

Bilinçli Farkındalık İle Umut Arasındaki Aracılık: Empati

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Öz: Bireylerin zorluklar karşısında umutsuzluğa kapılmak yerine hedeflerine ulaşmak için kararlılıkla çaba göstermeleri ve geleceğe umutla bakmaları ruh sağlığı açısından önemli bir özelliktir. Günlük yaşamın yoğunluğu içinde bireyler çoğu zaman anı fark edemeseler de başkalarının duygu ve düşüncelerini anlayarak olayları onların bakış açısından değerlendirebilmeleri umutlu bir tutumu destekleyebilir. Bu bağlamda mevcut çalışma, bilinçli farkındalık ve umut kavramlarına empatinin aracılık rolünü araştırmayı amaçlamaktadır. Veriler 139 erkek ve 694 kadın katılımcının gönüllü katılımıyla toplanmıştır. Veri toplama sırasında ölçüm araçları olarak Bilinçli Farkındalık Ölçeği, Toronto Empati Ölçeği ve Azimli Umut Ölçeği kullanılmıştır. Aracılık analizi için Yapısal Eşitlik Modellemesi (YEM) kullanılmıştır. Bulgulara göre empati, bilinçli farkındalık ve umut ilişkisinde tam aracılık rolüne sahiptir. Başka bir deyişle bilinçli farkındalık empati aracılığıyla dolaylı olarak umudu yordamaktadır. Çalışmanın bulgularına göre, bilinçli farkındalık pratiği yapan kişilerin empati ve umut düzeyleri daha yüksek olabilir. Bu bağlamda, bilinçli farkındalık temelli programların hem empatisi gelişmiş hem de daha umutlu bireylerin topluma kazandırılmasında etkili olabileceği düşünülmektedir.

Anahtar Kelimeler: Bilinçli farkındalık, umut, empati.

Mediator Between Mindfulness and Hope: Empathy

Abstract: It is an important aspect of mental health for individuals to remain determined in pursuing their goals and maintain a hopeful outlook on the future rather than falling into despair when faced with difficulties. Although people often fail to notice the present moment amid the busyness of daily life, the ability to understand others' feelings and thoughts and to view situations from their perspective may foster a more hopeful attitude. In this context, the present study aims to investigate the mediating role of empathy in the relationship between mindfulness and hope. The data were collected with the voluntary participation of 139 male and 694 female participants. The Mindful Attention Awareness Scale, Toronto Empathy Questionnaire, and Persevering Hope Scale were used as measurement tools during data collection. Structural Equation Modeling (SEM) was used to conduct the mediation analysis. According to the findings, empathy plays a crucial role in mediating the relationship between mindfulness and hope. In other words, mindfulness predicts hope indirectly via empathy. According to the study's findings, people who practice mindfulness may have higher levels of empathy and hope. In this regard, mindfulness-based programs are thought to be effective in fostering both improved empathy and more hopeful individuals in society.

Keywords: Mindfulness, hope, empathy.

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Introduction

Throughout history, individuals have endeavored to achieve happiness and contentment. Although individuals occasionally pursue happiness through material possessions, success, and social status, happiness can also be entirely subjective, stemming from the individual's own perspective and unaffected by any external factors. The field of psychology has prioritized the study of positive processes over negative emotions and experiences due to humans' innate desire for happiness. Mindfulness is one of the concepts that are addressed in this context. Kabat-Zinn (2003) defines mindfulness as the deliberate concentration on the present moment with unconditional curiosity, acceptance, and nonjudgment. Despite its Buddhist origins, mindfulness, which integrates the mind and body, has since become a widely recognized concept (Brown et al., 2007). Mindfulness is a fundamental component of a Buddhist system that is designed to alleviate personal suffering (Silananda, 1995). Self-regulation of attention and adaptation to experiences are essential components of mindfulness (Bishop et al., 2004). A diverse array of mindfulness-based interventions are available, such as mindfulness-based cognitive therapy (MBCT), mindfulness-based relapse prevention (MBRP), mindfulness-based stress reduction (MBSR), mindfulness-based relapse prevention (MBRP), mindfulness-based internet and smartphone app interventions, and other techniques such as mindfulness training (e.g., mindfulness meditation training, dialectical behavior therapy, and integrative body-mind exercise). Mindfulness programs prioritize the acceptance of all internal and external processes while simultaneously concentrating on the emotions, thoughts, and bodies of the individual (Hayes et al., 2006). According to research, mindfulness practices result in advantageous outcomes, including enhanced empathy, self-awareness, and insight (Brown & Ryan, 2003; Chen et al., 2021).

The direct impact of mindfulness on hope may be modest, even though it may enhance psychological well-being overall. According to Kabat-Zinn (2003), mindfulness is essentially a present-focused, nonjudgmental awareness process that promotes acceptance as opposed to goal pursuit. On the other hand, Snyder (2002) defines hope as a future-focused, goal-directed way of thinking that is grounded in agency and pathways thinking. The direct relationship between mindfulness and hope may be limited because mindfulness does not entail striving or anticipating the future. Attention and adaptability are prerequisites for both empathy and mindfulness (Trent et al., 2016). Mindfulness is situated in opposition to over-identification, and, in contrast to empathy, it offers a comprehensive view of all current events (Germer, 2009). Barnett and Man (2013) define empathy as a cognitive and emotional understanding of the experiences of others that is characterized by an emotional response that is consistent with the belief that others are deserving of respect, compassion, and intrinsic value. Empathy is also defined as the capacity to comprehend the thoughts and emotions of another individual, empathize with their emotions, differentiate our own thoughts and emotions from those of the observed individual, and respond with appropriate prosocial and helpful behaviors (Oliveira-Silva & Gonçalves, 2011). Empathy, in particular, fosters positive social relationships and enhances emotional well-being. Many chronic pain (De Tommaso et al., 2019; Ma et al., 2020; Zhang et al., 2021) and psychiatric disorders (Bragado-Jimenez & Taylor, 2012; Schreiter et al., 2013) are distinguished by an inability to understand the pain and suffering of others, difficulty being affected, and the appearance of indifference in real life. Empathy and mindfulness are frequently linked to active listening, attentive focus, flexibility, and a compassionate attitude (Shapiro et al., 1998). Mindfulness allows individuals to cultivate a more comprehensive comprehension of their emotions and emotional processes in general, as per Beitel et al. (2005). This correlation may indicate a correlation between mindfulness and empathy. Recent research has shown that mindfulness-based programs increase empathy levels (Birnie et al., 2010; Tan et al., 2014). Thus, it is theoretically possible that mindfulness supports a full mediation pattern rather than a direct relationship with hope by indirectly fostering empathy.

Disasters, economic crises, famine, wars, and pandemics in various parts of the world can all have an impact on people's perceptions of the future. At this point, it is critical to maintain a positive outlook. Snyder's hope theory is the most widely accepted theory of hope. Snyder defines hope as a primarily cognitive, goal-oriented way of thinking in which people identify various "paths" to achieving their goals, are motivated to follow these paths, and actively seek alternative routes to these goals when necessary. According to him, hopeful people are those who are persistent and creative in achieving their goals. Hope has been linked to depression (Kamble et al., 2024), suicide (Clement et al., 2020), life satisfaction, and positive affect (Rand et al., 2020) in the context of mental health. As can be seen, being hopeful is an extremely valuable trait for people. As a result, hopefulness is a concept that should be researched, and its relationships with other concepts should be investigated, with the goal of achieving the highest possible level. Another concept associated with empathy is hope (Hu et al., 2021; Lei & Lei, 2022). Furthermore, the effectiveness of mindfulness-based programs designed to boost hope has been demonstrated (Munoz et al., 2018; Pouyanfar et al., 2020). Furthermore, Lu et al. (2021) discovered that inner peace and hope act as serial mediators in the relationship between mindfulness and psychological resilience.

Hope's ability to shape people's perceptions of the future has the potential to influence what they do in their current lives. Mindfulness, which entails focusing on the present moment and the body without judgment or curiosity, has a similar effect on individuals. Empathy, on the other hand, refers to an individual's awareness of the feelings of those with whom they interact, as well as the ability to approach the subject from their perspective. If a person is unable to empathize sufficiently, it can have a negative impact on their mental health. Among the valuable studies in the literature, the relationship between mindfulness, hope, and empathy was examined in pairs across multiple studies. However, no research has addressed all three of these concepts simultaneously. The current study is both a first in this regard and aims to investigate the relationships between the concepts of hope, empathy, and mindfulness, which are intended to be developed by focusing on positive characteristics in people's lives. As a result, the current study will test the hypotheses listed below.

H1: Mindfulness positively predicts empathy.

H2: Empathy positively predicts hope.

H3: Empathy has a mediating role between mindfulness and hope.

Method

Participants and Procedure

The research data was gathered online and made public via social media. Social media platforms were used to disseminate the research data, which was gathered online using Google Forms. Participants took ten to fifteen minutes to complete the questionnaire at their own pace during the data collection period in July 2024. It was then emphasized that data would only be collected from students who volunteered, and participants were asked to read the informed consent in the scale sets carefully. The study included data from 833 university students, 139 male (16.7%) and 694 female (83.3%).

Measures

Mindful Attention Awareness Scale

This instrument, which assesses mindfulness levels, was developed by Brown and Ryan (2003) using an adult sample. The adaptation of this measurement tool into Turkish was examined by Özyeşil and colleagues (2011). The scale is a dependable and valid instrument that can be employed in Turkish culture to evaluate the mindfulness levels of individuals. Cronbach's alpha measurements indicate that the Turkish version has an internal consistency coefficient of 0.80. The scale comprises fifteen items and exhibits only one dimension. The scale was found to have a satisfactory level of fit after the fit values were calculated (RMSEA =.06, SRMR =.06, GFI =.93, and AGFI =.91). You have the option of responding on a six-point Likert scale, with "1" denoting "almost always," "2" suggesting "most of the time," "3" denoting "sometimes," "4" denoting "rarely," "5" denoting "very rarely," and "6" denoting "almost never." On the scale, the lowest and highest possible scores are 15 and 90, respectively.

Toronto Empathy Scale

This instrument was developed by Spreng et al. (2009) to evaluate the empathy levels of adults. The internal consistency coefficient for this scale, Cronbach's alpha, was revealed to be 0.79 through the calculations. The Turkish sample exhibited satisfactory fit levels and factor structure, as evidenced by the fit indices ($\chi^2 = 229.39$, $df = 65$, $\chi^2/df = 3.53$, GFI =.91, NFI =.87, RFI =.91, CFI =.90, IFI =.90, RMR =.065, RMSEA =.073) (Totan et al., 2012). The Likert scale is used to evaluate the responses, with 1 representing "not at all appropriate," 2 representing "not appropriate," 3 representing "somewhat appropriate," 4 representing "appropriate," and 5 representing "completely appropriate." The individual in question possesses a high level of empathy, as evidenced by their high scores on the scale.

Persevering Hope Scale

Furthermore, the scale developed by Rueger et al. (2022) was translated into Turkish by Ekşi and Başol (2023). In the context of Turkish culture, it is a dependable and valid instrument for evaluating adults. Cronbach's alpha coefficient and scale reliability were used to determine that the Turkish version of the scale had an internal consistency reliability of 0.85. The fit index values showed that the scale had a good fit in a single-factor structure: GFI=.999, CFI=1.000, TLI=1.007, SRMR=.0054, RMSEA=.000, and $\chi^2/df=.469$ ($p<.01$). The scale is of the Likert type, with four items each worth five points. This suggests that the individual maintains a high level of optimism in spite of the challenging circumstances they are currently experiencing, as evidenced by the high scores on the scale items.

Data Analysis

In order to examine the correlation between the levels of mindfulness, hope, and empathy among university students, this study implemented normality analysis, descriptive statistics, reliability analysis, and correlation analysis. Subsequently, Structural Equation Modeling (SEM) was implemented, which facilitates the development of decisions that are contingent upon a diverse array of parameters (Kline, 2011). The investigation implemented a two-stage SEM in accordance with Kline's (2011) recommendation. The measurement model's validity was assessed during the initial phase, which encompassed the relationships between indicator variables and latent variables, as well as the relationships between these latent variables. The validation of the measurement model was followed by the testing of the hypothetical structural model. The goodness-of-fit indices of Hu and Bentler (1999) were employed to evaluate the SEM results. SRMR, RMSEA, GFI, RFI, CFI, NFI, IFI, TLI, and chi-square (χ^2) values were computed in conjunction with degrees of freedom. Critical values consist of a χ^2 to degrees of freedom ratio of less than 5, GFI, RFI, CFI, NFI, IFI, and TLI values above .90, and SRMR and RMSEA values less than .08. (Hu & Bentler, 1999; Tabachnick & Fidell, 2001). Conversely, the chi-square difference test was augmented by an analysis of AIC and ECVI values to identify the optimal model from a collection of multiple models in SEM. The model with the lowest AIC and ECVI values is considered the most effective (Akaike, 1987; Browne & Cudeck 1993). The item parceling method was implemented due to the fact that mindfulness, hope, and empathy are one-dimensional in SEM. The parceling method, which is employed in concepts related to personality traits, reduces the number of observed variables, enhances reliability, and enables scales to have a normal distribution, as per Nasser-Abu Alhija and Wisenbaker (2006). The random assignment parceling method was applied. According to Little et al. (2002), in this approach, items are randomly assigned to specific parcel groups without any feedback, and two, three, or four parcels can be created depending on the number of items. Parcelation produced three dimensions for empathy and mindfulness, as well as two dimensions for hope. Gender was implemented as a control variable. The study was approved by the ethics committee of a state university.

Results

This section begins by presenting the findings of correlation analysis and descriptive statistics. The results of both the measurement and structural models are then shown. Finally, the results of the bootstrapping procedure are shown.

Table 1.

Descriptive Statistics and Reliability Results

	N	Mean	SD	Skewness	Kurtosis
1-Empathy	833	51.93	8.89	-.574	-.748
2-Mindfulness	833	56.34	12.3	-.191	-.028
3-Hope	833	15.66	3.30	-.252	-.826

Table 1 shows the variables' correlation and descriptive statistics (arithmetic mean, standard deviation, skewness, and kurtosis). Table 1 indicates that the variables' skewness (-.574 to -.191) and kurtosis (-.826 to -.028) values meet Finney and DiStefano's (2006) normality criteria of ± 2 for skewness and ± 7 for kurtosis.

Table 2.

Correlation Coefficients between Variables

	McDonald's ω	Cronbach's α	Guttman's λ_6	1	2
1-Empathy	.857	.853	.862	-	
2-Mindfulness	.855	.852	.858	.33**	
3-Hope	.846	.862	.835	.29**	.12**

** $p < .001$

Table 2 reveals significant positive correlations between mindfulness and hope ($r = .12$, $p < .001$), mindfulness and empathy ($r = .29$, $p < .001$), and empathy and hope ($r = .33$, $p < .001$). After the relationships between the concepts were discovered to be significant, the measurement model was developed. The measurement model includes three latent variables: mindfulness, hope, and empathy, as well as eight observed variables, two for each latent variable. The measurement results show $\chi^2/SD = 2.91$, GFI = .985, CFI = .989, NFI = .983, TLI = .982, RFI = .972, IFI = .989, SRMR = .026, and RMSA = .048. The fit values can be stated as good. It is also understood that factor loadings range between .745 and .888. As a result, the observed values can be interpreted as representing the latent variables.

First, the structural model tested the hypothesis that empathy serves as a partial mediator between mindfulness and hope. The partial mediation model establishes a direct link between mindfulness and hope, and it addresses the prediction of hope by mindfulness via empathy mediation. Table 3 shows the model's fit values with empathy as a partial

mediator. Although the fit values are positive, the relationship between mindfulness and hope is not significant. The best mediation model was tested, with empathy serving as a full mediator. In the full mediation model, there is no direct path between mindfulness and hope, so empathy serves as a mediator. The fit values for the test results are shown in Table 3. Both models showed acceptable fit values.

Table 3.

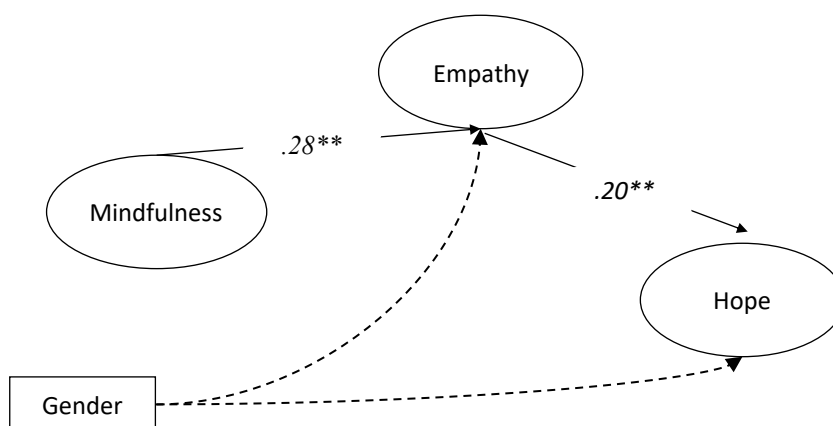
Fit values for the model

	CMIN/DF	GFI	NFI	RFI	IFI	TLI	CFI	RMSEA	SRMR	AIC	ECVI	p
Partial mediator model	2.474	.985	.981	.970	.988	.982	.988	.042	.025	100.9	.121	.99
Full mediator model	2.371	.985	.981	.971	.989	.983	.989	.041	.025	98.9	.119	.00

The full mediation model was chosen because of its good fit values and significance, whereas the partial mediation model was found to be insignificant in the model in which empathy is either a full or partial mediator. In light of all of these findings, the model in which empathy plays a full mediating role between university students' mindfulness and hope was preferred. The path coefficients for this model are shown in Figure 1. Based on the findings, we can conclude that mindfulness predicts hope through the mediation of empathy.

Figure 1.

*The Result of Mediation Model, Note. ** $p < 0.001$*



Discussion

People may be unaware of situations in their daily lives due to their own preoccupations. Even in the midst of daily life, when people focus on the present moment rather than dwelling on it, they may become aware of situations that they had previously overlooked. Life events, such as negativity, disappointment, sadness, and regret, can have a negative impact on people's perceptions of the future. Indeed, the fact that people can look forward to the future with hope in any situation should encourage them to devise various solutions to problems and strive for their objectives. Furthermore, people who lead a social life may be able to see the world not only through their own eyes but also through the eyes of those with whom they share life and form social relationships, understanding and sharing with them, which may be beneficial to healthy socialization and individual well-being. Given all of this, it is clear that the concepts of mindfulness, hope, and empathy play important roles in people's lives. Many other concepts may be related to, influenced by, or affected by these ones. The purpose of this study was to look at how empathy mediates the relationship between mindfulness and hope. The analyses revealed that empathy acts as a full mediator between mindfulness and hope. In other words, mindfulness predicts hope indirectly via empathy. As a result, the current study's hypotheses and findings are discussed in light of the relevant literature.

First, the link between mindfulness and empathy was investigated. The analysis supported the hypothesis that mindfulness positively predicts empathy. Mindfulness is defined as being aware of one's present experience without passing judgment (Davis et al., 2007). De la Fuente-Anuncibay et al. (2020) discovered that mindfulness positively predicts empathy, which supports the findings of the current study. Mindfulness-based practices are thought to promote awareness and acceptance of emotions as they arise, thereby assisting in the development of effective emotion regulation skills (Amutio et al., 2014; Brown & Ryan, 2003). Empathy, on the other hand, is the ability to distinguish between oneself and others and to recognize that one feels someone else's emotions indirectly but not one's own. Recognizing, accepting, and distinguishing emotions can help us understand the conceptual link between mindfulness and empathy. Mindfulness-based interventions can improve empathy development (Gür & Yılmaz, 2020; Chen et al., 2021). Individuals' high levels of awareness and attention, ability to focus on their own experiences and the present moment, as well as awareness of their bodies and sensations, may indicate that they can understand the emotions and perspectives of others through empathy.

Another hypothesis tested within the scope of the study was that empathy positively predicts hope, which was found to be true by the analyses. Hope refers to people trying various methods to achieve their goals in a motivated and consistent manner (Snyder, 2002). Previous research has found that empathy and hope are positively related (Hu et al., 2021; Lei & Lei, 2022). Furthermore, it has been proposed that people with high levels of empathy are less hopeless (Canbulat et al., 2015). Given the aforementioned studies, it is clear that the hypothesis in question is supported. Individuals who can empathize with others are more likely to be hopeful and optimistic about the future.

Finally, the mediating role of empathy between mindfulness and hope was investigated. Empathy was discovered to play a complete mediating role between mindfulness and hope. In other words, mindfulness predicts hope indirectly via empathy. Although previous research has shown that mindfulness-based interventions are effective in fostering hope, the current study questions the full mediation of empathy (Munoz et al., 2018; Strohmaier et al., 2022). This may be due to the fact that mindfulness is a form of awareness focused on the present and effortless, while hope is future-oriented and goal-directed (Kabat-Zinn, 2003; Snyder, 2002). Although some studies have found that mindfulness directly predicts hope, the current research suggests that empathy acts as a mediator (Lo et al., 2023; Satici & Satici, 2022). Mindfulness may strengthen the tendency to form empathetic bonds with others by increasing awareness and sensitivity in individuals; this may contribute to individuals developing a more hopeful outlook toward the future. Therefore, the relationship between mindfulness and hope can be explained by an indirect prediction process mediated by empathy. A study found that a mindfulness-based stress reduction program increased individuals' empathy levels while decreasing their anxiety levels (Barbosa et al., 2013). Another study found a negative relationship between hope and anxiety (Sadoughi et al., 2017). In addition to the relationships between mindfulness and empathy and empathy and hope, the relationships between mindfulness, empathy, and hope with anxiety can be considered to back up the current study findings. Based on all of this, it can be concluded that individuals can look forward to the future and their goals with hope and continue to strive for them despite adversity if they have a high level of mindfulness and thus understand the feelings and thoughts of others, distinguishing them from their own, and viewing them from their perspectives.

Conclusion

When the study's findings are analyzed, it is discovered that empathy plays a full mediating role between mindfulness and hope in university students. In other words, mindfulness predicts hope through the lens of empathy. It was discovered that mindfulness is a variable that can increase university students' empathy levels while also indirectly contributing to an increase in their hope. For the first time, the relationships between these variables were examined simultaneously. It is a quantitative model that describes the relationship between mindfulness, empathy, and hope among Turkish university students. Individuals who live their lives with awareness and use their emotions consciously can better develop empathy. It can contribute to the fact that people who can establish empathy have positive relationships in their lives and are optimistic about the future. Programs designed to help individuals live more mindfully will indirectly contribute to their hopes. This study makes a significant contribution at this time.

Limitations and Future Research

It is important to discuss the study's limitations. First and foremost, the data for this study were gathered through self-reported measurement tools. This demonstrates that the data obtained can only explain variables that fall within the measurement tools' range. In addition, self-report-based measurements may raise the risk of Common Method Variance (CMV) because the data used in this study were gathered via social media and online environments. Future studies may use a variety of techniques in addition to self-report measurement tools. Another limitation pertains to the research methodology. Although structural equation modeling, which can produce strong quantitative results, should be used in the study, the cause-and-effect link should be approached with caution due to the nature of the quantitative method and the cross-sectional nature of the sample. Although the structural equation model suggests that mindfulness predicts

empathy and empathy predicts hope, longitudinal and experimental studies are needed to fully understand these causal sequences. Another limitation is that this study only considers the variables listed. The mediating role of various concepts between mindfulness and hope can be investigated. Individuals cannot, however, be perfectly mindful. At this point, psycho-training can be tailored to assist individuals in maintaining a state of mindfulness for the majority of the time. Lastly, The study's sample size (N = 833) is sufficient for quantitative analyses. However, the unequal gender distribution in the sample restricts the general applicability of the results.

Ethics Committee Approval Information

The research was approved by the "Yıldız Technical University Social and Human Sciences Research Ethics Committee" on 09.07.2024 with raport no 20240703094 and verification code d9f95.

Conflict of Interest

No conflict of interest exists for this manuscript for any of the authors.

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Author Contributions

All authors contributed equally.

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Geniřletilmiř Özet

Giriř

Tarih boyunca bireyler mutluluęu ve memnuniyeti elde etmek için çabalamıřlardır. Bireyler zaman zaman maddi varlıklar, başarı ve sosyal statü aracılıęıyla mutluluęun peřine düşse de mutluluk tamamen öznel, bireyin kendi bakıř açısından kaynaklanan ve herhangi bir dıř faktörden etkilenmeyen bir olgu da olabilir. Psikoloji alanı insanların doęuřtan gelen mutluluk arzusu nedeniyle olumsuz duygu ve deneyimler yerine olumlu süreçlerin incelenmesine öncelik vermiřtir. Bilinçli farkındalık da bu bağlamda ele alınan kavramlardan biridir. Kabat-Zinn (2003) bilinçli farkındalıęı kořulsuz merak, kabullenme ve yargılamama ile řimdiki ana kasıtlı olarak odaklanma olarak tanımlar. Budist kökenlerine raęmen, zihin ve bedeni bütünleřtiren bilinçli farkındalık o zamandan beri yaygın olarak tanınan bir kavram haline gelmiřtir (Brown vd., 2007). Dikkatin kendi kendini düzenlemesi ve deneyimlere uyum saęlama, bilinçli farkındalıęın temel bileřenleridir (Bishop vd., 2004).

Dünyanın çeřitli bölgelerinde yařanan felaketler, ekonomik krizler, kıtlık, savařlar ve salgın hastalıklar insanların geleceęe iliřkin algılarını etkileyebilir. Bu noktada olumlu bir bakıř açısını korumak kritik önem tařır. Snyder'in (2002) umut teorisi en yaygın kabul gören umut teorisidir. Snyder umudu, insanların hedeflerine ulařmak için çeřitli "yollar" belirledikleri, bu yolları takip etmek için motive oldukları ve gerektięinde bu hedeflere giden alternatif yolları aktif olarak aradıkları, öncelikle biliřsel, hedef odaklı bir düşünce biçimi olarak tanımlar. Ona göre umutlu insanlar hedeflerine ulařma konusunda ısrarcı ve yaratıcı olanlardır. Umut, ruh saęlıęı bağlamında depresyon (Kamble vd., 2024), intihar (Clement vd., 2020), yařam memnuniyeti ve olumlu duygulanım (Rand vd., 2020) ile iliřkilendirilmiřtir. Görüldüęü üzere, umutlu olmak insanlar için son derece deęerli bir özelliktir. Sonuç olarak, umutluluk arařtırılması gereken bir kavramdır ve mümkün olan en yüksek seviyeye ulařması amacıyla dięer kavramlarla iliřkileri arařtırılmalıdır. Empati ile iliřkili bir dięer kavram da umuttur (Hu vd., 2021; Lei ve Lei, 2022). Ayrıca umudu artırmak için tasarlanmıř farkındalık temelli programların etkinlięi gösterilmiřtir (Munoz vd., 2018; Pouyanfard vd., 2020). Ayrıca, Lu ve dięerleri (2021) iç huzur ve umudun bilinçli farkındalık ve psikolojik dayanıklılık arasındaki iliřkide seri aracılar olarak hareket ettięini keřfetmiřtir.

Umudun insanların geleceęe dair algılarını řekillendirme kabiliyeti, mevcut yařamlarında yaptıklarını etkileme potansiyeline sahiptir. Yargılamadan ve merak etmeden içinde bulunulan ana ve bedene odaklanmayı gerektiren farkındalık da bireyler üzerinde benzer bir etkiye sahiptir. Empati ise bireyin etkileşimde bulunduęu kiřilerin duygularının farkında olması ve konuya onların bakıř açısıyla yaklařabilmesi anlamına gelir. Eęer bir kiři yeterince empati kuramıyorsa bu durum ruh saęlıęını olumsuz etkileyebilir. Literatürdeki deęerli çalıřmalar arasında bilinçli farkındalık, umut ve empati arasındaki iliřki birçok çalıřmada ikili olarak incelenmiřtir. Ancak bu kavramların üçünü de aynı anda ele alan bir arařtırmaya rastlanmamıřtır. Bu çalıřma hem bu açıdan bir ilk olma özellięi tařımakta hem de insanların yařamlarındaki olumlu özelliklere odaklanarak geliřtirilmesi amaçlanan umut, empati ve bilinçli farkındalık kavramları arasındaki iliřkileri arařtırmayı hedeflemektedir.

Yöntem

Arařtırma verileri çevrimiçi olarak toplanmıř ve sosyal medya aracılıęıyla kamuoyuna duyurulmuřtur. Daha sonra verilerin sadece gönüllü olan öğrencilerden toplanacaęı vurgulanmıř ve katılımcılardan ölçek setlerindeki bilgilendirilmiř onamı dikkatle okumaları istenmiřtir. Çalıřmaya 139 erkek (%16,7) ve 694 kadın (%83,3) olmak üzere toplam 833 üniversite öğrencisi katılmıřtır. Üniversite öğrencilerinin bilinçli farkındalık, umut ve empati düzeyleri arasındaki iliřkiyi incelemek amacıyla bu çalıřmada normallik analizi, tanımlayıcı istatistikler, güvenilirlik analizi ve korelasyon analizi uygulanmıřtır. Daha sonra, çeřitli parametrelere baęlı kararların geliřtirilmesini kolaylařtıran Yapısal Eřitlik Modellemesi (YEM) uygulanmıřtır (Kline, 2011). Arařtırmada Kline'in (2011) tavsiyesine uygun olarak iki ařamalı bir YEM uygulanmıřtır. Ölçüm modelinin geçerlilięi, gösterge deęiřkenler ve örtük deęiřkenler arasındaki iliřkilerin yanı sıra bu örtük deęiřkenler arasındaki iliřkileri de kapsayan ilk ařamada deęerlendirilmiřtir. Ölçüm modelinin doęrulanmasını varsayımsal yapısal modelin test edilmesi izlemiřtir. YEM'de farkındalık, umut ve empatinin tek boyutlu olması nedeniyle madde parselleme yöntemi uygulanmıřtır. Nasser-Abu Alhija ve Wisenbaker'a (2006) göre, kiřilik özellikleriyle ilgili kavramlarda kullanılan parselleme yöntemi, gözlenen deęiřken sayısını azaltmakta, güvenilirlięi artırmakta ve ölçeklerin normal daęılıma sahip olmasını saęlamaktadır. Parselasyon, empati ve farkındalık için üç boyutun yanı sıra umut için iki boyut üretmiřtir. Cinsiyet kontrol deęiřkeni olarak uygulanmıřtır.

Bulgular

Bu bölüm korelasyon analizi ve tanımlayıcı istatistik bulgularını sunarak bařlamaktadır. Daha sonra hem ölçüm hem de yapısal modellerin sonuçları gösterilmektedir. Son olarak, bootstrapping prosedürünün sonuçları gösterilmektedir. Tablo 2, bilinçli farkındalık ile umut ($r=.12$ $p<.001$), bilinçli farkındalık ile empati ($r=.29$ $p<.001$) ve empati ile umut ($r=.33$

$p < .001$) arasında anlamlı pozitif korelasyonlar olduğunu göstermektedir. Kavramlar arasındaki ilişkilerin anlamlı olduğu tespit edildikten sonra ölçüm modeli geliştirilmiştir. Ölçüm modeli farkındalık, umut ve empati olmak üzere üç gizil değişken içermektedir ayrıca her gizil değişken için iki tane olmak üzere sekiz gözlenen değişken. Ölçüm sonuçları $\chi^2/SD = 2.91$, GFI = .985, CFI = .989, NFI = .983, TLI = .982, RFI = .972, IFI = .989, SRMR = .026 ve RMSA = .048'dir. Uyum değerlerinin iyi olduğu söylenebilir. Ayrıca, faktör yüklerinin .745 ile .888 arasında değiştiği anlaşılmaktadır. Sonuç olarak, gözlenen değerler örtük değişkenleri temsil ettiği şeklinde yorumlanabilir. İlk olarak, yapısal model empatinin bilinçli farkındalık ve umut arasında kısmi bir aracı olarak hizmet ettiği hipotezini test etmiştir. Kısmi aracılık modeli, bilinçli farkındalık ve umut arasında doğrudan bir bağlantı kurmakta ve umudun bilinçli farkındalık tarafından empati aracılığı ile öngörülmesini ele almaktadır. Tablo 3, empatinin kısmi aracı olduğu modelin uyum değerlerini göstermektedir. Uyum değerleri pozitif olmasına rağmen, bilinçli farkındalık ve umut arasındaki ilişki anlamlı değildir. En iyi arabuluculuk modeli, empatinin tam arabulucu olarak hizmet ettiği şekilde test edilmiştir. Tam aracılık modelinde, bilinçli farkındalık ve umut arasında doğrudan bir yol yoktur, bu nedenle empati bir aracı olarak hizmet eder. Test sonuçları için uyum değerleri Tablo 2'de gösterilmektedir. Her iki model de kabul edilebilir uyum değerleri göstermiştir. Tam aracılık modeli iyi uyum değerleri ve anlamlılığı nedeniyle seçilirken, kısmi aracılık modeli empatinin tam ya da kısmi aracı olduğu modelde anlamsız bulunmuştur. Tüm bu bulgular ışığında, üniversite öğrencilerinin bilinçli farkındalıkları ile umut arasında empatinin tam aracı rol oynadığı model tercih edilmiştir. Bu modele ilişkin yol katsayıları Şekil 1'de gösterilmektedir. Bulgulara dayanarak, bilinçli farkındalığın empatinin aracılığı ile umudu yordadığı sonucuna varabiliriz.

Tartışma ve Sonuç

Son olarak, bilinçli farkındalık ve umut arasında empatinin aracılık rolü araştırılmıştır. Son olarak, empatinin bilinçli farkındalık ve umut arasında tam bir aracılık rolü oynadığı keşfedilmiştir. Başka bir deyişle, bilinçli farkındalık empati aracılığıyla dolaylı olarak umudu yordamaktadır. Önceki araştırmalar, farkındalık temelli müdahalelerin umudu teşvik etmede etkili olduğunu göstermiş olsa da, mevcut çalışma empatinin tam aracılığını sorgulamaktadır (Munoz vd., 2018; Strohmaier vd., 2022). Bir çalışma, farkındalık temelli bir stres azaltma programının bireylerin empati düzeylerini artırırken kaygı düzeylerini düşürdüğünü bulmuştur (Barbosa vd., 2013). Bir başka çalışmada ise umut ile kaygı arasında negatif bir ilişki bulunmuştur (Sadoughi vd., 2017). Bilinçli farkındalık ile empati ve empati ile umut arasındaki ilişkilere ek olarak, bilinçli farkındalık, empati ve umut ile anksiyete arasındaki ilişkilerin de mevcut çalışma bulgularını desteklediği düşünülebilir. Tüm bunlardan yola çıkarak, bireylerin yüksek düzeyde bilinçli farkındalığa sahip olmaları ve bu sayede başkalarının duygu ve düşüncelerini anlayabilmeleri, kendi duygu ve düşüncelerinden ayırt edebilmeleri ve onların bakış açılarından bakabilmeleri halinde geleceğe ve hedeflerine umutla bakabilecekleri ve zorluklara rağmen bu hedefler için çabalamaya devam edebilecekleri sonucuna varılabilir.

Çalışmanın bulguları analiz edildiğinde, empatinin üniversite öğrencilerinde bilinçli farkındalık ve umut arasında tam aracılık rolü oynadığı ortaya çıkmıştır. Başka bir deyişle bilinçli farkındalık, empati merceği aracılığıyla umudu yordamaktadır. Bilinçli farkındalığın üniversite öğrencilerinin empati düzeylerini artırabilen bir değişken olduğu ve aynı zamanda umutlarının artmasına dolaylı olarak katkıda bulunduğu keşfedilmiştir. İlk kez bu değişkenler arasındaki ilişkiler eş zamanlı olarak incelenmiştir. Türk üniversite öğrencileri arasında bilinçli farkındalık, empati ve umut arasındaki ilişkiyi açıklayan nicel bir modeldir. Hayatlarını farkındalıkla yaşayan ve duygularını bilinçli kullanan bireyler empatiyi daha iyi geliştirebilirler. Empati kurabilen kişilerin yaşamlarında olumlu ilişkilere sahip olmalarına ve geleceğe dair iyimser olmalarına katkı sağlayabilir. Bireylerin daha bilinçli yaşamlarına yardımcı olmak için tasarlanan programlar, dolaylı olarak onların umutlarına da katkı sağlayacaktır.