scale form that is prepared for the thesis study. Within the scope of validity analysis, construct validity and distinctiveness analysis were examined. Within the scope of reliability analysis, internal consistency analysis was carried out. A scale structure consisting of 34 items collected under a single factor was reached after the analyses were made. The scale was named the "Compassion Scale". The KMO value of the scale is 0.966. Bartlett Test values are x2=5992, 493 and sd=46; p<0.001. The validity of the scale was examined by exploratory factor analysis and distinctiveness analysis. The factor loads of the scale items are between 0.597 and 0.754. The total amount of variance explained is 54,821%. The item-total correlation coefficients are positive and it is statistically significant at the p<0.001 level. Within the scope of the reliability examination of the scale, the Cronbach Alpha coefficient was calculated within the scope of the internal consistency examination and this coefficient was determined as 0.965.

Keywords: Compassion, value, primary school, student, scale development.

1. INTRODUCTION

Human and societies are connected to each other by social bonds that are unique to humans and called "values". Despite intense and rapid developments in the fields of science and technology, humanity is facing new problems day by day and continues to develop and change while struggling with these problems. When the literature is examined, it is noteworthy that many scientists, writers and thinkers agree that one of the main problem areas that today's people and societies have to struggle with is the problem of values (Aktepe, 2015; Aslanderen and Yeşil, 2019; Önder, 2011). Accordingly, it can be said that the problem of values is one of the main factors underlying individual, social, economic, political, etc. problems. One of the issues that scientists, writers and thinkers agree on is that the permanent solution to the problems in the field of values is an effective values education (Akbalık, 2015; Dilmaç, 2007; Kumbasar, 2011). In this context, it is seen that many researches and training programs have been prepared in the field of values education, especially in recent years. At the same time, it is noteworthy that values education is the subject of educational and social projects. And academic activities are organized on this subject.

Compassion is regarded as one of the most worthy values, which has been emphasized throughout history. On the other hand, it can be said that compassion is one of the values in which a lot of problems have been experienced recently. The frequent reports in the media about the treatment of the environment and animals and the attitudes towards poor or powerless people confirm this general judgment. According to Hökelekli (2008), compassion has a very important place among the values that individuals should have. Compassion is perhaps the most universal and encompassing value because it encompasses other living things as well as humans. Only in this way, instead of a society consisting of individualized individuals, a socialized society can be formed and its quality of being a society is strengthened. In this way, the ability to care more about others and more easily recognize the needs and mindset of the other person can be developed. The seeds of compassion are sown in societies in which these skills are acquired (Tarhan, 2015). In terms of interpersonal relations, compassion channels the individual's way of responding to usefulness (Salazar, 2015) and compassion functions as a value that calms the individual significantly (Tarhan, 2017). At the same time, compassion is a value related to being able to feel the pain of other individuals and to take action to relieve their pain.

Schopenhauer (2007), emphasizing that the most basic motive that should be found in a moral person from a philosophical point of view, is compassion and defined compassion as the opposite of cruelty and selfishness, which are the greatest evils. According to Wang (2005), compassion is the awareness that we are all one and at the same time, it is a reality where giving and receivinglose their direction. Compassion is the result of sympathy, observational learning, and behavioral contingency (Aronfreed, 1968). When children reach the age of 3-4, they begin to show empathy and sensitivity to the feelings of other individuals; at the age of 6, this emotional ground begins to be supported by a mental ground. For this reason, it is claimed that the value of compassion along with

empathy will develop in these first years of life (Hökelekli, 2011). Sayar and Manisalıgil (2016), on the other hand, state that the first steps of compassion education will be taken for the baby by providing a peaceful and happy outdoor environment, based on the thesis that the baby in the mother's womb is affected by the external environment.

On the other hand, education is one of the most important factors that shape the culture, values and behaviors that regulate the society-society, society-person and person-person relations and form the continuity of the society. For this reason, values are an issue that should have a place in the education system. According to Heenan (2007), there are universal values that facilitate living in society and bring about the shaping of personality. According to him, education systems should be built on the values of compassion, honesty, responsibility, awareness of others, compliance, obedience, respect, duty and affection. It should be noted that it is very important to include the value of compassion among these values. In this context, it can be said that education, especially in preschool and primary school periods, has a special importance in terms of establishing the value of compassion on the right foundations.

At the end of their study on which values can be gained to students with value education and at what level, Dogan, Uğurlu, Cetinkaya (2013), determined that the least earned value is the value of compassion. Similarly, Tarkoçin, Berktaş, Uyanık, and Balat (2013) also found that in their study on preschool teachers that the least emphasized value in classroom activities is the value of compassion. In the studies conducted by Yüksel and Adıgüzel (2012), in revealing primary school 5th grade compassion and mercy value perceptions through cartoons, they formed the bond of compassion and animal love. The behavior of preventing those who torture animals within the scope of being compassionate is shown as an example. On the other hand, in Yazıcıoğlu's (2018) study, the compassion levels of Canadian students and Turkish university students were compared. While Canada took place as an individualist society, Türkiye took place as a collectivist society. And when we look at the level of compassion, Turkish university students with community-society characteristics have higher levels of compassion than Canadian students with individualistic society characteristics. There are also studies in which the value of compassion is evaluated according to the opinions of teachers (Bayırlı, 2020; Bayrak, Akdemir; 2021; Kıral, Başdağ, 2017). Studies on the level of compassion of university students are as follows; (Avşaroğlu, 2019; Demirel, Kaya, and Doğaner, 2020; Gülaçtı and Çiftçi, 2019; Tozoğlu, Dursun, and Güler, 2019). The following studies can be given as examples of studies on compassion in studies that deal with the value of compassion from the perspective of parents (Avşaroğlu and Güleş, 2018; Candemir, 2019).

In response to these studies, in which the value of compassion is discussed with its theoretical and practical aspects, in the literature, measuring the value of compassion and determining its level; From this point of view, it is noteworthy that there are very few data collection tools that can shed light on the determination of the measures that can be taken through education. Realizing this situation, Pommier (2011), developed a six-factor scale development study that is consisting of kindness, regardlessness, being

aware of sharing, disconnectedness, mindfulness and the stages of disengagement. On the other hand, considering the socio-cultural foundations of values, it can be said that similar scales should be developed within the framework of the meaning and scope attributed by the Muslim Turkish society to the value of compassion (Yeşil, Kart and Aslanderen, 2020; Yeşil, 2021). The main problem of this research is to develop a data collection tool/scale that can be used to determine the level of ownership of the compassion value of primary school children.

1.1 The Aim of the Research

The main aim of this research is to develop a reliable and valid data collection tool (scale) that can be used to determine primary school students' compassion levels based on teacher evaluations. Thus, it is aimed to provide a valid and reliable data collection tool to the literature, which can be used in determining both the reflections of the value of compassion on the attitudes and behaviors of primary school students and the extent to which the compassion education carried out reaches its goals at the primary school level. On the other hand, it is thought that those concerned, such as parents, teachers, school administrators, education programmers or researchers, who want to make both the education processes and their own roles correct and effective, by making use of the findings related to this subject, can effectively benefit from this developed tool.

2. METHOD

Ethics committee approval for this study was obtained from Sakarya University ethics committee with the decision dated 08.12.2021 and numbered 02. This research has the characteristics of a scale development study. This study aimed to develop a reliable and valid scale that can be used to determine the compassion levels of primary school students according to their teacher's opinions. Therefore, this study is a basic research type study. On the other hand, the data are quantitative and quantitative analyzes were used. Therefore, the research has the characteristics of a quantitative study (Balcı, 2015; Karasar, 2012).

2.1 The Scope of the Study and Sample

The study population of the research consists of primary school teachers working in Şanlıurfa in the fall semester of the 2021-2022 academic year. According to the data of the Provincial Directorate of National Education, 11,142 classroom teachers work in 1276 primary schools in Şanlıurfa (ŞMEM, 2022). It has been very difficult in terms of time and opportunities to reach primary school teachers in the study population of the research. 467ort his reason, sampling was used in the study. In this context, the teachers working in primary schools in the following districts of Şanlıurfa, one in the center and the other in the surrounding districts, formed the sample group of the study Haliliye, Eyyubiye and Karaköprü. In this context, 300 teachers who gave feedback to the data collection tools were included in the sample group. The distribution of teachers according to some demographic characteristics is summarized in Table 1.

Table 1

Distribution of the Sample Group According to Some Variables

Variables	Subgroups	f	%	Total f	%
Gender	Female	161	53,7	300	100
	Male	139	46,3		
Grade Levels	1st Class	85	28,3	300	100
	2nd Class	87	29,0		
	3rd Class	61	20,3		
	4th Class	67	22,3		
Management Status	I've never been a manager	225	75,0	300	100
	I was a manager before.	62	20,7		
	I am currently managing.	13	4,3		
Seniority Years	One-Three years	54	18,0	300	100
	Four to Six years	87	29,0		
	Seven to Fifteen years	99	33,0		
	Sixteen or more	60	20,0		

Table 1 shows the distribution of the participants in the study group according to the variables of gender, grade level and seniority. 53.7% of the participating teachers are female and 46.3% are male. 28.3% of the participating teachers are 1st grade teachers, 29.0% are 2nd grade teachers, 20.3% are 3rd grade teachers and 22.3% are 4th grade teachers. The seniority of the participating teachers is as follows: 18.0% one-three years of seniority, 29.0% four-six years of seniority, 33.0% seven-fifteen years of seniority and 20.0% sixteen years of seniority. According to this, it can be said that the participants showed a distribution that can be said to be close to each other according to the sub-groups.

2.2 Scale Development Process

In the scale development process, a 4-stage study was carried out in general. These stages and processes are described below:

1. Creating the item pool: In the first stage of the process, it is aimed to reach the list of items that should be included in the data collection tool. Basically two sources were used in this context. One of them is the literature review.

By examining the literature on compassion and compassion education, it has been tried to determine what characteristics should be found in a compassionate person. Especially in primary school children, it has been tried to determine how and how much these characteristics can be reflected. As a second source, the following question was asked to

a group of primary school teachers (15) and a group of parents (15) who know primary school children closely. "What are the attitudes and behaviors that will make you think that your student/child is compassionate or ruthless?" The answers given to this question were examined and used as a source. The data collected from both sources were converted into a list of features to be used in evaluating the level of compassion. Article statements have been prepared accordingly. Answer/preference options were added to these items then so that teachers could reflect their thoughts on the items. It was thought that the frequency of the displayed attitudes and behaviors could be accepted as a sign of the adoption of that attitude and behavior. And these options are; "(1) Never", "(2) Rarely", "(3) Sometimes", "(4) Often" and "(5) Always".

2. Expert review and structuring of the draft scale: In the second stage, a directive was prepared to express the purpose of the research on the items whose expression forms and options were arranged by being included in the item pool and presented to the expert review. Within the framework of this review, the forms were sent to the experts in terms of relevance and inclusiveness of the items and their suggestions were received. The fields of these experts are as follows: 1 assessment and evaluation specialist, 1 education programs and teaching specialist, and 2 instructors specialized in classroom education. And in terms of grammar and spelling features: 2 linguistic experts, 6 experts in total. The forms were examined by these 6 experts and the opinions of these experts were considered. In line with the recommendations made by the experts, some items were removed from the pool. In some items, expression and grammatical errors have been corrected. Finally, these forms were reviewed by 1 linguistic and 1 educational science specialist and their approval was obtained. In its final form, the draft scale included 46 items, options and instructions. The sample was made ready to be applied to the participants expressed in the group.

3. Data collection and preparation for analysis: The draft data collection tool was applied to a total of 300 participants in the sample group. Statistics program was used to analyze the validity and reliability.

4. Validity and reliability analyses: SPSS 25.00 program was used on the data prepared for analysis in the previous stage. And its validity and reliability features were examined. First of all, KMO and Bartlett Test values were calculated on the data set to test the suitability of the structure for factor analysis. As it will be explained below, validity and reliability analyzes were continued because the values were appropriate. Within the scope of the validity analyzes of the data collection tool, exploratory factor analysis and discriminant validity were analyzed by calculating the item-total correlation coefficients based on the level of serving the purpose of the items. The ability of the data collection tool to make reliable measurements was analyzed by calculating the Cronbach Alpha coefficient based on the approach of examining the internal consistency feature.

3. FINDINGS

The validity examination of the Compassion Scale was carried out under the headings of construct validity and discriminant validity.

3.1 Findings Regarding the Validity of the Compassion Scale

The validity examination of the Compassion Scale was carried out under the headings of construct validity and discriminant validity.

3.1.1 Exploratory factor analysis findings on structure validity

First of all, KMO and Bartlett test analyzes were performed in order to evaluate the possibility of performing factor analysis on the scale based on the collected data. The KMO value was determined as 0.956.

Bartlett test values were determined as x2: 7706, 649: sd: 1035; p<.001. As it is known, if the KMO value is higher than 0.60, it is considered appropriate to perform exploratory factor analysis on the data set. If it is 0.90 and above, it is considered as a perfect fit. (Büyüköztürk, 2012; Eroğlu, 2008). Accordingly, it can be said that the data set is perfectly compatible with factorization. In the first analysis, considering the Scree Plot Chart and the eigenvalue and variance explanation amounts of the factors, it was evaluated how many factors the data collection tool was compatible with. In this first examination, items with factor loadings below 0.45 and items with factor loadings were spread under different factors, and items with a difference of less than 0.10 between them were excluded from the data set. Although it is stated in the literature that items with a factor load below 0.30 are sufficient, it is recommended to use 0.45 as a limit value, especially in scale development studies (Büyüköztürk, 2012; Eroğlu, 2008).

It was determined that there was a 34-item structure gathered under a single factor after the items were discarded. The KMO value of the Compassion Scale with its 34-item structure was determined as 0.966. Bartlett Test values are x2=5992,493; sd=561; p<0.001 was determined. Item factor loads in the scale ranged from 0.597 to 0.754. It was observed that the total variance explanation amount of the items remaining within the scope of the scale after item exclusions was 46,597%. Its eigenvalue is 15,843. As it is known, 40% or more of the variance explained in behavioral sciences is considered sufficient (Büyüköztürk, 2012; Eroğlu, 2008). Accordingly, in line with factor loadings and the limits of total variance explained; it can be said that the Compassion Scale has a structure with a single factor and 34 items.

The Scree Plot Chart is given in Figure 1, which shows the 34-item and single-factor structure of the compassion scale:
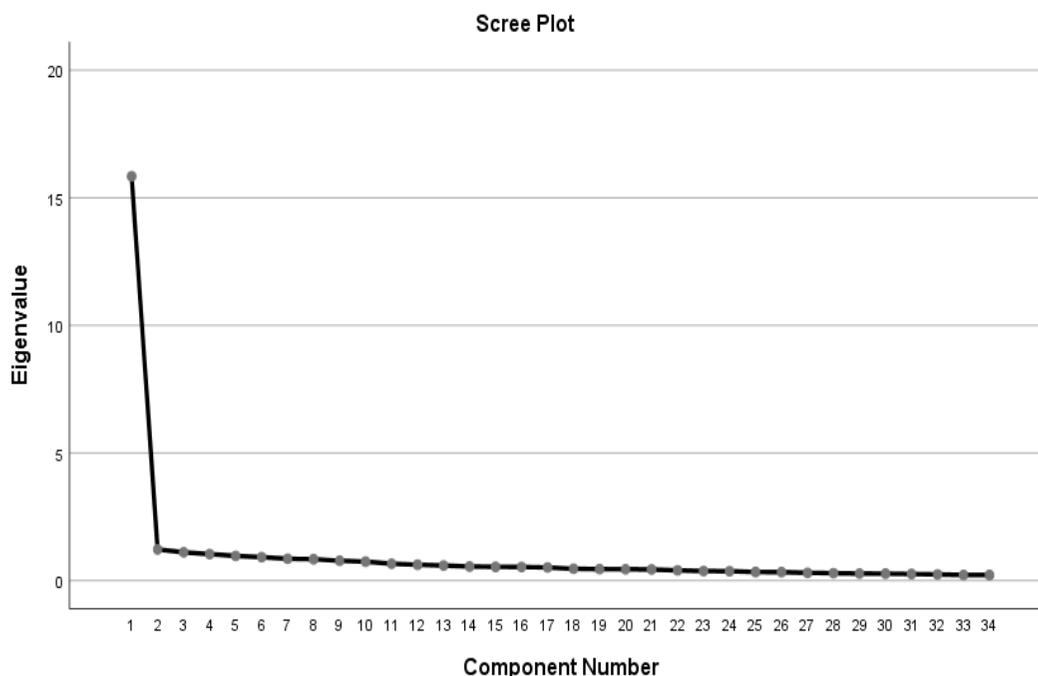
Figure 1. The eigenvalue factor graphics of the compassion scale.

As seen in Figure 1, the sections outside the single vertical line are in horizontal view. For this reason, it can be said that the Compassion Scale has a single factor structure.

In addition, after the analyzes, the findings regarding 34 items that were decided to be included in the Compassion Scale and the factor loadings of these items, the amount of explanation of the total variance, and the eigenvalue are presented in Table 2.

Table 2

Factor Analysis Results of Compassion Scale

	Items	Fac. Loads
1	He/she knows that animals or plants are alive, he/she realizes that they will be hurt as a result of any impact or blow, he/she empathizes with them.	,754
2	Does not fight badly with school friends, tries to be compatible	,741
3	When talking about people / children in need, she/he asks what she/he can do for them and researches.	,731
4	She/he knows that there are plants in the school garden or outside the school, and tries not to harm them.	,727
5	When the student is playing ball, running, or accidentally hurts her/his friend, she/he asks her/his friend if she/he is okay and	,722

apologizes.

6	She/he warns her/his friends who throw their garbage on the bottom of the trees or on the ground, and takes care to keep her environment clean.	,717
7	She/he does not approach her/his friends with brute force, she/he acts kindly.	,711
8	She/he does not hesitate to warn children who make fun of her/his friends who are different in speech, dress or behavior, and takes care of her/his friend.	,708
9	When she/he sees her/his friend, who is introverted and unable to defend her/his rights, she/he intervenes and defends her/his friend's rights.	,707
10	She/he is kind, does not use hurtful and rude words when communicating with her/his friends in virtual environments as well as in daily life.	,705
11	When she/he sees her friends fighting at school, she/he does not ignore it, she/he tries to solve the problem.	,705
12	She/he tries to listen to her/his friend when she/he is sad, tries to find out what she/he is upset about and find a solution.	,701
13	Voluntarily works while helping others.	,689
14	She/he gets upset when she/he sees her/his friend crying, and shows emotional closeness by giving her/his friend all her/his attention.	,688
15	She/he prefers to express herself/himself instead of using violence when she/he doesn't get what she/he wants.	,687
16	She/he feels sorry for the people who have been hurt in the wars in the world, she/he wants to help.	,685
17	She/he does not ruthlessly criticize or insult her/his friends who are unsuccessful in any subject. She/he helps them.	,682
18	When she/he sees the cruelty towards animals, she/he gets sad and verbally expresses her/his sadness.	,680
19	She/he does not remain indifferent to the accidents she/he sees around her, she/he helps.	,680
20	She/he takes care not to offend her/his friends.	,679
21	She/he does not ignore the people around her, smiles and greets.	,676
22	She/he knows how to share in places where there are no teachers or friends.	,675
23	Helps friends with special needs and tries to communicate with	,673

them.

24	She/he tries to make friends with students with special needs.	,670
25	She/he expresses her/his opinions against injustices in the classroom and opposes injustices.	,662
26	She/he tries to meet the needs of her friends first, and asks us for help if necessary.	,658
27	When she/he sees an insect or a fly entering the classroom, instead of killing it, she/he becomes curious, examines it and leaves it out of the classroom.	,657
28	She tries to be compatible while playing games with different age groups and gets along well.	,656
29	She/he does not take advantage of her/his friends who read slower than her/his and understand later.	,649
30	When talking about her/his siblings / friends, she/he does not see them as rivals, she/he mentions them kindly..	,642
31	She/he is careful not to hurt her friends in competitive games.	,636
32	When her/his sick friend comes to the class, she/he says 'get well' and asks if there is anything she/he can do, she/he wants to do something for her/his recovery.	,619
33	She/he wants to play with children who are not included in the games because of her/his appearance, she/he tries to be friends.	,607
34	She does not intentionally harm the people around her.	,597

Explained Variance: %46,597   Eigenvalue: 15,843

As seen in Table 2, all of the items (34 items) included in the Compassion Scale were grouped under a single factor. Item factor loads ranged from 0.597 to 0.754. Accordingly, it is noteworthy that all items within the scope of the Compassion Scale meet these suggested criteria. On the other hand, it was observed that the items collected under a single factor with an eigenvalue above 1.00 (Eigenvalue: 15,843) in the Compassion Scale explained 46,597% of the total variance. Accordingly, it can be said that the total variance explanation amount of the items within the scope of the Compassion Scale is above 40%, which is the criterion value. Within the framework of all these explanations, it can be said that the Compassion Scale has construct validity.

3.1.2 Findings regarding the distinctiveness of the items in the scale

Discrimination feature is one of the most important features desired in a scale or data collection tool. It expresses the ability to distinguish between those who know and those who do not know, and those who have the measured feature and those who do not. (Tekin, 2019; Turgut and Baykul, 2015). The correlation coefficient (r), which is handled

and calculated within the scope of Classical Test Theory (KTK), is evaluated as the discrimination coefficient. The distinctiveness value, which can take values between -1.00 and +1.00, gets closer to +1.00, and the power of discrimination increases. Likewise, as it approaches 0'00, the discrimination power weakens. As it gets closer to -1.00, the item is interpreted as discriminating in the opposite direction (wrong question).

According to Hambleton et al. (1993, 40), KTK parameters are affected by the characteristics of the selected sample. This study is preferred to use corrected item-total correlation coefficients in order to provide a solution to the criticism. (DeVellis, 2003; Pallant, 2007). Thus, at the same time, it was tried to fulfill the requirements of the items made regarding the validity feature to serve the general purpose of the test or to measure only the intended feature without mixing any other features. And this is interpreted as the discrimination coefficient. (Tekin, 2019; Turgut and Baykul, 2015). The findings regarding these calculated values and the level of significance are summarized in Table 3.

Table 3

Analysis Results of Item-Total Scores Correlation

M. No	r	M. No	r	M. No	r	M. No	r	M. No	r
1	,751(*)	8	,706 (*)	15	,690(*)	22	,671(*)	29	,658(*)
2	,742(*)	9	,710(*)	16	,685(*)	23	,672(*)	30	,641(*)
3	,733(*)	10	,705(*)	17	,681(*)	24	,670(*)	31	,643(*)
4	,726(*)	11	,705(*)	18	,675(*)	25	,660(*)	32	,622(*)
5	,720(*)	12	,700(*)	19	,677(*)	26	,659(*)	33	,611(*)
6	,716(*)	13	,681(*)	20	,677(*)	27	,665(*)	34	602(*)
7	,709(*)	14	,685(*)	21	,672(*)	28	,656(*)		

n=299; *=p<0,001

In Table 3, the item-total scores of the items in the Compassion Scale are given. The coefficients gained values between 0.602 and 0.751. Relationships are positive and significant at the p<0.001 level. The fact that the correlation coefficients take values above 0.20 and are significant at the p<.05 level means that the items in the scale serve the general purpose at a significant level. (Pallant, 2007). Accordingly, it can be said that the items in the Compassion Scale serve the purpose of determining the level of students' ownership of the value of compassion. In other words, it can be said that each of the items and the Compassion Scale has a distinctive feature.

3.1.3 The criterion validity findings of the compassion scale

In order to examine the criterion validity of the Compassion Scale, an equivalent scale was searched in the same scope in the literature. However, since such a scale was not

found, the criterion (similar scales) validity feature of the Compassion Scale could not be examined.

3.2 Findings Regarding the Reliability of the Compassion Scale

To examine the reliable measurement capability of the Compassion Scale, internal consistency test analysis was used. The Cronbach alpha coefficient was used as the internal consistency coefficient. And these findings are presented in Table 4.

Table 4

Reliability Analysis Results of the Compassion Scale

	Number of Items	Cronbach alpha
Compassion Scale	34	0,965

As seen in Table 4, the Cronbach alpha internal consistency coefficient for the items in the Compassion Scale was 0.965. In the literature, a Cronbach alpha value of 0.60 and above is considered sufficient. However, 0.70 and above is considered better (Kalaycı, 2010; Malhotra, 1999). Accordingly, it can be stated that the Compassion Scale is quite suitable for making reliable measurements in terms of internal consistency.

4. RESULTS, DISCUSSIONS AND SUGGESTIONS

At the end of this study, a reliable and valid data collection tool (scale) called "Compassion Scale" was developed that can be used to determine primary school students' compassion levels based on teacher evaluations. The scale has a single factor and five-point Likert type scale feature that includes 34 items. It is thought that the frequency of exhibiting the attitudes and behaviors expressed in the items reflects the level of compassion of the students. And in this context, the evaluations should be specified within the framework of "(1) Never", "(2) Rarely", "(3) Sometimes", "(4) Often" and "(5) Always" options.

It can be said that it would be more appropriate to use arithmetic mean values in the interpretation of the scores obtained from each item in the scale or the overall scale. For this reason, in the understanding and interpretation of the measurements obtained in the form of arithmetic mean value, it is recommended to use the arithmetic mean value ranges presented in Table 5.

Table 5

The Meaning of the Arithmetic Mean Values Obtained from Each or General Item in the Scale

Arithmetic Average Range	Scaling	Level of Compassion (Meaning)
1,00 – 1,80	Never	Very bad
1,81 – 2,60	Rarely	Bad
2,61 – 3,40	Sometimes	Medium
3,41 – 4,20	Most of the time	Good
4,21 – 5,00	Always	Very good

The validity of the Compassion Scale was tested using (1) construct validity (exploratory factor analysis) and (2) distinctiveness analysis (item-total correlation) techniques.

As a result of the exploratory factor analysis, the KMO value of the Compassion Scale was 0.966. Bartlett Test values are x2=5992, 493; sd=561; p<0.001. The 34-item structure with factor loadings ranging from 0.597 to 0.754 explains 46,597% of the total variance. Its eigenvalue is 15,843. It indicates that the 34-item and single-factor Compassion Scale has a valid structure in terms of the criteria included in the literature (Buyukozturk, 2012; Eroglu, 2008).

Within the scope of Classical Test Theory, it was observed that the item-total correlation coefficients calculated regarding the discrimination power of the scale were positive and significant at the p<.001 level. This indicates that each item in the scale and the overall scale have distinctive features. And it means that it has the feature of measuring the desired feature without mixing other features. And thus, it also states that it has the feature of serving the general purpose. (Balcı, 2015; Pallant, 2007).

In addition to these, since no scale equivalent to the Compassion Scale in terms of purpose and scope was found in the literature review, no determination could be made regarding the validity of the criterion. However, it can be said that the Compassion Scale can be used as an equivalent scale in scale development studies carried out for similar purposes in the future. The ability of the Compassion Scale to make reliable measurements was examined in terms of being able to measure consistently. The Cronbach alpha coefficient was calculated as the internal consistency coefficient. The Cronbach alpha reliability coefficient of the Compassion Scale is 0.965. Accordingly, it can be said that the Compassion Scale has a reliability feature.

The determinations and explanations made above state that the Compassion Scale is a valid and reliable data collection tool (scale) that can be used to determine the compassion levels of primary school students based on the evaluations of primary school teachers. In other words, this scale can also be used to evaluate primary school children through the eyes of their teachers. On the other hand, if it is desired to be

evaluated according to the observations of the parent / mother - father point of view, the validity and reliability analyzes must be repeated based on the thought that the evaluation environments may be different. On the other hand, it can be suggested to test the Compassion Scale with different studies by using it on sample groups with different socioeconomic and cultural backgrounds.

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Ethics committee approval for this study was obtained from Sakarya University ethics committee with the decision dated 08.12.2021 and numbered 02.

Merhamet Ölçeği Geçerlik ve Güvenirlik Çalışması[*]

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Öz. Bu araştırmanın amacı, ilkokul çağındaki çocukların merhamet değerini tutum ve davranışlarına yansıtma düzeylerini belirlemede kullanılabilecek geçerli ve güvenilir bir ölçek geliştirmektir. Araştırmanın örneklemini, Şanlıurfa ilinde görev yapan 300 sınıf öğretmeni oluşturmaktadır. Veriler tez çalışması amaçlı olarak hazırlanan taslak ölçek formu ile toplanmıştır. Geçerlik analizleri kapsamında yapı geçerliği ve ayırt edicilik analizi, güvenirlik analizi kapsamında ise iç tutarlılık incelemesi yapılmıştır. Yapılan analizler sonrasında tek faktör altında toplanan 34 maddelik bir ölçek yapısına ulaşılmıştır. Ölçeğe "Merhamet Ölçeği" adı verilmiştir. Ölçeğin KMO değeri 0,966; Bartlett Testi değerleri ise x2=5992,493 sd=46; p<0,001'dir. Ölçeğin geçerlik özelliği açımlayıcı faktör analizi ve ayırt edicilik analizi ile incelenmiştir. Ölçek maddelerinin faktör yükleri 0,597 ile 0,754 arasındadır. Açıklanan toplam varyans miktarı %54,821'dir. Madde toplam korelasyonu katsayıları pozitif ve p<,001 düzeyinde istatistiksel olarak anlamlıdır. Ölçeğin güvenirlik incelemesi kapsamında ise iç tutarlılık incelemesi kapsamında Cronbach Alpha katsayısı hesaplanmış ve 0,965 olarak belirlenmiştir.

Anahtar Kelimeler: Merhamet, değer, ilkokul, öğrenci, ölçek geliştirme

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1. GİRİŞ

İnsan ve toplumları birbirine, yalnızca insana özgü olan ve "değer" adı verilen sosyal bağlarla bağlanmaktadır. Bilim ve teknoloji alanlarında yoğun ve hızlı gelişmeler yaşanmasına karşın insanlık, her geçen gün yeni problemlerle yüzleşmekte; bu problemlerle mücadele ederken de gelişim ve değişimi sürdürmektedir. Alanyazın incelendiğinde günümüz insan ve toplumlarının mücadele etmek durumunda olduğu temel sorun alanlarından birinin değerler sorunu olduğu konusunda çok sayıda bilim insanı, yazar ve düşünürün hem fikir olduğu dikkati çekmektedir (Aktepe, 2015; Aslanderen ve Yeşil, 2019; Önder, 2011). Buna göre değerler sorununun bireysel, toplumsal, ekonomik, siyasal vb. sorunların temelinde yatan ana etkenlerden biri olduğu söylenebilir. Bilim insanı, yazar ve düşünürlerin hemfikir olduğu konulardan biri de, değerler alanında yaşanan sorunların kalıcı çözümünün etkin bir değerler eğitimi olduğu yönündedir (Akbalık, 2015; Dilmaç, 2007; Kumbasar, 2011). Bu kapsamda özellikle son dönemlerde değerler eğitimi alanında çok sayıda araştırmanın yapıldığı, eğitim programlarının hazırlandığı, eğitsel ve sosyal projelere konu edildiği, akademik etkinliklerin düzenlendiği dikkati çekmektedir.

Tarih boyunca üzerinde çokça durulan ve insana en yakışan değerlerden biri olarak kabul edilen; buna karşılık özellikle son dönemlerde çok fazla sorunun yaşandığı değerlerden birinin de merhamet olduğu söylenebilir. Çevreye ve hayvanlara muamele, yoksul ya da güçsüz insanlara karşı takınılan tavırlarla ilgili medyaya yansıyan sıklıkla haberler, bu genel yargıyı doğrular niteliktedir. Hökelekli'ye (2008) göre merhamet, bireylerin sahip olması gereken değerler arasında oldukça önemli bir yeri tutmaktadır. Zira merhamet, insanların yanı sıra diğer canlıları da kuşattığı için belki de en evrensel ve kuşatıcı değer özelliği taşımaktadır. Ancak bu şekilde bireyselleşmiş bireylerden oluşan toplum yerine toplumsallaşmış ve toplum olma vasfı güçlenmiş toplum oluşturularak başkalarını daha çok önemseme, karşıdakinin ihtiyaçlarını ve düşünce yapısını daha kolay fark etme becerileri geliştirebilir. Bu becerilerin kazandırıldığı toplumlarda merhamet tohumları atılmış olur (Tarhan, 2015). Bireyler arası ilişkiler açısından merhamet, bireyin tepki verme biçimini faydalılığa kanalize (Salazar, 2015) ve önemli ölçüde sakinleştiren (Tarhan, 2017) bir değer işlevi görmektedir. Aynı zaman da merhamet, başka bireylerin acılarını hissedebilme ve onların acılarını giderme konusunda harekete geçebilmekle ilgili bir değerdir.

Felsefi açıdan ahlaklı kişide bulunması gereken en temel güdünün merhamet olduğunu vurgulayan Schopenhauer (2007), merhameti en büyük kötülük olan acımasızlığın ve bencilliğin karşıtı olarak tanımlamıştır. Wang'a (2005) göre merhamet; hepimizin tek olduğu bilinci, alma ve vermenin yönünü kaybettiği bir gerçekliktir. Merhamet, sempati, gözlemsel öğrenme ve davranışsal olumsallığın sonucunda oluşmaktadır (Aronfreed, 1968). Çocuklar 3-4 yaşlarına geldiklerinde empati kurarak diğer bireylerin duygularına duyarlılık göstermeye başlar; 6 yaşında ise bu duygusal zemin, zihinsel bir zeminle de desteklenmeye başlar. Bu nedenle empati ile birlikte merhamet değerinin de yaşamın bu ilk yıllarında gelişeceği iddia edilmektedir (Hökelekli, 2011). Sayar ve Manisalıgil (2016)

ise anne karnındaki bebeğin dış ortamdan etkilendiği tezinden hareket ederek huzurlu ve mutlu bir dış ortam sağlanmak suretiyle bebek için ilk merhamet eğitimi adımlarının atılmış olacağını ifade etmektedirler.

Diğer taraftan Eğitim; toplum- toplum, toplum- kişi ve kişi- kişi ilişkilerini düzenleyen ve toplumun sürekliliğini oluşturan kültür, değer, davranış biçimlerini şekillendiren en önemli etmenlerden biridir. Bu nedenle değerler; eğitim sisteminde yer bulması gereken bir konudur. Heenan'a (2007) göre toplumda yaşayabilmeyi kolaylaştıran ve kişiliğin biçimlenmesini beraberinde getiren evrensel değerler bulunur. Ona göre eğitim sistemleri; şefkat, dürüstlük, sorumluluk, diğerlerinin farkında olma, uyma, itaat, saygı, görev ve merhamet değerleri üzerine inşa edilmelidir. Bu değerler içinde merhamet değerinin yer almasının oldukça önemli olduğu belirtilmelidir. Bu çerçevede özellikle okulöncesi ve ilkokul dönemlerindeki eğitimin, merhamet değerinin doğru temellere oturtulabilmesi açısından ayrı bir önem arz ettiği söylenebilir.

Doğan, Uğurlu, Çetinkaya (2013), değer eğitimi ile öğrencilere hangi değerlerin ne düzeyde kazandırılabildiği konusunda yaptıkları çalışma sonunda en az kazandırılan değerin merhamet değeri olduğunu belirlemişlerdir. Tarkoçin, Berktaş, Uyanık ve Balat (2013) da benzer şekilde okul öncesi öğretmenler üzerinde yaptıkları çalışmada, sınıf içi etkinliklerde üzerinde en az durulan değerin merhamet değeri olduğunu belirtmişlerdir. Yüksel ve Adıgüzel (2012) yaptıkları çalışmalarda İlköğretim 5.sınıf şefkat ve merhamet değer algılarını karikatür yoluyla ortaya çıkarmada merhamet- hayvan sevgisi bağı oluşturdukları gözlemlenmiştir. Merhametli olma kapsamında yapılan hayvanlara karşı eziyet edenleri engelleme davranışı örnek gösterilmiştir. Buna karşılık Yazıcıoğlu'nun (2018) yaptığı çalışmada Kanadalı öğrenciler ve Türk üniversite öğrencilerinin merhamet düzeylerinin karşılaştırılmasında; Kanada bireyci toplum olarak yer alırken Türkiye toplulukçu toplum olarak yer almıştır ve merhamet düzeylerine bakıldığında topluluk toplum özelliğinde olan Türk üniversite öğrencileri bireyci toplum özelliğinde olan Kanadalı öğrencilere göre merhamet düzeyleri daha yüksektir. Merhamet değerinin öğretmen görüşlerine göre değerlendirildiği çalışmalar da mevcuttur (Bayırlı, 2020; Bayrak, Akdemir; 2021; Kıral, Başdağ, 2017). Üniversite öğrencilerinin merhamet düzeyi ile ilgili çalışmalar; (Avşaroğlu, 2019; Demirel, Kaya ve Doğaner, 2020; Gülaçtı ve Çiftçi, 2019; Tozoğlu, Dursun ve Güler, 2019); veli gözüyle merhamet değerinin ele alındığı çalışmalarda (Avşaroğlu ve Güleş, 2018; Candemir, 2019) merhamet konulu çalışmalara örnek olarak verilebilir.

Merhamet değerinin kuramsal ve uygulamalı yönleri ile ele alındığı bu çalışmalara karşılık alanyazında merhamet değerinin ölçülmesini ve düzey tespitlerinin yapılmasını; buradan hareket ederek de eğitim yoluyla alınabilecek önlemlerin belirlenmesine ışık tutabilecek veri toplama araçlarının çok az sayıda olduğu dikkati çekmektedir. Bu durumun farkına varan Pommier (2011) sevecenlik, umursamazlık, paylaşımların bilincinde olma, bağlantısızlık, bilinçli farkındalık ve ilişki kesme boyutlarından oluşan altı faktörlü bir ölçek geliştirme çalışması yapmıştır. Buna karşılık değerlerin sosyokültürel temelleri dikkate alındığında (Yeşil, Kart ve Aslanderen, 2020; Yeşil, 2021) Müslüman Türk

toplumunun merhamet değerine yüklediği anlam ve kapsam çerçevesinde benzer ölçeklerin de geliştirilmesi gerektiği söylenebilir. Bu araştırmanın temel problemi, ilkokul çocuklarının merhamet değerine sahiplik düzeylerinin belirlenmesinde kullanılabilecek bir veri toplama aracının/ölçeğin geliştirilmesidir.

Araştırmanın Amacı

Bu araştırmanın temel amacı; ilkokul öğrencilerinin merhamet düzeylerini öğretmen değerlendirmelerine dayalı olarak belirleyebilmede kullanılabilecek güvenilir ve geçerli bir veri toplama aracı (ölçek) geliştirmektir. Böylelikle gerek merhamet değerinin ilkokul öğrencilerinin tutum ve davranışlarına yansımaları, gerekse yürütülen merhamet eğitiminin hedeflerine ilkokul düzeyinde ne düzeyde ulaşabildiği ile ilgili tespitlerin yapılmasında yararlanılabilecek geçerli ve güvenilir bir veri toplama aracının alanyazına kazandırılması amaçlanmıştır. Diğer taraftan bu konu ile ilgili tespitlerden yararlanarak gerek eğitim süreçlerini gerekse kendi rollerini doğru ve etkin hale getirmek isteyen ana baba, öğretmen, okul yöneticisi, eğitim programcısı ya da araştırmacılar gibi ilgililerin geliştirilen bu araçtan etkin bir şekilde yararlanabilecekleri düşünülmektedir.

2. YÖNTEM

Bu çalışma için etik kurul izni Sakarya Üniversitesi Etik Kurulundan 08.12.2021 tarih ve 02 sayılı karar ile alınmıştır. Bu araştırma bir ölçek geliştirme çalışması özelliği taşımaktadır. Araştırmada ilkokul öğrencilerinin merhamet düzeylerinin, öğretmen görüşlerine göre belirlenmesinde yararlanılabilecek güvenilir ve geçerli ölçek geliştirmek hedeflenmiştir. Bu nedenle de temel araştırma türüne girmektedir. Diğer taraftan verilerin nicel özellik taşıması ve nicel analizlerden yararlanılmış olması nedeniyle araştırma nicel bir çalışma özelliği taşımaktadır (Balcı, 2015; Karasar, 2012).

Çalışma Evreni ve Örneklem

Araştırmanın çalışma evreni; 2021-2022 öğretim yılı güz döneminde Şanlıurfa ilinde görev yapan ilkokul öğretmenlerinden oluşmaktadır. İl Milli Eğitim Müdürlüğü verilerine göre Şanlıurfa ilindeki 1276 ilkokulda 11.142 Sınıf öğretmeni görev yapmaktadır (ŞMEM, 2022). Araştırmanın çalışma evreninde yer alan ilkokul öğretmenlerine ulaşılması zaman ve imkânlar itibarıyla çok zor olması nedeniyle örneklem alma yoluna gidilmiştir. Bu çerçevede Şanlıurfa'nın biri merkez diğeri çevre ilçeleri olmak üzere Haliliye, Eyyübiye ve Karaköprü adlarındaki ilçelerde bulunan ilkokullarda görevli öğretmenler çalışmanın örneklem grubunu oluşturmuştur. Bu kapsamda veri toplama araçlarına geribildirim veren 300 öğretmen örneklem gruba dâhil olmuştur. Öğretmenlerin bazı demografik özelliklere göre dağılımları Tablo 1'de özetlenmiştir.

Tablo 1.

Örneklem Grubun Bazı Değişkenlere Göre Dağılımları

Değişkenler	Alt gruplar	f	%
Cinsiyet	Kadın	161	53,7
	Erkek	139	46,3
Görev Yapılan Sınıf Düzeyi	1. Sınıf	85	28,3
	2. Sınıf	87	29,0
	3. Sınıf	61	20,3
	4. Sınıf	67	22,3
Kıdem Yılı	Bir-Üç yıl	54	18,0
	Dört-Altı yıl	87	29,0
	Yedi-Onbeş yıl	99	33,0
	Onaltı ve fazla	60	20,0

Tablo 1'de araştırmanın çalışma grubunda yer alan katılımcıların cinsiyet, görev yapılan sınıf düzeyi ve kıdem yılı değişkenlerine göre dağılımlarına yer verilmiştir. Katılımcı öğretmenlerin %53,7'si kadın, %46,3'ü erkek; %28,3'ü 1. Sınıf, %29,0'ı 2. Sınıf, %20,3'ü 3. Sınıf ve %22,3'ü 4. Sınıf öğretmeni; %18,0'ının bir-üç, %29,0'ı dört-altı yıl, %33,0'ı yedi-onbeş yıl ve %20,0'ı ise onaltı yıllık kıdeme sahip olduğu görülmektedir. Buna göre katılımcıların alt gruplara göre birbirine yakın denebilecek bir dağılım gösterdiği söylenebilir.

Ölçek Geliştirme Süreci

Ölçek geliştirme sürecinde genel olarak 4 aşamalı çalışma yapılmıştır. Bu aşama ve işlemler aşağıda açıklanmıştır:

1. Madde havuzunun oluşturulması: Sürecin birinci aşamasında, veri toplama aracında bulunması gereken maddeler listesine ulaşılması amaçlanmıştır. Bu çerçevede temelde iki kaynaktan yararlanılmıştır. Bunlardan biri alanyazın incelemesidir. Merhamet ve merhamet eğitimi ile ilgili alanyazın incelenerek merhametli bir insanda hangi özelliklerin bulunması gerektiği; özellikle de ilkokul düzeyindeki çocuklarda bu özelliklerin ne şekilde ve ne kadar yansıyabildiği yönüyle tespitlerde bulunulmaya çalışılmıştır. İkinci bir kaynak olarak ise ilkokul çocuğunu yakından tanıyan bir grup ilkokul öğretmeni (15) ile bir grup veliye (15) yöneltilen "öğrencinizin/çocuğunuzun merhametli ya da merhametsiz olduğunu size düşündürecek tutum ve davranışlar nelerdir?" sorusuna karşılık verdikleri cevapların incelenmesi olarak özetlenebilir. Her iki kaynaktan toplanan veriler, merhamet düzeyinin değerlendirilmesinde kullanılacak özellikler listesine dönüştürülmüştür. Madde ifadeleri de buna göre düzenlenmiştir. Daha

sonra ise bu maddelerin karşılarına, öğretmenlerin maddelere ilişkin düşüncelerini yansıtabilmeleri için cevap/tercih seçenekleri eklenmiştir. Sergilenen tutum ve davranışların sıklığının, o tutum ve davranışın benimsenmişliğinin işareti olarak kabul edilebileceği düşüncesi ile bu seçenekler; "(1) Hiçbir zaman", "(2) Nadiren", "(3) Bazen", "(4) Çoğu zaman" ve "(5) Her zaman" şeklinde belirlenmiştir.

2. Uzman incelemesi ve taslak ölçeğin yapılandırılması: İkinci aşamada madde havuzuna alınarak ifade biçimleri ve seçenekleri düzenlenen maddelerin üzerine, araştırmanın amacını ifade edecek bir yönerge hazırlanarak uzman incelemesine sunulmuştur. Bu inceleme çerçevesinde maddelerin amaca uygunluk ve kapsayıcılık özelliği açısından formlar 1 ölçme ve değerlendirme, 1 eğitim programları ve öğretim ve 2 sınıf eğitimi alanlarında uzman öğretim elemanı; dilbilgisi ve imla özellikleri açısından ise 2 dil bilim uzmanı olmak üzere toplamda 6 uzmana inceletilmiş; önerileri alınmıştır. Uzmanlar tarafından yapılan öneriler doğrultusunda bazı maddeler havuzdan çıkarılmış, bazı maddelerde ise ifade ve dilbilgisi hataları giderilmiştir. Son olarak ise 1 dilbilim ve 1 eğitim bilim uzmanına tekrar inceletilerek onayları alınmıştır. Son hali ile taslak ölçek 46 maddeyi, seçenekleri ve yönergeyi içermiş; örneklem grupta ifade edilen katılımcılara uygulanmaya hazır hale getirilmiştir.

3. Verilerin toplanması ve analiz için hazırlanması: Taslak veri toplama aracı, örneklem grupta ifade edilen toplamda 300 katılımcıya uygulanmıştır. Geçerlik ve güvenirlik incelemelerini yapmak için istatistik programından yararlanılmıştır.

4. Geçerlik ve güvenirlik analizleri: Bir önceki aşamada analize hazır hale getirilen verile üzerinde SPSS 25.00 programından yararlanılarak geçerlik ve güvenirlik özellikleri incelenmiştir. Veri seti üzerinde ilk olarak yapının faktör analizine uygun olma durumu test edilmek üzere KMO ve Bartlett Testi değerleri hesaplanmış; aşağıda açıklanacağı üzere değerlerin uygun olması nedeniyle geçerlik ve güvenirlik analizlerine devam edilmiştir. Veri toplama aracının geçerlik analizleri kapsamında yapı geçerliği incelemesi için açımlayıcı faktör analizi; ayırt edicilik geçerliği ise maddelerin amaca hizmet edebilme düzeyinden yola çıkarak madde-toplam korelasyon katsayılarının hesaplanması yoluyla analiz edilmiştir. Veri toplama aracının güvenilir ölçüm yapabilme özelliği ise iç tutarlılık özelliğinin incelenmesi yaklaşımından yola çıkılarak Cronbach Alpha katsayısının hesaplanması ile analiz edilmiştir.

3. BULGULAR

Merhamet Ölçeği isminin verilmesi uygun görülen ölçeğin geçerlik ve güvenirlik incelemeleri kapsamında veriler üzerinde yapılan incelemeler sonunda ulaşılan bulgular aşağıda sunulmuştur.

### Merhamet Ölçeğinin Geçerliğine İlişkin Bulgular

Merhamet Ölçeğinin geçerlik incelemesi, yapı geçerliği ve ayırtedicilik geçerliği başlıkları altında yapılmıştır.

Yapı geçerliğine ilişkin açımlayıcı faktör analizi bulguları

Toplanan veriler üzerinden ölçeğe ilişkin faktör analizi yapabilme ihtimalini değerlendirmek üzere öncelikle KMO ve Bartlett testi analizleri yapılmıştır. KMO değeri 0,956; Bartlett testi değerleri ise x^2: 7706,649: sd: 1035; p<,001 olarak belirlenmiştir. Bilindiği üzere KMO değerinin 0,60'dan yüksek olması durumunda veri seti üzerinde açımlayıcı faktör analizi yapılması uygun görülmekte; 0,90 ve üzerinde olması durumunda ise mükemmel uyum olarak değerlendirilmektedir (Büyüköztürk, 2012; Eroğlu, 2008). Buna göre veri setinin, faktörleştirmeye mükemmel şekilde uyumlu olduğu söylenebilir. Yapılan ilk analizde Scree Plot Grafiği, faktörlerin özdeğer ve varyansı açıklama miktarları dikkate alınarak veri toplama aracının kaç faktörlü bir yapıya uyumlu olduğu değerlendirilmiştir. Bu ilk incelemede faktör yükü 0,45'in altında olan maddeler ile faktör yükü farklı faktör altına yayılmış ve aralarında 0,10'un altında farklılığın gözlendiği maddeler veri setinden atılmıştır. Alanyazında her ne kadar 0,30'un altında faktör yükü olan maddelerin yeterli olduğu dile getirilse de özellikle ölçek geliştirme çalışmalarında 0,45 değerinin sınır değer olarak kullanılması önerilmektedir (Büyüköztürk, 2012; Eroğlu, 2008).

Maddelerin atımları sonrasında tek faktör altında toplanan 34 maddelik bir yapının olduğu belirlenmiştir. 34 maddelik yapısı ile Merhamet Ölçeğinin KMO değeri 0,966; Bartlett Testi değerleri ise x2=5992,493; sd=561; p<0,001 olarak belirlenmiştir. Ölçekte yer alan madde faktör yükleri 0,597 ile 0,754 arasında değerler almıştır. Madde atımları sonrasında ölçek kapsamında kalan maddelerin toplam varyansı açıklama miktarının %46,597 olduğu gözlenmiştir. Özdeğeri 15,843'tür. Bilindiği üzere davranış bilimlerinde açıklanan varyans miktarının %40 ve üzeri olması yeterli olarak değerlendirilmektedir (Büyüköztürk, 2012; Eroğlu, 2008). Buna göre faktör yükleri ve açıklanan toplam varyans sınırları doğrultusunda Merhamet Ölçeğinin tek faktörlü ve 34 maddeyi içeren bir yapısının olduğu söylenebilir.

Merhamet ölçeğinin 34 maddelik ve tek faktörlü yapısını gösteren Şekil 1'de Scree Plot Grafiği verilmiştir:
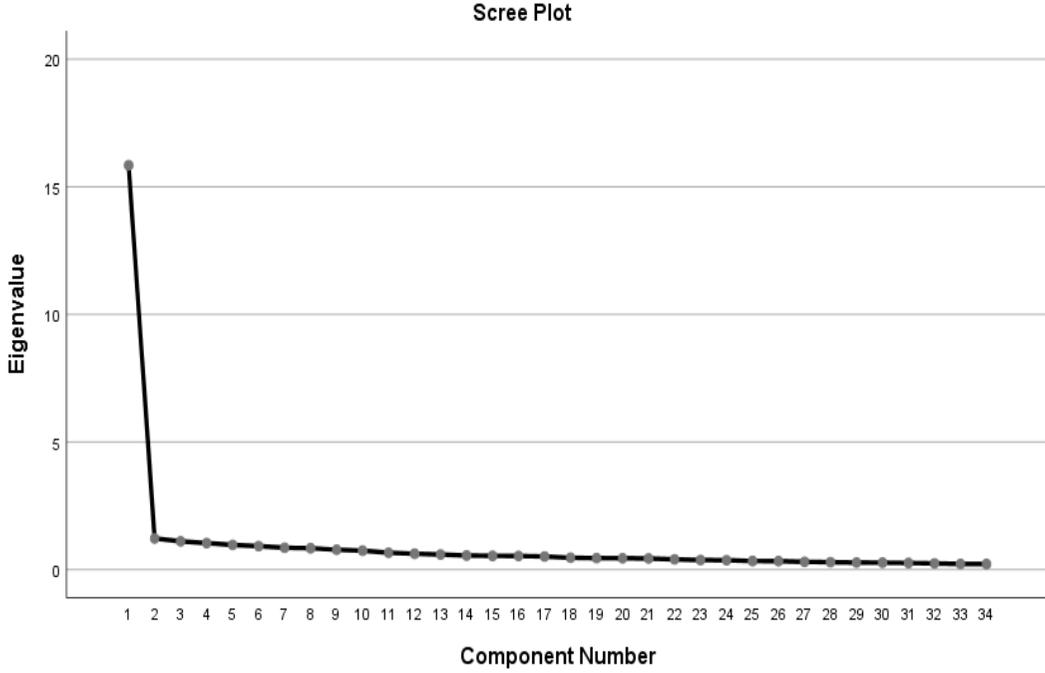
Şekil 1. Merhamet ölçeğinin özdeğer faktör grafiği

Şekil 1'de görüldüğü üzere tek dikey çizginin dışındaki kesitlerin yatay görüntüde olduğu; bu nedenle de Merhamet Ölçeğinin tek faktörlü bir yapıda olduğu söylenebilir.

Ayrıca analizler sonrasında Merhamet Ölçeği kapsamında yer almasına karar verilen 34 madde ile bu maddelerin faktör yükleri, toplam varyansın açıklanma miktarı ve özdeğerine ilişkin bulgular Tablo 2'de sunulmuştur.

Tablo 2

Merhamet Ölçeğinin Faktör Analizi Sonuçları

	Maddeler	Fak. Yükleri
1	Hayvan ya da bitkilerin canlı olduğunu bilir, herhangi bir çarpma ya da darbe neticesinde canlarının yanacağını fark eder, onlarla empati kurar.	,754
2	Okul arkadaşlarıyla kötü rekabete girip kavga etmez, uyumlu olmaya gayret eder	,741
3	İhtiyaç sahibi insanlardan/çocuklardan bahsedilirken onlar için neler yapabileceğini sorar, araştırır.	,731

4	Okul bahçesinde veya okul dışında bitkilerin de bulunduğunu bilir, zarar vermemeye gayret eder.	,727
5	Top oynarken, koşarken veya fark etmeden arkadaşının canını yaktığında iyi olup olmadığını sorar, özür diler.	,722
6	Çöplerini ağaç diplerine veya yere atan arkadaşlarını uyarır, çevresini temiz tutmaya özen gösterir.	,717
7	Arkadaşlarına karşı kaba kuvvetle yaklaşmaz, kibar davranır.	,711
8	Konuşması, giyimi ya da davranışları farklı olan arkadaşlarıyla dalga geçen çocukları uyarmaktan çekinmez, arkadaşına sahip çıkar.	,708
9	İçine kapanık ve hakkını savunamayan arkadaşını gördüğünde müdahale eder, arkadaşının hakkını savunur.	,707
10	Günlük hayatta olduğu kadar sanal ortamlarda da arkadaşlarıyla iletişim kurarken nazik olur, kırıcı ve kaba sözler kullanmaz.	,705
11	Okulda kavga eden arkadaşlarını gördüğünde görmezden gelmez, sorunu çözmeye çalışır.	,705
12	Arkadaşı üzgünken onu dinlemeye çalışır, neye üzüldüğümü öğrenmeye ve çözüm bulmaya gayret eder.	,701
13	Başkalarına yardım ederken gönüllü olarak çalışır.	,689
14	Arkadaşını ağlarken gördüğünde üzülür, arkadaşına tüm dikkatini vererek duygusal yakınlık gösterir.	,688
15	İstediği olmadığında şiddet kullanmak yerine kendini ifade etmeyi tercih eder.	,687
16	Dünyada meydana gelen savaşlarda zarar gören insanlar için üzülür, yardım etmek ister.	,685
17	Herhangi bir konu hakkında başarısız olan arkadaşlarına acımasızca eleştiride bulunmaz, hakaret etmez ve onlara yardımcı olur.	,682
18	Hayvanlara yönelik yapılan acımasızlıkları gördüğünde üzülür, üzüntüsünü sözlü olarak belirtir.	,680
19	Etrafında gördüğü kazalara duyarsız kalmaz, yardımcı olur.	,680
20	Arkadaşlarını kırmamak için özen gösterir.	,679
21	Çevresindeki insanları görmezden gelmez, gülümser ve selam verir.	,676
22	Öğretmeninin veya arkadaşlarının olmadığı yerlerde de paylaşmayı bilir.	,675
23	Özel gereksinimli arkadaşlarına yardımcı olur, onlarla iletişim kurmaya gayret eder.	,673
24	Özel gereksinimli öğrencilerle arkadaşlık kurmaya çalışır.	,670

25	Sınıfta yapılan haksızlıklara karşısında fikirlerini dile getirir, haksızlıklara karşı çıkar.	,662
26	Arkadaşlarının ihtiyaçlarını önce kendi karşılamaya çalışır, gerekirse bizlerden yardım ister.	,658
27	Sınıfa giren böcek veya sinek gördüğünde onu öldürmek yerine onu merak eder, inceler ve sınıf dışına bırakır.	,657
28	Farklı yaş gruplarıyla oyun oynarken uyumlu olmaya çalışır, iyi geçinir.	,656
29	Kendisinden daha yavaş okuyan, daha geç anlayan arkadaşlarına karşı üstünlük taslamaz.	,649
30	Kardeşlerinden/arkadaşlarından bahsederken onları rakip olarak görmez, onları iyilikle anar.	,642
31	Rekabet içeren oyunlarda arkadaşlarının canını yakmamaya dikkat eder.	,636
32	Hasta arkadaşı sınıfa geldiğinde 'Geçmiş olsun.' der ve yapabileceği bir şey olup olmadığını sorar, iyileşmesi için bir şeyler yapmak ister.	,619
33	Dış görünüşünden dolayı oyunlara dâhil edilmeyen çocuklarla oyun oynamak ister, arkadaş olmaya çalışır.	,607
34	Etrafındaki insanlara kasıtlı olarak zarar vermez.	,597

Açıklanan Varyans: %46,597   Özdeğer: 15,843

Tablo 2'de görüldüğü üzere Merhamet Ölçeği kapsamında yer alan maddelerin tamamı (34 madde) tek faktör altında toplanmıştır. Madde faktör yükleri 0,597 ile 0,754 arasında değerler almıştır. Buna göre Merhamet Ölçeği kapsamında yer alan bütün maddelerin, önerilen bu ölçütleri karşıladığı dikkati çekmektedir. Diğer taraftan Merhamet Ölçeğinde özdeğerin 1,00'ın üzerinde (Özdeğer: 15,843) olan tek faktör altında toplanan maddeler ise toplam varyansın %46,597'sini açıkladığı gözlenmiştir. Buna göre Merhamet Ölçeği kapsamındaki maddelerin toplam varyansı açıklama miktarının da ölçüt değer olan %40'ın üzerinde olma özelliğini taşıdığı; tüm bu açıklamalar çerçevesinde de Merhamet Ölçeğinin yapı geçerliği özelliğine sahip olduğu söylenebilir.

Ölçekte yer alan maddelerin ayırt edicilik özelliklerine ilişkin bulguları

Ayırt edicilik özelliği, bir ölçek ya da veri toplama aracında bulunması istenilen en önemli özelliklerden biridir. Bilen ile bilmeyeni, ölçülen özelliğe sahip olanla olmayanı birbirinden ayırt edebilme özelliğini ifade etmektedir (Tekin, 2019; Turgut ve Baykul, 2015). Klasik Test Kuramı (KTK) kapsamında ele alınan ve hesaplanan korelasyon katsayısı (r), ayırt edicilik katsayısı olarak değerlendirilmektedir. -1,00 ile +1,00 arasında değerler alabilen ayırt edicilik değeri, +1,00'a yaklaştıkça ayırt edicilik gücü artmakta; 0'00'a yaklaştıkça ayırt edicilik gücü zayıflamakta; -1,00'a yaklaştıkça ise maddenin ters yönde ayırt edici (hatalı soru) olduğu şeklinde yorumlanmaktadır.

Hambleton ve diğerlerine (1993, 40) göre seçilen örneklemin özelliğinden KTK parametreleri etkilenmektedir. Bu nedenle bu çalışmada, yapılan eleştiriye çözüm getirebilmek üzere düzeltilmiş madde-toplam korelasyon katsayılarının kullanılması tercih edilmiştir (DeVellis, 2003; Pallant, 2007). Böylelikle aynı zamanda, geçerlik özelliğine ilişkin yapılan maddelerin, testin genel amacına hizmet edebilme ya da başka bir özellik karıştırmaksızın yalnızca amaçlanan özelliği ölçebilme tanımlamalarının da gereği yerine getirilmeye çalışılmış; ayırt edicilik katsayısı olarak yorumlanmıştır (Tekin, 2019; Turgut ve Baykul, 2015). Hesaplanan bu değerler ve anlamlılık düzeyine ilişkin bulgular Tablo 3'de özetlenmiştir.

Tablo 3

Madde-Toplam Puanları Korelasyon Analizi Sonuçları

M. No	r	M. No	r	M. No	r	M. No	r	M. No	r
1	,751(*)	8	,706 (*)	15	,690(*)	22	,671(*)	29	,658(*)
2	,742(*)	9	,710(*)	16	,685(*)	23	,672(*)	30	,641(*)
3	,733(*)	10	,705(*)	17	,681(*)	24	,670(*)	31	,643(*)
4	,726(*)	11	,705(*)	18	,675(*)	25	,660(*)	32	,622(*)
5	,720(*)	12	,700(*)	19	,677(*)	26	,659(*)	33	,611(*)
6	,716(*)	13	,681(*)	20	,677(*)	27	,665(*)	34	602(*)
7	,709(*)	14	,685(*)	21	,672(*)	28	,656(*)		

n=299; *=p<0,001

Tablo 3'te Merhamet Ölçeğinde yer alan maddelerin madde-toplam puanlarına yer verilmiştir. Katsayılar 0,602 ile 0,751 arasında değerler almıştır. İlişkiler pozitif ve p<,001 düzeyinde anlamlıdır. Korelasyon katsayılarının 0,20'in üzerinde değerler alması ve p<,05 düzeyinde anlamlı olması, ölçekte yer alan maddelerin genel amaca önemli düzeyde hizmet ettiği anlamına gelmektedir (Pallant, 2007). Buna göre Merhamet Ölçeğinde yer alan maddelerin, öğrencilerin merhamet değerine sahiplik düzeylerini belirleme amacına hizmet ettikleri; başka bir ifade ile maddelerin her birinin ve dolayısıyla Merhamet Ölçeğinin ayırt edicilik özelliğine sahip olduğu söylenebilir.

Merhamet ölçeğinin ölçüt geçerliği bulguları

Merhamet Ölçeğinin ölçüt geçerliği özelliğini incelemek üzere alanyazında aynı kapsamda eşdeğer bir ölçek taraması yapılmış; ancak böyle bir ölçeğe rastlanmadığı için Merhamet Ölçeğinin ölçüt (benzer ölçekler) geçerliği özelliği incelenememiştir.

Merhamet Ölçeğinin Güvenirliğine İlişkin Bulgular İlişkin Bulgular

Merhamet Ölçeğinin güvenilir ölçüm yapabilme özelliğini incelemek üzere iç tutarlılık testi analizinden yararlanılmıştır. İç tutarlılık katsayısı olarak Cronbach alpha katsayısından yararlanılmış ve bulgular Tablo 4'te sunulmuştur.

Tablo 4

Merhamet Ölçeğinin Güvenirlik Analizi Sonuçları

	Madde Sayısı	Cronbach alpha
Merhamet Ölçeği	34	0,965

Tablo 4'te görüldüğü gibi Merhamet Ölçeğinde yer alan maddelerin geneline ilişkin Cronbach alpha iç tutarlılık katsayısının 0,965 olduğu gözlenmiştir. Alanyazında, Cronbach alpha değerinin 0,60 ve üzerinde olması yeterli görülmekle birlikte 0,70 ve üzerinde olması daha iyi olarak kabul edilmektedir (Kalaycı, 2010; Malhotra, 1999). Buna göre, Merhamet Ölçeğinin iç tutarlılık bağlamında güvenilir ölçümler yapmaya oldukça elverişli olduğu ifade edilebilir.

4. SONUÇ, TARTIŞMA VE ÖNERİLER

İlkokul öğrencilerinin merhamet düzeylerini öğretmen değerlendirmelerine dayalı olarak belirlemede kullanılabilecek güvenilir ve geçerli bir veri toplama aracı (ölçek) geliştirmeyi amaçlanan bu çalışma sonunda "Merhamet Ölçeği" adı verilen bir ölçek geliştirilmiştir. Ölçek, 34 maddeyi içeren tek faktörlü ve beşli likert tipi bir ölçek özelliği taşımaktadır. Maddelerde ifade edilen tutum ve davranışları sergileme sıklığının, öğrencilerin merhamet düzeyini yansıttığı düşüncesinden hareket ederek değerlendirmelerin "(1) Hiçbir zaman", "(2) Nadiren", "(3) Bazen", "(4) Çoğu zaman" ve "(5) Her zaman" seçenekleri çerçevesinde belirtilmesi gerekmektedir.

Ölçekte yer alan her bir madde ya da ölçeğin genelinden alınan puanların yorumlanmasında aritmetik ortalama değerlerinden yararlanılmasının daha uygun olacağı söylenebilir. Bu nedenle aritmetik ortalama değeri şeklinde elde edilen ölçümlerin anlamlandırılması ve yorumlanmasında Tablo 6'da sunulan aritmetik ortalama değer aralıklarından yararlanılması önerilmektedir.

Tablo 5

Ölçekteki Her Bir Madde Ya da Genelinden Elde Edilen Aritmetik Ortalama Değerlerinin Anlamı

Aritmetik Ortalama Aralığı	Ölçekleme	Merhamet Düzeyi (Anlamı)
1,00 – 1,80	Hiçbir zaman	Çok kötü
1,81 – 2,60	Nadiren	Kötü
2,61 – 3,40	Bazen	Orta
3,41 – 4,20	Çoğu zaman	İyi
4,21 – 5,00	Her zaman	Çok iyi

Merhamet Ölçeğinin geçerliği (1) yapı geçerliği (açımlayıcı faktör analizi) ve (2) ayırt edicilik analizi (madde-toplam korelasyonu) teknikleri kullanılarak test edilmiştir.

Açımlayıcı faktör analizi sonuçlarına Merhamet Ölçeğinin KMO değeri 0,966; Bartlett Testi değerlerinin x2=5992,493; sd=561; p<0,001'dir. Faktör yükleri 0,597 ile 0,754 arasında değişen 34 maddelik yapı, toplam varyansın %46,597'ini açıklamaktadır. Özdeğeri 15,843'tür. Alanyazında (Büyüköztürk, 2012; Eroğlu, 2008) yer verilen ölçütler açısından 34 maddeli ve tek faktörlü Merhamet Ölçeğinin geçerli bir yapıya sahip olduğuna işaret etmektedir.

Klasik Test Kuramı kapsamında ölçeğin ayırt edicilik gücü ile ilgili olarak hesaplanan madde-toplam korelasyonu katsayıları pozitif ve p<,001 düzeyinde anlamlı olduğu gözlenmiştir. Bu durum, ölçekteki her bir maddenin ve ölçeğin genelinin ayırt edicilik özelliğine sahip olduğu ve ölçülmek istenen özelliğe başka özellikleri karıştırmadan ölçme ve böylelikle de genel amaca hizmet etme özelliğine sahip olduğunu ifade etmektedir (Balcı, 2015; Pallant, 2007).

Bunların yanı sıra yapılan alanyazın taramasında Merhamet Ölçeğine amaç ve kapsam yönüyle eşdeğer bir ölçeğe rastlanamadığından ölçüt geçerliğine ilişkin bir tespit yapılamamıştır. Bununla birlikte Merhamet Ölçeği'nin, ilerleyen dönemlerde benzer amaçla yapılan ölçek geliştirme çalışmalarında eşdeğer ölçek olarak kullanılabileceği söylenebilir.

Merhamet Ölçeğinin güvenilir ölçümler yapabilme özelliği, tutarlı ölçüm yapabilme yönüyle incelenmiştir. İç tutarlılık katsayısı olarak Cronbach alpha katsayısı hesaplanmıştır. Merhamet Ölçeğinin Cronbach alpha güvenirlik katsayısı 0,965'tir. Buna göre Merhamet Ölçeğinin güvenirlik özelliğine sahip olduğu söylenebilir.

Yukarıda yapılan tespit ve açıklamalar, Merhamet Ölçeğinin, ilkokullarda öğretmenlerin değerlendirmelerine dayanarak ilkokul öğrencilerinin merhamet düzeylerinin belirlenmesinde kullanılabilecek geçerli ve güvenilir bir veri toplama aracı (ölçek) olduğunu ifade etmektedir. Başka bir ifade ile bu ölçeğin, ilkokul çocukların öğretmenler

gözüyle de değerlendirilmesinde kullanılabilir. Buna karşın veli/ana-baba bakış açısı gözlemlerine göre de değerlendirilmesinin istenilmesi durumunda, değerlendirme ortamlarının farklı olabileceği düşüncesinden hareket ederek geçerlik ve güvenirlik analizlerinin mutlaka yinelenmesi gerekmektedir. Diğer taraftan Merhamet Ölçeğinin, farklı sosyoekonomik ve kültürel altyapıya sahip örneklem gruplar üzerinde kullanılarak farklı çalışmalarla test edilmesi önerilebilir.

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Bu çalışma için etik kurul izni Sakarya Üniversitesi Etik Kurulundan 08.12.2021 tarih ve 02 sayılı karar ile alınmıştır.

An Investigation of the Effects of Mindfulness Practices on Depression, Anxiety and Stress Outcomes of Older Adults[*]

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Abstract. This study will investigate whether mindfulness-based group work affects the depression, anxiety and stress outcomes of older adults. Thus, the importance of continuous research in the field of gerontology is emphasized and suggestions for future research are offered. The target population consists of 12 individuals aged 60 and over. The data were obtained through the parents of kindergarten students aged 0-6 years attending a preschool in Bayrampaşa district of Istanbul province. The grandmothers of the students constitute the participants. The sessions, which lasted approximately 80 minutes for 8 weeks, focused on breathing exercises, focusing on the present, daily life assignments and experiences. In the study, an experimental research method was applied. According to repeated measures ANOVA analysis, DASS depression scores differ significantly between before and after the Mindfulness practices. It is maintained that the increase in the quality of life of the older adults and the decrease in their depression, anxiety and stress scores will contribute positively to their relations with their families and grandchildren. Therefore, further studies regarding the well being of older adults are encouraged.

Keywords: Mindfulness, older adults, Depression Anxiety Stress Scales(DASS).

1. INTRODUCTION

Aging is a natural and irreversible process. 13% of the world's population and 10% of Turkey's population are currently over 65 years old. The proportion of the population over the age of 65 in the total is increasing. It is predicted that this rate will exceed 13% in Turkey in 2023.

Aging is accepted as a physical and mental regression, and it is known that humans, like all living things, lose their physical and psychological powers at this stage (Arpacı, 2005, p.22). Koşar (1996) defines aging as a phenomenon of stagnation, regression, and finally decline or descent until the death of the biological organism after the growth, development, and maturation stages of a life-long process that starts with biological fertilization. It is acknowledged that aging is a physical and mental regression. Accordingly, this period is the weakening of the power to establish internal and external balance, as well as the loss of physical powers of humans, as all living things experience (Bilginer et al. 1996,168).

 Erikson (1963) claims that the last step of life includes the psychological crisis around integrity versus despair. Integrity means accepting the reality of one's own life and facing death without overwhelming fear. Namely, being compatible with one's own actualities is to be satisfied with the condition he/she is in. The opposite of integrity is despair. Despair is shaped by regretting one's past and a desire to have done things differently.

Aging can be perceived positively and negatively in different societies. However, it has been predicted that the specific cultural meaning of being at older ages has gained "transnational similarities" in the process of modernization (Tufan, 2003, p.21). This is due to the living conditions in the post-industrial era that have become resembling all over the world. Various cultural features of the older age process have been eliminated, and the elderly has become a globalized phenomenon. The whole world is facing a new period called global aging, in which the ratio of the individuals of older ages in the total population is increasing rapidly. Regarding the definition of the United Nations, if the ratio of the elderly in the country is between 8% and 10% of the total population, it means that the population is old, and if this ratio is above 10%, it means that the population is very old.

Several concerns arise with the rapid increase in the proportion of the elderly. Cognitive deterioration and physical problems in older ages lead to serious social and economic burdens. Particularly, living in limited multi-story buildings coming with modern life, and in small rooms restricts life for the individuals at older ages and can present major challenges to their psychosocial and physical well-being. Hence, practices for improving quality of life are of vital importance.

The rapid increase in aging in our country, as in the whole world, necessitates considering the issue seriously from a psychological, social, economical, and political point of view. In order to provide practical solutions, the issue should be treated with a multidisciplinary approach. Therefore, mindfulness practices have become a common

approach to ensure and maintain the psychological and emotional well-being of older adults.

Mindfulness is to heighten one's awareness by focusing on the present. This term has been used in many fields of study in recent years. It can be briefly defined as focusing on the present with a non-oppressive and non-judgmental approach. Psychologists, psychiatrists, and educational scientists focus on this concept and carry out several research.

In mindfulness practices, the aim is to feel the happenings without trying to control them. Therefore, mindfulness is somewhat similar to exposure and self-control techniques (Wlodarczyk et al., 2016). In general, the evidence shows that practices regarding mindfulness have positive significant effects on a wide variety of problems and psychological processes.

Meta-analyses of mindfulness studies show that mindfulness-based practices regarding mood, anxiety and stress-related disorders present statistically significant improvements (Sampath, et al, 2019; Khoury et al., 2013; Vollestad, Nielsen, & Nielsen, 2012). Some attitudes in mindfulness have a role that increases or hinders success in the learning process. Kabat-Zinn (2001) states that mindfulness includes being patient, letting go, not being biased, trusting, being generous, being strong, being modest, and concentrating. Despite natural declines in physical and cognitive function, individuals at older ages report greater emotional resilience and emotional well-being than younger adults (Charles & Carstensen, 2019).

Raes et al. (2015) found that age-related reductions in negative affect were mediated by self-reported mindfulness. Other studies have associated self-reported mindfulness of individuals of older ages with cognitive and emotional well-being (Fiocca & Mallya, 2015), successful aging (de Frias, 2013), and protection against stress (de Frias & Whyne, 2015). Geiger et al. 2016). Other studies have associated self-reported mindfulness of individuals of older ages with cognitive and emotional well-being (Fiocca & Mallya, 2015), successful aging (de Frias, 2013), and protection against stress (de Frias & Whyne, 2015) (Geiger et al. 2016).

The studies investigating mindfulness in the young population are overwhelming. However, despite the increasing interest in the concept of mindfulness in the last 20 years, research concerning mindfulness in individuals of older ages is underresearched. Thus, the present study intends (1) to examine the effects of practices regarding mindfulness on depression, anxiety, and stress outcomes in older adults, (2) to emphasize the importance of continuing work in gerontology, and (3) to offer suggestions for future research. Moreover, it is aimed that the gap in the literature regarding the extent to which older adults are affected by mindfulness practices will be plugged. Examining the effects of mindfulness-based practices on the depression, anxiety, and stress outcomes of older adults is essential in that there will be an arrangement of psychological support programs to be given to older adults and raise awareness in the society.

2. METHOD

In this study, semi-structured experimental method was applied. 8-week sessions of approximately 80 minutes are planned with 12 participants over the age of 60. The effects of the mindfulness practice as an independent variable were examined. Thus, the depression, anxiety and stress scale was performed as a pretest in the first week before the sessions, and the same scale was performed as a posttest at the end of the study.

Participants

In this study, in which a convenience sampling model is conducted, the target population is individuals aged 60 and over. The participants are reached through the parents of 0-6 years old children attending the preschool in the Bayrampaşa district of Istanbul province. The grandparents of the students attending the school constitute the participants. A program has been planned with 15 grandparents over the age of 60. 12 of them declared that they could attend the program regularly. Of the participants, 12 grandmothers and 1 grandfather approved that they would participate. However, the grandfather did not accept attending the group work because he stated that he would not feel comfortable as the only man in the group.

The mean age of 12 participants was 67.67 (2.19). Regarding the level of education, 41.7% (n=5) of the participants are literate, 41.7% (n=5) are primary school graduates and 16.7% (n=2) are high school graduates. 25% (n=3) of the participants informed that they had a psychological disorder, and 9% (n=9) stated that they did not have any. While 66.7% (n=8) of the participants had physiological discomfort, 33.3% (n=4) did not. 16.7% (n=2) of the participants stated that their income is low, 58.3% (n=7) of them said that their income level is average, and 25% (n=3) of them stated that they have a high income. The distribution of the participants according to their demographic data is presented in Table 1.

Table 1

Distribution of Participants by Demographic Characteristics

Variable	n	%	x̄ (Ss)
Age			
	12	100,0	67,67 (2,1)
Level of Education			
Literate	5	41,7	
Primary	5	41,7	
Secondary	2	16,7	

Psychological Disorder			
Yes	3	25,0	
No	9	75,0	
Physiological Discomfort			
Yes	8	66,7	
No	4	33,3	
Level of Income			
Low	2	16,7	
Average	7	58,3	
High	3	25,0	
Total	12	100,0	

Data Collection Tools

Demographic Information Form which has been formed for this study, DASS Pretest and Posttest have been conducted.

Demographic Information Form

The Demographic Information Form has been prepared by the researcher to collect the data regarding the demographic information of the participants. The scale includes closed-ended and multiple-choice questions. Demographic information about the age, marital status, economic status, education level, province/district where the participant lived, and with whom he/she lived has been obtained.

DASS

The Depression Anxiety Stress Scale developed by Lovibond and Lovibond (1995) has been conducted before (Pretest) and after (Posttest) the mindfulness practice so that the effect of the mindfulness practices on the participants can be examined.

Data Collection and Analysis

Participants attended this study voluntarily. They have been ensured the confidentiality of the personal information they provided during the study. The data have been obtained in different sessions before and after the program on mindfulness practice.

The data have been analyzed using the SPSS 25 statistical package program. The analysis was based on a 95% confidence level. Quantitative The t-test, which is two independent variable tests, was conducted to analyze the difference between the two parametric groups in comparing the data. One-Way Analysis of Variance (ANOVA) test was employed to analyze the difference between parametric multigroup in comparison to quantitative data. The relationship between the scales was tested with Pearson Correlation analysis.

3. FINDINGS

Data analysis on the differences in the outcomes of participants regarding depression, anxiety, and stress has been conducted before and after the mindfulness practice by employing the SPSS 25 statistical package program. While the depression sub-dimension average has been calculated as 13.83 (2.92) before the practice, this score decreased to 3 (2.0) after the practice. Before the practice, the mean of anxiety sub-dimension was 11.83 (3.24). However, this score dropped to 1.92 (1.08) after the mindfulness practice. Regarding the stress sub-dimension, the mean before the practice was 13.58 (3.70). The score decreased to 1.58 (1.56) after the practice. Descriptive statistics of DASS scores are presented in Table 2.

Table2

Descriptive Statistics of Participants' DASS Scores Before and After the Mindfulness Practice

Variable	Before the Practice			After the Practice		
	n	x̄	Ss	n	x̄	Ss
DASS-Depression	12	13,83	2,92	12	3,00	2,00
DASS-Anxiety	12	11,83	3,24	12	1,92	1,08
DASS-Stress	12	13,58	3,70	12	1,58	1,56

According to repeated measures ANOVA analysis, DASS depression scores indicated a significant difference between scores before and after the mindfulness practice, $F(1,11)=107,831$, $p<0.05$. Scores regarding depression decreased significantly after the practice. DASS anxiety scores before and after the mindfulness practice differ significantly. $F(1, 11)=114,960$, $p<0.05$. Anxiety scores decreased significantly after the practice. There is a significant change between DASS stress scores before and after the mindfulness practice $F(1, 11)=115.902$, $p<0.05$. Stress scores decreased significantly after the practice. The results of the comparison of the DASS scores of the participants before and after the mindfulness practice with the Repeated Measures ANOVA analysis are presented in Table 3.

Table 3

Results of Repeated Measurements ANOVA Analysis Before and After the mindfulness practice

Variable	F	sd	Estimation Error	p	Partial Eta Square
DASS-Depression	107,831	1	11	,00	,907
DASS-Anxiety	114,960	1	11	,00	,913
DASS-Stress	115,902	1	11	,00	,913

4. RESULTS, DISCUSSIONS AND SUGGESTIONS

In this study, the effects of mindfulness-based practices on the depression, anxiety, and stress outcomes of individuals of older adults have been examined. The data of this study were obtained as a result of the pre-test and post-test with the DASS scale applied to the grandmothers of 12 students aged 0-6 attending a preschool in Bayrampaşa district. T-test, ANOVA, and Pearson correlation methods have been conducted in the analysis of data. The findings of this study presented the effects of mindfulness-based practices on individuals on older adults. In addition, the results shed light on the regulations and further studies on this subject.

This study was conducted with parents with older ages. Parents were reached through the institution that provides education and care services for children with the 2-6 age group. Within the scope of this study, it has been aimed to carry out mindfulness and breathing exercises in order to enhance the living comfort and psychological well-being of older parents in the lives of children in the 2-6 age group. The 8-session program has been named as the mindfulness practice. During the 8-week session, breathing, focusing at the moment, safe place exercises are emphasized. Feedback on the practice of mindfulness in daily life was shared.

There is a significant difference between the depression, anxiety and stress scores of the participants before and after the mindfulness practice. Likewise, according to repeated measures ANOVA analysis, DASS depression, anxiety, and stress scores show significant differences between before and after the program. Since there is a significant positive difference between the depression sub-dimension mean score before (2.92) and after the program (2.0), it has been concluded that the mindfulness-based practice has a positive effect on the depression outcomes. This shows that the level of depression experienced by older adults can be reduced with mindfulness-based practices. In addition, these practices significantly reduce anxiety and stress scores. Therefore, it can be inferred that older adults who apply mindfulness practices in their lives have better psychological well-being than those who do not.

Aging is accepted as a physical and mental regression. It is thought that this period, as in all living things, is the weakening of the power to establish internal and external balance (Bilginer et al. 1996,168). Psycho-social support is of vital importance in this period when there is a multifaceted loss of power in human life. One of the many fields of study that will increase the well-being of the individuals with older ages and increase the quality of life is psycho-social support. Mindfulness practices also help individuals who deal with the feelings of anxiety and regret focusing on the moment (Demir ,2014 ; Germer, 2005 ;Gilbert,2005 ; Ginnivan ,2016 ;Ögel ,2012) Modern life is closely related to change and it is considered important to strengthen older adults who are struggling to adapt to daily life. The improvement in the quality of life of older adults, who play an essential role in intergenerational communication, and the decrease in depression, anxiety and stress levels make a positive contribution to themselves and then to their close family and grandchildren. Thus, it is recommended to increase the number of such practices for older adults. It is maintained that planning, implementing and disseminating similar studies by reaching these individuals through institutions and organizations such as schools, kindergartens, social care centers, nursing homes and social service centers. It is recommended for future studies to investigate the subject with children and adults.

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Ethics committee approval for this study was obtained from Sakarya University ethics committee with the decision dated 08.06.2022 and numbered 08.