The Perceptions of Generation Z on Adolescence, Privacy, and Sexuality: A Qualitative Study with University Students

Z Kuşağının Ergenlik Mahremiyet ve Cinselliğe Dair Algıları: Üniversite Öğrencileriyle Nitel Bir İnceleme

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Abstract

This study aims to explore university students' perceptions of adolescence, privacy, and sexuality from a qualitative perspective, within the context of today's rapidly digitalizing society. Through semi-structured interviews with 21 Generation Z individuals, the research examines the personal experiences and social interactions of young people regarding these concepts. The interview data were evaluated using content analysis; themes were coded by the researchers and validated through expert reviews, achieving an inter-coder reliability rate of 85%. The findings were grouped under eight themes: (1) Perception of Body and Identity in Adolescence, (2) Emotional and Behavioral Experiences in Adolescence, (3) Sources of Information on Adolescence, (4) Problem-Solving Methods in Adolescence, (5) Perception of Privacy, (6) Perception of Sexuality, (7) Views on Sexuality Education, and (8) Behaviors Avoided at Home but Freely Performed at University. Participants primarily associated adolescence with physical changes, while its psychological and social dimensions were often overlooked. Privacy was frequently linked to bodily restrictions shaped by traditional and religious norms, particularly by female participants. Others viewed privacy through the lens of blurred personal boundaries in the digital age. Sexuality was perceived both as a natural need and as an area constrained by societal pressures. Due to the limited open communication and pedagogical inadequacies, many participants turned to unreliable sources of information. The roles of family and school were described as both supportive and restrictive. The university was seen as a more autonomous, identity-forming space. The study highlights the need for a scientifically grounded, culturally responsive, and multi-stakeholder educational approach to privacy and sexuality starting from an early age, to support healthy identity development. The findings offer valuable insights for improving education policies, family guidance, and psychosocial support services for adolescents.

Key Words: Privacy, Sexual education, Generation Z, Adolescence, University students

Özet

Bu araştırma, dijitalleşmenin hız kazandığı günümüz toplumunda, üniversite öğrencilerinin ergenlik, mahremiyet ve cinsellik algılarını nitel bir perspektiften incelemeyi amaçlamaktadır. Z kuşağı olarak adlandırılan 21 bireyleriyle gerçekleştirilen yarı yapılandırılmış görüşmeler yoluyla, gençlerin bu kavramlara ilişkin bireysel deneyimleri ve toplumsal etkileşimleri detaylı biçimde analiz edilmiştir. Görüşme verileri içerik analizi yöntemiyle değerlendirilmiş; temalar araştırmacılarca kodlanarak uzman görüşleriyle karşılaştırılmış ve %85 güvenirlik oranı sağlanmıştır. Elde edilen veriler, sekiz tema altında toplanmıştır: (1)Ergenlikte Beden ve Kimlik Algısı, (2)Ergenlikte Duygusal ve Davranışsal Deneyimler, (3)Ergenlikle İlgili Bilgi Kaynakları, (4)Ergenlikte Sorun Çözme Yöntemleri, (5)Mahremiyet Algısı, (6)Cinsellik Algısı, (7)Cinsel Eğitime Yönelik Görüşler ve (8)Aile Yanında Kaçınılan, Üniversitede Serbestçe Yapılan Davranışlar. Ergenliğin katılımcılar tarafından öncelikle fiziksel değişimlerle tanımlandığını, ancak psikolojik ve sosyal boyutlarının çoğu zaman geri planda kaldığını göstermektedir. Mahremiyet kavramı, özellikle kadın katılımcılar tarafından geleneksel ve dini normlarla şekillenen bedensel sınırlamalarla ilişkilendirilirken; bazı katılımcılar mahremiyeti dijital

çağda belirsizleşen kişisel sınırlar bağlamında değerlendirmiştir. Cinsellik ise hem doğal bir ihtiyaç hem de toplumsal baskılarla kuşatılmış bir alan olarak algılanmış, açık iletişim eksikliği ve pedagojik yetersizlikler nedeniyle bireylerin çoğunlukla güvensiz bilgi kaynaklarına yöneldiği belirlenmiştir. Aile ve okulun bu süreçteki rolü hem destekleyici hem de sınırlayıcı olarak tanımlanmıştır. Üniversite ortamı ise katılımcılar için daha özgür ve kimlik kurucu bir alan olarak öne çıkmıştır. Araştırma, gençlerin sağlıklı bir kimlik geliştirebilmesi için mahremiyet ve cinsellik konularında erken yaşlardan itibaren bilimsel, kültürel bağlamı gözeten ve çok paydaşlı bir eğitim yaklaşımının gerekli olduğunu vurgulamaktadır. Bulgular, ergenlik dönemine yönelik eğitim politikaları, aile rehberliği ve psikososyal destek hizmetlerinin geliştirilmesine yönelik önemli öneriler sunmaktadır.

Anahtar Kelimeler: Mahremiyet, Cinsel eğitim, Z kuşağı, Ergenlik, Üniversite öğrencileri

1. Introduction

The term "Mahremiyet" (Privacy) is of Arabic origin, stemming from the Islamic concept of "haram," which means forbidden (Karaman et al., 2006). When examining its root, the word "mahrem" derives from "haram," indicating something that is religiously improper, whereas "mahremiyet" refers to secrecy, something kept confidential and not disclosed to everyone (Doğan, 2010). It is essential to consider the aspect of being "haram" in understanding this concept. "Haram" signifies something protected and respected, where disrespect, legal, and boundary violations are deemed inappropriate (Çanga, 2016). The aspects of what should be protected and observed can vary for each individual and society. However, the concept denotes a personal domain unique to the individual. Protecting this domain also means preserving the individual's freedom (Martı et al., 2020). Understanding the concept of privacy from a single perspective and interpreting it narrowly is neither easy nor accurate. Culture plays a significant role in defining its boundaries. Each culture attributes a different meaning to this concept within its context. Additionally, it is crucial to recognize the decisive role of religion in shaping the content of this concept (Diler, 2014). In Turkish, the term privacy is translated as secrecy (TDK Dictionary, 2024). Küzeci (2010) interprets privacy as the right to share or not share one's experiences, beliefs, and emotions with others at one's discretion, paralleling the English term "intimacy." The sharing mentioned here emphasizes the individual's autonomy in deciding the extent and with whom to share personal matters. In religious contexts, various restrictions and precautions regarding bodily exposure, gender relations, and domestic behavior are outlined (Martı, 2020). Legally, privacy encompasses bodily, regional, informational, and communicational confidentiality, with individuals having the right to decide on these matters (Eroğlu, 2018; Yüksel, 2003).

The concept of privacy has been defined as "secrecy" in the Turkish dictionary (TDK Dictionary, 2024). However, according to Küzeci (2010), privacy corresponds to the term "intimacy," which means "the sharing of events, beliefs, and feelings that a person will not share with everyone or has the right not to share with anyone unless they choose to do so." The notion of sharing mentioned here is noteworthy. The process of deciding the content of the sharing and with whom it will be shared belongs to the individual. If we consider the characteristics of the person with whom the content is shared, it means being close enough to the individual to be familiar with their secrets and being sincere (Yörükhan, 2012).

From a religious perspective, various restrictions and precautions regarding privacy have been prescribed in fundamental texts, such as the parts of the body to be shown or covered, male-female relationships, and household behaviors (Martı, 2020). Legally, privacy encompasses bodily, regional, informational, and communication confidentiality, the areas where individuals can make decisions of their own free will, and the rights they have over these areas (Eroğlu, 2018; Yüksel, 2003).

According to Duer (2004), the concept of privacy has evolved over centuries, revolving around the axis of women and shame. Duer states that shame is not culture-specific but a characteristic inherent to humans, and that for a general "shamelessness" to allow the intermingling of public and private spaces, a fundamental change in social relations would be necessary. From this perspective of change, the contemporary tendency of individuals to willingly disclose their personal spaces, leading to the increasingly ambiguous boundaries between public and private spheres, and the transformation of relationships beyond private intimacy into a public nature, seems to validate Duer's (2004) observations.

Parallel to technological advancements, with the emergence of social media, a new domain, especially through social network applications and television programs that observe domestic life, individuals' private spaces have significantly lost their meaning. This situation has impacted individuals and families, shaking existing boundaries and leading to greater individualization, sometimes causing the weakening of family bonds in the pursuit of personal desires (Akın &Öztürk, 2021; Aydın, 2011; Çağlayan, 2018; Çalık, 2018; Eren, 2018; Livberber, 2018; Pala, 2011 ; Şen, 2023).

From this perspective, the activities individuals engage in today and their tendency to disclose both their own and others' private lives serve as clear indicators of an ongoing transformation in which the concept of privacy is becoming less central. In many societies, including Türkiye, norms surrounding privacy have historically been shaped by gendered expectations, particularly toward women. These norms often emphasize the regulation of women's bodies and behaviors as symbolic carriers of family or community honor (Altınay, 2005; Sirman, 2006). Therefore, the evolving perception of privacy raises critical questions about whether traditional gender-based frameworks still influence these dynamics or whether a more inclusive and diversified understanding is emerging. Analyzing how individuals interpret this shift is important in understanding broader moral and cultural negotiations in contemporary society.

Although privacy has religious foundations, it is also recognized as a cultural and sociological construct that varies across time and contexts (Sobh & Belk, 2011). As long as it aligns with socially accepted norms, it is less likely to generate discomfort among individuals. Therefore, it is essential to provide individuals with comprehensive knowledge regarding privacy, particularly within the framework of socialization and value development. This educational process should ideally begin within the family and be supported by community institutions and formal schooling. While informal education sources—such as peer communication and social media—play a role, their reliability and consistency are difficult to assess (Livingstone & Helsper, 2007). In contrast, school-based education is formal, planned, and systematic, enabling better monitoring and evaluation of its outcomes.

In the literature, the term "sexual education" is often used instead of "privacy education." Sexual education is defined as "education provided to children and adolescents about being male or female, perceptions related to being male or female, accepting gender roles, and gaining knowledge about the characteristics of their own and the opposite sex" (Çalışır, 2011). Additionally, some define it as an education encompassing information, attitude development, values, interpersonal communication, and privacy (Çalışandemir et al., 2010).

The family is undoubtedly the first institution where a child receives education. A child is shaped by the values, priorities, and perceptions of the family into which they are born (Whitbeck & Gecas, 1988). The family's communication with the child, behaviors towards the environment, and the tone they use are perceived as correct by the child based on their observations (Neslitürk, 2013; Pala, 2011). For example, if a family encourages their child to show their private parts without question, the child will start to do so and accept it as appropriate behavior. However, this is defined as a

characteristic of paraphilia. Individuals with paraphilia have the desire and impulses to show their genitalia and see the genitalia of a child (Yalçın et al., 2014). An important point to remember is that the behaviors of individuals forming the society develop as a result of family interactions. The family influences both the child's character formation and their social relationships (Aslan, 2011).

In Europe and America, it has been stated that, in light of some negative situations arising in schools, it is important to review and provide sexual education lessons to children in a manner that suits contemporary conditions, and that this step should be taken as soon as possible (Kenan, 2007). How necessary is this for Turkey? In the country, there is no lesson provided under the name of privacy education or sexual education, nor are these topics covered.

Although Generation Z is often described as tech-savvy and open to digital innovation, their constant connectivity and reliance on online platforms raise critical concerns regarding their understanding of privacy and sexual health (Livingstone & Sefton-Green, 2016). Studies indicate that adolescents today, unlike previous generations, engage more frequently in online self-disclosure and share personal information through social media without fully grasping the implications of such exposure (O'Keeffe & Clarke-Pearson, 2011). The increasing integration of digital technologies into everyday life has significantly altered individuals' behaviors regarding information sharing, leading to the erosion of traditional concepts of privacy and the gradual dissolution of boundaries between personal and public domains (Akkuş, 2023; Barkuş & Koç, 2019; Strauß & Nentwich, 2013). In particular, social networking platforms encourage continuous visibility and self-disclosure, which complicates users' ability to maintain a clear separation between private and social spheres (Livingstone & Sefton-Green, 2016).

While existing literature addresses digital privacy from a legal or technological perspective, there is limited research exploring how youth perceive the concept of privacy and how this perception interacts with their understanding of adolescence and sexuality, particularly in non-Western cultural contexts such as Türkiye. Most studies tend to examine these concepts in isolation, lacking an integrated perspective that captures the interplay between developmental stages, cultural values, and digital behavior (van Dijk, 2020; Ünlü, 2021).

Furthermore, although there is growing interest in sex education and adolescent health in Türkiye, qualitative studies focusing specifically on university students' lived experiences and cultural interpretations remain scarce. There is a notable gap in understanding how Generation Z youth conceptualize privacy and sexuality within the context of their social environment, family structures, and educational background (Yalçın, Erkoç, & Şişman, 2023; Ülkü & Erbil, 2024).

Given these gaps, the present study aims to explore the perceptions of Generation Z university students regarding adolescence, privacy, and sexuality, providing a deeper and culturally grounded understanding of these intertwined issues. By examining how students articulate their experiences and values, this study seeks to inform educational policy, family communication strategies, and youth support programs in a rapidly evolving digital and social landscape.

In this context, the study aims to establish a basis for understanding university students' perceptions of privacy and their thoughts related to sexual education by seeking answers to the following questions:

1. How do university students perceive and interpret the experiences and challenges of adolescence?
2. What is the perception of privacy among university students?
3. To what extent are university students knowledgeable about sexual education?
4. How does knowledge of sexual education impact the perception of privacy?

2. Method

This section details the research model, participants, data collection, and analysis process.

2.1. Research Model

This study, conducted in 2024, employed a qualitative research design to explore university students' perceptions of privacy and their views on sexual education. Qualitative research offers a means of gaining in-depth insight into individuals' experiences, perceptions, interpretations, and thoughts. The aim of such research is to understand how participants experience a specific phenomenon—in this case, privacy and sexual education—and to explore these experiences comprehensively. This method facilitates the collection of rich, detailed data, allowing for an in-depth analysis of both social and individual phenomena (Yıldırım & Şimşek, 2013).

Within the qualitative paradigm, this study adopted a phenomenological research approach. Phenomenology is a research method aimed at understanding how individuals perceive the world and what these perceptions mean to them. In this approach, participants' thoughts, perceptions, and experiences regarding privacy and sexual education are investigated. Phenomenological research aims to understand the essence of individuals' experiences and examine how these experiences shape each person's world. This approach is considered a powerful method, particularly for understanding participants' subjective experiences and perceptions (Giorgi, 2009; Moustakas, 1994).

The rationale for selecting this methodology lies in the need to explore participants' thoughts, emotions, and experiences regarding sensitive and personal issues such as privacy and sexual education. The phenomenological approach allows for a deeper analysis of the meaning of such subjective and personal experiences.

2.2. Study Group

The participant group of the study consists of university students from various departments and different cities. The demographic information of the participants is presented in Table 1. A total of 21 participants are included, with individuals from different age groups and genders. The participants' ages range from 19 to 24, and there is a distribution that represents each age group. The study also shows diversity in terms of gender; 11 female and 10 male students are included. The participants were selected from different cities; 10 from Adana, 4 from Şanlıurfa, and others from cities such as Antalya, Hatay, Mersin, and İstanbul. The students participating in the study come from various academic departments, including medicine, nursing, anesthesia, social work, mathematics teaching, business administration, law, and primary school teaching. This diversity ensures that the study reflects the views of individuals from different educational fields and geographical origins, thereby increasing the generalizability of the study's findings.

Table 1. *Demographics of Participants*

Participant Code	Department	Gender	Age	Country
(K1)	Medical Imaging	Male	20	Adana
(K2)	Mathematics Teaching	Female	23	Adana
(K3)	Medical Imaging	Male	20	Adana
(K4)	Nursing	Female	22	Adana
(K5)	Anesthesia	Male	19	Adana
(K6)	Dentistry	Female	23	Adana
(K7)	Nursing	Female	21	Adana
(K8)	Medicine	Female	22	Adana
(K9)	Agricultural Engineering	Male	22	Adana
(K10)	Law	Male	23	Adana
(K11)	Business Administration	Female	20	Adana
(K12)	Social Work	Male	24	Antalya
(K13)	Anesthesia	Male	19	Hatay
(K14)	Anesthesia	Female	19	Hatay
(K15)	Law	Male	23	Istanbul
(K16)	Nursing	Female	22	Mersin
(K17)	Social Work	Male	23	Mersin
(K18)	Mathematics Teaching	Female	21	Şanlıurfa
(K19)	Primary School Teaching	Male	22	Şanlıurfa
(K20)	Primary School Teaching	Female	23	Şanlıurfa
(K21)	Primary School Teaching	Male	23	Şanlıurfa

2.3. Data Collection

This study received ethical approval from the Scientific Research and Publication Ethics Committee (BAYEK) of European University of Lefke, in accordance with the decision dated January 22, 2024, and numbered BAYEK039.03. To gain a deeper understanding of the participants' thoughts and experiences, the study was conducted using semi-structured interview questions (See Appendix 1). The qualitative data obtained were analyzed through content analysis, and themes were identified. Content analysis is a qualitative research method that aims to systematically analyze the content of materials (Alanka, 2024). It is a highly productive method because it allows researchers to gather information about a specific topic or issue and derive meaningful conclusions from this information (Yıldırım & Şimşek, 2013).

2.4. Trustworthiness and Consistency of the Study

In qualitative research, instead of traditional concepts such as validity and reliability, the principles of transferability, dependability, credibility, and confirmability are emphasized (Lincoln &

Guba, 1985). Within this framework, the scientific trustworthiness of the present study was addressed through the following strategies:

To ensure dependability, all stages of the research, including the formulation of the problem, data collection process, data analysis steps, and reporting, were planned and documented systematically. Coding was performed independently by the researchers, and the resulting categories and themes were then reviewed by field experts. The inter-coder agreement rate was calculated using the formula proposed by Miles and Huberman (1994): Reliability = Consensus / (Consensus + Disagreement). As a result, the reliability coefficient between the coders was found to be 85%. According to Miles and Huberman, reliability rates above 70% indicate an acceptable level of consistency in qualitative research.

To enhance credibility, the interview questions were developed based on a comprehensive literature review and were revised according to the feedback of two field experts prior to data collection. During the analysis process, direct quotations from participants were included to reflect their perspectives faithfully and maintain authenticity.

Regarding transferability, detailed descriptions of the research context, sample characteristics, data collection procedures, and methodological decisions were provided. This allows readers to assess the applicability of the findings to other contexts and populations.

Confirmability was supported by minimizing researcher bias through peer debriefing, expert consultations, and transparent reporting of all analytical procedures. Codes and themes were derived directly from the data to ensure data-driven interpretations.

3. Findings

Interviews conducted with 21 university students studying at a foundation university in Northern Cyprus revealed data analyzed under eight themes: "Perception of Body and Identity in Adolescence", "Emotional and Behavioral Experiences in Adolescence", "Sources of Information on Adolescence", "Problem-Solving Methods in Adolescence", "Perception of Privacy", "Perception of Sexuality", "Views on Sexuality Education", and "Behaviors Avoided at Home but Freely Performed at University".

3.1. Perception of Body and Identity in Adolescence

This theme encompasses participants' definitions of adolescence and their physical, psychological, and sexual perceptions of this period. Three sub-themes emerged from the coding: Physical Changes, Psychological Changes, and Perception of Sexuality.

Table 2. Data on Body and Identity in Adolescence

Category	Subcategory	Frequency
Physical Changes		20
	Weight	6
	Height	5
	Acne	4
	Breast Development	3
	Hand-Foot Growth	2
Psychological Changes		10
Perception of Sexuality		2

3.1.1 Physical Changes

Participants primarily define adolescence through marked physical changes in appearance. Features such as bodily growth, weight gain, height increase, acne, and breast development emerged as the most prominent indicators of this period. These statements emphasize the transformation in how individuals relate to their bodies, signaling a restructuring of self-perception.

"…It was a period when my body grew from my hands to my feet…" (P2)

"…My face and body features changed, my nose grew…" (P20)

"…I experienced physical changes. For instance, my breasts became more pronounced…" (P11)

This finding suggests that individuals begin to view their bodies not merely as biological structures but also as social representations. Particularly, changes in external appearance contribute to shaping sensitivities around social acceptance, body image, and gender norms (Jones, 2004; Kroger, 2017).

3.1.2 Psychological Changes

Some participants defined adolescence in terms of mood variability, cognitive development, and shifts in self-perception. These statements reflect a period in which individuals question their inner worlds and construct a sense of identity.

"…My mindset was very different…" (P1)

"…My attitude towards events would change from one day to the next. There was a lot of inconsistency…" (P6)

"…My thoughts changed a lot. I no longer got angry at things that used to upset me…" (P9)

These expressions indicate that adolescence is a complex process involving cognitive and emotional development alongside bodily changes. This aligns with Erikson's psychosocial development theory, particularly the stage of identity formation (Erikson, 1968; Kroger, 2017).

3.1.3 Perception of Sexuality

Some participants described adolescence as a time when sexual desire first emerged but had to be suppressed. This reveals the adolescent's confrontation with biological impulses and the social ambiguity surrounding such desires.

"…It was a period when I struggled to control my sexual desire. I would get excited when I saw the opposite sex and sometimes didn't know what to say. Over time, I suppressed this desire…" (P9)

"…Sexual desire is a need for every individual entering adolescence. Given that our sexual organs and hormones develop, sexual desire during adolescence is expected. Although our society does not accept it, I think it is normal…" (P10)

This finding highlights the tension between biological development and cultural norms. Participants felt compelled to suppress their sexuality, facing both internal pressure and societal control. This aligns with the concepts of "sexual silence" or "cultural taboo" frequently discussed in literature (Fine & McClelland, 2006; Gültekin & Kanger, 2023).

Participants prioritized physical changes when defining adolescence, often overshadowing psychological aspects. Furthermore, sexuality is perceived as a repressed need, reflecting the impact of cultural conservatism on personal development. These findings suggest that adolescence is a biological transition and a multilayered period during which cultural norms are internalized and the self is reshaped.

3.2. Emotional and Behavioral Experiences in Adolescence

This theme covers participants' personal experiences during adolescence in terms of psychological, emotional, and behavioral dimensions. Four main sub-themes were identified through coding: Insomnia, Irritability, Unhappiness, and Emotional Sensitivity.

Table 3. *Data on Emotional and Behavioral Experiences in Adolescence*

Category	Subcategory	Frequency
Experience		**28**
	Insomnia	13
	Irritability	8
	Unhappiness	4
	Emotionality	3

3.2.1 Insomnia

The majority of participants reported disturbances in their sleep patterns during adolescence. Habits like staying up late, daytime sleepiness, and decreased academic performance were common.

"…I love sleep. When I wake up early, I'm always sleepy and try to sleep at every opportunity. Now in university, I still find it hard to wake up early. I haven't broken my habit of going to bed late…" (P20)

"…I would always be tired because I couldn't get enough sleep…" (P11)

"…I paid less attention to my studies. When I went to school, I would constantly sleep. When I was awake, I would chatter away. During exam weeks, I would be very stressed…" (P15)

This finding reflects how biological circadian rhythm shifts during adolescence conflict with school schedules and academic pressures. Research indicates that this misalignment negatively affects cognitive functions and mental health (Hirshkowitz et al., 2015; Becker et al., 2018).

3.2.2 Irritability

A significant portion of participants described this period as marked by intense anger and low tolerance. Conflicts with family members and friends were common expressions of this internal tension.

"…My mindset was very different. Looking back, I realize how much I upset my family. I was always angry during adolescence and would argue with my sister for no reason, disrupting the household…" (P1)

"…What is said now seems very simple, but back then it seemed very harsh. Because of my harsh reactions, I even left home for 2–3 months…" (P14)

"…I was very aggressive. My family and friends constantly warned me to calm down. Some friends even distanced themselves from me…" (P12)

"…I would constantly shout to express myself, thinking everyone would understand me if I shouted…" (P20)

"…I was very tense and irritable. I would start a fight over the smallest thing. Once, I didn't fully listen to an incident, misunderstood, and punched the glass in anger…" (P15)

These statements illustrate that emotional instability during adolescence is closely linked to identity development and the process of individuation. According to Erikson's theory, this is a critical stage where individuals fluctuate between identity formation and role confusion (Erikson, 1968).

3.2.3 Unhappiness

Some participants described feeling lonely, restless, or unhappy during this period. These emotions were shaped largely by body image issues and peer relationships.

"…I didn't want to look in the mirror…" (P6)

"…There were times when I felt alone and unhappy…" (P15)

This finding suggests that self-esteem and the need for social acceptance are heightened during adolescence, and emotional vulnerabilities may arise in the absence of sufficient environmental support (Steinberg, 2014).

3.2.4 Emotional Sensitivity

Some participants reported heightened sensitivity and emotional reactivity in their relationships during adolescence. Particularly within family dynamics, conflict and guilt were frequently intertwined.

"…My family always tried to talk to me and soften my reactions. They said I was impulsive and hurt them. To avoid upsetting my mother, I would try not to react impulsively to things…" (P17)

This expression reveals adolescents' development of empathy and internal control within family dynamics. Developmentally, this is a transitional phase where adaptation to social roles and emotional awareness increases (Blakemore, 2018).

Participants' experiences show that adolescence is not merely a biological transition, but also a period marked by intense emotionality, conflict, and internal reflection. Physiological symptoms like insomnia, alongside emotional volatility, highlight the necessity of a holistic developmental

perspective. This underscores the importance of responsive and inclusive support systems for educators, families, and counsellors.

3.3. Sources of Information on Adolescence

The process of acquiring information about adolescence was shaped by participants' individual efforts and environmental conditions. The data revealed four main sources participants utilized: family, school, the internet, and peer groups. Notably, some participants reported receiving no information during this process.

Table 4. Sources of Information on Adolescence

Category	Subcategory	Frequency
Source		**32**
	Family	12
	School	6
	Internet	5
	Peer Group	4
	No Information	5

3.3.1 Family

Most participants indicated that their family, particularly their mothers, was the first source of information during adolescence. However, this communication was not always open or sufficient.

"…My mom was my biggest supporter. She prepared me for what I would encounter…" (P18)

"…I had no prior knowledge. I would ask my grandmother about my physical changes. I didn't have that closeness with my mom…" (P20)

"…I didn't get information from my family or school. In our area, such things are not discussed. I got information from my cousins who went to university. I would ask them questions when we got together…" (P19)

These quotes suggest that intrafamilial communication is shaped by cultural norms, and topics such as sexuality or bodily changes may be considered taboo (Bikila et al., 2021).

3.3.2 School

School emerged as a secondary source of information. Participants mentioned guidance counselors or biology classes as helpful. However, the education provided at school was often described as superficial and delivered with hesitation.

"…I had a teacher I loved dearly and would only talk about my private life with them…" (P20)

"…I had no information. I couldn't ask my family anything about this. Over time, I gained knowledge about adolescence from high school classes…" (P13)

"…They came to our school to inform us about adolescence and pad usage…" (P2)

3.3.3 Internet

Participants turned to digital resources to fulfill their information needs when family and school fell short. The need for privacy and feelings of embarrassment influenced this choice.

"…Sometimes I would do internet research because I was too shy to ask my family. I would even delete my search history…" (P20)

"…I would use the internet for things I was curious about because I couldn't ask my family such things…" (P4)

While digital platforms provide anonymity and accessibility, they also pose risks of encountering misinformation (Frimming, Polsgrove, Bower, 2011).

3.3.4 Peer Group

Peers also served as a source of information, primarily through indirect communication and shared experiences.

"…My family didn't inform me about this. There were things I heard from my surroundings, but we would talk among our friends. I got most of my information this way…" (P21)

3.3.5 No Information

Some participants reported receiving no information at all during this period, pointing to significant gaps in both familial and educational contexts.

"…No one gave me information about this…" (P19)

This theme highlights that information acquisition processes are often unstructured and reliant on individual initiative. The lack of systematic roles from family and school leads young individuals to act on incomplete or insecure knowledge. This finding supports the need for "comprehensive sexuality education" emphasized by international organizations such as UNESCO (2018) and WHO (2022).

3.4. Coping Strategies in Adolescence

This theme explores how participants dealt with problems encountered during adolescence. Data showed that students frequently turned to family support, school counseling, internal strategies, and peer support.

Table 5. Coping Strategies in Adolescence

Category	Subcategory	Frequency
Method		**23**
	Family Support	13
	School and Counseling	7
	Peer Support	8

3.4.1 Family Support

A significant portion of participants turned to family members when facing problems. Mothers, in particular, played a prominent role in providing emotional support.

"My mom couldn't talk to me about everything, but she always tried to support me. Whenever I had a problem, I knew she was there for me." (P18)

"My dad was very understanding. We got closer during my adolescence. He would listen to me whenever I had an issue." (P11)

These expressions emphasize the critical role of secure family communication in the psychological resilience of adolescents (O'Neal & Lavner, 2022).

3.4.2 School and Counseling Services

Some students stated that guidance counselors or trusted teachers at school provided emotional support.

"There was a counselor I loved in high school. I would talk to her often, and it really helped me." (P14)

"Sometimes I would talk about personal issues with my teacher. I opened up to her more than I did to my family." (P20)

However, not all participants had access to or found these services adequate.

3.4.3 Internal Strategies

A group of students reported relying on internal resources to cope with emotional issues. They often used suppression, solitude, or expressive writing.

"I kept everything inside. I had no one to talk to. I tried to ease my mind by writing." (P9)

"I would lock myself in my room and listen to music. I didn't want to talk to anyone." (P6)

This indicates that emotional isolation may be a common coping strategy during adolescence. However, such methods may increase psychological vulnerability over time (Compas et al., 2001).

3.4.4 Peer Support

Some participants coped by sharing problems with their friends. When family communication was limited, peers became a primary resource.

"I could talk about everything with my best friend. We were alike and supported each other." (P21)

"My friend group was like therapy for me. I would talk about problems I faced at home." (P15)

Peer relationships play a central role in the coping processes of adolescents by fulfilling needs for emotional sharing and understanding (Laursen & Collins, 2009).

Most participants developed a variety of personal and social coping strategies during adolescence. Family support, school guidance, peer relationships, and individual efforts directly influenced their adaptation. However, not all participants had equal access to these support mechanisms, and solitary coping methods were commonly used.

3.5. Perception of Privacy

This theme explores how participants define the concept of privacy, the dimensions through which they perceive it, and how these perceptions are shaped by social and cultural norms. Based on participants' statements, four sub-themes were identified:

Table 6. *Perception of Privacy Data*

Category	Subcategory	Frequency
Dimension		**32**
	Privacy as Physical Distance	12
	Invisibility and Covering the Body	9
	Confidentiality and Sharing Limits	6
	Social Pressure and Protection of Privacy	5

3.5.1. Privacy as Physical Distance

Most participants associated privacy with physical distance. The need to maintain distance from the opposite sex emerged as an important aspect of preserving personal boundaries.

"…I don't like physical contact. There should be a certain distance between people and me…" (P14)

"…Having someone too close to me in my life makes me uncomfortable…" (P17)

"…I find close relationships between men and women very inappropriate. I think there should be some distance. I feel embarrassed for them when couples are overly affectionate…" (P20)

3.5.2. Invisibility and Covering the Body

Some participants associated privacy with the visibility of the body. Clothing choices and religious references played an important role in this context.

"…The body should be covered to a certain extent. Our religion also says this…" (P1)

"…When I wear tank tops, people stare, and it makes me uncomfortable…" (P14)

"…Sensitive topics are ones you're too embarrassed to discuss with your parents. If we ask one question, we can't ask a second. We're too embarrassed to ask, afraid they'll get angry…" (P8)

3.5.3. Confidentiality and Sharing Limits

Some participants defined privacy as restrictions on sharing personal information. The disclosure of private life on social media was criticized in this context.

"…Everyone has private matters that shouldn't be discussed everywhere. I only talk about my private life with a very close friend…" (P3)

"…Why should everyone know my private matters? I'm very against sharing private life on social media. There's no respect for thoughts. Everything is discussed. That's why I don't want my private life known…" (P6)

3.5.4. Social Pressure and Protection of Privacy

Some participants stated that their perception of privacy stemmed from social pressures. Gossip and neighborhood scrutiny increased individuals' tendencies to conceal themselves.

"…If my relatives don't know, there won't be gossip…" (P8)

"…Asking sexual questions to newly married women is very embarrassing. Such topics should remain in the bedroom…" (P20)

"…Wearing revealing clothes makes me uncomfortable. Even if I wear a tank top, people stare at my body. Long stares make me uneasy…" (P14)

3.6. Perception of Sexuality

This theme reveals how participants perceive sexuality, how they define sexual urges and desires, and how these perceptions conflict with social norms. The data showed that participants generally regarded sexuality as a natural need but believed it should be suppressed, hidden, or restricted to marriage.

Table 7. Perception of Sexuality Data

Category	Subcategory	Frequency
Perception		**28**
	Sexuality as a Natural Biological Need	11
	Suppressed Sexuality and Cultural Norms	8
	Sexuality Restricted to Marriage	7
	Emotional Connect and Autonom. Values	3

3.6.1. Sexuality as a Natural Biological Need

Many participants considered sexuality a biological necessity that emerges with adolescence. Hormonal and physical changes were cited as reasons for this desire being perceived as "natural."

"…It is a need for every individual who has entered adolescence. Since our sexual organs and hormones develop during adolescence, sexual desire is an expected situation. Although our society does not accept it, I think it is a normal situation…" (P10)

"…I would get excited when I saw the opposite sex, and sometimes I wouldn't know what to say. Over time, I suppressed this desire…" (P9)

These statements align with Maslow's (1943) hierarchy of needs, where sexuality is included as a basic physiological requirement.

3.6.2. Suppressed Sexuality and Cultural Norms

Some participants were aware of their sexual desires but refrained from expressing them. Conservative social structures led participants to suppress these desires.

"…Even talking about sexuality was shameful. I couldn't share what I felt with anyone…" (P4)

"…When I felt such things in high school, I would be scared. I was afraid someone might notice…" (P13)

This finding reflects the contradiction between the presence of sexual desire and its suppression in social settings, as highlighted by Gültekin & Kanger (2023).

3.6.3. Sexuality Restricted to Marriage

Some participants embraced the idea that sexuality should be experienced only within marriage, often expressed in religious and moral terms.

"…Sexuality should only be experienced within marriage. Otherwise, it's not right…" (P3)

"…Sexuality outside of religious marriage is considered sinful. That's what I believe…" (P1)

These expressions show the continuing influence of traditional norms that promote the regulation of sexuality within the social order.

3.6.4. Emotional Connection and Autonomous Values

A few participants argued that sexuality should not only be legitimized through marriage but also through emotional bonds. This approach represents a value system based on personal autonomy.

> *"…I believe sexuality becomes legitimate not only through marriage but also through trust and love…" (P17)*

This perspective indicates a rising trend in individual-centered value systems (Goldfarb & Lieberman, 2021). Participants' perceptions of sexuality are multidimensional. Although aware of the biological reality, expressions of this need are strongly influenced and restricted by social, cultural, and religious norms. While some participants suppress their sexuality, others condition it within marriage, and a few interpret it through personal connections. These differences underscore the need for sexuality education in culturally diverse societies like Turkey to be not only informative but also value-based and culturally sensitive (UNESCO, 2018).

3.7. Views on Sexual Education

All participants agreed on the necessity of providing sexual education. However, opinions differed on how, where, and by whom this education should be delivered. These opinions were categorized into two main sub-themes: Family-Based Sexual Education and School-Based Sexual Education.

Table 8. *Views on Sexual Education*

Category	Subcategory	Frequency
Opinion		**21**
	Family-Based Sexual Education	10
	School-Based Sexual Education	11

3.7.1. Family-Based Sexual Education

Approximately half of the participants expressed that the foundation of sexual education should be established within the family. mothers were expected to take an active role; however, many families were noted to be inadequate due to a lack of knowledge and communication skills.

> *"...Sexual education should definitely be given, but it should be done in both school and family settings. The current education at school is insufficient because the topic is often rushed and dismissed due to societal taboos..." (K12)*

> *"...There should be detailed sexual education starting from middle school. Families should also be educated on how to approach this topic with their children. The current school education does not go into enough detail, and this is not helpful..." (K5)*

> *"...The foundation should be provided by the family. Teachers should build on that foundation. This way, correct education is provided..." (K6)*

> *"...I think it's very necessary. Especially with the increasing prevalence of sexually transmitted diseases, families should inform their children..." (K15)*

3.7.2. School-Based Sexual Education

The other half of the participants emphasized the necessity of systematically delivering sexual education in schools. However, most participants found current practices insufficient, rushed, and handled awkwardly by teachers.

"...Detailed information should be given by guidance counselors. There are topics I can discuss with my family, but I should be able to ask guidance counselors questions I'm too shy to ask my family..." (K2)

"...The education provided is very insufficient. The teacher said something and quickly moved on..." (K11)

"...The education in schools is very inadequate. When our teacher talked about it, everyone laughed. The teacher quickly closed the topic..." (K19)

"...I didn't receive such education and don't find it necessary..." (K21)

These views indicate that sexuality education is often handled superficially in schools due to taboos, and educators lack pedagogical preparedness. UNESCO (2018) and WHO (2022) emphasize the importance of comprehensive sexual education prepared with cultural sensitivity.

3.8. Behaviors Avoided at Home but Freely Practiced at University

This theme highlights the changes in behavior among adolescents after transitioning to university and how this shift is related to the freedom provided by living independently from family. Participants stated that they felt freer in terms of time management, clothing, and alcohol consumption during university life.

Table 9. *Behaviors Avoided at Home but Freely Practiced at University*

Category	Subcategory	Frequency
Behaviors		**27**
	Flexible Time Management	16
	Clothing Freedom	8
	Alcohol Consumption	3

3.8.1. Flexible Time Management

Most participants noted that after starting university, they could plan their time more freely and manage their daily routines without being accountable to anyone. This suggests that the need for independence during adolescence is more easily met away from family authority.

"...I really enjoy the freedom of choosing my own clothes and not having to adhere to my parents' preferences. I've also started to drink alcohol occasionally, which was something I couldn't do at home..." (K3)

"...Living on my own at university has given me a lot of freedom. I can come and go as I please without anyone questioning me about it. This has reduced a lot of the arguments I used to have with my family about my daily routines..." (K8)

"...Although I'm a boy, I couldn't go out easily after 10 PM in my hometown, but I'm very free at university. I can meet my girlfriend anytime. In Şanlıurfa, I couldn't meet her in a public place. Our families would find out..." (K21)

3.8.2. Clothing Freedom

Participants expressed that while living with their families, the clothes they wore were restricted by both family members and social pressure. At university, these limitations were lifted. Female participants were especially noted to be more sensitive to this issue.

"...I have to pay attention to the clothes I wear and even the colors in my hometown. I can't even wear white..." (K19)

"...I'm more comfortable with my clothing. Since I live in a holiday region, what I wear is considered normal..." (K4)

3.8.3. Alcohol Consumption

A small number of participants mentioned that they began consuming alcohol after transitioning to university. This behavior was previously prohibited or deemed shameful in the family environment, whereas the university setting offered a more liberal space.

"...I can easily go to places that serve alcohol. There aren't even places that serve alcohol in my hometown. Even if there were, I couldn't go. My family would find out..." (K17)

These findings demonstrate that the transition to university life expands individuals' behavioral repertoires and enables them to act more independently of social norms. This transitional period allows individuals to explore their own boundaries, experiment with identity, and become more autonomous, distancing themselves from family norms (Arnett, 2000). Especially for those who grew up in conservative regions, university provides a space where social control is loosened and privacy perceptions are reconstructed (Gül & Güneş, 2009).

4. Discussion, Conclusion and Recommendations

4.1. Discussion

This qualitative study examines university students' perceptions of adolescence, privacy, and sexuality. The findings reveal that Generation Z experiences adolescence as a biological transformation and a complex restructuring process encompassing psychological, social, cultural, and pedagogical dimensions (Kroger, 2017; Steinberg, 2014).

4.1.1. Adolescence: Body, Identity, and Emotions

Participants' emphasis on physical changes (e.g., height growth, voice changes, body hair growth, menstruation) when defining adolescence highlights this period's tangible and noticeable impacts on individuals. This indicates that the body becomes a biological structure and a psychosocial symbol during adolescence. As Jones (2004) emphasizes, the body is a developing organism and a cultural surface where individuals construct their identity, social acceptance, and self-perception.

However, it is noteworthy that participants placed less emphasis on the psychological processes underlying these physical changes (e.g., identity confusion, lack of self-confidence, conflicts in self-image). This suggests that young individuals might focus on coping with bodily changes while overlooking emotional and cognitive transformations. According to Erikson's (1968) psychosocial development theory, adolescence is a critical phase in which individuals strive to attain "identity formation." In this process, the adolescent learns to accept their changing body without alienation while making sense of their societal role. Changes in physical appearance thus constitute one of the fundamental building blocks of identity construction.

The emotional imbalances frequently reported in this study—such as insomnia, irritability, sensitivity, and restlessness—cannot be explained solely by hormonal changes. As Blakemore (2018) has demonstrated, the prefrontal cortex region of the brain—responsible for decision-making, impulse control, and emotion regulation—is not yet fully developed during adolescence. This neurological feature helps us understand why individuals tend to be more impulsive, emotionally reactive, and indecisive during this period.

Moreover, environmental factors (such as family pressure, peer bullying, and the influence of social media) increase emotional intensity. Therefore, emotional fluctuations are rooted in both biological and psychological causes and reflect the stress, social conflict, and internal identity search that adolescents experience during their path to autonomy. If these emotional tensions are not understood or supported in time, they may evolve into mental health problems later in life.

4.1.2. The Multilayered Nature of Privacy Perception

The study's findings show that Generation Z perceives privacy not merely as a matter of personal boundaries but as a multilayered phenomenon intertwined with social and cultural norms. Participants defined privacy primarily through the need for physical distance, invisibility, limitations on access to personal information, and the protection of private spaces. These definitions show that beyond individual experiences, social norms and environmental factors directly shape privacy perception.

Altman's (1975) environmental psychology theory defines privacy as a dynamic process that regulates an individual's interaction with the external world. According to him, privacy is a need that changes depending on how much control individuals have over their social interactions and is shaped by cultural norms. Similarly, this study found that participants' understanding of privacy was influenced by gender roles, religious beliefs, and traditional values.

Particularly among female participants, definitions of privacy using phrases such as "covering the body," "avoiding the male gaze," or "preferring enclosed spaces" suggest that privacy is not only a personal choice but also a behavior pattern shaped by patriarchal culture and religious norms. This implies that both the pursuit of social acceptance and internalized surveillance affect how individuals practice privacy.

However, an important finding is the limited awareness of the legal and social dimensions of privacy among participants. For instance, issues such as digital privacy, data protection, and bodily autonomy were often overlooked. This lack of awareness, particularly in the age of widespread social media use, may hinder young individuals from setting boundaries for themselves and respecting others' boundaries (Şen, 2023).

In this context, privacy education should not only raise individual awareness but also promote social responsibility, ethical behavior, and knowledge of legal rights. Koçoğlu and Avcı (2022) support this view; in their study, most school administrators argued that privacy education should be systematically integrated into formal curricula. Thus, privacy education should begin in early childhood and be addressed within families and formal education settings, tailored to developmental levels, and ensured for continuity.

4.1.3. Sexuality Perception and the Need for Education

The study reveals that Generation Z's perception of sexuality is deeply intertwined with cultural norms. Although participants defined sexuality as a natural need in both biological and emotional terms, they also expressed that this need is often suppressed and restricted to marriage by

society. This highlights the participants' constant struggle to balance their internal sexual desires with external social expectations. The concept of "sexual silence" proposed by Fine and McClelland (2006) supports this view, suggesting that sexuality remains an unspoken and suppressed domain in society, which hampers open communication and healthy sexual development.

Similarly, Gültekin and Kanger's (2023) study noted that young individuals are caught between conservative societal values and personal needs for expression, which leads to suppressed desires, feelings of guilt, and a lack of information. Hence, the need for sexuality education emerges not only as a matter of providing information but also as a way of supporting individuals in understanding their own identities.

While participants largely agreed on the necessity of sexuality education, they emphasized that they receive insufficient support from both their families and schools. This observation indicates that sexuality education in Turkey is still not structured in a systematic, inclusive, and value-based way. UNESCO (2018) and WHO (2022) provide a global framework for this, underlining that effective sexuality education goes beyond information delivery to include cultural sensitivity, value transmission, and the development of life skills.

A study by Ünlüer and İnan (2021) also highlights this gap. Their research showed that Turkish pre-service preschool teachers exhibit superficial attitudes toward sexuality, have deficiencies in conceptual understanding, and possess limited pedagogical competence. This clearly demonstrates that sexuality remains a taboo subject in teacher education and that both theoretical and practical support are urgently needed in this field.

In conclusion, for individuals to learn about sexuality free from social pressure and grounded in scientific knowledge, the education system must be restructured to be inclusive, culturally sensitive, and supportive of psychosocial development. Otherwise, suppression, misinformation, and feelings of guilt will continue to threaten the healthy development of individuals' sexual identities.

4.1.4. Family and Social Support Dynamics

The findings of this study reveal that during adolescence, families serve as both the first point of reference for young individuals and, at times, a limited source in terms of providing sufficient guidance and information. Adolescence is a critical developmental period during which individuals undergo biological, emotional, and social transformations. In this context, the support provided by the family plays a vital role in fostering emotional resilience, constructing a sense of security, and enabling healthy identity formation (Rodriguez, 2019; O'Neal & Lavner, 2022).

However, the quality of this support is directly related to parents' level of knowledge, attitudes, and communication skills regarding these subjects. In line with this, Schuster et al. (2008) found that open, consistent, and non-judgmental communication between parents and children significantly facilitates access to accurate and healthy information on sensitive topics such as sexuality and privacy.

Some participants in the present study expressed a tendency toward "selective disclosure" when communicating with family members. This indicates that young individuals do not form equally strong trust-based relationships with all family members; instead, they prefer to confide in those perceived as understanding, open-minded, or less judgmental. This selective openness is closely linked not only to information exchange but also to emotional closeness and the existence of a safe relational environment.

Additionally, some participants reported seeking information from alternative sources such as the internet, peer groups, or social media when familial communication proved inadequate. This

suggests that in the absence of secure and open dialogue within families regarding topics like adolescence, privacy, and sexuality, young people may encounter difficulties in accessing reliable information and become vulnerable to misinformation.

Therefore, increasing parental awareness and providing support in these areas is of paramount importance—not only for the well-being of adolescents but also for improving societal sexual health literacy overall. Family-centered education programs aimed at enhancing communication skills and addressing cultural taboos are particularly critical in this regard.

4.1.5. University Environment and the Reconstruction of Privacy

The data show that participants experience a heightened sense of autonomy and individual agency after transitioning to university, particularly in areas such as time management, dress choices, social relationships, and behavioral expressions. This transformation reflects not merely a change in physical setting but also a deeper psychosocial shift. The transition to university life marks a decrease in parental oversight, a loosening of normative pressures, and exposure to more diverse socio-cultural environments, allowing individuals to reconstruct their identities with greater independence.

This process can be explained through Arnett's (2000) concept of "emerging adulthood." According to Arnett, this period is a developmental phase between adolescence and adulthood characterized by increased freedom of choice and rapid identity formation. The university context functions as a key stage in this transition by offering individuals not only academic development but also opportunities for role experimentation, exploration of personal boundaries, and the formation of individual values.

Participants' accounts of increased freedom in clothing choices following university enrollment illustrate a parallel shift in their conceptualizations of privacy. Whereas in adolescence, privacy boundaries were largely shaped by external controls and cultural norms, the university experience allows for a redefinition of privacy as an internalized and subjective construct. In this process, individuals begin to establish their own secure spaces and redefine the boundaries that were previously imposed by external rules, now guided by self-determination.

Supporting this view, the studies by Deniz (2014) and Gül & Güneş (2009) indicate that as university youth gain experience with individual freedoms, they develop more critical perspectives toward authority and distance themselves from traditional norms. This fosters a level of flexibility in response to societal expectations. Thus, the university should be regarded not only as an academic environment but also as a multidimensional site of socialization where ethical, cultural, and emotional awareness are nurtured.

4.2. Conclusion

This study was conducted to explore how members of Generation Z perceive adolescence, privacy, and sexuality. The personal experiences, social interactions, and cultural frameworks of university students regarding these issues were qualitatively analyzed. The findings reveal that these concepts are shaped in young individuals' lives through an interwoven, multilayered, and context-dependent structure.

Participants primarily defined adolescence in terms of physical changes, highlighting the tangible effects of bodily transformations. However, the relative neglect of psychological and emotional dimensions suggests a limited awareness of this developmental phase. This aligns with Erikson's (1968) theory of identity development, demonstrating that individuals reconstruct not only their physical selves but also their self-conceptions and social roles. The prevalence of emotional

fluctuations such as irritability, emotional sensitivity, and restlessness can be explained through the combined effects of neurological development and social pressures, as Blakemore (2018) has shown.

Privacy emerges not merely as a personal preference or instinctual boundary but as a socially constructed phenomenon embedded in cultural values, gender roles, and religious norms. In accordance with Altman's (1975) definition, the findings validate that privacy is a dynamic and culturally shaped concept. In particular, expressions such as "covering the body" or "becoming invisible," primarily used by female participants, underscore the influence of patriarchal systems and demonstrate the close relationship between privacy and gender.

Similarly, perceptions of sexuality reveal tensions at both individual and societal levels. Although sexuality is recognized as a natural need, the belief that it should be repressed reflects the conflict between personal expression and social constraint (Fine & McClelland, 2006; Gültekin & Kanger, 2023). Despite consensus on the necessity of sexuality education, systemic and pedagogical shortcomings within both family and school contexts limit access to accurate information, pushing individuals toward informal sources. As highlighted by Ünlüer and İnan (2021), even preservice teachers often approach the subject superficially and lack adequate pedagogical competence.

The family lies at the intersection of these three major themes. Although participants regard the family as a primary source of support, they also perceive it as restrictive or repressive due to unsupportive attitudes, lack of knowledge, and poor communication. The notion of "selective disclosure" among parents contributes to unequal access to information and impacts the trust dynamics between children and family members (Schuster et al., 2008).

The university setting offers individuals both physical and psychological autonomy. In line with Arnett's (2000) theory of "emerging adulthood," university represents a period during which individuals begin to reconstruct their identities and redefine concepts such as privacy and sexuality with greater independence. Increasing freedoms in clothing choices, time management, and social interactions allow individuals to break away from normative structures and establish their own values.

This study enriches the literature by examining Generation Z's perceptions of adolescence, privacy, and sexuality within a multidimensional and contextual framework. One of its original contributions lies in approaching these three concepts not as isolated, but as intertwined and mutually influential processes. Moreover, it offers field-based insights into how university students reconstruct these concepts during the process of individuation.

The findings provide a foundation for developing concrete strategies in areas such as educational policies, family counseling, and psychosocial support systems. Notably, sexuality and privacy education must be structured within both family and school environments while incorporating cultural sensitivity. To ensure that young individuals can develop healthy, informed, and autonomous identities, there is a clear need for multi-stakeholder, inclusive programs grounded in critical thinking.

4.3. Recommendations

Sexuality and privacy education should be incorporated into the national curriculum starting from early childhood. These programs must be age-appropriate, scientifically grounded, and culturally sensitive. The content should not be limited to biological aspects but should also address emotional, ethical, and social dimensions (UNESCO, 2018; WHO, 2022).

Families should be supported in guiding their children through adolescence. In this regard, training programs should be organized to promote open communication, enhance privacy awareness, and encourage safe information sharing.

Teacher education programs should include structured modules on sexuality and privacy. These modules should aim to strengthen pedagogical competence, address societal taboos, and enhance critical thinking, values education, and communication skills (Ünlüer & İnan, 2021).

Universities should expand accessible, safe, and professional psychological counseling services to address issues related to identity development, emotional challenges, and privacy concerns.

Considering the widespread use of social media in the digital era, educational initiatives should be implemented to raise young people's awareness about data protection, online boundaries, and digital ethics.

At the societal level, public awareness campaigns, seminars, social media projects, and community-based education programs should be organized to increase knowledge and challenge taboos surrounding sexuality, privacy, and adolescence.

Finally, platforms should be established that allow young people to express their needs and experiences and participate in decision-making processes. Inclusive mechanisms that amplify youth voices should be supported, and sustainable youth policies should be developed within this participatory framework.

4.4. Limitations of the Study

This study is a qualitative inquiry conducted with a limited number of university students from a single institution. Since most participants share similar socio-cultural backgrounds, the generalizability of the findings to other geographic, cultural, or demographic groups is limited. Additionally, as the data rely on participants' subjective narratives, responses may be influenced by factors such as social desirability bias or memory distortions. Nevertheless, the study offers an in-depth and contextualized understanding of how Generation Z youth perceive and experience adolescence, privacy, and sexuality. Future research should incorporate mixed-method approaches and larger, more diverse samples across regions, socioeconomic levels, and gender identities to enhance the validity and inclusiveness of the findings.

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Appendices

Appendix 1 (Ek 1): Semi-structured Interview Questions (Yarı yapılandırılmış Görüşme Soruları)

a. Ergenlik hakkında düşünceleriniz nelerdir?

b. Ergenlik döneminde yaşadıklarınızdan bahseder misiniz?

c. Ergenlik dönemi konusunda nasıl bilgilendiniz?

d. Ergenlik döneminde karşılaştığınız sorunları nasıl çözmeye çalıştınız?

e. Ergenlik döneminde okul yaşamınız nasıldı?

f. Mahremiyet hakkında düşünceleriniz nelerdir?

g. Cinsellik denilince neler anlıyorsunuz?

h. Cinsel eğitim konusunda neler düşünüyorsunuz?

i. Aile yanında yapmaktan çekindiğiniz fakat üniversitede çekinmeden gösterdiğiniz davranışlar nelerdir?

Geniş Özet

1.Giriş

Günümüz dünyasında dijitalleşmenin ve teknolojik gelişmelerin hızlı bir şekilde artması, bireylerin mahremiyet algılarını temelden dönüştürmüştür. Özellikle sosyal medya platformlarının yaygınlaşmasıyla birlikte, kişisel alanların kamusal alana taşınması kolaylaşmış ve mahremiyet kavramının sınırları belirsizleşmeye başlamıştır. Mahremiyet, kişinin kendine ait duygu, düşünce, beden ve bilgilerin korunması anlamına gelmekle birlikte; bu kavramın anlamı ve uygulama biçimi, toplumsal normlara, kültürel değerlere ve dini inançlara göre farklılık göstermektedir.

Tarihsel olarak, mahremiyet kavramı çoğunlukla kadın bedeni, utanma, örtünme gibi kavramlar etrafında tanımlanmıştır. Osmanlı'dan günümüze Türkiye'de mahremiyet algısı, hem İslami normlar hem de geleneksel kültürel kodlarla şekillenmiş; ancak modernleşme süreçleri ve küreselleşmenin etkisiyle bu algı daha esnek ve bireyselleşmiş bir boyuta ulaşmıştır. Özellikle dijital yerli olarak tanımlanan Z kuşağı, dijital dünyanın içinde büyümüş, sınırların daha geçirgen olduğu bir sosyal ortamda kimlik geliştirmiştir. Bu dönüşüm yalnızca mahremiyet algısını değil, aynı zamanda bireylerin cinselliğe ilişkin tutumlarını ve cinsel eğitim konusundaki beklentilerini de etkilemiştir.

Cinsellik, insan gelişiminin doğal bir parçası olmasına rağmen, Türkiye'de hâlâ birçok çevrede tabu olarak görülmekte ve sistematik, bilimsel temelli bir cinsel eğitimin yaygın olmadığı görülmektedir. Gerek aile içindeki iletişimde, gerekse okul temelli eğitimde bu konular sıklıkla geçiştirilmekte ya da yüzeysel olarak ele alınmaktadır. Bu bağlamda yapılan bu araştırma, üniversite çağındaki Z kuşağı bireylerinin ergenlik, mahremiyet ve cinsel eğitime dair algılarını, bireysel deneyimlerini ve toplumsal yansımalarını anlamayı hedeflemektedir.

2.Yöntem

Bu araştırma, 2024-2025 yılları arasında üniversite öğrencilerinin mahremiyet ve cinsel eğitimle ilgili algılarını derinlemesine incelemek amacıyla yapılmıştır. Araştırmada, bu konulara dair öğrencilerin düşünce ve tutumları nitel bir yöntemle analiz edilmiştir. Nitel araştırmalar, bireylerin deneyimlerini, algılarını ve düşüncelerini anlamaya yönelik esnek bir yapı sunar. Araştırma kapsamında, farklı üniversitelerden öğrenciler arasından rastgele seçilen katılımcılarla yarı yapılandırılmış görüşmeler gerçekleştirilmiştir.

Çalışmanın örneklemi, yaş, cinsiyet ve bölüm açısından farklılık gösteren bir grup üniversite öğrencisinden oluşmuştur. Bu çeşitlilik, elde edilen bulguların daha geniş bir perspektifi yansıtmasını sağlamıştır. Katılımcıların yaş aralığı 18-25 arasında değişirken, sosyoekonomik düzey ve kültürel geçmiş gibi faktörler de göz önünde bulundurulmuştur.

Araştırmada kullanılan yarı yapılandırılmış görüşme formu (Ek 1), mahremiyet algısı ve cinsel eğitimle ilgili açık uçlu sorular içermektedir. Sorular, katılımcıların bu konular hakkındaki kişisel deneyimlerini ve düşüncelerini açıklamalarını kolaylaştıracak şekilde tasarlanmıştır. Örneğin, "Mahremiyet sizin için ne ifade ediyor?" veya "Cinsel eğitimle ilgili düşünceleriniz nelerdir?" gibi sorular sorulmuştur.

Toplanan veriler, içerik analizi yöntemiyle analiz edilmiştir. Bu yöntem, metinlerdeki anlamlı temaları ve örüntüleri belirleyerek, verilerin daha sistematik bir şekilde yorumlanmasını sağlamıştır. Kodlama işlemi sırasında, katılımcıların görüşleri belirli temalar etrafında gruplandırılmış ve analiz edilmiştir. Bu çalışmada güvenirliğin sağlanabilmesi için araştırmacılar tarafından oluşturulan kategoriler, alan uzmanlarının görüşlerine sunulmuş ve güvenirlik hesaplaması (Güvenirlik = görüş birliği / (görüş birliği + görüş ayrılığı) Miles ve Huberman (1994) tarafından önerilen formül

doğrultusunda gerçekleştirilmiştir. Elde edilen sonuçlara göre, uzmanlar arasındaki güvenirlik oranı %85 olarak belirlenmiştir.

3. Bulgular

Nitel yöntemle yürütülen çalışmada, katılımcıların bireysel deneyimlerinin yanında, toplumsal ve kültürel etkilerle şekillenen çok katmanlı algıları derinlemesine incelenmiştir. Elde edilen bulgular, genç bireylerin bu kavramlara yalnızca biyolojik veya bireysel değil; aynı zamanda psikososyal, pedagojik ve kültürel perspektiflerden yaklaştıklarını ortaya koymaktadır.

Katılımcılar ergenliği, çoğunlukla fiziksel değişimlerin yoğun yaşandığı bir dönem olarak tanımlamaktadır: ses değişimi, kıllanma, boy uzaması, adet görme gibi fiziksel göstergeler öne çıkmaktadır. Ancak psikolojik ve bilişsel boyutlara dair farkındalık görece daha düşüktür. Erikson'un psikososyal gelişim kuramı çerçevesinde, bu süreç yalnızca bedensel değil, aynı zamanda kimlik gelişimiyle ilişkilidir. Ancak çalışma, gençlerin bu dönüşümün duygusal boyutlarını çoğu zaman ikinci plana attığını göstermektedir. Duygusal dalgalanmalar; sinirlilik, uykusuzluk, huzursuzluk ergenlik döneminin ortak özellikleri olarak aktarılmaktadır. Bu durum, hem nörolojik gelişim (özellikle prefrontal korteksin tam olgunlaşmamış olması) hem de çevresel baskılarla ilişkilidir. Aile, akran çevresi ve sosyal medya gibi dış etkenler, bireylerin bu dönemdeki duygusal kırılganlıklarını artırabilmektedir.

Mahremiyet, katılımcılar tarafından sadece bireysel bir sınır olarak değil; toplumsal, kültürel ve dini normlarla şekillenen çok boyutlu bir olgu olarak algılanmaktadır. Araştırmada öne çıkan bir bulgu, özellikle kadın katılımcıların mahremiyeti "bedeni örtme", "erkek bakışlarından korunma" gibi ifadelerle tanımlamalarıdır. Bu, mahremiyetin cinsiyet rolleriyle ne derece iç içe geçtiğini ortaya koymaktadır. Katılımcıların büyük kısmı mahremiyet konusunda temel kavramlara hakim olsalar da; hukuki boyut (örneğin kişisel veri korunumu, beden bütünlüğü) gibi alanlarda bilgi eksiklikleri olduğu görülmektedir. Dijital ortamlardaki sınır ihlalleri, mahremiyetin giderek daha flu bir kavram hâline gelmesine yol açmaktadır. Altman'ın çevresel psikoloji yaklaşımında vurguladığı gibi, mahremiyet birey ile çevresi arasındaki etkileşimin dinamik bir biçimde düzenlenmesidir. Bu bağlamda mahremiyet eğitiminin sadece bireysel haklar üzerinden değil, aynı zamanda toplumsal sorumluluk bilinciyle ele alınması gerektiği önerilmektedir.

Cinsellik, katılımcılar tarafından hem doğal bir ihtiyaç hem de toplum tarafından bastırılan bir alan olarak tanımlanmıştır. Katılımcıların büyük bölümü, cinselliği konuşmanın halen tabu olduğunu; dolayısıyla bireylerin bu konuda açık iletişim kurmakta zorlandığını ifade etmektedir. Toplumsal normlarla bireysel arzular arasında kalan genç bireyler, çoğu zaman suçluluk, bastırma veya bilgi eksikliği gibi durumlarla karşı karşıya kalmaktadır. Bu durum, Fine ve McClelland'ın "cinsel sessizlik" kavramıyla örtüşmektedir. Türkiye'de cinsel eğitim müfredatının eksikliği de bu tabloyu pekiştirmektedir. Katılımcıların önemli bir kısmı, cinsellik eğitiminin hem okulda hem de ailede verilmesi gerektiğini savunsa da, bu konuda sistemsel eksikliklerin ve pedagojik yetersizliklerin hâkim olduğu gözlemlenmiştir. Yapılan araştırmalarda öğretmen adaylarının bile bu konuda yeterli eğitime sahip olmadıkları ortaya konmuştur.

Aile, katılımcıların ilk başvuru kaynağı olmasına rağmen; bilgi eksikliği, tabular ve yetersiz iletişim aileyi zaman zaman bastırıcı bir kurum hâline getirmektedir. "Seçici açıklama" anlayışı, ebeveynlerin çocuklar arasında bilgi paylaşımını eşit yapmamasına ve gençlerin aile içinde bazı bireyleri daha "güvenilir" bulmasına neden olmaktadır. Aile desteği, özellikle duygusal güvenin inşası ve sağlıklı bir kimlik gelişimi açısından hayati önemdedir. Ancak ailelerin yeterince donanımlı olmaması durumunda genç bireyler, internet ve arkadaş çevresi gibi informal kaynaklara yönelmektedir. Bu da bilgi kirliliği ve yanlış yönlendirme risklerini artırmaktadır.

Üniversiteye geçişle birlikte bireyler, özellikle mahremiyet ve cinsellik gibi konularda daha fazla özgürlük deneyimlemektedir. Katılımcılar, giyim tarzı, sosyal ilişkiler ve zaman yönetimi gibi konularda daha özerk hareket edebildiklerini belirtmişlerdir. Bu özgürlük, bireylerin hem fiziksel hem de psikolojik anlamda kimliklerini yeniden yapılandırmalarını sağlamaktadır. Arnett'in "emerging adulthood" kuramı kapsamında, üniversite bireylerin kendi değerlerini oluşturabildikleri bir geçiş evresidir. Üniversite, yalnızca akademik değil; aynı zamanda etik, kültürel ve bireysel gelişim alanıdır. Mahremiyet bu süreçte dışsal kurallardan bağımsız, içsel bir değer hâline gelir.

4. Sonuç Tartışma ve Öneriler

Bu niteliksel araştırma, Kuzey Kıbrıs'taki bir vakıf üniversitesinde öğrenim gören 21 üniversite öğrencisiyle gerçekleştirilen derinlemesine görüşmeler yoluyla, Z kuşağına mensup genç bireylerin ergenlik, mahremiyet ve cinsellik algılarını anlamaya odaklanmıştır. Çalışma kapsamında elde edilen bulgular, gençlerin bu konulara dair deneyimlerinin bireysel, toplumsal ve kültürel katmanlarla nasıl şekillendiğine dair çok boyutlu bir tablo sunmaktadır.

Katılımcıların ergenlik tanımları çoğunlukla fiziksel değişimlere odaklanmakta; kilo, boy, sivilce, meme gelişimi gibi bedensel farklılıklar ön plana çıkmaktadır. Bu durum, ergenliğin beden temelli bir farkındalık süreci olarak algılandığını gösterirken, psikolojik ve duygusal yönlerin görece arka planda kaldığına da işaret etmektedir. Bu bulgular, Erikson'un kimlik gelişimi kuramıyla örtüşmekte ve bireyin yalnızca fiziksel değil, aynı zamanda zihinsel ve sosyal anlamda da yeniden yapılandığını ortaya koymaktadır. Duygusal iniş çıkışlar, sinirlilik ve içe kapanma gibi durumlar, katılımcıların zihinsel dönüşüm süreçlerini yansıtırken, bazı bireyler bu dönemi bastırılmış cinsel dürtülerle ilişkilendirmiştir.

Mahremiyet, bireylerin yalnızca özel alanını koruma çabası değil; aynı zamanda toplumsal normlar, cinsiyet rolleri ve kültürel kodlarla iç içe geçmiş sosyal bir inşa olarak tanımlanmıştır. Özellikle kadın katılımcılar için mahremiyet, "bedeni örtmek", "gözlerden uzak olmak" gibi fiziksel sınırlamalarla ifade edilmiştir. Bu, patriyarkal sistemin kadın bedeni üzerindeki denetimini ve mahremiyetin toplumsal cinsiyetle ne denli bağlantılı olduğunu ortaya koymaktadır. Katılımcıların bazıları mahremiyeti yalnızca fiziksel değil, aynı zamanda "bilgi gizliliği" ve "duygusal mesafe" kavramlarıyla da açıklamış; bu da mahremiyetin modern dijital çağda daha karmaşık bir hâl aldığını göstermiştir.

Cinsellik ise en tartışmalı kavramlardan biri olarak karşımıza çıkmaktadır. Katılımcıların çoğu cinselliği doğal ve biyolojik bir ihtiyaç olarak değerlendirmekte; ancak bu ihtiyacın bastırılması gerektiğini ifade etmektedir. Bu bastırılma, hem bireyin içsel çatışmalar yaşamasına hem de toplumsal normlara uyum sağlama zorunluluğuna işaret etmektedir. Özellikle dini ve geleneksel değerlere bağlı katılımcılar, cinselliği yalnızca evlilik içinde meşru olarak görürken; daha birey merkezli düşünen katılımcılar, cinselliği duygusal bağ ve karşılıklı rıza temelinde anlamlandırmaktadır. Bu çeşitlilik, Türkiye gibi kültürel farklılıkların yüksek olduğu toplumlarda cinsel eğitimin sadece bilgi aktarımıyla sınırlı kalamayacağını, aynı zamanda değer temelli ve kültürel duyarlılıkla inşa edilmesi gerektiğini göstermektedir.

Ergenlik hakkında bilgi edinme yolları ise oldukça çeşitlidir. Katılımcılar bilgiye ulaşmak için öncelikle aileye yönelmiş; ancak yeterli destek bulamadıklarında arkadaş çevresi, internet ve okul gibi alternatif kaynaklara başvurmuşlardır. Bilgi edinme süreci genellikle düzensiz, bireysel çabaya dayalı ve güvensiz kaynaklarla sınırlı olmuştur. Özellikle ailelerin ve okulların bu konuda sistemli ve açık bir eğitim sunamaması, gençlerin çelişkili ya da yetersiz bilgilerle yetinmesine neden olmuştur. Bu durum, WHO ve UNESCO gibi kuruluşların savunduğu kapsamlı ve sistematik cinsel eğitimin gerekliliğini açıkça ortaya koymaktadır.

Ergenlik döneminde karşılaşılan sorunlarla baş etme yöntemleri de önemli bir tartışma alanıdır. Aile desteği, okul rehberliği, arkadaş çevresi ve bireysel başa çıkma stratejileri bu sürecin ana kaynaklarını oluşturmuştur. Bazı bireyler duygusal sorunlarını yazarak, yalnız kalarak ya da müzik dinleyerek hafifletmeye çalışmış; bazıları ise arkadaşlarını bir tür "terapi alanı" olarak değerlendirmiştir. Ancak, bu destek mekanizmalarının tüm bireyler için eşit erişilebilir olmadığı; özellikle içe dönük stratejilerin uzun vadede psikolojik yıpranmaya yol açabileceği de belirtilmiştir.

Cinsellik eğitimi konusundaki görüşler ise iki ana başlık altında toplanmıştır: aile temelli ve okul temelli eğitim. Katılımcıların çoğu, cinsellik eğitiminin gerekliliği konusunda hemfikir olmakla birlikte; ailelerin bu eğitimi verecek bilgi ve iletişim becerilerinden yoksun olduğunu, okullarda ise konunun ya hiç ele alınmadığını ya da yüzeysel ve çekingen bir biçimde işlendiğini belirtmiştir. Eğitimcilerin pedagojik hazırlık eksikliği ve toplumsal tabuların etkisi, cinsellik eğitiminin etkisizliğine yol açmaktadır. Genç bireyler, yalnızca bilgiye değil, aynı zamanda duygusal güvenlik ve açık iletişime de ihtiyaç duymaktadır.

Üniversiteye geçiş, katılımcıların yaşamlarında önemli bir dönüm noktası olarak tanımlanmıştır. Üniversite ortamı, bireylere daha fazla özgürlük, öz-denetim ve kimlik denemesi yapma alanı sunmaktadır. Katılımcılar bu dönemde özellikle zaman yönetimi, giyim tarzı ve sosyal ilişkilerde daha bağımsız hareket ettiklerini belirtmiştir. Bu, Arnett'in "yetişkinliğe geçiş" kuramıyla da örtüşmektedir. Özellikle daha muhafazakâr bölgelerde büyüyen gençler için üniversite, geleneksel aile yapısından uzaklaşarak yeni kimlikler geliştirme sürecine olanak tanımaktadır.

Araştırmanın genel sonuçlarına göre, ergenlik, mahremiyet ve cinsellik kavramları genç bireyler tarafından yalnızca biyolojik ya da psikolojik değil; aynı zamanda kültürel ve toplumsal bağlamlarla şekillendirilen kavramlar olarak değerlendirilmektedir. Bu üç tema birbiriyle yakından ilişkilidir ve bireyin kimlik gelişimi, toplumsal rollerle uyumu ve duygusal sağlığı açısından kritik önem taşımaktadır.

Bu bağlamda geliştirilen öneriler arasında; cinsellik ve mahremiyet eğitimlerinin erken yaşlardan itibaren eğitim müfredatına entegre edilmesi, ailelere yönelik bilgilendirme ve destek programlarının geliştirilmesi, üniversitelerde psikolojik danışmanlık hizmetlerinin yaygınlaştırılması, dijital mahremiyet eğitimlerinin hayata geçirilmesi ve toplumsal farkındalık kampanyalarının düzenlenmesi yer almaktadır. Bu öneriler, genç bireylerin sağlıklı, bilinçli ve özgür bir kimlik geliştirebilmeleri için çok paydaşlı, kültürel bağlamı gözeten ve kapsayıcı yaklaşımların gerekliliğini vurgulamaktadır.

Sonuç olarak, bu araştırma; genç bireylerin ergenlik, mahremiyet ve cinsellik konularına ilişkin algı ve deneyimlerini çok boyutlu bir perspektiften ele alarak literatüre özgün katkılar sunmakta; eğitim politikaları, aile danışmanlığı ve psikososyal destek uygulamaları açısından önemli çıkarımlar sağlamaktadır.

Yayın Etiği Beyanı

Bu araştırmanın, Lefke Avrupa Üniversitesi Bilimsel Araştırma ve Yayın Etiği Kurulu (BAYEK) kurulu tarafından 22.01.2024 tarihinde BAYEK039.03 sayılı kararıyla verilen etik kurul izni bulunmaktadır. Bu araştırmanın planlanmasından, uygulanmasına, verilerin toplanmasından verilerin analizine kadar olan tüm süreçte "Yükseköğretim Kurumları Bilimsel Araştırma ve Yayın Etiği Yönergesi" kapsamında uyulması belirtilen tüm kurallara uyulmuştur.

Katılımcıların düşüncelerini ve deneyimlerini daha derinlemesine anlamak amacıyla çalışma, yarı yapılandırılmış görüşme soruları kullanılarak gerçekleştirilmiştir (Bkz. Ek 1). Elde edilen nitel veriler içerik analizi yöntemiyle incelenmiş ve temalar belirlenmiştir. İçerik analizi, verilerin içeriğini sistematik biçimde incelemeyi amaçlayan nitel bir araştırma yöntemidir (Alanka, 2024). Bu yöntem, belirli bir konu veya olgu hakkında bilgi edinmeyi ve bu bilgiden anlamlı sonuçlar çıkarmayı mümkün kıldığı için oldukça verimli bir yöntemdir (Yıldırım & Şimşek, 2013).

Araştırmacıların Katkı Oranı Beyanı

İki yazar olarak yürüttüğümüz bu nitel araştırmada, her bir yazarın katkı oranları detaylı şekilde belirtilmiştir. Araştırmanın planlanma ve analiz aşamalarında her iki yazar da aktif olarak rol almış ve araştırmanın genel seyrine yönelik stratejik kararların alınmasında eşit ölçüde katkı sunmuştur. Bununla birlikte, yazım ve uygulama süreçlerinde her bir yazarın katkı oranları aşağıda belirtilen şekilde farklılık göstermektedir.

Birinci yazar, araştırmanın literatür taraması ve metodoloji bölümünün yazımında öncü rol üstlenmiştir. Araştırmanın teorik çerçevesinin oluşturulması ve veri analizlerinin detaylandırılması sürecinde de yoğun bir şekilde katkı sağlamıştır. Ayrıca, makalenin son halinin hazırlanması ve dergi kurallarına uygun hale getirilmesi süreçlerinde birinci yazarın katkısı belirgin olmuştur.

İkinci yazar, veri toplama sürecinin planlanması ve uygulanması aşamasında aktif rol almıştır. Özellikle, saha çalışmasının yürütülmesi ve veri analizine ilişkin teknik detayların raporlanması konularında ikinci yazarın katkısı öne çıkmıştır. Ayrıca, makalenin sonuç ve tartışma bölümlerinin yazımında ve sonuçların ilgili literatürle ilişkilendirilmesinde ikinci yazar önemli katkılar sağlamıştır.

Toplamda, birinci ve ikinci yazarın katkı oranları sırasıyla %60 ve %40 olmak üzere, tüm yazarların katkı oranlarının toplamı %100'dür. Bu oranlar, her yazarın araştırma sürecindeki katkılarını ve sorumluluklarını adil ve şeffaf bir şekilde yansıtmaktadır.

Destek ve Teşekkür

Çalışmaya maddi destek veren ve katkıda bulunan herhangi bir kuruluş ya da kişi yoktur.

Çatışma Beyanı

Araştırmanın yazarları olarak herhangi bir çıkar/çatışma beyanımız olmadığını ifade ederiz.