PROSOCIAL ACTS IN EARLY CHILDHOOD: TRANSMISSION OF
MATERNAL SELF-CONSTRUALS THROUGH PARENTING

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ABSTRACT

PROSOCIAL ACTS IN EARLY CHILDHOOD: TRANSMISSION OF MATERNAL SELF-CONSTRUALS THROUGH PARENTING

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The current thesis aims to investigate the transmission of maternal self-construals through parenting. For this aim, two different studies were conducted. Study 1 was conducted as a preliminary study to explore whether there is an association between self-construals and parenting practices. The aim was to identify which parenting practices were associated with maternal self-construals. Study 2 focused on how various parenting practices (warmth, reasoning, corporal punishment, deceiving lying) mediate the relationship between maternal self-construals (related, and autonomous self-construals) and child prosocial behavior outcomes (proactive helping, reactive helping, sharing, mother-report prosocial behaviors). Overall, the results suggested that self-construals are related to the child's outcomes through different parenting practices depending on the type of prosocial behaviors. Reasoning practices significantly mediated the relationship between children's self-construals and reactive helping behaviors in both models. Deceiving and lying practices significantly mediated the relationship between self-construals and sharing behaviors only for the model with related self-construals. Lastly, parental warmth significantly mediated the relationship between self-construals and mother-report prosocial outcomes of children

only for the model with related self-construals. Results were discussed considering the relevant literature.

Keywords: Self-construals, parenting, prosocial behaviors, helping, sharing.

ÖZ

ERKEN ÇOCUKLUKTA OLUMLU SOSYAL DAVRANIŞLAR: BENLİK KURGULARININ EBEVEYNLİK DAVRANIŞLARI ÜZERİNDEN AKTARIMI

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Bu tezde annelerin benlik kurgularının çocuklarının olumlu sosyal davranışlarına ebeveynlik davranışları üzerinden aktarımının incelenmesi amaçlanmıştır. Bu amaçla, iki farklı çalışma yapılmıştır. Birinci çalışma, benlik kurguları ile ebeveynlik davranışları arasında bir ilişki olup olmadığını, ve hangi benlik kurguları ile hangi ebeveynlik davranışları arasında ilişki olduğunu test etmek için bir ön çalışma olarak düzenlenmiştir. İkinci çalışma ise çeşitli ebeveynlik davranışlarının (yakınlık/sıcaklık, açıklayıcı akıl yürütme, fiziksel ceza, kandırma ve yalan söyleme) annenin benlik kurguları (ilişkisel ve özerk) ile çocukların olumlu sosyal davranışları (reaktif yardım etme, proaktif yardım etme, paylaşma ve annenin değerlendirdiği olumlu sosyal davranışlar) arasındaki ilişkideki aracı rollerine odaklanılmıştır. Genel olarak, sonuçlar olumlu sosyal davranışların türüne bağlı olarak, benlik kurgularının farklı ebeveynlik davranışları üzerinden ilişkili olduğunu göstermiştir. Çocukların proaktif yardım etme davranışları sözkonusu olduğunda, hiçbir ebeveynlik davranışın aracı rolü anlamlı olarak bulunmamıştır. Ebeveynlerin açıklayıcı akıl yürütme davranışlarının aracı rolünün, annelerin benlik kurguları ile çocuklarının reaktif yardım etme davranışları arasındaki ilişkide hem ilişkisel benlik hem de özerk benlik kurgularının olduğu modelde anlamlı olduğu bulunmuştur. Ebeveynlerin kandırma ve yalan söyleme davranışlarının aracı rolünün ise annelerin ilişkisel benlik kurguları ile

çocuklarının paylaşma davranışları arasındaki ilişkide anlamlı olduğu bulunmuştur. Son olarak, ebeveynlerin yakınlık/sıcaklık davranışlarının aracı rolü, annenin ilişkisel benliği ile annenin rapor ettiği olumlu sosyal davranışlar arasındaki ilişkide anlamlı olarak bulunmuştur. Çalışmanın sonuçları ilgili alanyazın ışığında tartışılmıştır.

Anahtar Kelimeler: Benlik kurguları, ebeveynlik, olumlu sosyal davranışlar, yardım etme, paylaşma.

To my dearest,
May your little soul rest in peace

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CHAPTER 1

OVERVIEW

Nature embraces life, but on the other hand, it creates very harsh conditions to survive. Those who have survived had some kind of advantages over other species and these characteristics abled them to cope with the environmental circumstances. Throughout the history of earth, different species succeeded to live and transfer their genes to the next generations and humans are among the most recent survivors of the planet earth. One of the most prominent factors that protects us human beings is the fact that "we are social beings". Building a coordinated social life is critical for humans because it gives the advantage of companionship that one cannot thrive otherwise. This is made possible by the development of culture, which acts as a barrier against the severe demands of nature. The continual stability that supports human existence is provided by culture.

Culture, as Schein (2006) defines, is shared beliefs, values and assumptions of a particular group of people who learns from one another and transmits to the next generations by showing them how to behave, think and even feel in the right way. As for this, culture we are born into, significantly shapes our cognitions, emotions, and behaviors as an individual (Markus & Kitayama, 1991). The process of defining oneself in relation to others, as Markus and Kitayama originally coined, self-construal, is accounted as the most accurate indicators of culture affecting individual's behavior (Kim et al., 1994; Smith & Bond, 1998).

Self-construals are culturally shaped orientations of self which are embedded within the family context because family is the place where socialization starts. These orientations of self /cultural patterns shape socialization theories, goals and practices which creates a developmental niche mediating the path from culture to children's

development (Keller & Kartner, 2013; Super & Harkness, 1997). Thus, values and ideas about proper socialization contribute to children's social development (Harwood et al., 1996; Trommsdorff, 2014). The most commonly practiced way of transmitting cultural values to children's developmental outcomes occurs is through parenting (Rothbaum & Wang, 2010). The relationship between self-construals and parenting practices was underlined in some studies (Trommsdorff et al., 2012), however to our knowledge, there is a limited literature examining this association (Corapci et al., 2018; Rothbaum & Wang, 2010; Trommsdorff et al., 2012). Therefore, the aim of *Study 1* is to identify which parenting practices are associated with maternal self-construals.

Since the term self-construal is already based on the social context of individuals, it is closely related to social behavior outcomes. Culture may either encourage or restrict particular components of socio-emotional functioning through facilitating or repressing. All human cultures have relied on prosocial and cooperative actions in order to guarantee their survival, although they show differences in type, extent, organization of the norms, institutions, and practices evolved to promote prosociality. Therefore, prosocial behaviors and culture is closely associated, not only for adult's (Feygina & Henry, 2015), but also for children's behaviors as well (de Guzman et al., 2014). Children's prosocial behaviors cultivates from the environment. If they grow up in a culture where prosocial behaviors are valued, they may internalize, and perform these activities as adaptive strategies to help them achieve interdependent goals which may result in performing higher levels of prosocial behaviors (Davis et al., 2018). Parenting is amongst one of the strongest routes for transmission of culture to prosocial outcomes due to the fact that the family an infant is born into constitutes the first place en route to socialization (Kärtner, 2018; Zhou et al., 2022). With consideration to the literature, and findings of the Study 1 which reveals significant correlations between autonomous, related and autonomous-related self construals and parenting practices of warmth, reasoning induction, democratic participation, easygoing, verbal hostility, corporal punishment, non-reasoning punitive strategies, directiveness and permissiveness, *Study 2* will be focusing on how specific parenting practices mediates the relationship between maternal self-construals and child prosocial behavior outcomes.

CHAPTER 2

STUDY 1: ASSOCIATIONS BETWEEN SELF CONSTRUALS AND PARENTING PRACTICES

2.1 Introduction

2.1.1 Self as a Sign of Cultural Values

Kağıtçıbaşı (2017) states that studying human development exempt from the context would be an inadequate approach. Self is a reflective social product that appears from the social interactions one experiences within specific contexts. Since it is accepted as the culturally shared model of the person, cultural construal of self is amongst the most appropriate forms for capturing context on the realms of social development (Smith et al., 2006). Self-construal refers to individual's perceptions about themselves, their behaviors and their relationships with the outer world (Markus & Kitayama, 2010).

Past literature on cross-cultural studies focused on the dichotomy of selves, one side being individualistic, self-contained, separate from others, and the other side of the axis being connected to the others, having fluid boundaries with other's selves (Markus & Kitayama, 1991; Oyserman et al., 2002b; Singelis, 1994). As Singelis suggests (1994), self-construals can be distinguished as interdependent or independent. Independent self-construal can be defined as putting emphasise on separateness and personal autonomy, whereas in an interdependent self-construal, the emphasise is on connectedness on the social context, living in harmony and being related with others (Singelis, 1994). This two-end approach is derived from the differentiation of cultures as individualistic and collectivistic (Hofstede, 1994; Oyserman et al., 2002a). According to this widely known model, in Western societies individual and individualistic values are pronounced, whereas in other cultures such as Asian and Eastern societies, cultural harmony and collectivism are pronounced. Later, Markus and Kitayama (2010) broadened their definition of individualism and collectivism with

reference to the dominant schemas in cultures. If the independence schema is dominant, the main emphasis is on the individual's own thoughts, feelings and behaviors which are clearly separate from other individuals aims, attitudes and goals. When collectivism schema is dominant in the culture, other people's thoughts, feelings and behaviors with whom the individual interacts come to the fore, and self-construal is intertwined with others. In other words, the self is focused on understanding the views of other individuals who make up the society. The emphasis of independent/interdependent constructs varies according to the context even within the same culture, however, cultures differ based on how they form and balance these two self-construals and which is more pronounced (Ertekin, 2021; Markus & Kitayama, 2010).

There is an abundant literature which concentrates on a dichotomous view (independent/interdependent or collectivist-individualist) both in past (Ayçiçeği-Dinn & Caldwell-Harris, 2011; Hofstede, 2001; Oyserman 2002b;), and recent studies (Card, 2022; Uchida et al., 2022; Park et al., 2022). Although this classification provides a valuable tool for understanding and studying cross-cultural work, and sustains being useful, using dichotomous model has important drawbacks as Kağıtçıbaşı (1998) points out. Categorizing cultures based on a "either or" approach is reductionist and therefore, it is not adequate to explain diversity in individuals across cultures. Furthermore, it is also problematic in terms of empirical terms since there are findings in the literature stating that individuals in Western cultures were not necessarily lower in interdependency measures from individuals living in Eastern cultures (Chen et al., 2002; Snibbe et al., 2003). These findings demonstrate the fact that more complex models including their combinations is needed (Kağıtçıbaşı, 1997). Furthermore, the change in demographic structure of the families living in cities also caused a shift in the family structure. With this shift, individuals who are still connected to their family became autonomous in their decisions (Kağıtçıbaşı et al., 2010). Ryan and Deci (2008) also place a considerable emphasise on the distinction between the concepts of autonomy and independence in Self Determination Theory (SDT). They contend that an individual can be autonomous while yet relying on others than acting independently of them. The research has advanced to the point where it is recognized that the development of autonomy no longer requires being separate from

others. In fact, individuals could deliberately rely on others because they find relationships to be reassuring and fulfilling (Deci & Ryan, 2008). Therefore, cross-cultural scholars examine a dimensional model in which these constructs to coexist (i.e. relational interdependent agency, autonomous-related, related individuation) (Kağıtçıbaşı, 1996; İmamoğlu, 1998; Cross et al., 2003; İmamoğlu, 2003; Kağıtçıbaşı, 2005; Yeh et al., 2009). While examining self construals, in order to provide an elaborate understanding, this thesis will adopt the view of Kağıtçıbaşı's cultural self-construals (1996).

Individual's self-construals may also vary in their degrees of autonomy and relatedness. Regarding caregiver's value orientations and self-construals, as well as intercultural, intracultural differences are also reported in the literature (Friedlmeier et al., 2008; Bond & van de Vijver, 2011; Tamis-LeMonda et al., 2008). With the increase in modernization and industrialization, Turkish culture continued to preserve some characteristics regarding the domains of connectedness and relationships. But there were also major changes in autonomy and agency related characteristics (Kağıtçıbaşı, 2005). Therefore, it would be valuable to study self-construals of mothers within a culture which possesses both autonomous and related characteristics.

2.1.2 Autonomous-related Self

Although autonomy had been prioritized since the scholarship was governed by the Western world, and separation from others was seen as a necessary condition to be able to gain autonomy (Kroger, 1998). For decades, individual characteristics such as agency, independence, self-reliance and self-sufficiency were endorsed in different social science theories. However, Kağıtçıbaşı (2013) stated that if autonomy is defined as self-governing agency and separateness from others at the same time, a conceptual problem emerges because these are two distinct categories. Kağıtçıbaşı conceptualizes self in two different dimensions which are agency and interpersonal distance (Kağıtçıbaşı, 2005; Kağıtçıbaşı, 2007). Interpersonal distance is conceptualized as relatedness and separation, whereas agency dimension ranges from heteronomy to autonomy (see Figure 2.1). This framework argues that high level is essential for both autonomy and relatedness for effective social functioning, happiness, and wellbeing.
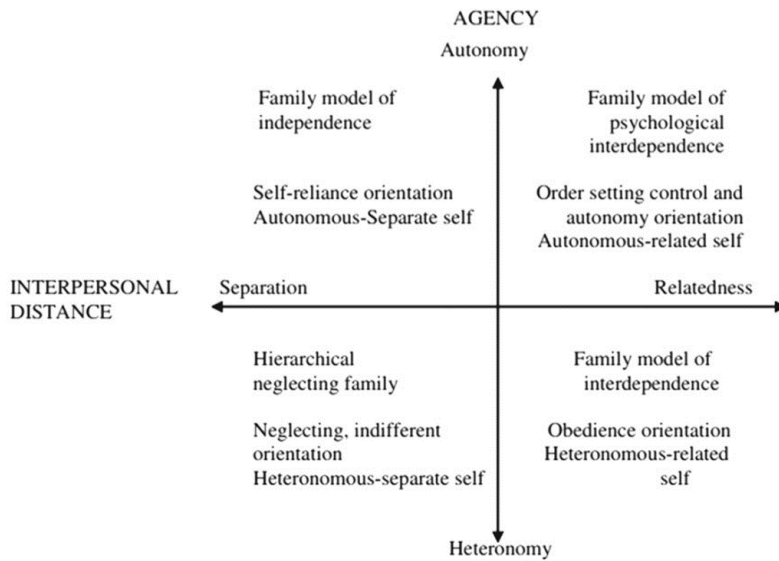
Figure 2.1

Four types of self-construals (Kağıtçıbaşı, 2005)

In Kağıtçıbaşı's (2005) framework, four cultural construals exist. A person is considered to have an *autonomous-separate (A-S) self-construal* if they score high on autonomy but low on relatedness. This represents the concept of an independent, self-sufficient individual. Individuals who are *low on autonomy and high on relatedness (H-R)* are characterized by being highly reliant on other people's wishes (Kağıtçıbaşı, 2003), as being similar to the collectivist or interdependent construals. The third dimension, *heteronomous separate (H-S)* is characterized by lacking both relatedness and autonomy. In this concept, none of the personal needs are satisfied, so they lack fundamental human needs. They may come from authoritarian or distant families and may be neglected as children. The last and more balanced type is *autonomous-related (A-R) self-construal,* and it is represented when both autonomy and relatedness are high. It is characterized with emotional connectedness and autonomy and implies both needs are satisfied. The individual can be defined as self-reliant in terms of decisions and good at their interpersonal relationships (Merdin-Uygur & Hesapci, 2018). As McElhaney and colleagues suggest, individuals who are securely attached to their caregivers and have a close and warm relationship had more autonomous selves. Studies with adolescents living in cultures where individuation is more nuanced reveals close family relations were found to be supporting their well-being (Jose et al.,

2012; Wrzus et al., 2012), so they are both supported in terms of agency and relatedness and become in balance.

2.1.3 Parenting and Culture

Culture has ways of retaining social norms and practices and transmitting them to the next generations. One of the strongest routes that culture is transmitted is through parenting. As discussed in the previous sections, self-construals are culturally shaped orientations and they are embedded within the family context because family is the place where socialization starts. Children are born into the families and learn the social life through observing their families' relationships (Rogoff et al., 2007). These orientations of self /cultural patterns shape socialization theories, goals and practices which creates a developmental niche mediating the path from culture to children's development (Keller & Kartner, 2013; Super & Harkness, 1997).

Parent's beliefs about proper ways of raising children varies from culture to culture (Senese et al., 2012). Culturally constructed beliefs are strong predictors of parent's behaviors, and they may even determine whether talking to infants makes sense before they produce language or not (Bornstein, 2012). Parental ethnotheories of child development plays a directive role in child rearing experiences (Harkness & Super, 1994). Ethnotheories can be defined as schemas including parental beliefs related to the development of children, their needs, and aims for successful caregiving (Harkness & Super, 1994). It has an impact on different aspects such as decision making (Parmar et al., 2004) and values (Durgel et al., 2009). Moreover, how children perceive the behavior of their parents also matters. To illustrate, overprotection is perceived as a positive parenting practice in Turkey and Asian cultures, whereas it is negatively perceived in Western culture (Janssens et al., 2016; Sumer & Kagitcibasi, 2010; van Der Briggen et al., 2008).

Apart from the ethnotheories, self-construals are important for what values and beliefs to be transmitted across generations (Harkness & Super, 1996). Cultural practices and habits are so inextricably intertwined with individual values that they influence parental cognitions and parenting practices (Bornstein, 2012; Eisenberg et al., 1992).

Thus, values and ideas about proper socialization contribute to children's social development (Harwood et al., 1996; Trommsdorf, 2014). Another point that should be noted here is, shared belief systems of cultures also changes according to the relative emphasise a culture places on independence and interdependence. When raising competent generations, cultural models guides parents to what type of values (self-reliance, autonomy, harmony etc.) should be desired and prioritized (Rothbaum & Tromsdorff, 2007; Tromsdorff et al., 2012). Past literature mainly articulates a bipolarized context such as American mothers with independent self-construals value and encourage their children to be assertive whereas Japanese mothers with interdependent self-construals value harmony and encourage emotional control (Conroy et al., 1980).

2.1.4 Parenting

There is no one theory of parenting that applies to all individuals or families, as parenting styles and approaches can vary greatly depending on cultural, societal, and personal beliefs and values. However, there are several theories that have been proposed by researchers that can provide a framework for understanding and guiding parenting practices. The most widely known classification of parenting is Baumrind's framework of authoritarian, authoritative and permissive styles. Baumrind (1971) made this classification based on the level of responsiveness, expectations, and control over children. In authoritarian parenting, the level of control is high, responsiveness/care is low and obedience is expected, whereas in permissive parenting there is no control over children, but responsiveness/care is high (Ertekin, 2021). In authoritative style parents have both responsiveness and control, and family can be defined as having a democratic family climate.

Studies suggest that parenting style which results in the most optimal child outcomes is authoritative parenting (McKinney & Renk, 2008; Newman et al., 2015), and least optimal outcomes is encountered in authoritarian parenting (Pinquart, 2017; Lansford et al., 2018). However, it is hard to generalize these findings because specific types of parenting behaviors which are instrumental in some cultural contexts, might encountered more negatively in other cultural contexts. To illustrate, authoritarian

parenting has less negative effects on academic success of Hispanic children compared to non-Hispanic families (Pinquart & Kauser, 2018), and even positive effects on Chinese children and adolescents (Cheung & McBride-Chang, 2008). Moreover, discipline and care behaviors does not have to be contradictory to each other. In Turkish culture, they are perceived as going together (Kagitcibasi, 2007; Sümer & Kagitcibasi, 2010). Furthermore, the fact that parents use of one specific parenting practices does not always enough to generalize as the style of parenting. To illustrate, being directive can be related with obtaining obedience, however, it would be false to assume that the same parent has authoritarian style in general (Baumrind et al., 2010).

Apart from generalizability, parenting styles include many specific sub-categories of parenting practices that could also differentiate. As parents carry out socialization practices, a global style of parenting is reflected partially through parenting practices (Wu et al., 2002). Although prior research assessed more general interaction styles (Eisenberg et al., 1995; Macoby & Martin, 1983), many scholars prefer examining parenting with specific practices rather than styles for an elaborate understanding (Barber, et al., 2005; Carlo et al., 2007; Gryczkowski et al., 2018). Thus, this study examined parenting considering the spesific parenting practices of warmth, inductive reasoning induction, democratic participation, easygoing, verbal hostility, corporal punishment, non-reasoning discipline strategies, lack of follow through, ignoring misbehavior of children, having low self-confidence, directiveness, permissive acts, and deceiving lying practices.

Parental warmth can be defined as parents' acceptance of child's emotions, caring, and giving positive support to them (Rothenberg et al., 2020). It is associated with intimate engagement with children and being responsive to their needs (Rohner & Lansford, 2017). Findings from cross cultural studies indicates similar experiences for children living in different cultural settings. This universality can be explained by interpersonal-acceptance theory (Rohner & Lansford, 2017) which indicates that warmth from caregiver is a basic biological need for human's survival. Regardless of the cultural values, studies show that warmth is associated with positive outcomes (Dost-Gözkan, 2022; Khaleque & Ali, 2017; Lansford, 2022). Explaining rules, discussing expectations, and outlining how a child's actions affect others are all

examples of *inductive reasoning* (Kim & Ge, 2000). Because reasoning and induction behaviors of parents makes use of a child's aptitude for empathy and perspective taking, induction is thought to be particularly significant for internalizing moral behaviors (Grolnick, 2003). Past studies showed that reasoning and induction behaviors of parents' is associated with positive adjustment and prosocial behaviors of children and adolescence across cultures (Bush et al., 2002; Chen et al., 1997; Kim & Ge, 2000). *Democratic participation* can be exemplified by taking children into account while making plans in the family (Lie & Xie, 2017). This allows children to have a speech in the family by autonomy granting. Although this may be regarded as a positive domain in contexts where agency and autonomy are pronounced, parents living in obedience cultures may practice this behavior less. In a study comparing China and North America, Chinese mothers had significantly lower scores on democratic participation (Wu et al., 2002). *Good natured/ easy going* parenting practices can be characterized with being patient and respectful with children (Robinson et al., 1995). To the best of our knowledge, only one study examined easy going parenting practices in cultural domains (Xie & Li, 2019). In their study, they examined major parenting profiles observed among Chinese parents, and stated that easy-going parenting practices are one of the three major clusters encountered in China. Easy-going practices of parents may allow children to have more freedom and autonomy, which can help them develop self-reliance and independence. Therefore, it is included in the current study as exploratory.

Parenting practices of *verbal hostility, corporal punishment, non-reasoning discipline strategies,* and *directiveness* construe discipline-related parenting practices that are used in the current study. Although they are seperately measured in the current study, the literature about the negative parenting discipline strategies is usually interwoven due to the different names used in the literature. Given the cultural variability in child-rearing standards, it is possible that views on what constitutes discipline and what constitutes abuse show variations, which affects perceptions of the severity of abuse in turn. In a study comparing perceived severity of child maltreatment types in three different cultural settings, Lee and colleagues (2014) reported that Koreans were more likely than Korean Americans to accept verbal aggression such as yelling, shouting, screaming behaviors as examples of moderate levels of abusive behaviors. This

finding may indicate that even though the same ethnicity, the culture parents live in results a variation in their understandings of aggression. Furthermore, previous literature underlines some differences between West vs East (Douglas, 2006; Mercurio et al., 2006; Zhai & Gao, 2010), African-American vs European American (Lee & Watson, 2020; Silveira et al., 2021), and between ethnic groups (Gershoff & Grogan-Kaylor, 2016) in terms of the emphasis given on physical discipline as a custom and approval. Studies propose that parents from collectivistic cultures in where obedience and hierarchy emphasised are more likely to use nonreasoning discipline strategies (Sorkhabi, 2012). Directive parenting behaviors also show differences across groups (Grau et al., 2015). For instance, Latina mothers have more directive parenting behaviors than European American mothers (Carlson & Harwood, 2003). In both studies, mothers with higher Latina culture-orientations are found as employing more directive behaviors in their parenting practices.

Parenting practices of *lack of follow through*, *ignoring misbehavior* of children, having low *self-confidence*, and having no clear rules for children at home are examples of permissive parenting practices. Apart from these factors, permissive indulgent parents can be characterized by having high warmth and low control over children's behaviors. Past studies state that permissive parenting as not common as other practices among American parents (McKinney & Renk, 2008; Newman et al., 2015). American mothers had lower ratings for permissiveness compared to Chinese and Turkish mothers. However, in their review Sahithya et al. (2019) reported that permissive parenting is a common practice in India as well as in other Western countries. Another study examined the association between permissive parenting and self-construals regarding parental desires for breach confidentiality in their adolescent's mental health sessions within a Chinese sample (Yao et al., 2021). They examined whether interdependent and independent self-construal's of parents have an effect on their attitudes towards mental health professions through parenting styles. Indirect effect of permissive parenting in this model was not significant, still, permissive parenting was positively correlated with interdependent self-construals. However, as far as our knowledge, there is not any study examining permissive parenting considering its association with cultural construals. Therefore, in the current study permissive parenting practices and its relationship with maternal self-construals will be explored.

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In addition to the above-mentioned behaviors, one specific practice that may also be related to cultural parenting is *deceiving and lying*. In order to obtain a specific goal (gain obedience, behavioral compliance etc.) or influence their children's behavioral states, parents sometimes lie and deceive their children (Heyman et al., 2013). Only a number of studies exist to address parenting by lying in United States (Heyman et al., 2009; Heyman et al., 2013), Canada (Santos et al., 2017), China (Heyman et al., 2013), and Mexico (Brown, 2002). Therefore, there isn't any study investigating cultural differences in parenting by lying other than Heyman and colleagues' study (2013). Their results suggested that parents in China reported significantly more use of instrumental lies compared to the parents in the US.

Considering the given literature about the associations between parenting and culture, it can be stated that parenting is a concept embedded within the culture. However, there is limited information related to the cultural construals of self and parenting.

2.1.5 Current study

Although cross-cultural differences on parenting practices has been widely studied (Wu et al., 2002; Sorkhabi, 2005; Hill & Tyson, 2008; Shuster et al., 2012; Pinquart, 2021; Lansford, 2022), only few studies examined the relationship between maternal self-construals and parenting practices (Salehuddin & Winskel, 2016; Corapci et al., 2018; Benga et al., 2019; Chen-Bouck & Patterson, 2021). It is important looking at intracultural differences in a culture where modernity and traditional attitudes can be both encountered such as Turkey. Therefore, the aim of the first study is to investigate whether there is a relationship between maternal self-construals and parenting practices within a population of Turkish mothers. Maternal self-construals will be examined based on the model suggested by Kagitcibasi (2007).

2.2 Methods

2.2.1 Participants

A total of 1082 parents who have either one or more children between the ages of 0-18 were recruited for the first study. They were reached through electronic distribution of the study link via Qualtrics in different social media family groups. Because only mothers are within the scope of this study, 44 father answers were excluded. Also, 54 of the mothers declined participation in the first place, 15 left with 0% progress, 75 left with 4% progress, 97 left with 19% progress, and 144 of them left with 81% progress. Analysis were conducted with 653 participants who completed at least 85% of the questions. Their age was ranged between 22 to 69 ($M = 36.24$, $SD = 6.89$). 598 of them (91.6 %) were in heterosexual marriages and living with their spouses at the time being, whereas 55 of the participants (8.4 %) were caring their children on their own. They reported their income ($M = 5.48$, $SD = 1.65$), religiosity ($M = 5.56$, $SD = 2.23$), and relationship satisfaction levels ($M = 7.06$, $SD = 2.34$) on a 10-point scale. For household chores, they had a mean of 7.17 ($SD = 2.19$). Child care related responsibilities also had a similar mean 7.07 ($SD = 2.19$), showing mothers were mainly responsible in both house and child care and the fathers are in the help-giver position. Other demographic information about participants is listed in Table 2.1.

Table 2.1

Sociodemographic characteristics of participants in study 1

	n	%
Education		
<High school degree	67	10.3
High school degree	157	24
University degree	346	53
Graduate degree	84	12.8
Employment		
Not employed	309	47.3
Retired	24	3.7
Part-time jobs	61	9.3
Full-time jobs	259	39.7
# of children		
Mother of 1 child	275	42.1
Mother of 2 children	300	45.9
Mother of 3 children	69	10.6
Mother of 4 children	5	0.8

Note. $N = 653$ There were 4 missing cases in # of children.

2.2.2 Measures

2.2.2.1 Demographic information

Participants answered a range of questions related to their demographic characteristics including age, gender, level of education, marital status, number of children they have, employment, perceived economic status, and religiosity. Furthermore, they were asked how they share the responsibilities related to household chores, and child care on a 1 to 10-point scale (1= Totally my partner is responsible, 5 = Equal share, 10 = Totally me).

2.2.2.2 Self-construals

Mother's autonomy, relatedness and autonomous-relatedness were measured with Kağıtçıbaşı's Autonomous, Related and Autonomous-Related Self Scales (Kağıtçıbaşı, 2007). There were 9 items in each scale with 5-point Likert scale items ranging from "1= definitely agree" to "5= definitely disagree". In the original report, Cronbach's α were found as .77 for autonomous-related self scale, .84 for autonomous

self scale, and .84 for related self scale. In the current study, reliabilities were found as autonomous-related self scale (Cronbach α = .72), autonomous self scale (Cronbach α = .76), and related self scale (Cronbach α = .60).

2.2.2.3 Parenting Practices

To measure parenting practices of *deceiving and lying*, items from two different scales were used (Heyman et al., 2013; Koç, 2017). Heyman and colleagues' scale had 16 instrumental lies concerning four untrue statements related to eating, four statements about leaving/staying, four statements related to misbehaviors and four statements related to spending money. In the comparison lies subscale, there were four untrue statements about positive feelings and four statements related to fantasy characters. In this study, only instrumental lie statements were used. Among them, three items were not used because of uncommon use in our culture ("*You need to finish all your food or you will get pimples all over your face*", "*If you swallow a watermelon seed, it will grow into a watermelon in your stomach*'', and ''*If you don't behave, we will throw you into the ocean to feed the fish*''). Questions were translated to Turkish with translation back translation method. Furthermore, five items from the questions developed by Koç (2017) were also used. In total, 19 different 5-point Likert scale items (ranging from 1= never to 5= always) were used to measure deceiving and lying practices (see Appendices). The main themes were money, leaving, and misbehaviors. Cronbach α reliability for the current study was found as .82.

Secondly, parenting practices of warmth & involvement, reasoning/induction, democratic participation, good natured/easy going, verbal hostility, corporal punishment, non-reasoning punitive strategies, directiveness, lack of follow through, ignoring misbehavior, and self-confidence were measured with Parenting Practices Questionnaire Constructs-PSDQ (Robinson et al., 1995) as it covers many different parenting practices. Items were scored using 5-point Likert Scale. There are three different parenting styles measured in the scale, namely, authoritarian, authoritative and permissive. Since, the current study's focus is on the practices rather than styles, parenting practices subfactors were used.

There were 11 items for *warmth & involvement* subscale. The items could be exemplified as "I know the names of my child's friends". Cronbach α reliability was .85. *Reasoning/induction* subscale had seven items such as "I emphasise the reasons for rules" with .87 reliability. *Democratic participation* had five items with .78 reliability. The items could be exemplified as "I take into account my child's preferences in making family plans". There were four items in *good natured/easy going* subscale. It had .72 α value for reliability. "I am easy going and relaxed with my child" is one of the items that characterizes this subscale. *Verbal hostility* (Cronbach α = .70) consisted of four items ("I yell or shout when my child misbehaves"). *Corporal punishment* had six items with .84 reliability ("I spank when our child is disobedient"). In *non-reasoning punitive strategies* subscale, there were originally six items. However, one item ("When two children are fighting, I discipline children first and ask questions later") was dropped because of low inter-item correlation to increase reliability to .62.

Directiveness subscale had four items, similarly, one item having low inter-item correlation ("I demand my child does/do things) was dropped to increase Cronbach α reliability to .50. There were six items for *lack of follow through* and one item was dropped ("I carry out discipline after my child misbehaves") to increase reliability (Cronbach α = .62). *Ignoring misbehavior* subscale had four items ("I ignore my child's misbehavior") with .27 Cronbach α. *Self-confidence* consisted of five items, with .57 reliability. The items could be exemplified as "I appear unsure on how to solve my child's misbehavior.". Since items in the self-confidence were in positive direction, they were reversed to match with directiveness, lack of follow through and ignoring misbehavior subscales.

Permissive acts were measured with three items from the Parenting Attitudes Scale-PAS (Karabulut Demir & Şendil, 2008) which contains phrases that are not covered in PSDQ. Items were "*We let our child to decide which TV show to be watched in our home*", "*I let my child to use my personal belongingness without asking*", "*I let my child to sleep whenever (s)he wants*". Those three items had .45 Cronbach α reliability. Overall *permissiveness* was measured with self-confidence, lack of follow through and

items from PAS. Since ignoring misbehavior subscale had low reliability, it is dropped from further analysis. Cronbach α for 13 items was .74.

2.2.3 Procedure

Ethical approval for this study was obtained from the Human Subjects Ethics Committee of Middle East Technical University (see Appendix A). Data was collected online via Qualtrics software. Mothers having children aged between 0 to 18 were reached from different social media platforms such as Facebook, and Instagram. All participants approved voluntary participation before getting started. It took approximately 15 minutes to fill out the questionnaires.

2.3 Results

2.3.1 Analysis

Among 984 participants, 331 of them who completed less than 85 % of the questions were excluded from the analysis. Furthermore, univariate and multivariate outliers are checked. After deleting outliers, analysis was continued with 648 cases.

In order to examine data structure of parenting practices Confirmatory Factor Analysis (CFA) was performed for parenting practices. The models were tested with AMOS version 22. Goodness of fit (GFI), Comparative Fit Index (CFI) and Root Mean Square Error of Approximation (RMSEA) fit indices were used to test the CFA model's suitability. Rather than chi square, chi square/df ratio is used given the fact that it is affected by sample size especially if it is larger than 400 (Cole, 1987; Hu & Bentler, 1999). After deciding the items of factors based on Cronbach alpha and CFA models, correlations between self-construals and parenting practices were checked using SPSS version 28.0.

2.3.2 CFA for Deceiving and Lying

CFA results for deceiving and lying parenting practices the model suggested the given fit indices as $\chi2$ (148, $N = 648) = 444.777$, $p < .001$; $\chi2/df = 3.00$; RMSEA = 0.056,

90% CI = [.050, .062]; GFI = 0.928, CFI = 0.518. Considering these indices, $\chi2/df$ ratio, RMSEA and GFI values showed acceptable fit in model (Hooper et al., 2008). Only CFI had low fit. Factor loadings ranged from 0.37 to 0.65.
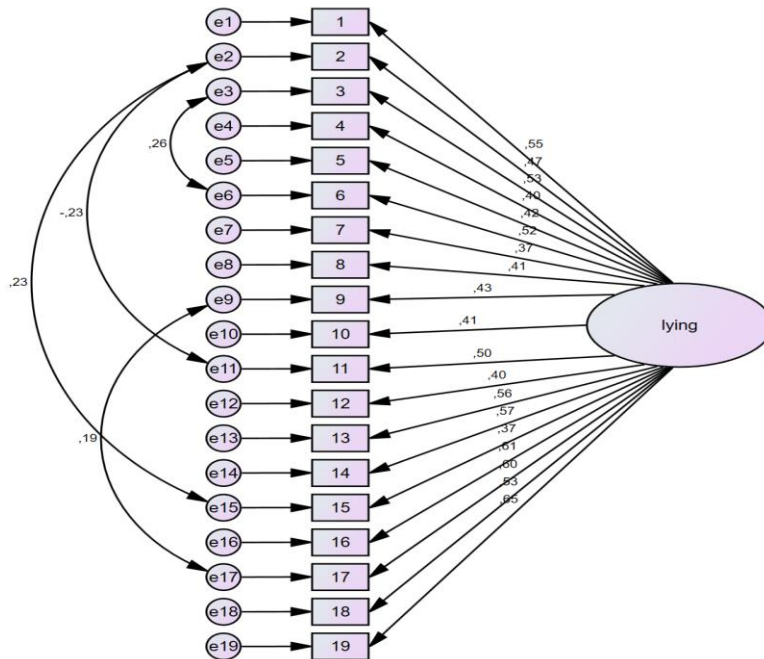
Figure 2.2

CFA results for parenting by deceiving and lying

2.3.4 CFA for Warmth

For the parenting practice of warmth, the model fit was as $\chi2$ (44, $N = 648$) = 120.277 $p < .001$; $\chi2/df = 2.79$; RMSEA = 0.053, 90% CI = [.042, .064]; GFI = 0.966, CFI = 0.963. These results showed a good fit to the model. Factor loadings ranged from 0.44 to 0.75.
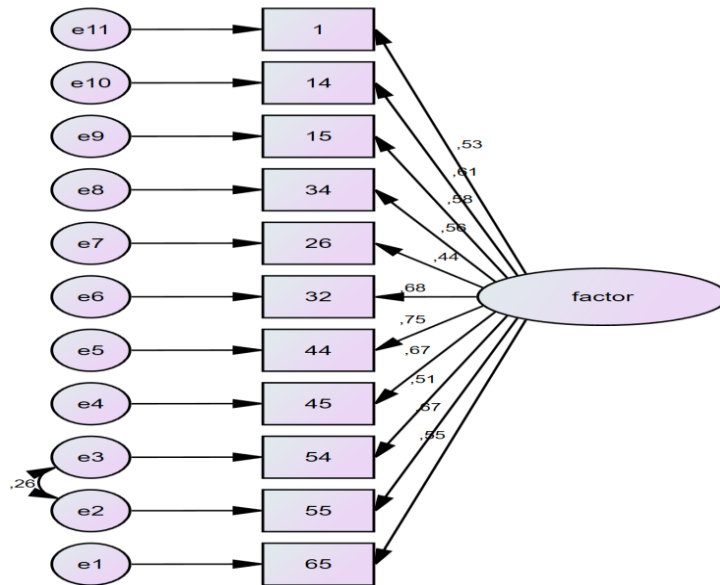
Figure 2.3

CFA results for parental warmth

2.3.5. CFA for Reasoning/Induction

The model fit indices for reasoning/induction were as following; $\chi2$ (14, $N = 648$) = 75.398 $p < .001$; $\chi2/df = 5.38$; RMSEA = 0.082, 90% CI = [.065, .101]; GFI = 0.968, CFI = 0.972. Although RMSEA was higher than the recommended cut-off a value of .06, ($.00 \leq$ RMSEA $\leq .06$; Hu & Bentler, 1999). Comparative fit index and Goodness of fit indices showed good fit to the model with factor loadings ranging from 0.56 to 0.95.
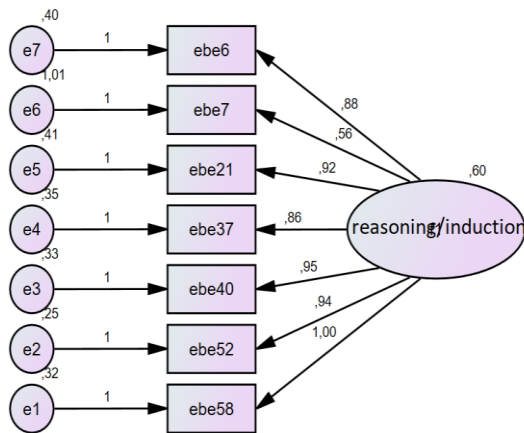
Figure 2.4

CFA results for reasoning induction

2.3.6 CFA for Democratic Participation

CFA results for democratic participation parenting practices suggested the given fit indices as $\chi2$ (5, $N = 648$) = 15.028, $p < .010$; $\chi2/df = 3.00$; RMSEA = 0.056, 90% CI = [.025, .089]; GFI = 0.991, CFI = 0.988. Considering these indices, $\chi2/df$ ratio, RMSEA and GFI values showed good fit in model. Factor loadings ranged from 0.54 to 0.71.
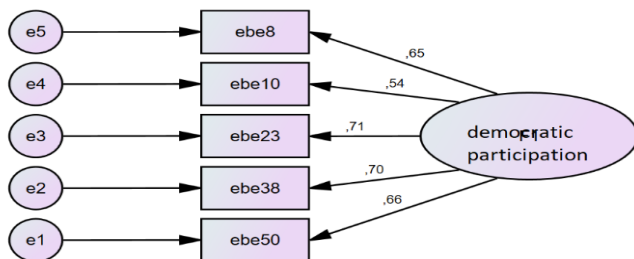
Figure 2.5

CFA results for democratic participation

2.3.7 CFA for Good Natured/ Easygoing

Confirmatory factor analysis results revealed a very good fit to the model for the five items. The model fit indices were as following; $\chi2$ (2, $N = 648) = 3.341$ $p = .188$; $\chi2/df$ = 1.67; RMSEA = 0.032, 90% CI = [.00, .09]; GFI = 0.997, CFI = 0.997. All indices showed good fit to the model with factor loadings ranging from 0.54 to 0.73.
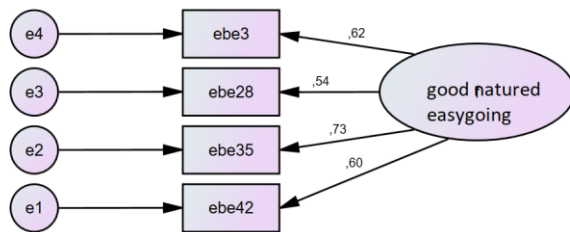
Figure 2.6

CFA results for good natured/easy going parenting

2.3.8 CFA for Verbal Hostility

The model fit indices for reasoning/induction were as following; $\chi2$ (1, $N = 648$) = 0.382 $p < .001$; $\chi2/df = 0.382$; RMSEA = 0.002, 90% CI = [.000, .088]; GFI = 0.997, CFI = 0.999. The results showed good fit to the model. Factor loadings for items ranged from 0.35 to 0.82.
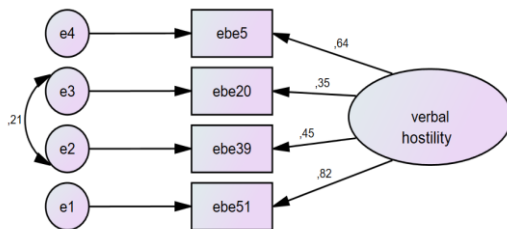
Figure 2.7

CFA results for verbal hostility

2.3.9 CFA for Corporal Punishment

For the parenting practice of corporal punishment, the model fit was as $\chi2$ (8, $N = 648$) $= 17.33$ $p = .027$; $\chi2/df = 2.17$; RMSEA = 0.042, 90% CI = [.014, .070]; GFI = 0.991, CFI = 0.993. These results showed a good fit with the model. Factor loadings ranged from 0.43 to 0.80.
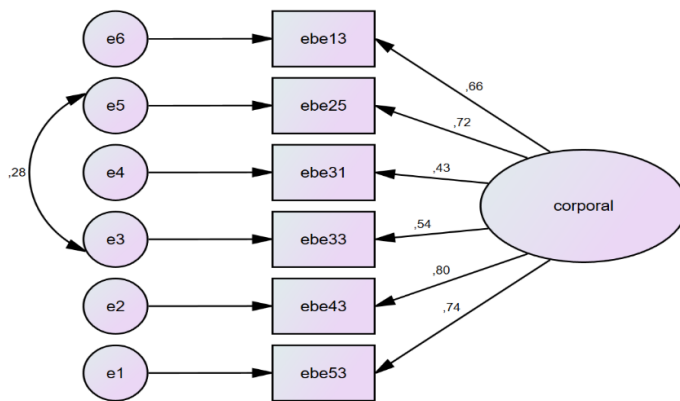
Figure 2.8

CFA results for corporal punishment

2.3.10 CFA for Non-reasoning Punitive Strategies

There were six items in the non-reasoning punitive strategies subfactor originally. CFA results also revealed that item 36 had very low loading to the factor (.17). Therefore, subsequent analysis was conducted with five items. Five item model had very good fit with following indices: $\chi2$ (5, $N = 648$) = 12.279 $p = .031$; $\chi2/df = 2.45$; RMSEA = 0.047, 90% CI = [.013, .082]; GFI = 0.992, CFI = 0.973. Factor loadings ranged from 0.24 to 0.60.
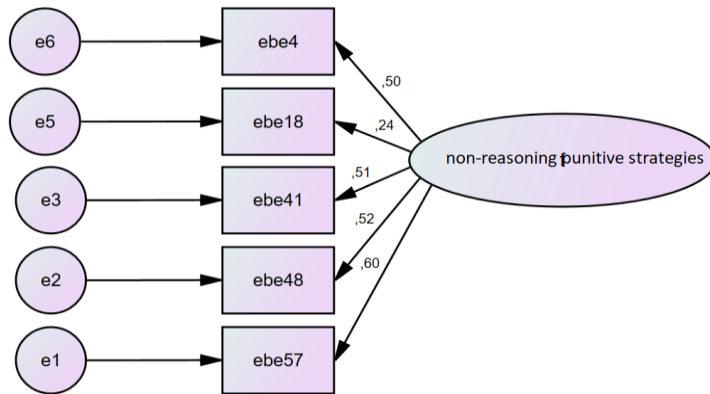
Figure 2.9

CFA results for nonreasoning punitive strategies

2.3.11 CFA for Directiveness

Directiveness subfactor had four items in the original form. As being parallel to the reliability analysis, CFA results also revealed that item 9 had very low loading (.12). Therefore, subsequent analysis was conducted with three items. The model had following indices: χ^2 (1, N = 648) = 3.438 p =.064; χ^2/df = 3.48; RMSEA = 0.061, 90% CI = [.000, .138]; GFI = 0.996, CFI = 0.982. Factor loadings ranged from 0.29 to 0.70.
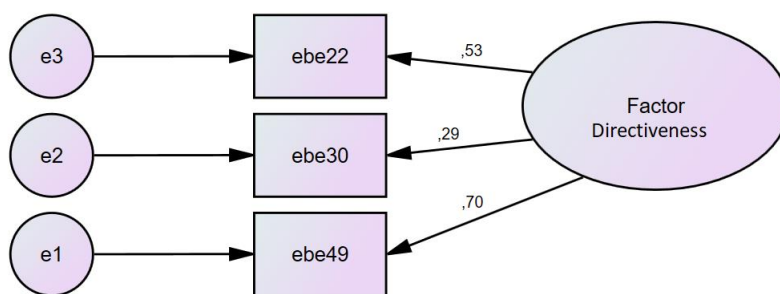
Figure 2.10

CFA results for parental directiveness

2.3.12 CFA for Permissiveness

Items related to the permissiveness subfactor was also tested for CFA model. Since the first model had fit indices below cut-off, the modification indices were examined to have better fitting. Six modification indices were applied between error covariance considering the similarities in terms of meanings and possible shared variance. Fit indices of the 13-item model were found as $\chi2$ (58, $N = 648$) = 167.827, $p < .001$; $\chi2/df$ = 2.894; RMSEA = .054, 90% CI = [.045, .064]; GFI = .962, CFI = .891. Based on these results, the indices were thought to be a good fit to the data.
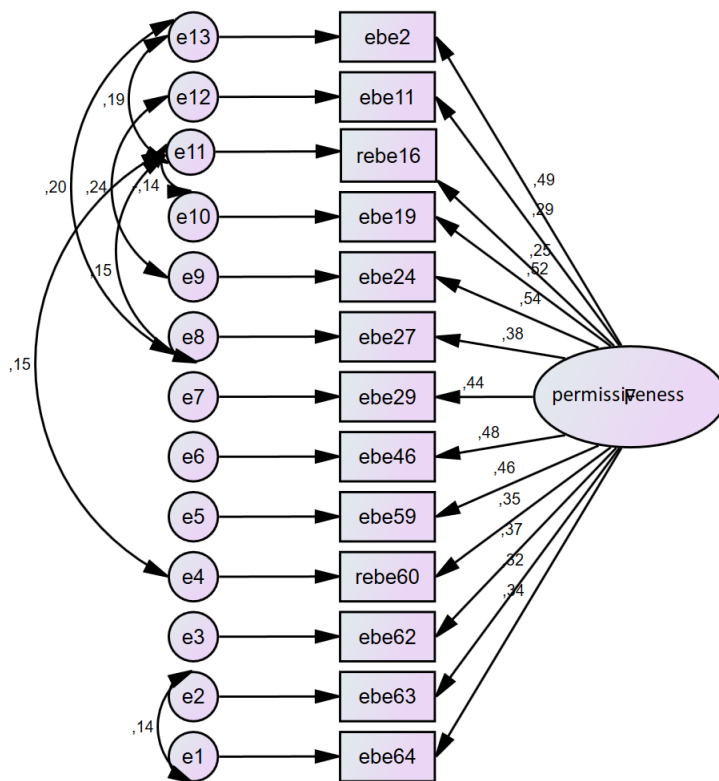
Figure 2.11

CFA results for parental permissiveness

2.3.13 Correlations Between Self-Construals and Parenting Practices

In order to determine which parenting practices are related with self-construals, correlation analysis between study variables were examined. Mean values, and standard deviations and correlations between autonomous, related, autonomous related

self-construals of mothers and their parenting practices are graphed in Table 2.2. Minimum and maximum scores for study variables were found as following (Autonomous *Min*= 9 *Max*= 44; Related *Min*= 16 *Max*= 44; Autonomous-related *Min*= 22 *Max*= 44; Deceiving and lying *Min*= 19 *Max*= 57; Warmth *Min*= 26 *Max*= 50; Corporal Punishment *Min*= 6 *Max*= 20; Self-confidence *Min*= 10 *Max*= 25; Easygoing *Min*= 6 *Max*= 20; Ignoring misbehavior *Min*= 4 *Max*= 16; Nonreasoning punitive strategies *Min*= 6 *Max*= 18; Lack of follow through *Min*= 6 *Max*= 25; Verbal hostility *Min*= 4 *Max*= 17; Reasoning induction *Min*= 10 *Max*= 35; Democratic participation *Min*= 10 *Max*= 25; Directiveness *Min*= 5 *Max*= 17; Permissiveness *Min*= 23 *Max*= 52).

Table 2.2

Descriptive statistics and correlations for study variables

Variables	M	SD	1	2	3	4	5	6	7	8	9	10	11	12	13
1. Autonomous SC	29.29	5.08	—												
2. Related SC	30.29	4.39	-.55**	—											
3. Autonomous-related SC	35.15	4.16	.09**	.24**	—										
4. Deceiving & Lying	29.21	6.58	-.21**	.08*	-.08*	—									
5. Warmth	42.63	6.03	.07	.09**	.31**	-.30**	—								
6. Reasoning Ind.	26.74	5.71	.06	.06	.29**	-.30**	.73**	—							
7. Democratic	18.81	3.79	.08	.06	.22*	-.31**	.76**	.74**	—						
8. Easygoing	15.12	2.89	.07	.04	.24**	-.27**	.75**	.58**	.71**	—					
9. Verbal Hostility	8.51	2.12	-.10*	-.06	-.10*	.39**	-.33**	-.23**	-.33**	-.44**	—				
10. Corp. Punishment	7.79	2.45	-.15**	.03	-.10*	.43**	-.41**	-.28**	-.38**	-.47**	.57**	—			
11. Nonreasoning	8.28	2.21	-.19**	.01	-.14**	.49**	-.34**	-.28**	-.30**	-.37**	.41**	.46**	—		
12. Directiveness	10.35	2.23	-.12**	.05	-.05	.28**	-.04	.10*	-.03	-.17**	.43**	.34**	.33**	—	
13. Permissiveness	26.37	5.85	-.28**	.12**	-.20**	.57**	-.36**	-.41**	-.33**	-.26**	.37**	.40**	.39**	.21**	—

*$p < .05$. **$p < .01$.

2.4   Discussion for Study 1

Parenting practices are closely tied up to the cultural settings in which parents were raised in and raising up their children. These settings are reflected upon the self as a result of individual's interactions with their environment (Kagitcibasi, 2017). Cultural construal of self is important for transmitting values and beliefs to the next generations (Harkness & Super, 1996). Since they are intertwined with individual values (Bornstein, 2012; Eisenberg et al., 1992), cultural models are effective on parents' cognitions about proper ways of raising children, what type of values to be cherished or discredited (Rothbaum & Tromsdorff, 2007; Tromsdorff et al., 2012).

Past literature demonstrated close associations between culture and parenting, but few studies examined this relationship with consideration to self-construals. Hence, the purpose of this study was to investigate factor structure of different parenting practices, and to test the relationship between mother's autonomous, related and autonomous-related self-construals and their parenting practices.

Although PSDQ items are useful to assess parenting styles, the factors needed significant modification for an application in Turkish culture. In a study conducted in Turkey (Onder & Gulay, 2009) 32-item version was examined for reliability and validity, however the original version of PSDQ (Robinson et al., 1995) had 62 items. Also, the original paper had three subscales; authoritative, authoritarian, and permissive styles. To be able to use parenting practices which are classified under the styles, confirmatory factor analyses were carried out.

First, CFA for deceiving and lying behaviors provided acceptable fit apart from the comparative fit index (CFI). Cheung and Rensvold (2002) article states, low correlations between indicators may be related with unacceptable CFI value. Current study also had comparatively low CFI scores, however, it should be noted that despite taking these items from two different scales, apart from CFI, other fit indices provided acceptable fit and 19-item model had good Cronbach alpha reliability.

When CFA was conducted for the indicators of warmth, democratic participation and good natured/ easygoing subscales, data showed good fit to the models without any

modification. However, for reasoning induction, RMSEA value was higher than the range recommended by Hu & Bentler (1999). On the other hand, it is still within the acceptable limits indicated by other sources (Hooper et al., 2008).

CFA results for verbal hostility, and corporal punishment had good fit to the model. One item from non-reasoning punitive strategies was dropped due to low inter-item correlations. It is possible that this item (When two children are fighting, I discipline children first and asks questions later) may be too wordy and was hard to understand for participants. Also, one item from directiveness (I demand that child does/do things) was dropped. Both scales had good fit to the model after removing the items.

Parenting practices under permissive style in PSDQ constituted of lack of follow through, ignoring misbehavior and self-confidence. Among them, ignoring misbehavior factor had low reliability scores and did not show acceptable fit to the data even after dropping items with low inter-item correlation. Therefore, dropped from the analysis. Still, CFA results for lack of follow through and self-confidence did not show good fit to the model in the first place. A possible explanation for this problem that items in the different subscales of permissiveness may not differentiated. To illustrate, item 60 ("I set strict well-established rules for our child") is under self-confidence subscale, however, it may not be related with confidence but with the main theme of permissiveness. Therefore, accepting items under permissiveness as one factor helped to solve low reliability scores and low fit in CFA results. After suggested modifications were added, the 11-item model showed good fit to the data.

Secondly, the relationship between maternal self-construals and parenting practices were examined. The results suggested that mother's autonomous self-construal was negatively correlated with deceiving and lying, verbal hostility, non-reasoning punitive strategies, directiveness and permissiveness.

For deceiving and lying, although it has been reported that all parents usually lie regardless of the country they live (Heyman et al., 2013) the purpose for telling lies may vary. In Heyman and colleagues' study, parents in US reported lying more often to fulfill their children's self-esteem and promote positive feelings, whereas Chinese

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parents lied to gain behavioral obedience. As Markus and Kitayama (1991) points out, individuals with independent self-construal stress the appreciation of one's difference from others. Considering these explanations, in the current study, it is possible that mothers who are high in autonomy also value their children's authentic self, show respect to their wishes and practice less deceiving and lying practices. Moreover, at the individual level, people who are high in autonomy value honesty more (Vauclair & Fischer, 2011) which may result in lesser lies. This explanation is also valid for the findings for the negative association between autonomous-related and positive association between related self-construal and deceiving and lying practices.

Few significant associations were found for relatedness. First, it was positively correlated with warmth. It can be expected that individuals who value themselves based on their relationship with others may engage in higher numbers of social relationships that enables them to show their caring behaviors in a more prominent manner. Moreover, the sample of this study constituted of Turkish mothers in which majority had high related construals. As a result, people who are high in relatedness have also high warmth in terms of parenting (Dost-Gözkan, 2022). Second, it was positively correlated with permissiveness. Though permissive practices are the least encountered parenting practices among both Asian American and American parents (Chao, 2000; McKinney & Renk, 2008; Pong et al., 2010), in the current study there was a positive correlation with related self-construal of mothers. This finding is also similar to what Newman and colleagues' (2015) study had found. Comparing to the USA, Chinese and Turkish mothers had higher permissive parenting scores. Furthermore, in a study investigating confidentiality breach expectations of parents, permissive parenting style was found to be positively correlated with maternal interdependent self-construal (Yao et al., 2021). Considering past research, it is possible that in cultures which are accepted as collectivist or interdependent, permissive practices may be encountered slightly more.

Apart from its negative association with deceiving and lying mentioned above, autonomous-related self-construal was positively associated with warmth, reasoning-induction, democratic parenting, easygoing, and negatively associated with verbal hostility corporal punishment, non-reasoning punitive strategies, and permissiveness.

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This picture with parenting practices which are generally accepted as positive is also in line with what Kagitcibasi (2007) argues in her model about autonomous-related self: A balanced self. From this perspective, mothers with autonomous related self are parents who practice positive parenting behaviors more than negative parenting behaviors.

To conclude, this study illustrates findings for the associations between related, autonomous, and autonomous-related self-construals and parenting practices of deceiving and lying, warmth, reasoning induction, democratic participation, easygoing, verbal hostility, corporal punishment, nonreasoning punitive strategies, directiveness, and permissiveness. These results provide a preliminary base for studying the indirect relationship between child prosocial outcomes and self-construals. Therefore, the findings of Study 1 shed light to the associations between maternal self-construals and parenting practices, and based on these results mediation models in Study 2 were tested.

CHAPTER 3

STUDY 2: THE MEDIATING ROLE OF PARENTING PRACTICES ON THE RELATIONSHIP BETWEEN MATERNAL SELF CONSTRUALS AND CHILD PROSOCIAL BEHAVIORS

3.1 Introduction

As mentioned in the overview, prosocial behaviors have an important place in our behavioral repertoire. They increase the odds of survival in nature and able species to transmit their genes to the next generations (Haidt, 2006). Along with some close species (Warneken et al., 2007; Warneken & Tomasello, 2009), humans participate in prosocial acts too. Human prosociality is a widely studied topic; still, the literature does not have an agreement about the emergence and the course of development of prosocial behaviors (Dahl, 2015). Since the family environment is the first place for socialization, parents are the very first and most important socializers. There is a well-grounded literature conceptualizing parenting as a predictor of prosocial outcomes in children's development (Padilla-Walker, 2014; Streit et al., 2021; Yavuz et al., 2022a). During this process, parents not only direct their children to practice prosocial acts but also constitute models about the appropriate social behaviors. Expectations about what is appropriate find place in the cultural settings and varies accordingly. As for this, culture that individuals live in, significantly shape their cognitions, emotions, and behaviors as a parent. The process of defining oneself in relation to others, self-construal, is accounted as one of the most accurate indicators of culture affecting individual's behavior (Markus & Kitayama, 1991; Kim et al., 1994; Smith & Bond, 1998). These orientations of self/cultural patterns shape socialization theories, goals and practices which creates a developmental niche mediating the path from culture to children's development (Keller & Kartner, 2013; Super & Harkness, 1997). Therefore, to have a better understanding of prosocial development in children, both parenting behaviors and how parents construe themselves should be considered. In Study 1, the relationship between maternal self-construals and parenting practices is examined.

Building upon these findings, in Study 2, the transmission of maternal construals to the prosocial behavior outcomes of children via parenting practices will be examined. Specifically, helping and sharing behaviors of children will be examined.

3.1.1 Prosocial behaviors

Prosocial behaviors include behaviors that individuals act with the intention of helping others regardless of their own interests such as helping, sharing, donating, caring, consoling, comforting, and cooperating (Batson, 2011; Dunfield et al., 2011; Eisenberg et al., 2015; Padillo-Walker & Carlo, 2014; Underwood & Moore, 1982). As Eisenberg & Spinrad (2014) discuss in their chapter "multidimensionality of prosocial behaviors", the definition of prosocial behaviors changes by the perspective of the researchers. Past researchers (Lee, 1988) used categories such as altruistic actions (sharing, helping), affective behaviors (expressions of love and caring), and control over negative predispositions (resisting temptation), whereas others limited prosocial acts to only altruism or helping and sharing behaviors (Smith et al., 2006). Thus, altruism and prosocial behaviors often used as interchangeably even though they partially overlap. Two important points are important for this differentiation: Cost and the motive. For an action to be altruistic, it needs to require a personal cost, and as their definitions suggest they need to be performed with concern for others (Hawley, 2014). It is argued that all altruistic behaviors are prosocial but not all prosocial behaviors are altruistic. With this explanation, it can be inferred that altruistic behaviors are categorized under prosocial behaviors (Eisenberg et al., 2006; Salerni & Caprin, 2022).

To be able to identify what behaviors can be defined as prosocial acts, Hawley (2014) proposes several key factors should be present in a prosocial act. First requisition is voluntariness. For a specific behavior to be prosocial, it should be voluntarily performed. Second, the actor should have an "intentional benefit", that is the intention should be the benefit of the recipient. Lastly, motivation lying behind the behavior is important. For a behavior to be proscocial, it should have other-concerning motives which includes empathic or sympathetic concerns (Eisenberg, 1991; Eisenberg et al., 1991). To be able to perform these self-oriented behaviors, individuals should have a certain degree of empathic skills because empathic concern is one of the most

important factors creating a foundation for prosocial motivation (Jensen et al., 2014; Hoffman, 1982). For this reason, in the next part empathy and its course of development throughout the childhood will be mentioned.

3.1.2 Empathy

Empathy can be defined as the affective response resulted from someone else's emotional situation or condition and is in line with the other's affective response regardless of the observer's situation (Hoffman, 1982; Stietz et al., 2019). Basically, the components of empathy can be described in two points: Affective resonance and the ability to distinguish one's self from others (Jensen et al., 2014). Affective resonance is the state of attunement between two people in terms of observable gestures, facial expressions, and vocal responses in a certain situation and can be observed for both parties interacting in synchrony. This dynamic interaction allows the transfer of emotional experiences (Mühlhoff, 2015). Behaviors such as newborns imitating facial expressions, crying when they hear the sound of crying another baby occur automatically and indicates that human are born with the capacity to understand the internal states of others with whom they interact (Bard, 2007; Jensen et al., 2014).

Although it is an emotional state, feeling someone else's feelings requires cognitive skills such as making sense of other's emotions and taking perspective (Silke et al., 2018). These skills are a very important part of children's socio-emotional development. Past studies examining the relationship between empathy and prosocial behaviors, stated that there was no significant relationship (Underwood & Moore, 1982), however, with the new methods studies showed that, children are able to convey their own emotional states from physiological arousal and facial expressions measurements. Studies using these methods found positive associations between empathy and prosocial behaviors (Eisenberg & Miller, 1987), and negative associations with aggression (Miller & Eisenberg, 1988). Therefore, to be able to understand the nature of prosocial behaviors and its foundations, it is important to examine empathy related processes as well.

However, for prosocial behaviors empathetic concern is not sufficient on its own, self-other differentiation is another important capability to be achieved. We can only

empathize if a specific situation is not happening to us. Otherwise, it would not be empathy since we would be giving reaction to the situation as if it happened to us, such as getting stressed (Eisenberg et al., 2006). Therefore, according to some sources, empathy skills appear around 18-24 months which coincides with the ability to distinguish their physical selves (Amsterdam, 1972). Other researchers proposed that rather than knowledge of physical self, empathy is related with more simplistic forms of self-knowledge and infants can show more complex empathy skills as their mentalization skills develop (Davidov et al., 2013). Infants show contagious crying as early as 3 day-olds (Dondi et al., 1999), and 9-month-olds show signs of empathic concern when someone is in a stressful situation (Abraham et al., 2018).

The literature about empathy classifies two types of empathy as cognitive and affective (Decety & Jackson, 2004; Eisenberg & Eggum, 2009; Tampke et al., 2020). Cognitive empathy includes understanding how can other think in a specific situation and taking perspective, whereas affective/emotional empathy as the name suggests, includes being able to feel other's emotions in a specific situation. The maturation for emotional empathy and related cognitive skills emerges in early childhood and shows increases afterwards as the child develops new skills. As can be expected, it is closely related to the prosocial outcomes (Eisenberg et al., 2010; Molchanov et al., 2014; Silke et al., 2018).

3.1.3 Views About Prosocial Behaviors

The course of development for prosocial behaviors is a complex issue. Since prosocial behaviors is a widely studied topic, several views about the emergence and development exist in the literature (Dahl, 2015). Building on the findings of early emergence, some researchers argue that prosocial behaviors are instinctual and does not affected from the environment (Warneken & Tomasello, 2009a; Warneken & Tomasello, 2009b). The perspective which proposes that infants show prosocial behaviors with an inborn tendency, is Natural-Tendency View (Warneken & Tomasello, 2006; Warneken & Tomasello, 2007). On the other hand, other researchers supporting the Social-Interactional View proposes that every child have their own unique ways of developing prosocial behaviors and this process is mostly affected

from the social environment they live in because they have a chance to practice social skills under the guidance of parents or other adults (Brownell et al., 2013; Carpendale et al., 2013; Dahl, 2015). The fact that there are findings in the literature supporting two views indicates both can be true in different domains. Along with other species, as human beings we may have a natural tendency to help and share, still, to whom do we help/share, under what circumstances we help/share, and the frequency is mostly shaped by the social environment we live in. This interactional part may explain the individual differences about why some people share or help more than others.

3.1.4 Components of Prosocial Behaviors

Various categorizations of prosocial behaviors exist in the literature. Several categories are defined based on factors such as the behavior type, motivation, the object of the behavior, the context, and the cost. Also, some studies choose to examine prosocial behaviors as one factor. Still, to be able analyze in detail, specific categorization based on the type of act is suggested (Dunfield & Kruhmeier, 2013, Dunfield, 2014). Moreover, prosocial behaviors of helping, sharing and comforting are reported having at least partially distinct cognitive and social processes in the literature (Svetlova et al., 2010) suggesting differences according to their development (Dunfield et al., 2011; Dunfield & Kuhlmeier, 2013). Other researchers also point out the fact that developmental trajectories of instrumental helping and sharing differs (Dahl & Paulus, 2019).

To illustrate, toddlers may practice spontaneous helping and comforting behaviors earlier in their life (Warneken & Tomasello, 2006; Dunfield, 2011), whereas, they display other types of prosocial behaviors requiring a cost such as spontaneous sharing and cooperating later in their life (Hamann et al., 2011; Smith et al., 2013). Since helping and sharing are the two most common prosocial behaviors measured with observational methods, in the current study, helping and sharing behaviors of children were included. Still, since the literature also has widespread applications for one factor, a general prosocial behavior outcome including items for all types of prosocial acts such as comforting was measured with the mother-report.

3.1.5 Helping in Children

Helping refers to actions that are intended to assist or support another person or group of people in different ways (Hammond, 2014). As the experimental studies reveal, children start helping others between 14 to 18 months of age (Warneken & Tomasello, 2007). The first helping activities are examples of instrumental helping behaviors which includes spontaneous actions to complete other's actions (Dunfield, 2014). In instrumental helping the interest is on the person without showing concern. Infants perceive the need of other's and intervene to complete the goal of others even without an encouragement (Svetlova et al., 2010). Scenarios in the studies mostly include giving out-of-reach objects, or picking up dropped objects such as pen or book (Drummond et al., 2014). In order for infants to show instrumental helping behaviors, there are two aspects should be met: Cognitive and motivational. First, infants should understand the aim of the goal. It is now known that by the time they are one year old, infants can understand the intentions of others (Tomasello et al., 2005). Secondly, they should be motivated for achieving the goal. Later in their life, 18-months-old infants can perform more complex forms of instrumental helping tasks such as they can infer the action what is needed to complete the goal (Warneken & Tomasello, 2009).

As can be expected, as children get older, helping behaviors increases in both quantity and quality. In their studies, Warneken and Tomasello employed several tasks varying by difficulty. 14 months-old helped the experimenter for an out-of-reach object (Warneken & Tomasello, 2007) and 18 months-old helped for the dropped clothespins (Warneken & Tomasello, 2006). Around the second year of their lives, children helped the experimenters by opening doors when the experimenter was carrying books. Further, children helped in the "flap task" by understanding that experimenter is trying a wrong strategy and changing their strategy to help to retrieve the spoon (Warneken, 2013) which shows that they get more proficient and flexible in their helping behaviors.

Children also develop in terms of their empathy skills as they get older. Their understandings of other's internal states give them another motivation for helping (Eisenberg & Eggum, 2009). When they are capable of recognizing other's negative emotional states, they astart to perform helping behaviors to alleviate their emotional

stress (MacGowan & Smith, 2021). This type of helping is referred as empathic helping in the literature and emerges between 18 to 24 months of age (Zahn-Waxler et al., 1992), parallel with their empathy skills. Giving blanket to the experimenter who looks cold can be given an example to empathic helping.

Another type of helping that can be encountered in the literature is altruistic helping or costly helping. Altruistic behaviors can be defined as the behaviors that are performed for a cost by the performer (Warneken, 2013). Studies show that even children show altruistic behavior examples. In Warneken and Tomasello (2008) experiment, children even helped to the experimenter while they were playing with an attractive toy. Although the altruistic act in the experiment may not be as subtle as in other tasks, it is noteworthy considering it is quite hard to give up the fun toy for children that age. Findings show that even if some of the children performed, it was a difficult act for both 18 months-old and 30 months-old group (Svetlova et al., 2010). It is stated that increased focus on their own interests, understanding of possessions, and not maturely developed regulation skills may explain why children have difficulties (Svetlova et al., 2010).

To whom children are expected to help or share may also lead to different results. Children help their mothers more and show them they're worried compared to a stranger (Knafo et al., 2008). In a meta-analysis, both in infancy and toddlerhood (under 3 years) and in early childhood (3-6 years), there is a general increase in prosocial outcomes, however no significant difference was found between the age groups (Eisenberg et al., 2006). Despite this overall increase in prosocial behaviors, it can be said that as well as other prosocial behaviors, helping is selective based on the strict norms and rules about to whom can be helped and friendships (Hay & Cook, 2007). In this period, especially with increasing group belongingness, children prefer to help someone in their group (Weller & Lagattuta, 2013). These in-group out-group tendencies become more prominent when they reach to school age. They also help their close friends more than friends to whom they feel neutral to, and friends they do not like (Berndt, 1985).

Helping behaviors of children can also be classified based on whether they are helping with a request from others or not, namely, reactive and proactive helping behaviors.

3.1.5.1 Reactive and Proactive Helping

As the term "reactive" suggests, reactive helping refers to the situations when help is performed when requested. This type of helping is usually prompted by a specific need or problem that arises, and the helper responds by offering support or assistance in some way (Lee et al., 2019). Even in the absence of a verbal request, most of the studies in the literature conducted with children have examples of overt cues representing the experimenter's request for help such as gazing eyes, trying to reach out to the objects, expressing their sadness (Dunfield & Kuhlmeier, 2010; Dunfield et al., 2011; Svetlova et al., 2010; Warneken & Tomasello, 2006). Similarly, literature conducted with adult helping is also based on the reactive helping tasks (Mittal et al., 2020). Reactive helping situations requires recognition of the situation, being motivated to help and responding to the cues (Lee et al., 2019).

However, there is not an overt request in all helping situations. Identifying the intentions or desires of someone and helping them even when the helpee is not aware of the situation is defined as proactive helping (Aime et al., 2017). Although, it is one of the most critical types of prosocial acts for human survival, proactive helping behaviors are practiced so often in the everyday life that they go unnoticed most of the time. Picking up the jacket of someone sitting in another table who is in the middle of a heated discussion with friends that did not realize dropping it, putting a bar of chocolate to your children's bag with anticipating that s/he will need extra energy due to having an exam that day are all examples of proactive helping in everyday situations.

Although both proactive and reactive helping is very common in everyday life, there is a limited literature examining their differences. Spitzmüller and Van Dyne (2013), Mittal et al., (2020), Zhou et al., (2021), Lee et al., (2019), and Qian et al., (2022) examined proactive helping behaviors in organizational settings. The literature related to children's proactive helping starts with Warneken's study in 2013. In this study, proactive helping is tested by retrieving the cans dropped with an experimental design,

and the results refuted the hypothesis that children can only help if they are directly asked (Warneken, 2013). Aime et al. (2017) studied proactive and reactive helping behaviors of children in two different cultural settings, an indigenous culture and Canadian culture. Results suggested a similarity between the cultures, and proactive helping behaviors were observed among children aged between 2 to 5 years in both cultures. However, the sample in the study was very limited.

Despite the scarcity in literature, one can still expect to find distinctions between proactive and reactive helping behaviors according to the cultural characteristics. In Zhou et al (2022) study, proactive helping behaviors are considered as autonomous since individuals help with their own will, without a request from others. In this sense, the level of autonomy in decision making processes could be related with helping outcomes. Secondly, the value and expectations attributed to children are specific to the cultural settings the child is reared in (Kağıtçıbaşı et al., 2010). Based on these expectations, they have different responsibilities in different cultures (Crittenden et al., 2013; Daniel et al., 2015). To illustrate, their responsibilities at home, such as caring for their younger siblings, preparing meal, helping dishes differ. It can be expected that children living in cultural settings in where they have more responsibilities perform helping behaviors as a duty and therefore show higher rates of reactive helping. In line with this hypothesis, Köster and colleagues' article (2016) reported that children in rural Brazil identified with larger family members and children to be taken care of had higher levels of reactive helping compared to children in Germany. The findings could also be interpreted in terms of obedience. Since mothers in rural Brazil are identified as higher in assertive scaffolding which is described with serious and insistent requesting, children may be helping to obey their parent's rules.

3.1.6. Sharing in Children

The emergence of sharing behaviors and the factors influencing those behaviors has been a widely studied topic among the prosocial literature. Since sharing requires the knowledge of possession (Hay, 2006; Brownell et al., 2013), a certain level of numerical understanding (Chernyak et al., 2019) and knowledge of inequality (Brownell et al., 2009; Zhu et al., 2022), it may be more challenging to acquire

comparing to the other types of prosocial behaviors. Therefore, the first acts of sharing are usually seen later than helping behaviors. Still, many cultures acknowledge sharing positively, adults raising caring children usually encourage sharing as early as possible. Though parent reports of naturalistic sharing examples can be traced back to 9 months (Ziv & Sommerville, 2017), earliest signs of sharing observed in experimental settings can be found in studies examining looking times of infants. In Geraci and Surian's study (2011) infants aged 12 to 18 months looked more to the agent who shared equally implying that they have signs of understanding about distributive justice. Schmidt and Sommerville (2011) study examined infant's fairness expectations in a sharing task using violation-of-expectation paradigm and found 15 months old infants expect fairness. It was also underlined that in a fair number of infants even altruistic sharing was observed.

Developmental research on sharing documented that it can be affected by many factors such as children's age (Blake & Rand, 2010; Rochat et al., 2009; Wu & Su, 2014), inhibitory control and self-regulation skills (Hao, 2017; Paulus et al., 2015), attachment securities (Paulus et al., 2016), false belief understandings (Cowell et al., 2015; Wu & Su, 2014), the amount available resources (Hay et al., 1991) and characteristics of the recipient (Paulus & Moore, 2014). Along with those factors, performance of sharing can be affected from the cues of the recipient, as it is in the case for helping. Previous studies report that infants share foods and toys with parents by the time they are 1 year old, but most of the time they do not share without a request. Since sharing in early years depend on mostly explicit cues, it could be said that it is based on the recipient's behavior. Infants as early as 18 months shared if the experimenter extended her arm with a sad face (Dunfield et al., 2011). Other types of subtle cues such as eye gaze of recipient can also influence sharing behaviors in some cultures (Wu et al., 2018). Twenty-five months old toddlers share their snack only if the experimenter demonstrated their wish with a verbal cue (Brownell et al., 2009; Brownell et al., 2013).

Children's sharing behaviors can also show variations in terms of the cost. Studies measuring costly sharing are usually based on tasks which require giving up their own resources to others (altruistic sharing scenarios). Dictator game is among the most

encountered measures that includes earning and dividing the earned rewards between themselves and others (Blake & Rand, 2010). Other study methods employed resource allocation tasks such as stickers (Chernyak & Kushnir, 2013), crackers (Reschke et al., 2022) or chocolate (Abramson et al., 2018). The literature related to costly sharing points out a strong tendency to decrease in sharing behaviors if children's own interest is at stake (Smith et al., 2013; Fehr et al., 2008).

Contrasting findings related to the sharing behavior of children are prevalent in the literature. Children younger than 5-year-old tend to reserve most of their belongings to themselves (Blake & Rand, 2010; Wu & Su, 2014), on the other hand, they are also reported to have a strong tendency for equal sharing (Fehr et al., 2008). In Fehr et al. study, at age 3- 4 majority of children demonstrated selfish behavior in sharing game, however the frequency of egalitarian choices increased in 5- 6-year-olds, and 7- and 8-year-olds showed egalitarian sharing. At this point, besides age, one other important factor was significant: To whom they are sharing. Even in preschool ages, children fairly shared resources with their friends even at a cost, but this situation was not true for strangers (Moore, 2009). Equal sharing behaviors are reported to increase with age (Smith et al., 2013), however they did not show a significant increase in their sharing with age if the recipient was a stranger (Fehr et al., 2008).

These findings were also supported in later studies. As they get older, children shared significantly more to a friend in their class compared to the strangers, implying that in-group out-group bias increasing with age (Güroğlu et al., 2014). Still, in another study (Paulus & Moore, 2014), it was reported that 4-5-year-old children differentiated between recipients (friend and a disliked peer), whereas 3-year-olds lacked this differentiation and shared regardlessly in majority of the trials. In another study (LoBlue et al., 2011) children between 3-5 years old even reacted when stickers were not shared equally between themselves and their friends. Similarly, recent studies found that ingroup bias may exist as early as 3 years old but become stronger at ages 5- 6 (Lin et al., 2022; Vonk et al., 2020). Recipient characteristics is another factor could have an effect on sharing. In a study comparing 4- and 8-year-old children in a costly sharing task, both groups of children shared more when the recipient is in physical or emotional need, and acted morally appropriate on previous scenarios.

However, if there was a recipient who acted morally inappropriately, older group of children shared less (Malti et al., 2016).

Cultural differences might be an explanation for these mixed results. The age variation for in-group out-group decisions of children may result from cultural context. Studies conducted with Western children suggesting a preference for friends at 4 years old (Paulus & Moore, 2014), still, this is not the case for Chinese sample of children (Yu et al., 2016). The environment children raised in greatly matters for their prosocial development (House et al., 2013). Adult sharing behaviors also show cross-cultural variations revealing parallel results with individualistic-collectivistic differentiation (Gachter et al., 2010), as well as children. Past studies focusing on cross-cultural differences reported more spontaneous sharing happening in Chinese children than American children (Rao & Stewart, 1999), and less self-interest bias in children from Asian countries than Brazil and United States (Rochas et al., 2009). The degree for compliance also shows difference between countries. To illustrate, experimenter's alternating gaze influenced Chinese preschoolers more than their American peers suggesting that Chinese children are more compliant to the cues which is also consistent with cultural constructs of individualism and collectivism (Wu et. al., 2018). Other studies also showed differences in children's sharing behaviors relative to their cultural characteristics (Callaghan & Corbit, 2018; Rochat et. al., 2009; Scharpf et al., 2016; Stewart & McBride-Chang, 2000). But these types of studies are not common, have methodological drawbacks, and they lack focus on cultural similarities (House et al., 2013).

3.1.7 Culture and Prosocial Behaviors

Emergence and development of prosocial behaviors of children can only be fully comprehended by taking into consideration of social factors (Giner Torréns & Kärtner, 2017), and their prosocial development cannot be exempt from the cultural settings they are raised (Kağıtçıbaşı, 2007). As well as other types of prosocial behaviors, helping and sharing behaviors of children are closely related to the cultural norms and values.

Past literature examining culture from the individualistic-collectivistic perspective (Markus & Kitayama, 1991) accepts prosocial behavior outcomes to be more common among individuals in collectivistic cultures where harmony and other-centered orientations in relations are valued (Grusec et al., 2002). However, accepting those two dimensions as opposites would limit our understandings of cultural characteristics as described in detail in Chapter 2. Prosocial behaviors of children not necessarily have to be lower based on the country they live in. The literature also has mixed findings regarding cultural comparisons. In a study examining adult prosocial behaviors in 66 different countries in terms of Hofstede's national cultures, a positive association between individualism and prosocial behaviors was reported (Luria et al., 2015). In another study including a cross-cultural comparison in terms of prosocial behaviors (Zahn-Waxler et al., 1996), results revealed that children in US had higher prosocial behaviors than Japanese children. On the other hand, there are also studies found a positive association between collectivism and prosocial behaviors (Lampridis & Papastylianou, 2014; Marti-Vilar et al., 2019).

On the relationship about prosocial behaviors and culture association, the results of the past studies need a different approach for examination. Since individuals may both be high in relatedness and autonomy (Kağıtçıbaşı, 2007), the results should be interpreted in terms of dimensions (Padilla-Walker & Carlo, 2014). Individuals who are high in relatedness can also be high in terms of prosocial outcomes. In an empirical study when relatedness was primed, higher prosocial tendencies over control conditions was reported (Pavey et al., 2011). However, this finding does not imply information about the relationship between prosocial behaviors and other cultural constructs such as autonomy.

Apart from the dimensional interpretation of culture, while examining this relationship, behavior specific examination of the prosocial behaviors rather than a general variable may provide more comprehensive assessment. As mentioned in the previous parts, there are different trajectories for helping and sharing (Dahl & Paulus, 2019). Indeed, some specific types of prosocial acts may be accepted and valued more in one culture than others, so children in that society have more chance to observe, experience and practice these behaviors. Spontaneous helping without expectations is

accepted as more valuable in some cultures whereas, in other cultures it may be more acceptable to help upon the demand of others (Miller & Bersoff, 1994). Another type of prosocial acts could be costly helping behaviors. When there is no cost involved in the helping scenarios, children in Peru, Canada, and India all showed increased helping with age. In the scenarios for costly helping, age-related trends differ between three groups. In other words, altruistic helping behaviors of children is closely related with the early social environment they were raised in (Corbit et al., 2020). Similarly, in a study conducted with children from different cultures, costly helping is identified as the most culture specific prosocial behavior, and observed differences were higher for school age children (House et al., 2013).

In addition, the factors above, other aspects of the culture can have an effect on the prosocial behavior outcomes. For example, children living in cultures where obedience is high may accept sharing as a necessity to obey the rules and share more. Or, in some cultures parents may motivate their children to show more prosocial behaviors by embarrassing them when they do not obey. In a study examining prosocial behaviors of 3 to 5 years old children in living in China and US, children played dictator game and were asked to distribute the resources they have between themselves and the experimenter. When the researcher makes an eye contact with children, Chinese children shared more (Wu et al., 2018). Similarly, in another study examining Australian and Turkish children's prosocial behaviors (Yagmurlu & Sanson, 2009), although children were similar in their levels of prosocial development in both cultures, obedience demanding behaviors of parents facilitated prosocial acts only among Turkish children.

3.1.7.1 Parenting as the Pathway from Culture to Prosocial Behaviors

A well-documented literature exists related to the prosocial behavior outcomes of children raised in different sociocultural environments and many of this information comes from cross-cultural studies (Callaghan & Corbit, 2018; Cowell et al., 2017; Köster et al., 2016). However, there are mixed findings which can be explained with the complexity of this association. The results should be handled differently than

country-level comparisons because, rather than a simple direct relationship, the effects of culture is usually implemented through other social factors such as parenting.

It is possible that parents living in different cultural settings employ different parenting practices which will result in differences in terms of prosocial behavior outcomes in return. To illustrate, when Brazilian and German children were compared in terms of helping, mother's deliberate scaffolding (by explaining) was related to the helping behaviors of children in the Germany whereas mother's assertive scaffolding (by being directive) was related to the helping behaviors of children in Brazil which supports the idea of culture-specific developmental pathways (Köster et al., 2016). To further examine these pathways within Turkish culture, a preliminary study (Study 1) was conducted to investigate the associations between cultural self-construals and parenting practices.

In Blake et al. (2016) study, parents expressed that their children learned how to behave prosocially from them. Although they believed that they taught their children the appropriate prosocial behaviors via acting as role models, they may also transmitted their beliefs through more active mechanisms such as parenting. As far as our knowledge, there is not any study examining the mediating role of parenting between cultural constructs and child outcomes. Still, findings about the significant role of parenting practices between parenting cognitions and child outcomes could represent an example (Bornstein et al., 2018).

Taken together, the current study will examine the pathways between self-construals and prosocial behavior outcomes of children with consideration to the mediator role of parenting practices. Therefore, in the next part, the relationship between parenting practices and prosocial behaviors will be identified.

3.1.8 Parenting Practices and Prosocial Behaviors in Early Childhood

Expectations about what is appropriate find place in the cultural settings. As for this, culture that individuals live in, significantly shape their cognitions, emotions, and behaviors both as an individual and as a parent. Consequently, the use of specific

parenting practices such as giving explanations to children may be emphasised more in some cultures whereas other parenting practices such as lying to children may be practiced less frequently based on the cultural characteristics. Parents, as being the first socializers, have an influence on their children's prosocial development. There is a well-grounded literature pointing out to the associations between different parenting behaviors and child prosocial outcomes (Ngai et al., 2018; Padilla-Walker, 2014; Streit et al., 2021; Yavuz et al., 2022a; Zarra-Nezhad et al., 2014). As can be expected, parenting practices such as warmth, and reasoning induction (Padilla-Walker, 2014; Yavuz et., 2022a) were reported to have positive relationships, whereas harsh or hostile parenting and corporal punishment had negative relationships (Romano et al., 2005) with children's prosocial outcomes. On the other hand, considering deceiving and lying which a culture specific parenting practice, no studies examined its relationship with prosocial outcomes, rather, studies mostly focused on problem behavior outcomes (Dodd & Malm, 2021; Santos et al., 2017). Therefore, within the scope of the current thesis, four parenting practices will be covered considering their strong associations with child prosocial outcomes and cultural variations documented in the literature.

3.1.8.1 Warmth and Prosocial Behaviors

Parental warmth can be characterized with accepting children's needs and emotions, and offering care and support in a positive way (Rothenberg et al., 2020). Parents who are high in terms of warmth are also high in responsiveness and intimacy (Rohner, 1986). Since it promotes feelings of connection and togetherness, it is closely related to the prosocial outcomes of children (Zhou et al., 2002). As can be expected, it is related with positive child outcomes (Dost-Gözkan, 2022; Khaleque & Ali, 2017; Lansford, 2022; Zhou et al., 2002), and plays a protective role for negative child outcomes (Rothenberg et al., 2020) in different cultural settings. Past studies with cross-cultural comparisons showed that parental warmth is a universal construct and children living in different cultures have similar experiences (Jackson-Newsom et al., 2008; Pastorelli et al., 2021; Rohner & Lansford, 2017).

Warmth is included in the current study considering its close association with prosocial outcomes of children from all age groups. Among school aged children, their

perceived parental warmth was positively related with helping behaviors (Ruiz-Ortiz et al., 2017), and prosocial behavior outcomes in general (Acar-Bayraktar et al., 2018; Carlo et al., 2010; Luengo Kanacri et al., 2021; van der Storm et al., 2022). Studies conducted in early childhood also highlights the strong relationship between warmth and prosocial outcomes (Daniel et al., 2015; Eisenberg et al., 2015; Xiao et al., 2018). Considering these findings, parental warmth is accepted as a key factor for prosocial development (Pastorelli et al., 2021).

However, there are a few exceptions for these universal findings in the literature. In Laible et al. (2017) study conducted with 4-year old Turkish children, although their correlations were significant in the first place, direct effects between parental warmth and sharing, comforting, cooperating, and helping behaviors were not significant when other variables are included in the model. Similarly, in Pastorelli and colleague's (2021) study comparing 11 countries, warmth and prosocial behaviors association was not significant for Kenya, Thailand and Jordan. Those three countries are reported to have similar cultural values about obedience and conformity to authority as for the case in Turkey which reveals the need for more research to be done. Thus, current study will include warmth, a positive parenting practice, as a mediator between cultural values and child prosocial outcomes.

3.1.8.2 Reasoning and Prosocial Behaviors

Reasoning induction is characterized with explanation of rules, and consequences of our actions with reference to other's perspectives. Since taking perspective of others is an essential part of empathy, it is an important parenting practice for children's social development as well as warmth (Grolnick, 2003).

Inductive reasoning could have an influence on children's prosocial outcomes in several ways. Firstly, parents who use reasoning induction techniques as a strategy also supports their children's perspective taking skills, and empathy as a result. Secondly, it helps children to understand the relationships and connections between different concepts and ideas. Research has shown that children who are able to engage in inductive reasoning are more likely to exhibit prosocial behaviors, such as sharing

and helping others (Helwig et al., 2014). For example, a child who is able to engage in inductive reasoning may be more likely to help a classmate who is upset because they understand that their actions can have a positive impact on the other child's emotional well-being. On the other hand, a child who struggles with inductive reasoning may be less likely to engage in prosocial behaviors because they may not fully understand the consequences of their actions or how they can affect others.

Previous studies showed that reasoning and induction behaviors of parents' is associated with positive adjustment and prosocial behaviors of children and adolescence across cultures (Brajsa-Zganec & Hanzec, 2014; Bush et al., 2002; Chen et al., 1997; Kim & Ge, 2000; Wang et al., 2007). But, the use of reasoning induction practices changes between cultures. The literature has mixed result suggesting no clear cultural patterns. To illustrate, inductive reasoning was evaluated as positively in both China and Canada (Helwig et al., 2014). Therefore, it would be valuable to examine reasoning induction considering the effects of cultural constructs. Further, parenting by reasoning promotes a positive and supportive home environment (Trecca, 2022), which can promote children's overall wellbeing and happiness (Gartu, 2019). Children who are raised in this way may be more likely to engage in prosocial behaviors themselves (Slobodskaya et al., 2020), which can lead to a more positive and harmonious society. Thus, as the second positive parenting practice current study will examine the indirect pathway through reasoning induction.

3.1.8.3 Corporal Punishment and Prosocial Behaviors

Corporal punishment, or the use of physical force as a way of disciplining children is a method encountered all over the world despite the negative outcomes (Gershoff, 2002). It includes behaviors such as spanking, shoving, and slapping (Robinson et al., 1995). Cultural variations exist related to the perceptions and approval of use as mentioned in the second chapter (Gershoff & Grogan-Kaylor, 2016; Lee & Watson, 2020; Silveira et al., 2021; Zhai & Gao, 2010). The use of corporal punishment is reported as more common in early childhood (Clément & Chamberland, 2014). Previous studies examining corporal punishment and child outcomes mainly focus on the externalization problems (Bombi et al., 2015; Dodge et al., 1990; Gershoff, 2002; Gershoff & Grogan-Kaylor, 2016; Li et al., 2022). Considering their negative

relationship, prosocial behaviors and corporal punishment practices of parents would have a negative relationship, however, few studies addressed this relationship (Romano et al., 2005). Findings of Gryczkowski et al (2018) study reveals a negative association between prosocial behaviors and father's corporal punishment use only in girls. Longitudinal investigations also revealed a significant effect of corporal punishment on children's prosocial outcomes at 5 years old (Piché et al., 2017).

Different cultures may have different approaches to child-rearing and discipline in general. Some cultures may place a greater emphasis on obedience and conformity, while others may place a greater emphasis on independence and self-expression. In line with this argument, findings from a cross-cultural study reveals a difference between the use of punitive practices and child prosocial outcomes. Helping behaviors of children had a negative relationship with punitive practices of German mothers, whereas, positive relationship in Indian mothers (Giner Torrens & Kartner, 2017). Thus, current study will include corporal punishment, a negative parenting practice, as a mediator between cultural values and child prosocial outcomes.

3.1.8.4 Deceiving & Lying and Prosocial Behaviors

Parents occasionally deceive and lie to their children in order to control their children's behavior. The literature about parenting by lying practices is scarce, and similar to the corporal punishment practices, existing studies focused mostly on the negative child outcomes. A positive link between externalizing problems and retrospective reports of lying practices of their parents was reported (Setoh et al., 2019). Expanding the findings of this study, other researchers tested the paths between being lied as a child to lying to their parents as an adult and negative outcome in the adulthood, and found associations with depression (Dodd & Malm, 2021), and psychosocial adjustment problems (Santos et al., 2017). The link between parental lying and depression (Hua & Meiting, 2021), and anxiety (Meiting & Hua, 2020) was also prominent among adolescents in Singapore. Deceiving and lying practices are also very common among Turkish parents with very culture specific sayings such as "I will put hot pepper in your mouth if you don't behave." In a study conducted with Turkish university students, being lied as a child was found to be related with psychopathy (Jackson et al., 2021). However, this study was also based on the past recollections.

Cross cultural variations also occur regarding the perceptions about deceiving and lying practices of parents. To illustrate, parents in America reported telling more lies to their children if they have an Asian background comparing to the parents with European background (Heyman et al., 2009). Themes of lying behaviors may also varies in different societies. In Heyman et al. (2013) study, there is a factor about positive lies parents tell to boost their children's self-esteem which is not very common in cultures such as China and Turkey where deceiving and lying practices are mostly used to gain obedience to parent's authority. Thus, to further explore its associations current study will include deceiving and lying, as a mediator between cultural values and child prosocial outcomes.

3.1.9. Current Study

In the light of the given literature, the main aim of the current study was to investigate the pathways for transmitting cultural self-construals of mother's (Related and autonomous self-construals) to prosocial outcomes (Proactive helping, reactive helping, sharing, mother-rated prosocial behaviors) of children between 3 to 5 years old. For this reason, the mediating roles of parenting practices of warmth, reasoning induction, corporal punishment and deceiving lying were analyzed. To be able to decide whether or not to act prosocially, children should first need to develop a sense of autonomy (Zhou et al., 2022). After gaining autonomy, different types of prosocial acts such as proactive and reactive helping behaviors can be performed as mentioned in the previous sections (Aime et al., 2017). The most suitable age to observe those acts is early childhood since they show an increase both in quantity and quality (Hoffman, 2000; MacGowan & Schmitt, 2021). Moreover, during this period children are first learning to interact with others and to regulate their own emotions and behaviors at the kindergarten. It is also a time when they are learning to be a part of a community and to consider the needs and perspectives of others. Studying prosocial behaviors in early childhood can provide insight into how these behaviors develop and how they can be promoted during this critical period of development. Additionally, as mentioned in the previous sections, research has shown that the foundations for social and emotional development are laid in early childhood. Therefore, the current study focused prosocial behavior outcomes of children between 3 to 5 years old.

Hypotheses of the study;

1) Maternal related self-construals will be associated with child proactive helping behaviors through parenting practices of warmth, reasoning induction, corporal punishment and deceiving lying.

2) Maternal autonomous self-construals will be associated with child proactive helping behaviors through parenting practices of warmth, reasoning induction, corporal punishment and deceiving lying.

3) Maternal related self-construals will be associated with child reactive helping behaviors through parenting practices of warmth, reasoning induction, corporal punishment and deceiving lying.

4) Maternal autonomous self-construals will be associated with child reactive helping behaviors through parenting practices of warmth, reasoning induction, corporal punishment and deceiving lying.

5) Maternal related self-construals will be associated with children's sharing through parenting practices of warmth, reasoning induction, corporal punishment and deceiving lying.

6) Maternal autonomous self-construals will be associated with children's sharing helping behaviors through parenting practices of warmth, reasoning induction, corporal punishment and deceiving lying.

7) Maternal related self-construals will be associated with children's mother-rated prosocial outcomes through parenting practices of warmth, reasoning induction, corporal punishment and deceiving lying.

8) Maternal autonomous self-construals will be associated with children's mother-rated prosocial outcomes through parenting practices of warmth, reasoning induction, corporal punishment and deceiving lying.

3.2 Method

3.2.1 Participants

The study involved 122 child-mother couples (63 boys, 51.6%) aged between 37 months to 65 months (M_{age}= 54 months, SD= 9.22). Mothers age ranged between 23 and 48 (M_{age}= 35.14, SD= 5.00). Both mothers and children were native Turkish speakers. Majority of the mothers were married and living together with husbands (91.8%), 3.3 % of them identified themselves as single, 1.6 % lost their husbands, 2.5% was living separate from their husbands. One mother was illiterate, whereas, 9% of them graduated from primary school, 23.8% high school, 46.7% university, and 18.9% of them had graduate degree. 71 of them (58.2%) were working full time, 12 of them (9.8%) were working part-time, and 37 (30.3%) of them were not working.

3.2.2 Measures

3.2.2.1 Demographic Information

Mothers were asked to answer questions related to their demographic characteristics such as age, gender, level of education, marital status, number of children they have, employment, perceived economic status, and religiosity. Furthermore, as being similar to Study 1, they were asked how they share the responsibilities related to household chores, and child care on a 1 to 10-point scale (1= Totally my partner is responsible, 5 = Equal share, 10 = Totally me).

Economic situation and religiosity were rated over 1 to 7. Furthermore, mothers who are married had rated their relationship satisfaction over 1 to 10. How much husbands share household chores, and child care related chores were rated on a 5-Likert scale accounting 1 as "I do all the job" and 5 "My partner does all the job". Answers indicated that mothers had main responsibility for housework and child care mostly (see Table 3.1).

Table 3.1

Descriptive statistics for demographic information   *(N=111)*

	Min	*Max*	*M*	*SD*
Socioeconomic level	1	7	4.35	1.11
Religiousity	1	7	4.29	1.51
Marriage satisfaction	1	10	7.61	2.41
Number of children	1	4	1.71	0.72
Share of housework	1	4	2.09	0.81
Share of child care	1	4	2.20	0.79

3.2.2.2 Self-Construals

Mother's autonomy, and relatedness were measured with Kagitcibasi's Autonomous, and Related Self Scales (Kagitcibasi, 2007). For Study 2, Cronbach alpha reliabilities for self-scales were found as α = .83 for relatedness, and α = .87 for autonomous self-scales. Details about the measurement was given at study one.

3.2.2.3 Parenting Practices

Parenting practices were measured in the same way as the first study. ***Deceiving and lying*** practices of parents was measured with the 19 items taken from Heyman et al., (2013) and Koç (2017) studies which was mentioned in Chapter 2. For the second study, reliability of the deceiving lying scale was found as .88. Other parenting practices (warmth & involvement, reasoning/induction, and corporal punishment) were measured with Parenting Practices Questionnaire Constructs-PSDQ (Robinson et al., 1995). 11 items in *warmth & involvement* subscale had a Cronbach α reliability of .79. *Reasoning/induction* subscale had .77 Cronbach α reliability with seven items. *Corporal punishment* subscale had six items with .79 reliability.

3.2.2.4. Prosocial Behaviors: Mother-report

Mother report for children's prosocial behaviors was measured with Prosocial and Aggressive Behaviors Questionnaire (Bayraktar et al., 2010) and Prosocial Behavior Scale (Yagmurlu et al., 2005). Prosocial and Aggressive Behaviors Scale was originally developed by Boxer et al (2004) and had two item groups with different

subscales which are aggressive behavior (Proactive and reactive subscales), and prosocial items (Altruistic, proactive, and reactive). In the current thesis, only altruistic prosocial behavior subscale was used. In Bayraktar et al. (2010) study, five items had a reliability of .75. Furthermore, two more items related to comforting from Prosocial Behavior Scale were included. This scale was originally developed by Iannotti (1985) and adapted to Turkish by Yagmurlu et al. (2005). Items were ranged between 1= never to 4= always, with .84 Cronbach alpha reliability.

3.2.3 Materials

There are three phases in application of the prosocial tasks which are warm-up session, proactive helping task, and sharing and reactive helping tasks. For *warm-up session*, three white colored pinpon balls and a bigger orange-colored ball were used. *Proactive helping tas*ks included, pieces of block puzzle for making tower, robot and house, a coffee table in where 20 empty plastic water bottles/a bunch of paper were scattered on, and two boxes for picking up bottles/papers. For *sharing and reactive helping* task, a study table and two chairs, two white A4 sized papers for drawing, four crayons (black, red, yellow, and blue), a bottle filled with water to put on puppets as a weighting, two fluffy puppets (26 cm x 23 cm yellow duck and 30 cm x 28 cm white rabbit puppets in Figure 3.1), two 10 cm x 5 cm x 3 cm clear boxes (One for child, and one for puppet), 10 smiley face stickers, and two cups of playdough as gift.

Figure 3.1
Puppets, clear boxes and stickers used in sticker sharing task

3.2.4 Procedure

Ethical approval was taken from the Human Ethics Committee at Middle East Technical University. Ankara National Education Directorate was also applied to conduct this study in public kindergartens and to be accepted in private daycare centers, as well. Participants were reached by flyers were and posters inside in the university campus and social media ads. To our call, 32 mothers communicated with us and participated to the study in our lab. Furthermore, 5 other kindergartens were contacted (2 state, 2 private and university's kindergarten) and mothers who are willing to participate filled out the questionnaires and informed consent for their children's participation. Children completed a battery of different tasks either in a quiet room at their own kindergarten or in our laboratory. The settings were identical for both places. Overall, the assessment lasted for one hour. While employing the tasks, two experimenters were present at the room (Experimenter 1: E1 & Experimenter 2: E2). 90% of the time E1 was stable and E2 was another female student who had an in-depth training. E2 was mainly responsible from the coding, still, E1 and E2 double checked the coding after each session. A schematic of the tasks employed is given in Figure 3.2 in detail.

Warm-up task was applied in order to make child feeling comfortable with approaching to the experimenters and comfortable moving around the room. Also, it gave us opportunity to test whether children were able to follow verbal instructions.

A similar protocol with Warneken (2013) paper was employed for *proactive helping* task. In the current study, instead of milk cans, empty water bottles and paper were used in three different trials. Experimenter two stayed in a far end of the room for observation. A drop zone was chosen at approximately the same length for each child (see Figure 3.2 for detailed information). Experimenter dropped the bottles/paper approximately to the same spot at each trial. Successful attempts to retrieve the objects were coded as 1 point and verbal utterances to alert the experimenter were coded as 0.5 point, and no attempt to help was coded as 0

point. Sum of three trials were calculated to measure proactive helping ranging between 0-3.

Reactive helping was measured with the procedure used in Aime et al (2017) study. Helping was coded as 4 points if the child helped in first 2 seconds when E1 said 'Ah', 3 points if the child helped when E1 alternated gazes between child and the crayon (2 seconds), 2 points if the child helped when E1 said 'My crayon', 1 point if the child helped when E1 said 'Can you give my crayon?', and 0 point if the child did not help at all. Minimum score for children to get from this task was 0 and maximum score was 4.

Spontaneous sharing of children was measured with two different tasks, crayon sharing and sticker sharing. For *crayon sharing*, children's sharing was coded as spontaneous sharing and scored as 4 if they shared spontaneously. If they shared after 3 seconds with experimenter's verbal request, how many crayons they shared was coded. Crayon sharing task had scores ranged between 0 and 4. *Sticker sharing* task was employed with puppets in order to avoid including SES, gender, and racial related cues. The procedure was similar to the Chernyak et al (2017) with some changes. In the current study, duck and rabbit puppets were used. Instead of wooden boxes, clear see-through boxes were used. Also, stickers used in the current study had identical colored (yellow) smiley faces. In each trial either six or four stickers were used in counterbalanced order. How many stickers children shared in two trials was scored and their scores ranged between 0 to 10. To be able to calculate a total score for sharing, sum of the scores for crayon sharing and sticker sharing tasks were used.

PROCEDURE

Warm-up Session

E2 meets the child in the first place, and greets the child into the experiment room. In the meantime E1 sits in the room busy with papers and looks indifferent to the child.

E2: My name is... What is your name?

C: X.

E2: Nice to meet you X. Let's play a game. I've hidden some balls in this room. What I want from you is to find them. I will countdown, let's see how many balls will you find in a minute. Start at 3! 1, 2, 3, go! (Counts down time from phone.)

E2: Well done, you've found all of them / ... of them.

E2 pointing the orange ball: Woow, this ball's color is so different, and look how soft it is. Do you see her (directing child to E1) ? Her name is XX, show this ball to her.

E1: Woow, it's a wonderful ball. My name is XX. Nice to meet you X.

Proactive Helping Test Trial

E1: Look what I got you for today. We will build a tower with this blocks. Do you know how to build a tower?

If child's answer is yes : Really? Very good, then you can show me how to do.

If child's answer is no : Really? I can show it to you. We put this one first, after...

E2: Oh, I have so much forms to fill. You two play together and I will fill those forms. (E2 goes back and sits back at the room in a place where she can see the E1 and child for scoring.)

After stacking 6 lego blocks E1 directs child's attention to the bottles scattered on the coffee table: Aaah, look at this mess. You continue doing, and I will tidy up this and come right away.

Starts to put the bottles into the box. While doing, drops one bottle in front of the child.

E1: Ooh! Bottle fell. Let's take this and put it back to the box.

Proactive Helping Test 1

While E1 collecting the bottles, drops one more bottle in front of the child. But this time seems unaware of it.

E1: Ok. Let me put this box away. Yes, we can continue to play. What did you do?

E2 codes whether the child gives the bottle to E1 or not.

E1: Experimenter 1   E2: Experimenter 2   C: Child

Figure 3.2

Application procedure for the tasks conducted with children

Distraction

E1: OK. I have collected all of them. Now I can continue playing with you. Do you want to play with us E2?

E2: No, I need to fill these forms, you two play along (seems sad)

E1: Have you finished the robot? Woow, it's a very good robot! Let's now build a house. Do you know how to build a house?

(They start to build a house, when they stack the third block.)

E2: Aa, where is this form? I can not find it. Could it be in the backpack? She scatters all the papers on the table again leaving one of the papers at the edge of the table.

Proactive Helping Task 3

When E1 and child stacks up the sixth block.

E1: Ooh! Now the papers are all over the table. XX, you are so messy! Now I need to put those papers back to the bag. You keep on building a house.

(Drops the paper which was at the edge of the table, seems unaware. E2 codes whether the child gives the paper to E1 or not.)

In the meantime, E2 prepares the study table and crayons for drawing task.

Distraction

Child and E1 continues to play for a few more minutes. This time, they start to build a robot.

E1: Look how great our tower is! Now let's build a robot! Do you know how to build a robot?

In the meantime E2: I can not find my eraser. Where is my eraser?

E1: I guess it was in the box.

E2 searchs the box, while searching scatters all the bottles to the table again.

Proactive Helping Test 2

After stacking 6 blocks,

E1: Ooh, they are all over again! I need to tidy up. You continue doing it, and I will put those back to the box again.

While E1 collecting the bottles, drops one more bottle in front of the child, seems unaware of it. E2 codes whether the child gives the bottle to E1 or not.

Figure 3.2 (Continued)

Sharing Test 1

E2: Are you not bored yet playing with the blocks? Let's do some drawing.
(Directs child and E1 to the study table. Experimenter and child sits at the two sides of the table as shown in the picture below. They both have an A4 sized paper.)
E2: You draw with this (Gives the black crayon to E1), and you draw with these (gives 3 different colored crayons to child).

E1: Oo, only one for me? Isn't there any other crayons left? (Looking sad)

E2: No, we don't have any.

E1: Would you give some of them to me?
(Coded as 4 points if child shares spontaneously while E1 waits with a sad face for 3 seconds. If not, E2 codes according to the number of crayons child shared.)

Reactive Helping Test

After letting child draw for a few minutes...
E1: Ooh, What are you drawing? Look what I've done, a star! Let's draw a star together. (Tries to grab all crayons in one hand. If the child haven't shared any crayon in the previous task, then, E1 clumsily drops black crayon to the side where child is sitting). After making sure the child has seen the crayon on the floor;

4 points if child helps when E1 says 'Ah' and waits for 2 seconds
3 points if child helps when E1 alternates gazes between child and the crayon (2 seconds)
2 points if child helps when E1 says 'My crayon'
1 point if child helps when E1 says 'Can you give my crayon?'
0 point if child does not help at all.

*Photos were taken in the pilot application with the permission of the family. For other participants chair used in the sharing and reactive helping tasks had no armfolds.

Figure 3.2 (continued)

Sharing Test 2 (Sticker task trial 1)

E1: I do not want to draw anymore. Let's play a different game. Look who do we have here!

(Takes out the puppet from the backpack (Rabbit / Duck counterbalanced order by trials)

E1: Let me introduce you to ducky. Ducky loves stickers very much. Do you know what is a sticker?

C: ...

E1: Yes. Look, This is ducky's box. And this one is your box (Points the boxes) And here we have our stickers, arranges one by one to the table in front of the child (4 stickers / 6 stickers counterbalanced for each application).

E1: Now, you should put the stickers you want for yourself to your box, and the stickers you want to give to the ducky to the duckies box. Ok?

If there are stickers left on the table, child is encouraged to distribute to the boxes.

Sharing Test 3 (Sticker task trial 2)

E1: Yes, now you can have the stickers in your box. Those our yours. And those our duckies. Ducky takes the stickers and goes home to sleep.

E1: Now I have another friend to introduce Rabbiiit (E2 prepares the puppet). The rabbit also loves stickers.

(Procedure is identical with trial 1. Total amount of stickers shared in two trials are count.)

Gift

E1: Our game is over. It was so much fun to play with you. All stickers in your box are yours.

Alsoo we have a gift for you to thank.

E2 gives playdoughs.

Figure 3.2 (continued)

3.3 Results

3.3.1 Data Screening and Analysis

Current study aimed to examine the association between mother's autonomous and related self-construals and reactive helping, proactive helping, sharing, and mother-rated prosocial behaviors of children through parenting practices of warmth, inductive reasoning, corporal punishment and deceiving & lying. Firstly, correlation between the variables were examined and then regression analyses were conducted for each child outcome to see the relationship between variables. Secondly, to be able to test the mediator role of parenting practices, 10 different mediation models were tested.

The analysis was conducted using SPSS version 26.0. To be able to test assumptions univariate and multivariate outliers were checked. Z-scores were calculated for identifying univariate outliers, and cases identified as outliers were replaced by changing with the closest raw score as suggested in Tabachnik and Fidell (2007). Residuals were screened for multivariate outliers, and 10 cases identified as multivariate outliers were removed from the further analysis. When normality was assessed, some of the variables had higher kurtosis/error of kurtosis ratios. There were no absolute values of kurtosis greater than seven and no absolute values of skewness greater than two. Furthermore, mediation hypotheses were tested with bootstrapping method which is a non-parametric test. Therefore, no transformation is conducted as suggested by Kim (2013) and Hayes (2018). The rest of the analyses was continued with a sample of 111 child-mother pairs. For correlations, Pearson *r* correlation coefficient, for regression model's linear regression and hierarchical regressions, and for mediation analysis PROCESS macro (Hayes, 2018) were used.

3.3.2 Descriptive Statistics and Bivariate Correlations of Study Variables

Descriptive statistics and bivariate correlations for study variables reported by mothers and observed prosocial outcomes of children were summarized in the Table 3.2, and Table 3.3. Furthermore, to be able to examine whether there is a difference between ages, age was split into two groups (0 for children between 37-51 months-old; 1 for children 51-65 months-old). There were 45 children in the first group and 66 children

for the second group. Group comparisons were conducted for each child outcome (See Table 3.4). There was no difference between the age groups.

Table 3.2

Descriptive statistics for mother report and observed variables　　(N=111)

	Min	Max	M	SD
Autonomous self-construal	9	43	28.23	7.43
Related self-construal	11	45	31.21	6.73
Autonomous related self-construal	23	46	35.81	4.79
Warmth	30	55	47.04	5.21
Reasoning/induction	14	35	24.78	4.57
Deceiving & lying	20	63	31.48	8.73
Corporal punishment	6	17	7.85	2.38
Mother report prosociality	13	28	21.94	3.69
Proactive helping	0	3	1.31	1.10
Reactive helping	0	4	2.77	1.39
Sharing	0	14	6.89	2.82

Table 3.3

Pearson's correlations among self-construals, parenting behaviors and child prosocial behaviors (N =111)

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1. Gender	1																	
2. Age	-.17	1																
3. Mother education	.02	-.21*	1															
4. Mother religiosity	-.10	.01	-.24*	1														
5. Perceived SES	.09	-.15	.52**	-.03	1													
6. Father childcare	-.19	.12	.18	-.06	.15	1												
7. Mother related self	.02	-.10	.10	.15	-.06	-.12	1											
8. Mother autonomous self	-.03	.12	.13	-.25**	.18	.20*	-.77**	1										
9. Warmth	.05	.08	.10	.05	-.06	.01	.34**	-.16	1									
10. Reasoning	.16	.06	.23*	-.01	.16	.17	-.25**	.29**	.47**	1								
11. Deceiving	.15	-.17	-.24*	.03	-.26**	-.34**	.37**	-.53**	.10	-.18	1							
12. Corp. Punishment	.24*	-.14	-.12	-.06	-.19*	-.22*	.16	-.27**	-.15	-.17	.51**	1						
13. Proactive help	-.05	-.16	.01	.03	-.11	.10	.18	-.15	.01	-.14	.15	.08	1					
14. Reactive help	-.23*	.13	-.08	.01	-.15	.01	.22*	-.24*	.03	-.29**	.17	.03	.20*	1				
15. Total share	.07	.05	-.07	.15	-.10	.02	.28**	-.38**	.11	-.00	.39**	.29**	.34**	.27**	1			
16. Total help	-.19*	.00	-.05	.02	-.18	.06	.26*	-.26**	.03	-.29**	.20*	.07	.71**	.83**	.39**	1		
17. Total prosocial beh.	-.05	.03	-.08	.11	-.16	.04	.32**	-.39**	.10	-.13	.37**	.23*	.57**	.60**	.89**	.75**	1	
18. Mother rated Prosocial beh.	.16	.16	-.03	.02	-.14	.04	.18	-.15	.40**	.08	.10	-.21*	.20*	.24**	.20*	.29**	.28**	1

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

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Table 3.4

Independent samples test for the comparison of age groups

	Levene's Test for Equality of Variances			t-test for Equality of Means	
	F	*t*	*p*	Mean Difference	*SE*
Mother-report Prosociality	.27	-.74	.46	-.52	.71
Sharing	1.46	-.67	.50	-.36	.54
Proactive Help	1.73	1.12	.26	.23	.21
Reactive Help	.80	-1.75	.09	-.49	.28

3.3.3 Results of Regression Analysis for Children's Prosocial Behaviors

Before conducting mediation analysis, five linear regression analyses were run in order to examine whether factors explain a significant amount of variance in child outcomes. Autonomous self, related self, warmth, reasoning, deceiving, and corporal punishment were entered to the regression model. In *predicting proactive helping* outcomes of children, regression model yielded insignificant results, $R^2 = .05$ (adjusted $R^2 = -.006$), $F (6, 103) = .90$, $p = .49$. For the outcome of *reactive helping* [$R^2 = .15$ (adjusted $R^2 = .10$), $F (6, 103) = .2.92$, $p < .005$], there was a negative association between reasoning ($\beta = -.35$, p < .005). Children whose parents used more reasoning induction strategies in their parenting, performed less reactive helping behaviors.

Related and autonomous self-construals, warmth, reasoning, deceiving, and corporal punishment explained %22 of change in *sharing behaviors* of children [$R^2 = .22$ (adjusted $R^2 = .17$), $F (6, 103) = 4.82$, $p < .001$]. Those variables also explained 20% change in *observed total prosocial behaviors* of children [$R^2 = .20$ (adjusted $R^2 = .15$), $F (6, 103) = 4.15$, $p = .001$]. However, none of the variables in those two models had significant associations with dependent variables (See Table 3.5).

For *mother-rated prosocial behaviors* of children [$R^2 = .22$ (adjusted $R^2 = .18$), F (6, 103) = 4.94, $p < .001$], warmth of mothers had positive ($\beta = .41$, $p = .001$), and corporal punishment had negative associations ($\beta = -.26$, $p < .005$). Children whose mothers have more warmth towards them, had significantly more prosocial behaviors, whereas, children whose mothers use more corporal punishment, had significantly less prosocial behaviors.

Table 3.5

Regression models for the child outcomes

	β	SE	p	F	df	p	Adj.R²
Proactive Helping				.90	109	.49	-.01
Autonomous	.06	.02	.73				
Related	.16	.03	.33				
Warmth	.00	.03	.99				
Reasoning	-.10	.03	.42				
Deceiving	.09	.02	.48				
Corporal Punishment	.01	.05	.95				
Reactive Helping				2.92*	109	.01	.10*
Autonomous	-.12	.03	.44				
Related	-.03	.03	.83				
Warmth	.18	.03	.16				
Reasoning	-.36**	.04	.00				
Deceiving	.08	.02	.54				
Corporal Punishment	-.07	.06	.51				
Sharing				4.83***	109	.00	.17***
Autonomous	-.27	.06	.08				
Related	.02	.07	.92				
Warmth	-.00	.06	.97				
Reasoning	.14	.07	.22				
Deceiving	.20	.04	.09				
Corporal Punishment	.13	.12	.20				
Total Prosocial Behaviors Observed				4.15**	109	.00	.15**
Autonomous	-.22	.08	.17				
Related	.04	.10	.78				
Warmth	.05	.09	.68				
Reasoning	-.04	.10	.75				
Deceiving	.19	.05	.11				
Corporal Punishment	.07	.18	.50				
Mother-rated Prosocial Behaviors				4.93**	109	.00	.18***
Autonomous	-.11	.08	.45				
Related	-.09	.09	.56				
Warmth	.41**	.09	.00				
Reasoning	-.12	.09	.30				
Deceiving	.15	.05	.21				
Corporal Punishment	-.26*	.16	.01				

** p value is significant at the 0.01 level (2-tailed).
* p value is significant at the 0.05 level (2-tailed).

3.3.4 Overview of Mediation Analyses

To be able to test the relationship between maternal self-construals, and prosocial behavior outcomes of children (proactive helping, reactive helping, sharing, and mother rated prosocial behaviors) of their children through parenting behaviors of warmth and reasoning, eight different mediation models were calculated. In order to test the indirect effects with multiple mediators, Parallel mediation analysis with PROCESS for SPSS Model 4 (Hayes, 2013) were utilized for each child outcome and maternal construal. Model 4 is capable of jointly testing different mediators within the same mediation model with bias-corrected confidence intervals. The indirect effect is identified as significant if the confidence interval of the path does not contain zero. 5000 bootstrap calculations were made with 95% CI.

3.3.4.1 Mediating Role of Parenting Practices on the Relationship Between Maternal Self-construals and Child Proactive Helping Behaviors

The mediating role of parenting practices of warmth, reasoning, and corporal punishment in the relationship between *related self-construal of mother's* and proactive helping behaviors of children was analyzed as described in Figure 3.3. Related self-construal of mothers significantly predicted warmth ($\beta = .34$, $SE = .07$, $p < .001$), and deceiving ($\beta = .37$, $SE = .12$, $p \leq .001$) positively, and reasoning ($\beta = -.25$, $SE = .06$, $p < .01$) negatively. But it was not a significant predictor of corporal punishment ($\beta = .16$, $SE = .03$, $p = .09$). None of the parenting practices had a direct relationship with proactive helping behaviors of children ($\beta_{warmth} = .01$, $SE = .03$, $p = .95$; $\beta_{reasoning} = -.10$, $SE = .03$, $p = .42$; $\beta_{corppun} = .01$, $SE = .05$, $p = .94$; $\beta_{deceiving} = .07$, $SE = .01$, $p = .53$). Moreover, the indirect effects were also not significant ($B_{warmth} = .00$, 95 % CI [-.017, .016]; $B_{reasoning} = .00$, 95% CI [-.006, .018]; $B_{corppun} = .00$, 95% CI [-.008, .010]; $B_{deceiving} = .00$, 95% CI [-.011, .023]).
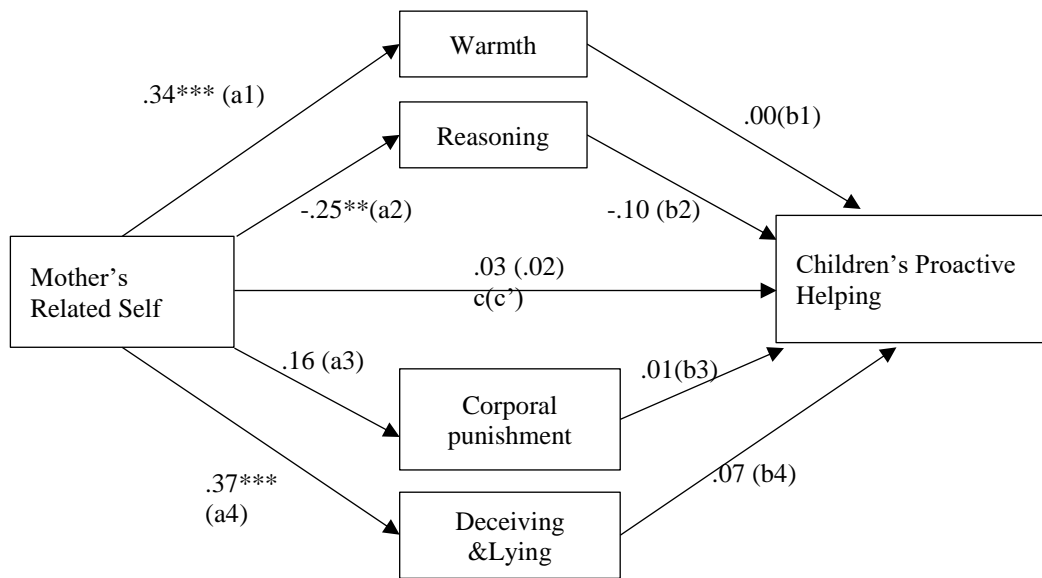
Figure 3.3

Mediation between maternal related self, parenting practices and proactive helping behaviors of children

Note: p < .01 **, p<.05*. Path a1, a2, a3, a4 stands for the direct effect of independent variable on mediators. Path b1, b2, b3, b4 stands for the direct effect of mediators on the dependent variable. Path c stands for the total effect of related self on proactive helping, whereas, c' stands for the direct effect of related self on proactive helping.

The same parallel mediation model was tested for the independent variable of *autonomous self-construal's* of mothers (Figure 3.4). In this model, mother's autonomous self-construal did not have a significant relationship with warmth (β = -.15, *SE*= .07, *p* = .10), but with reasoning (β = .29, *SE*= .05, *p* < .01), corporal punishment (β= -.27, *SE*= .03, *p*< .01), and deceiving (β = -.53, *SE*= .10, *p* < .001). Similar with the first model, none of the parenting practices had a significant relationship with proactive helping behaviors of children (β_{warmth}= .06, *SE* = .02, *p* = .61; $\beta_{reasoning}$= -.14, *SE* = .03, *p*= .25; $\beta_{corppun}$= .01, *SE* = .05, *p*= .91; $\beta_{deceiving}$= .08, *SE* = .02, *p* = .55). Moreover, the indirect effects were also not significant (B_{warmth} = -.00, 95 % CI [-.008, .004]; $B_{reasoning}$= -.01, 95% CI [-.020, .003]; $B_{corppun}$= -.00, 95% CI [-.012, .009]; $B_{deceiving}$= -.01, 95% CI [-.027, .015]).
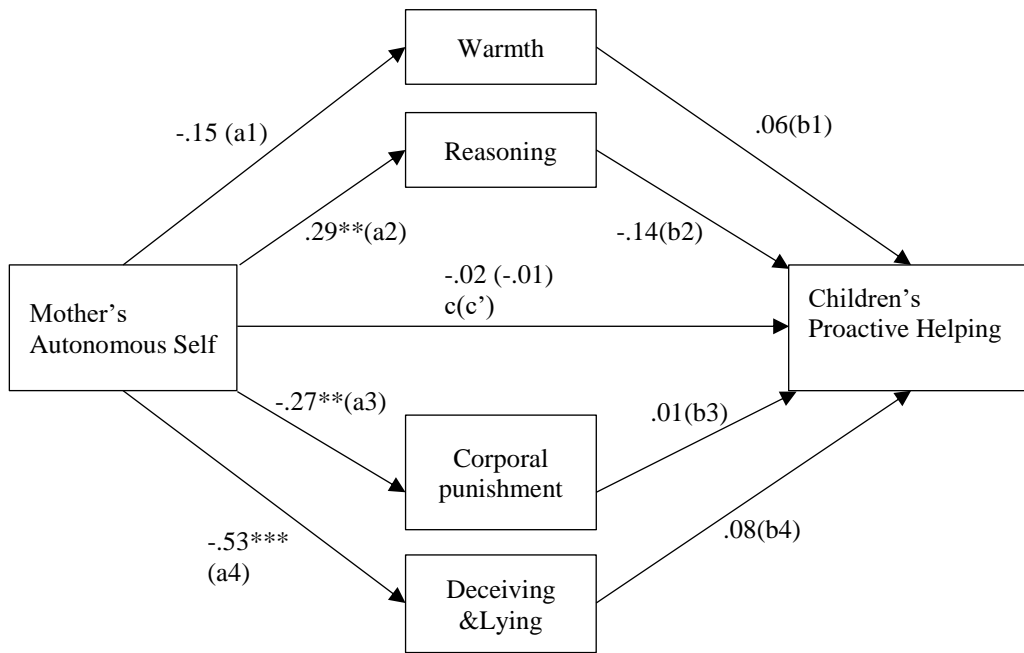
Figure 3.4

Mediation between maternal autonomous self, parenting practices and proactive helping behaviors of children

Note: p<.001***, p < .01 **, p<.05*. Path a1, a2, a3, a4 stands for the direct effect of independent variable on mediators. Path b1, b2, b3, b4 stands for the direct effect of mediators on the dependent variable. Path c stands for the total effect of autonomous self on proactive helping, whereas, c' stands for the direct effect of autonomous self on proactive helping

3.3.4.2 Mediating Role of Parenting Practices on the Relationship Between Maternal Self-construals and Children's Reactive Helping Behaviors

Mediating role of the parenting practices of warmth, reasoning, and corporal punishment in the relationship between *mother relatedness* and *reactive helping behaviors* of children was analyzed with the model described in Figure 3.5. In this model, mother's related self-construal had a significant relationship with warmth (β = .34, SE = .07, p < .01), reasoning (β = -.25, SE = .06, p < .01), and deceiving (β = .37, SE = .12, p < .001), but not with corporal punishment (β = .16, SE = .03, p = .087). Furthermore, only reasoning had a direct negative relationship with reactive helping behaviors of children (β_{warmth} = .16, SE = .03, p = .19; $\beta_{reasoning}$ = -.35, SE = .04, p < .01; $\beta_{corppun}$ = -.07, SE = .06, p = .51; $\beta_{deceiving}$ = .02, SE = .02, p = .33). Furthermore, the *indirect effect in this model was significant only through reasoning* (B_{warmth} = .01, 95 % CI [-.003 .032]; $B_{reasoning}$ = .02, 95% CI [.002, .039]; $B_{corppun}$ = -.00, 95% CI [-.016, .008]; $B_{deceiving}$ = .01, 95% CI [-.011, .026]). The total effect of mother's related self on children's reactive helping (B_{total} = .05, p < .05, 95% CI [.008, .088]) was significant and direct effect was not significant (B_{direct} = .01, p = .65, 95% CI [-.038, .060]) concluding to a full mediation.

Figure 3.5

Mediation between maternal related self, parenting practices and reactive helping behaviors of children

The same parallel mediation model was tested for the independent variable of *autonomous self-construals* (Figure 3.6). In this model, mother's autonomous self-construal had a significant relationship with reasoning (β = .29, SE = .06, p < .01), corporal punishment (β= -.27, SE= .03, p < .01), and deceiving (β = -.53, SE = .10, p < .001), but not with warmth (β = -.15, SE = .07, p = .11). For the direct effects of mediators on reactive helping behaviors of children, only reasoning had a negative association with reactive helping behaviors of children (β_{warmth}= .16, SE = .03, p = .15; $\beta_{reasoning}$= -.34, SE = .03, p < .01; $\beta_{corppun}$= -.07, SE= .06, p = .50; $\beta_{deceiving}$= .08, SE = .02, p = .52). Furthermore, the indirect effect of reasoning was also significant, but other mediators did not have significant indirect effects (B_{warmth} = -.05, 95 % CI [-.017, .001]; $B_{reasoning}$= -.02, 95% CI [-.037, -.003]; $B_{corppun}$= .00, 95% CI [-.010, .018]; $B_{deceiving}$= -.01, 95% CI [-.031, .018]). Similar to the above mentioned model, the total effect of mother's autonomous self on children's reactive helping (B_{total}= -.05, p < .01, 95% CI [-.082, -.012]) was significant and direct effect was not significant (B_{direct}= -.02, p = .38, 95% CI [-.062, .024]) concluding to a full mediation.
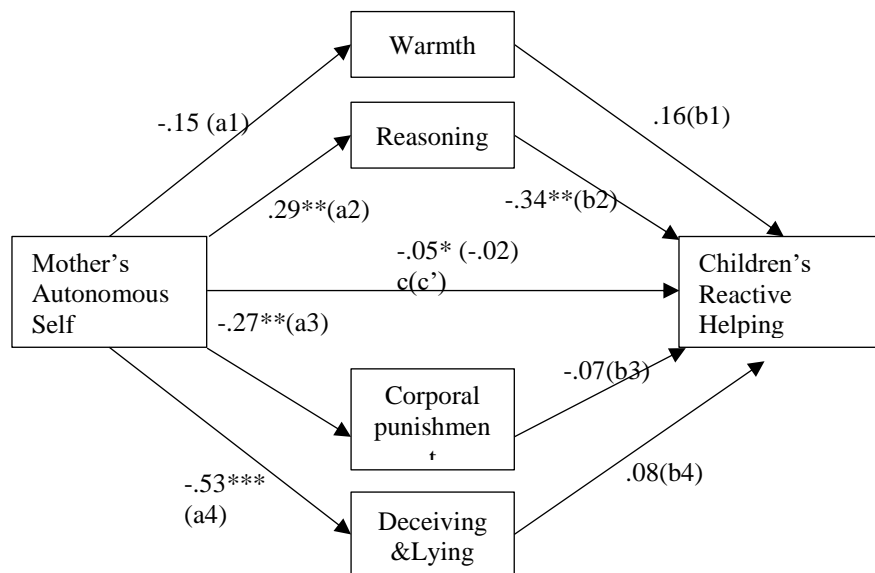
Figure 3.6

Mediation between maternal autonomous self, parenting practices and reactive helping behaviors of children

3.3.4.3 Mediating Role of Parenting Practices on the Relationship Between Mother Self-construals and Children's Sharing Behaviors

The mediating role of the parenting practices of warmth, reasoning, and corporal punishment in the relationship between *mother relatedness* and *sharing* in children was tested as the model depicted in Figure 3.7. As can be seen in the figure, only deceiving and lying behaviors of parents had a positive relationship with sharing (β_{warmth}= -.03, SE = .06, p = .79; $\beta_{reasoning}$ = .14, SE = .07, p =.23; $\beta_{corppun}$= .13, SE = .12, p = .21; $\beta_{deceiving}$= .27, SE = .04, p <.05). Furthermore, the indirect effect of deceiving and lying was also significant (B_{warmth} = -.01, 95 % CI [-.039 .027]; $B_{reasoning}$= -.01, 95% CI [-.043, .014]; $B_{corppun}$= .01, 95% CI [-.010, .044]; $B_{deceiving}$= .04, 95% CI [.059, .096]). The total effect of mother's related self on children's sharing (B_{total}= .12, p < .01, 95% CI [.041, .201]) was significant and direct effect was not significant (B_{direct}= .09, p = .07, 95% CI [-.009, .183]) concluding to a full mediation through deceiving and lying.
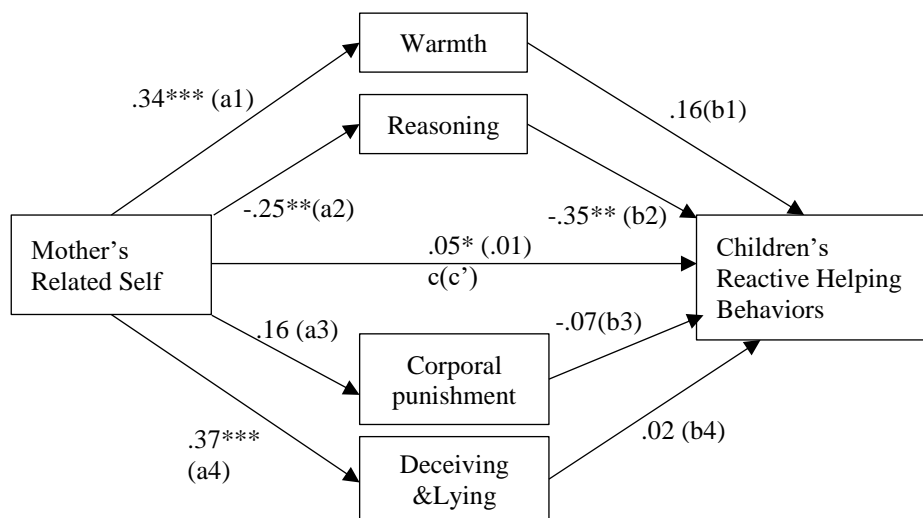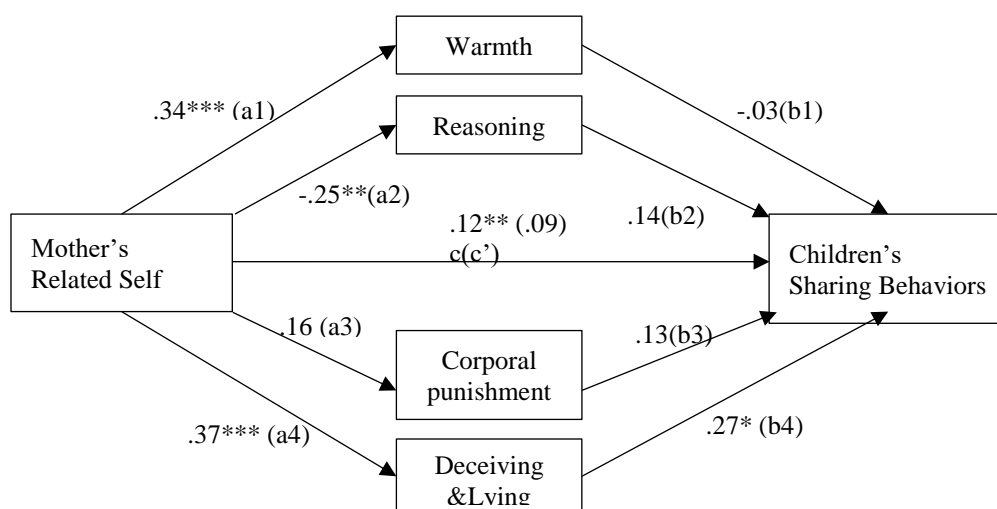

Figure 3.7

Mediation between maternal related self, parenting practices and sharing behaviors of children

The same model was tested for the independent variable of *autonomous self-construal's* (Figure 3.8). This time, neither the direct (β_{warmth}= .00, *SE* = .06, *p* = .99; $\beta_{reasoning}$= .14, *SE* = .07, *p* =.20; $\beta_{corppun}$= .13, *SE*= .12, *p* = .20; $\beta_{deceiving}$= .19, *SE*= .04, *p* =.09), nor the indirect effects (B_{warmth} = -.00, 95 % CI [-.013 .013]; $B_{reasoning}$= .01, 95% CI [-.011, .042; $B_{corppun}$= -.01, 95% CI [-.049, .010]; $B_{deceiving}$= -.04, 95% CI [-.085, .006]) were significant.
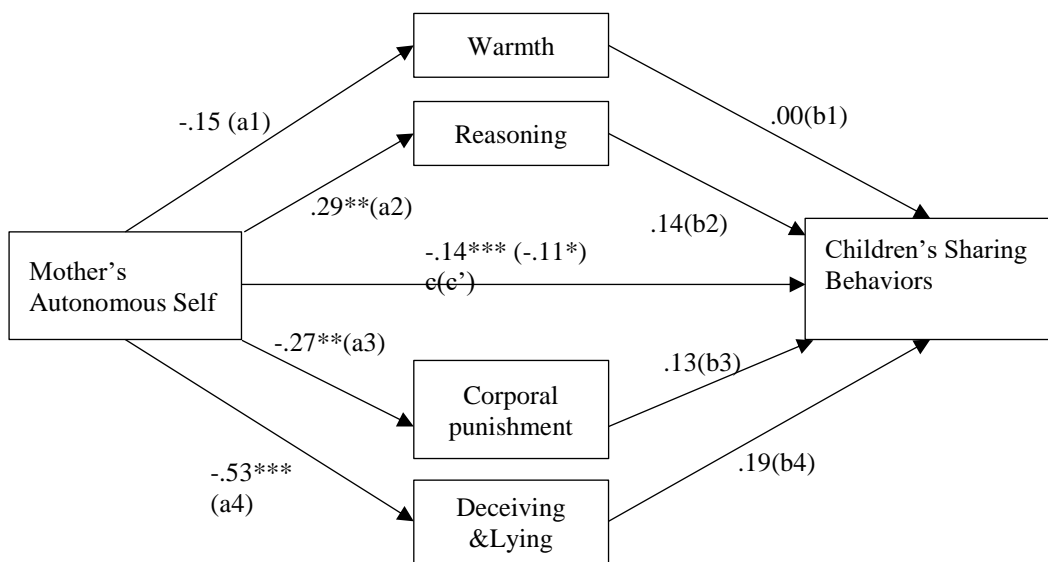
Figure 3.8

Mediation between maternal autonomous self, parenting practices and sharing behaviors of children

3.3.4.4 Mediating Role of Parenting Practices on the Relationship Between Mother Self-construal's and Mother-rated Prosocial Behaviors of Children

Mediating role of warmth, reasoning, deceiving, and corporal punishment in the relationship between *maternal related self-construal* and *mother-rated prosocial*

behaviors of children was analyzed as depicted in Figure 3.9. Warmth had a positive ($\beta = .40$, $SE = .04$, $p < .01$), and corporal punishment had a negative ($\beta = -.26$, $SE = .16$, $p < .05$) association with children's prosocial behaviors. But reasoning ($\beta = -.12$, $SE = .09$, $p = .29$), and deceiving ($\beta = .18$, $SE = .04$, $p = .10$) did not have a significant association with prosocial behaviors. Only the indirect effect of warmth was found as significant ($B_{warmth} = .08$, 95 % CI [.022, .135]; $B_{reasoning} = .02$, 95% CI [-.017, .058]; $B_{corppun} = -.02$, 95% CI [-.082, .017]; $B_{deceiving} = .04$, 95% CI [-.010, .096]). The total effect of mother's related self on child prosocial outcomes ($B_{total} = .10$, $p = .06$, 95% CI [-.004, .209]) and the direct effect were not significant ($B_{direct} = -.00$, $p = .93$, 95% CI [-.130, .119]) concluding to a partial mediation through warmth.
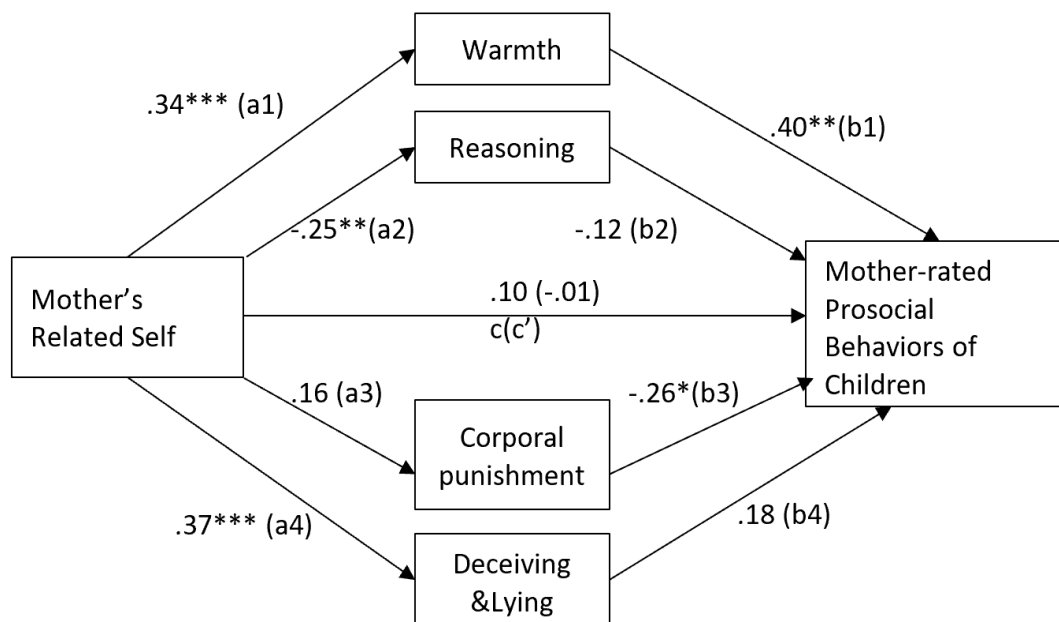
Figure 3.9

Mediation analysis for the relationship between mother relatedness, warmth, reasoning, and mother-rated prosocial behaviors of children

Note: p < .01 **, p<.05*. Path a1, a2, a3, a4 stands for the direct effect of independent variable on mediators. Path b1, b2, b3, b4 stands for the direct effect of mediators on the dependent variable. Path c stands for the total effect of related self on mother-rated prosocial behaviors of children, whereas, c' stands for the direct effect of related self on mother-rated prosocial behaviors of children.

When independent variable was mother's *autonomous self-construals* (see Figure 3.10), it was not a predictor of their warmth ($\beta = -.15$, $SE = .07$, $p = .11$). However, it

was a significant predictor of their reasoning (β = .29, SE = .06, $p < .01$), corporal punishment (β = -.27, SE = .03, $p < .01$), and deceiving lying practices (β = -.53, SE = .10, $p < .001$). Similar to the previous model, mother's warmth had positive (β = .38, SE = .08, $p < .01$), and corporal punishment had negative (β = -.26, SE = .16, $p < .05$) association with children's prosocial behaviors. But reasoning (β = -.10, SE = .09, $p = .37$), and deceiving (β = .15, SE = .05, $p = .18$) did not have significant associations with mother-rated prosocial behavior outcomes. In this model, none of the indirect effects were significant (B_{warmth} = -.03, 95 % CI [-.072, .004]; $B_{reasoning}$= -.01, 95% CI [-.051, .019]; $B_{corppun}$= .04, 95% CI [-.003, .090]; $B_{deceiving}$= -.04, 95% CI [-.011, .025]).
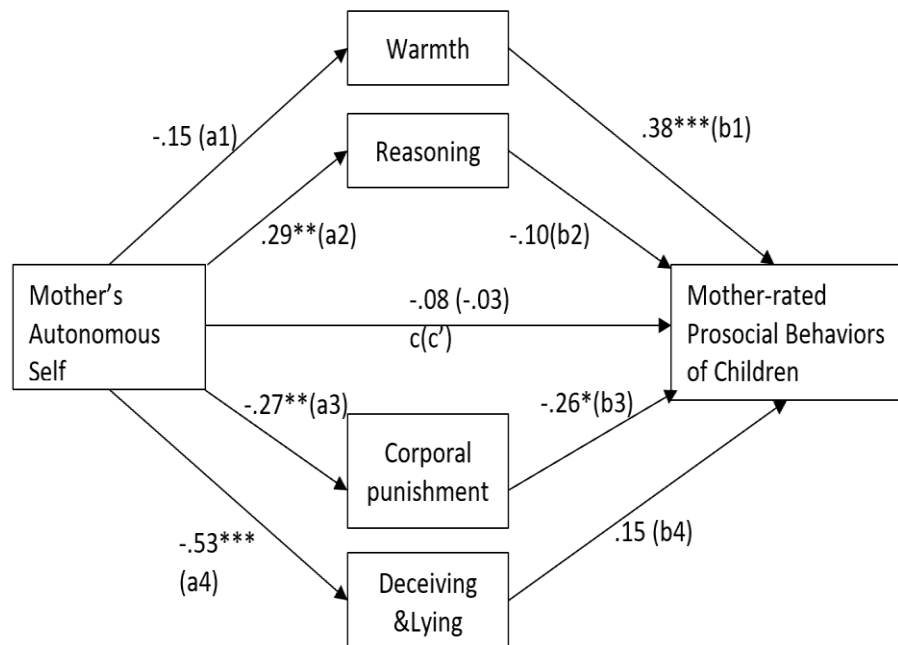
Figure 3.10

Mediation analysis for the relationship between mother autonomy, warmth & reasoning, and mother-rated prosocial behaviors of children

Note: $p < .01$ **, p<.05*. Path a1, a2, a3, a4 stands for the direct effect of independent variable on mediators. Path b1, b2, b3, b4 stands for the direct effect of mediators on the dependent variable. Path c stands for the total effect of autonomous self on mother-rated prosocial behaviors of children, whereas, c' stands for the direct effect of autonomous self on mother-rated prosocial behaviors of children.

3.3.4.5 Summary of the Mediation Models

A summary of the results for the mediation models is given in the Table 3.6.

Table 3.6 Summary *of the Findings of the Mediation Analyses*

Outcome	IV	Significant mediators of parenting practices	Hypotheses
Proactive helping behaviors	Related self-construals	None	Hypothesis 1, not supported
	Autonomous self-construals	None	Hypothesis 2, not supported
Reactive helping behaviors	Related self-construals	Reasoning induction	Hypothesis 3, partially supported. Mother relatedness was associated with more reactive helping in children through decreases in reasoning induction practices.
	Autonomous self-construals	Reasoning induction	Hypothesis 4, partially supported. Mother autonomy was associated with less reactive helping in children through increases in reasoning induction practices.
Sharing	Related self-construals	Deceiving lying	Hypothesis 5, partially supported. Mother relatedness was associated with more sharing in children through increases in deceiving practices.
	Autonomous self-construals	None	Hypothesis 6, not supported.
Mother-report Prosocial Behaviors	Related self-construals	Warmth	Hypothesis 7, partially supported. Mother relatedness was associated with higher prosociality in children through increases in maternal warmth.
	Autonomous self-construals	None	Hypothesis 8, not supported.

3.4 Discussion

The current thesis was designed to examine the transmission of cultural values to child outcomes through positive and negative parenting practices within a Turkish sample of mother-child dyads. Therefore, in this study it was aimed to take the individual level differences into account with the use of autonomous and related self-construals. The two self-construals were included in the separate models in order not to make comparisons with each other but to explore how related and autonomous self-construals were transmitted to children's prosocial outcomes through parenting practices.

3.3.1 Relationships Between Self-construals and Parenting Practices

Self-construals are one of the most eminent factors through which we can observe cultural effects on the individual level. One of the strongest routes that culture is transmitted is through parenting. Still, the literature about the relationship between parental self-construals and parenting practices was very scarce as mentioned in the introduction part. However, past studies conducted with a cross cultural perspective could help us to interpret findings of this study. To illustrate, related self-construal of mothers was positively associated with warmth, but this association was not significant for autonomous self-construals which can be expected considering the characteristics attributed to the collectivistic cultures. Parental warmth is defined with intimacy towards the child (Rohner, 1986). The intimacy aspect could also be attributed to the interpersonal level of intimacy of mothers. Mothers who were high in relatedness could also be high in intimacy. It is also in line with the literature about parents in collectivistic cultures are defined as high in warmth (Rothenberg et al., 2020; Rudy & Grusec, 2001). Although parental warmth/intimacy is a universal characteristic that exists in both individualistic and collectivistic cultures, in our sample, autonomy was characterized with discipline related practices rather than intimacy aspect which can explain the insignificant association. To illustrate discipline related examples, autonomous self-construals was positively associated with reasoning-induction, and negatively associated with corporal punishment and deceiving lying practices. Although this study had no directional hypothesis, considering the characteristics of the cultures where autonomy and individuation is valued, our results can be expected.

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Firstly, the items for measuring reasoning practices were mainly about explanation of the rules and consequences to the children which was related to a more cognitive level aspect than warmth. Making explanations to children may not be a common practice in the contexts where obedience to authority is expected (Park et al., 2014; Zeng & Greenfield, 2015) on the contrary to the contexts where individual agency is emphasised. This point of view also explains the positive associations between autonomous self-construal and reasoning in the models since mothers who are high in autonomy may also value their children's agency and employ reasoning induction techniques more often to help their children make their own decisions. Secondly, for corporal punishment, and deceiving lying, it can be expected that these types of parenting practices to be less frequent among parents who value their children's agency and individuality. Our findings were in line with this expectation. The corporal punishment was measured with items such as "I spank my child when h/she is disobedient" or "I slap my child when he/she misbehaves", and deceiving lying was measured with items such as "If you don't behave I will give you to the police". As maternal autonomy increased, they may answer negatively high scores as a way of showing they never apply this type of practices since those behaviors are less acceptable in contexts where autonomy is emphasised (Douglas, 2006; Mercurio et al., 2006; Zhai & Gao, 2010). Furthermore, parents usually report lying to their children to gain obedience (Heyman et al., 2013), but if they are high in autonomy, they will value their children's agency and they are not likely to discipline their children by lying. On the other hand, contrary to the expectations, no associations occurred between corporal punishment and related self. Although corporal punishment is very common in early childhood (Clément & Chamberland, 2014), and encountered throughout the world (Gershoff, 2002; Lansford et al., 2014), in the current study no significant association with related self-construals exist. Past studies proposed that parents from collectivistic cultures where obedience and hierarchy emphasised are more likely to use nonreasoning discipline strategies such as physical discipline (Sorkhabi, 2012). The corporal punishment was measured with items such as "I spank my child when h/she is disobedient" or "I slap my child when he/she misbehaves". Since they include negative applications as given, mothers might not feel comfortable answering out of social desirability.

3.3.2 Relationships Between Parenting Practices and Child Prosocial Outcomes

There is a well-established link between parenting practices and children's prosocial outcomes in the literature (Ngai et al., 2018; Padilla-Walker, 2014; Streit et al., 2021; Yavuz et al., 2022a; Zarra-Nezhad et al., 2014). However, different prosocial outcomes could be linked with different parenting practices due to their developmental path. Therefore, the associations for different prosocial outcomes such as sharing, helping are examined in different models. In line with the previous findings (Laible et al., 2017), it is also found that distinct links exists for each prosocial outcome. To illustrate, in the current study it was found that parental warmth and corporal punishment to be associated with only mother-report prosocial behaviors, reasoning induction only associated with reactive helping behaviors, and deceiving lying only associated with sharing behaviors of children.

Firstly, as can be expected, literature related to the parental warmth indicates a positive relationship with child prosocial outcomes (Jackson-Newsom et al., 2008; Pastorelli et al., 2021; Rohner & Lansford, 2017; Zhou et al., 2002). The findings of the current study suggested a positive link between warmth and prosocial behaviors of children only for mother-report prosocial outcomes. The reason for this finding could be that the way mothers report on their child's prosocial behaviors may be influenced by their own perceptions of warmth in the parent-child relationship. Mothers may be more likely to observe and report on prosocial behaviors that align with their own values and expectations, which could be influenced by their level of warmth towards their child. Additionally, corporal punishment is one of the parenting practices which is known with negative developmental outcomes (Gershoff, 2002), and less prosocial behaviors (Piche et al, 2016). As being similar to warmth, only mother-report prosocial behaviors were negatively associated with corporal punishment practices. The mother's personal beliefs and experiences with corporal punishment may influence her ratings, leading to a biased assessment of the child's prosocial behavior. Also, mothers may rate the items as highly negative for social desirability, and when mother-reports were used for measuring both parental practices and child prosocial outcomes, their effect could increase.

Secondly, reasoning induction parenting practices involves explaining consequences of actions with reference to other's perspectives, therefore closely related with the empathy skills (Grolnick, 2003) and helping and sharing behaviors (Helwig et al., 2014). Based on the literature, although it can be expected that a child who is able to engage in inductive reasoning may be more likely to act prosocially because they may comprehend the results of their actions on other people, the direct paths for reasoning induction and prosocial outcomes were not parallel to this expectation. Reasoning induction practices had associations only with reactive helping, in negative direction. But this relationship was not observed for other prosocial outcomes. It will be discussed in the next sections with consideration to the mediation analyses in detail. Lastly, literature reports deceiving lying practices to be related with negative outcomes (Dodd & Malm, 2021; Jackson et al., 2021; Meiting & Hua, 2020). These studies were based on the past recollections of being lied by their parents as a child. Although Heyman and colleagues' study (2019) examined cross-cultural comparison, to date, as far as our knowledge no study examined its associations with child prosocial outcomes. Therefore, the current study examined its role as exploratory and found that it was only related with sharing behaviors of children, in the positive direction. Although the literature underlines negative outcomes for parenting by lying practices, it may not be negatively perceived from the perspective of the children. This explanation is further discussed in detail in the next parts.

Together, these results indicate that different types of parental behavior have specific impacts on different aspects of a child's prosocial behavior. For example, parental warmth is related to a child's prosocial behavior as rated by their mother, but not necessarily to the child's behavior in observed tasks such as helping and sharing. Meanwhile, reasoning induction, which refers to the use of reasoning and explanation to control a child's behavior, is associated only with reactive helping behaviors, rather than sharing behaviors. And, deceiving lying is related to only sharing behaviors, but not to reactive helping behaviors. These findings suggest that different aspects of a child's prosocial behavior are influenced by different parenting practices, and highlight the importance of considering the specific context in which prosocial behavior occurs.

3.3.3 Mediation Models for Proactive and Reactive Helping

In the current study, we included two types of helping behaviors, which are proactive and reactive helping. Reactive helping referred helping with an overt cue such as a verbal request or a facial expression, whereas, proactive helping referred helping without an overt cue and awareness of the helpee most of the time. Past literature provided evidence for emergence of proactive helping around 2 years old (Aimee et al., 2017; Warneken, 2013), still no other studies examined proactive and reactive helping behaviors in early childhood. Current study aimed to examine proactive and reactive helping within a sample of 3- 5 years old Turkish children, and searched whether cultural characteristics are related with children's reactive and proactive helping behaviors and which parenting practices are significant in this process. Although some children performed proactive helping in this sample also, as the results shows majority of the children did not perform proactive helping. Reactive helping, on the other hand, were performed in higher rates which can be expectable considering the lower cognitive effort it necessities. Parallel to this, neither the direct effects between self-construals, parenting practices, and proactive helping nor the mediating role of parenting practices in the models were significant. At this point, it would be valuable to consider the tasks that were aimed to measure helping. The procedures applied for the proactive helping tasks (dropping bottle, paper) may not represent the real-life settings as they were conducted in the school or laboratory settings. Further, proactive acts require children to understand the situation, and later decide on helping. Thus, higher cognitive skills may have needed to be achieved. Children need to carefully monitor other's behaviors, understand their goal and help them to achieve their goal. In line with this view, previous work conducted with children 2 to 5 years old reported lower percentages of children performing proactive helping compared to the reactive helping (Aime et al., 2017). The age range of the children may be more suitable for the task of reactive helping rather than proactive helping. This finding was supported with the previous literature as children in this age group are more likely to help in the case of overt cues (Svetlova et al., 2010). Further studies are needed with older children to be able to make comparisons.

For reactive helping, the direct effect of related self-construals on reactive helping was positive, whereas the direct effect of autonomous self-construals was negative. The model with the related self-construal revealed that children whose mothers were high in relatedness had higher reactive helping behaviors through the effects of reasoning. The model with autonomous self-construal also had a significant indirect path. For this model, maternal autonomy was positively related to the reasoning practices which in turn negatively predicted children's reactive helping. First, the effects of reasoning on reactive helping should be discussed in relation to the application of the task. It did not involve children to make inferences, or elaborate thinking since the experimenter simply asked children to retrieve the crayon after a number of verbal cues. It is possible that children whose mothers usually apply reasoning strategies as a part of their parenting, made inferences and questioned the necessity and of helping situation and rather continued drawing, because the experimenter was an adult and could retrieve her own crayon. Second, when someone requests help, this kind of behavior is referred to as requested behavior, but it may be perceived as simply obedience or conformity rather than true prosocial behavior. There are significant cultural differences in the way people interpret helping behavior and its motivations. For US-Americans, helping must be self-motivated and free of external influence, whereas for Hindu Indians, helping is closely tied to social and interpersonal obligations (Miller & Bersoff, 1994). This difference has implications for the way prosocial behavior is viewed and taught. In agriculture-based cultures, helping and obedience are highly valued and taught to children through daily tasks and responsibilities (Kärtner et al., 2012). In contrast, in Western urban middle-class families, children are taught to value individuality and autonomy over obedience and responsibility (Keller, 2007). This issue could be interpreted in terms of individualism and collectivism. It is possible that increase in related self-construals may represent a context which emphasises conformity such as the case in collectivistic cultures (Zhang et al., 2017). In a family environment where conformity emphasised, children's prosocial behaviors may be obligatory actions which are done without reasoning (Krettenauer & Jia, 2013). These findings are in line with the literature considering the positive association between parent's collectivism goals and helping outcomes of their adolescents which was also significantly mediated by autonomy support (Zhou et al., 2022).

3.3.5 Mediation Models for Sharing

The third type of prosocial behavior included in the current study is sharing. It was hypothesized that parenting practices of warmth, reasoning, corporal punishment, and deceiving lying would significantly mediate the relationship between mother's related self-construals and children's sharing. The direct effect of related self-construals on sharing was positive, whereas the direct effect of autonomous self-construals was negative. Cross-cultural studies comparing sharing behaviors of children report mixed findings. Literature has findings of children from collectivistic cultures sharing more (Rochat et al., 2009; Wu et al., 2018), which is parallel to the findings of the current study. But there are also findings in the literature reporting Chinese and Turkish children sharing less than their North American peers (Cowell et al., 2017). Therefore, the direct effects should be interpreted considering the role of other factors such as parenting practices.

There was a full mediation between maternal related self-construals and sharing behaviors of children through deceiving and lying practices. Specifically, related self-construals of mother's resulted in more parenting by lying practices which facilitated children's sharing in return. This mediation was not significant when autonomous self-construal was independent variable in the model. Contrary to the previous literature which indicates an association between deceiving and negative child outcomes (Dodd & Malm, 2021; Hua & Meiting, 2021; Setoh et al., 2020), the findings in the current study indicates a link with a positive child outcome. This difference should be interpreted with a cross-cultural perspective. Outcomes of different practices should be interpreted within the context, which means practices which have negative outcomes in one culture, does not necessarily be interpreted as negative in another culture. To illustrate, although literature findings showed that authoritarian parenting style has negative child outcomes (Camisasca et al., 2022; Thompson et al., 2003), there are also studies conducted in Chinese culture finding positive child outcomes of authoritarian parenting (Bi et al., 2017). Chinese mothers employ authoritarian parenting to maintain harmony. The findings related to deceiving and lying also is an example. Deceiving and lying practices could be the culturally accepted way of gaining obedience from children, and mothers may make children share by lying. To

date, only one study compared US and Chinese parent's lie telling behaviors and underlined the differences in terms of the reasons for lying (Heyman et al., 2013). Parents from the US, which is a country characterized with autonomy and agency, reports lying to their children to influence emotional states, whereas Chinese parents often lies to influence their children's behavioral state. Parental lying motives in Turkish culture is similar to Chinese culture (Jackson et al., 2021). With respect to the significant mediator role of deceiving lying practices, it can be concluded that mothers employ parenting by lying to gain obedience and through this path, their children shared more.

3.3.6. Mediation Models for Mother-report Prosocial Outcomes

Apart from the observation and experimental tasks, mother-report measures of prosocial behaviors are frequent in the literature (Laible et al., 2017; Pastorelli et al., 2016; Yavuz et al., 2022b). Due to the fact that mothers generally have more interaction with their children, they give accurate assessments. Previous studies reported an association between the parenting practices of warmth (Laible et al., 2017), reasoning induction (Yavuz et al., 2022b), corporal punishment (Piché et al., 2017), and mother-report prosocial behaviors of children. Also, longitudinal associations of prosocial behaviors among different countries was assessed (Pastorelli et al., 2016; Yagmurlu & Sanson, 2009). Current study aimed to extend the previous work by examining the mediating roles of parenting practices between cultural construals and child outcomes. The results showed that warmth had a positive impact while corporal punishment had a negative impact on a child's prosocial behavior. Reasoning and deceiving, however, did not have a significant association with prosocial behavior. The total effect of the mother's self-construal on the child's prosocial behavior was not significant, with the full mediation found to be through warmth. When the mother's autonomous self-construal was used as the independent variable, it was found to have a significant impact on the mother's reasoning, corporal punishment, and deceiving practices, but not on her warmth. Although they did not include self-construals, other studies have examples of maternal relatedness influencing their warmth which in turn resulting in higher prosocial behaviors which is in line with the literature (Rothenberg et al., 2020; Rudy & Grusec, 2001; Zhou et al., 2022). This supports previous research

that has emphasised the importance of warm and nurturing parenting in promoting children's prosocial behaviors. Increase in parental warmth and intimacy is closely associated with an increase in children's prosocial behavior outcomes (Carlo et al., 2010; Lee et al., 2016). In Zhou et al. study (2022) there was a significant mediation between collectivism goals and prosocial outcomes through authoritative parenting style (included autonomy support and warmth). On the other hand, reasoning and deceiving were found to have no significant impact, suggesting that when mother-report was used for measuring all three of the variables, rather than discipline related practices their focus was on the positive aspects such as warmth. However, it is worth noting that the results showed that none of the indirect effects were significant for the model with autonomous self-construals, indicating that the relationship between a mother's self-construal and her child's prosocial behavior is complex and may involve other factors beyond the parenting practices studied in this research. Further research is needed to better understand the mechanisms underlying this relationship and how different parenting practices interact to shape children's outcomes.

3.3.7 Strengths, Limitations and Future Directions

The sociocultural context children raised in represents a developmental niche for the child development (Super & Harkness, 1994). Many studies examined the direct relations between culture and child development (Giner Torréns & Kärtner, 2017; Lampridis & Papastylianou, 2014; Marti-Vilar et al., 2019; Zahn-Waxler et al., 1996). However, their focus was on the cross-cultural differences mostly. Although the scarcity of the research, examining within culture processes is and should be an important aspect of the cultural research (Wang, 2016). Using self-construals to capture the influence of the larger culture on individual level differences is instrumental for its close associations with cognitions and behaviors (Cross et al., 2011; Feygina & Henry, 2015). Thus, current study gains importance for extending the literature about the cultural values and their associations from an individual level orientation. Further, although cross-cultural studies existed, this is the first study to examine the transmission of cultural values to the child outcomes with the use of self-construals. The findings of this study extend the literature about the associations between cultural characteristics and child prosocial outcomes through revealing the

mediator roles of warmth, reasoning induction, and deceiving lying parenting practices.

Another strength of this study is to test prosocial outcomes separately. As it is known from the literature that some types of prosocial outcomes such as helping and sharing does not follow a general trajectory. Therefore, it is important to test each outcome in separate models. Moreover, proactive helping behaviors were studied within the scope of organizational psychology (Spitzmüller & van Dyne, 2013; Wu et al., 2018; Zhou et al., 2021), still, only two studies examined proactive helping among children (Warneken, 2013; Aime et al., 2017). Aime et al (2017) study tested the presence of proactive helping and reactive helping behaviors of children in different cultural settings (Aime et al., 2017). Our findings provide further information by revealing that proactive helping follows a different path from reactive helping in Turkish children.

Current study applies a multi-method approach for measuring prosocial behaviors. Incorporating both observed measures such as child applications and mother-report measures is an important strength of this study for assessing the tasks. Additionally, there was also a positive correlation between child observed tasks and mother-report measures.

As last but not least, this study is important for focusing on what behaviors are associated with positive outcomes rather than trying to change the negative behaviors. The results have applicability for guiding prevention studies which focuses on supporting families in terms of positive parenting practices for raising prosocially competent children.

Despite its strengths, current study holds a number of limitations as well. First, following limitations regarding the sample size exists. The current study was conducted in a Turkish city which could be considered as a representative of urban culture along with Kağıtçıbaşı's family change model (2005), still mothers who perceive themselves as having related self-construals, had rated themselves as low in autonomy. This differentiation existed in the correlations between autonomous self-construal and related self-construals which is in negative direction. Although four

categories (low autonomy high relatedness, high autonomy low relatedness, low autonomy low relatedness, and high relatedness high autonomy groups) using median split were also analyzed as suggested in İmamoğlu (1998) and Sahin & Mebert (2013), the comparisons did not yield significant results due to the small sample size (see Appendices). Thus, further investigations with higher sample sizes should apply categorizations to shed more light into the sample characteristics. Another reason for their highly negative correlation could be the differences in SES levels of the sample. The sample had both extremes of low SES and illiterate mothers and high SES and graduate degree mothers which could also have an effect on the results. Later studies should be conducted with less skewed samples such as only including middle SES.

Moreover, our sample size only allowed including a limited number of parenting characteristics. Therefore, specific parenting practices which are highlighted in the literature for their close associations to prosocial outcomes or varying cultural applications were selected. Next studies with bigger sample sizes should also consider testing different parenting practices such as material reward.

Another point that should be noted is the nature of the tasks. Spesifically in reactive helping, it may not be clear whether children are helping for the sake of helping, or helping out of obedience. Although their correlations with mother-report prosocial outcomes, the validity of the tasks should be further investigated with helping situations in more symmetrical relationships, such as a close friend or disliked friend. A similar concern can be valid for the self scales used in the study. Items included double-barrelled statements such as "I would like to be distant with my close ones" which may be confusing to understand and result in shared variance. There are also statements tapping to the very rear ends of the dimensional model such as "Giving importance to the opinions of my close ones means ignoring my own thoughts". Therefore, later studies comparing the validity of the self scales is needed.

Lastly, during the transmission of cultural values with parental applications to child outcomes, children's role may not be as passive as assumed. They may also influence these processes with their own characteristics such as temperament. Comprehensive models including child temperament could shed more light in the process.

3.3.8 Conclusion

This study examined the pathways between cultural characteristics and child prosocial outcomes through the influence of specific parenting practices. Despite the limitations, it is important for being first study to consider how maternal self-construals are transmitted to the children's proactive, reactive helping, sharing and mother-rated prosocial outcomes. Overall, results of the direct relationships between self-construals and parenting provides an example for within culture differences can exist in terms of parenting practices. Second part emphasises the specificity of the parenting practices and prosocial outcomes. Results of the mediation models enlights the process of transmission to prosocial outcomes by revealing which type family context have an impact on which parenting practices. As the findings highlight, different parenting practices are responsible for different child outcome

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APPENDICES

A. APPROVAL OF THE METU HUMAN SUBJECTS ETHICS COMMITTEE

B. CURRICULUM VITAE

PERSONAL INFORMATION

Surname, Name: Memişoğlu-Sanlı, Aybegüm
Date and Place of Birth: 5 Nov 1986, Denizli
Marital Status: Married
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EDUCATION

Degree	Institution	Year of Graduation
MS	METU Developmental Psychology	2015
BS	METU Psychology	2010
High School	Denizli Anadolu High School	2005

WORK EXPERIENCE

Year	Place	Enrollment
2014- Present	METU-Deparment of Psyc.	Research Assistant
2011-2014	Ministry of Family and Social Affairs	Psychologist
2010-2011	Special Education Center	Psychologist

PUBLICATIONS

A. Articles Published in International Journals

A1. Yamada, Y., Ćepulić, D-B., Coll-Martín, T., Debove, S., Gautreau, G., Han, H., Rasmussen, J., Tran, T. P., Travaglino, G. A., **COVIDiSTRESS Global Survey Consortium,** and Lieberoth, A. (2021). COVIDiSTRESS Global Survey dataset on psychological and behavioural consequences of the COVID-19 outbreak. *Scientific Data, 8*, Article number 3. https://doi.org/10.1038/s41597-020-00784-9

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A4. Kowal, M., Sorokowski, P., Pisanski, K., Valentova, J. V., Varella, M. A. C., Frederick, D. A., …**Memisoglu-Sanli, A**.,… Zumarraga-Espinosa, M. (2022). Predictors of enhancing humanphysical attractiveness: Data from 93 countries. *Evolution and Human Behavior.* https://doi.org/10.1016/j.evolhumbehav.2022.08.003

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B. Articles Published in National Journals:

B1. Memisoglu, A., Ertekin, Z., & Tasfiliz, D. (2015). Şiddete tanıklık etmiş çocukların sosyal ve dil gelişimleri ile ebeveynlerine yönelik müdahale programı: Koza projesi. *Hacettepe University Faculty of Health Sciences Journal*, *1*(2), 717-729.

B2. Sumer, N., Metin Orta, İ., Alsancak, C., Salman Engin, S., İlden Koçkar, A. Z., Şahin-Acar, B., **Memişoğlu-Sanlı, A.,** Sağel Çetiner, E., Türe, D., & Üstünel Balcı, A. Ö. (2020). Olumlu ebeveyn davranışlarını artırmaya yönelik video geri bildirimli müdahale programının anne duyarlığı üzerindeki etkisinin Türkiye'de incelenmesi. *Türk Psikoloji Dergisi, 35*(85)*,* 100-116. doi:10.31828/tpd1300443320190219m000018

B3. Sayılan, G., İkizer, G., Dilekler, İ., & **Memişoğlu-Sanlı, A.** (2021). Covid-19 salgınında Türkiyede stres, yalnızlık, ve önlemlere uyum: COVIDISTRESS küresel çalışması bulguları. *Türk Psikoloji Dergisi*, In Press, TJP-2021-01-014.

C. Book chapters:

C1. Güneş, S., **Memişoğlu-Sanlı, A.,** & Erel-Gözağaç, S. (2020). Cognitive self-regulation as a key to academic success: Predictors of cognitive self-regulation among children living under social service care and children living with biological families. In Ş. Çinkir (Ed.) Changing Educational Paradigms: New Methods, Directions, and Policies (pp. 331-346). Berlin: Peter Lang.

C2. Memişoğlu-Sanli, A. (2021). Toplumsal hayat içerisinde sosyal davranışların gelişimi. In Gönül, B., Işık, H., & Türe Şakar, D. (Eds) Gelişim Psikolojisi Bakış Açısı ile Toplum İçinde Çocuklar (pp. 45-57). Ankara: Nobel Yayıncılık.

D. International Congress Presentations:

D1. Memisoglu, A., & Berument, S. K. (2015). The effects of care types and temperament on problem behaviors of children under the care of social services. *14th European Congress of Psychology, Milan, Italy*.

D2. Memisoglu, A. (2015). Domestic violence: The current situation in Turkey, developmental effects and implications for policy. *14th European Congress of Psychology, Milan, Italy*.

D3. Memişoğlu A., Ertekin, Z., & Berument, S. K. (2015). The effects of care types and temperament on children under the care of social services in turkey in terms of social competence. *Paper presented in 17th European Conference on Developmental Psychology, Braga, Portugal.*

D4. Sümer, N., Şahin Acar, B., İlden Koçkar, A., Metin Orta, İ., Salman Engin, S., Aran, Ö., & **Memişoğlu, A.** (2015). The effectiveness of video-feedback intervention on maternal sensitivity and attachment security in Turkey. *Poster presented in 7th International Attachment Conference, New York, US.*

D5. Metin Orta, İ., Sümer, N., İlden Koçkar A., Şahin Acar, B., Salman Engin, S., Aran, Ö., **Memişoğlu, A.** & Akkol, S. (2016). Effectiveness of early parenting intervention on different aspects of maternal sensitivity among Turkish mothers. *Symposium presented in the 24th Biennial Meeting of the International Society for the Study of Behavioural Development, Vilnius, Lithuania.*

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D7. Ertekin, Z., **Memişoglu Sanlı, A.**, & Berument, S. K. (2017). Examining the effects of institutional care and temperament on executive functioning of children longitudinally: Turkish care types study. *Individual Paper Presented in the Biennial Meeting of Society for Research in Child Development (SRCD) in April 6 - 8, 2017, Austin, Texas, US.*

D8. Akkol Solakoglu, S., **Memisoglu Sanlı, A.**, Türe, D. & Sümer, N. (2017). Effects of video-feedback intervention for positive parenting on marital functioning. *Poster presented in 8th International Attachment Conference, London, UK.*

D9. Gunes, S., **Memisoglu Sanli, A.**, Erel Gözağaç, S., & Berument, S. K. (2018). Bir başarı faktörü olarak bilişsel özdüzenleme: Devlet koruması ve aile yanındaki çocuklarda bilişsel özdüzenlemenin yordayıcıları. *Paper presented in Vth International Eurasian Educational Research Congress, Antalya/Türkiye.*

D10. Gunes, S., **Memisoglu Sanli, A.**, Erel Gözağaç, S., & Berument, S. K. (2018). Well-being among children under social service care: Preliminary analyses for the interplay of social support temperament. *Paper presented in European Association for Research on Adolescence (EARA),Ghent,Belgium.*

D11. Memisoglu Sanli, A., Erel Gozagaç, S., Berument, K. S., & Gunes, S. (2019). Problem behaviors of children under protection: The Moderating role of temperament and social support. *Paper presented in 19th European Conference on Developmental Psychology, Athens, Greece.*

D12. Erel Gözağaç, S., Gunes, S., Berument, K., & **Memisoglu Sanli, A.** (2019). Academic achievement of children under government protection: Moderating role of temperament and social support. *Paper presented in 19th European Conference on Developmental Psychology, Athens, Greece.*

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D15. Bayram-Gülaçtı, H., Ertekin, Z., Gölcük, M., **Memisoglu-Sanli, A**., Kıyak, B., Anaçalı, E., Şahin-Acar, B., Tahiroğlu, D., Doğan, A. & Berument, S. K. (2023). Sibling experiences of parental differential treatment during COVID-19: The role of individual and environmental factors. *Individual Presentation will be presented at the Biennial Meeting of Society for Research in Child Development (SRCD) in March 23-25, Salt Lake City, USA.*

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E. National Congress Presentations:

E1. Memişoğlu Sanlı, A., & Berument, S. K. (2016). Korunma altındaki çocuklarda problem davranışlar. *Panelist. 19. Ulusal Psikoloji Kongresi, 5-7 Eylül, İzmir.*

E2. Salman Engin, S., **Memişoğlu Sanlı, A.**, Işılay, D. S., Sümer, N., Şahin Acar, B., İlden Koçkar, Z. A., Metin Orta, İ., Alsancak, C., Aran, Ö., Kavaklı, B., Sağel, E., Türe, D., Üstünel, A. Ö. & Yaşar, B. (2016). Türkiye'de anne duyarlığına yönelik video temelli olumlu ebeveynlik müdahale programının uyarlanması. *Sözel Sunum, 19.Ulusal Psikoloji Kongresi, İzmir.*

E3. Memişoğlu Sanlı, A., & Berument, S. K. (2018). Korunma altındaki çocuklarda dil gelişimi. *Panelist. 20. Ulusal Psikoloji Kongresi, Ankara.*

E4. Memisoglu Sanlı, A., İplikci, B., Sumer, N., Altınoz, Z., Canoglu, B., Goksu, Z., Guvenc, B., Kiyak, B., Tezci, B., Tireli, G., & Yoruk, H. (2018). Anne duyarlığı ve çocuğun bağlanma profilleri arasındaki ilişkiler. *Poster Sunumu, 20. Ulusal Psikoloji Kongresi, Ankara.*

E5. Gunes, S., **Memişoğlu Sanlı, A.**, Erel Gözağaç, S., & Berument, S. K. (2018). Devlet koruması altındaki çocuklarda iyi oluş: Sosyal destek ve mizacın rolü. *Sözel Sunum, 20. Ulusal Psikoloji Kongresi, Ankara.*

E6. Bayram-Gülaçtı, H., Ertekin, Z., Gölcük, M., **Memişoğlu Sanlı, A**., Kıyak, B., Anaçalı, E., Şahin-Acar, B., Tahiroğlu, D., Doğan, A. & Berument, S. K. (2022). COVID-19 pandemisinin kardeş etkisi: Ebeveynlerin farklılaşan yaklaşımında bireysel ve çevresel faktörlerin rolü. *Sözel Sunum, 21. Ulusal Psikoloji Kongresi, İstanbul.*

E7. Ertekin, Z., Bayram-Gülaçtı, H., Gölcük, M., Memişoğlu Sanlı, A., Akkaya, S., Durmuş, R., Şahin-Acar, B., Doğan, A., Tahiroğlu, D. & Berument, S. K. (2022). COVID-19 sırasında ebeveynlik uygulamaları, mizaç ve kardeş çatışması arasındaki ilişkiler. *Sözel Sunum, 21. Ulusal Psikoloji Kongresi, İstanbul.*

C. TURKISH SUMMARY / TÜRKÇE ÖZET

ÇALIŞMA 1: BENLİK KURGULARI VE EBEVEYNLİK UYGULAMALARI ARASINDAKİ İLİŞKİLER

GİRİŞ

1.1 Kültürel Değerlerin Bir Göstergesi Olarak Benlik

Benlik, kişinin belirli bağlamlar içinde deneyimlediği sosyal etkileşimlerden ortaya çıkan yansıtıcı bir sosyal üründür. Kişinin kültürel olarak paylaşılan modeli olarak kabul edildiğinden, kültürel benlik kurgusu, sosyal gelişim alanlarındaki bağlamı yakalamak için en uygun formlardan biridir (Smith ve ark., 2006). Benlik kurgusu, bireyin kendisi, davranışları ve dış dünya ile ilişkileri hakkındaki algılarını ifade eder (Markus ve Kitayama, 2010). Kültürler arası çalışmalarla ilgili geçmiş alanyazın, benliklerin ikiliğine odaklanmıştır. Singelis'in de belirttiği gibi (1994), benlik kurguları birbirine ilişkisel veya bağımsız olarak ayırt edilebilir. Bağımsız benlik kurgusu, ayrılığa ve kişisel özerkliğe vurgu yapmak olarak tanımlanabilirken, karşılıklı ilişkili benlik kurgusunda sosyal bağlama bağlılık, uyum içinde yaşamak ve başkalarıyla ilişkili olmak vurgulanmaktadır (Singelis, 1994). Bu iki uçlu yaklaşım, kültürlerin bireyci ve kolektivist olarak farklılaştırılmasından türetilmiştir (Hofstede, 1994). Yaygın olarak bilinen bu modele göre, Batı toplumlarında bireysel ve bireyci değerler öne çıkarken, Asya ve Doğu toplumları gibi diğer kültürlerde kültürel uyum ve kolektivizm öne çıkmaktadır. Hem geçmişte (Ayçiçeği-Dinn ve Caldwell-Harris, 2011; Hofstede, 2001; Oyserman 2002b;) hem de yakın zamanda yapılan çalışmalarda (Card, 2022; Uchida vd., 2022; Park vd., 2022) ikili bir görüşe (ilişkisel/bağımsız veya kolektivist-bireyci) odaklanan çok miktarda çalışma bulunmaktadır. Bu sınıflandırma, kültürler arası çalışmayı anlamak ve incelemek için değerli bir araç sağlamasına ve yararlı olmaya devam etmesine rağmen, Kağıtçıbaşı'nın (1998) da belirttiği gibi, ikili model kullanmanın önemli dezavantajları vardır. Kültürleri "ya, ya da" yaklaşımına göre sınıflandırmak indirgemeci bir yaklaşımdır ve bu nedenle kültürler arası birey çeşitliliğini açıklamak için yeterli değildir. Ayrıca, ampirik açıdan da sorunludur çünkü literatürde Batı kültürlerindeki bireylerin ilişkisellik ölçümlerinde Doğu kültürlerinde yaşayan bireylerden daha düşük olmadığına dair bulgular vardır (Chen vd., 2002; Snibbe vd., 2003). Bu bulgular, kombinasyonlarını da içeren daha karmaşık

modelle ihtiyaç duyulduğunu göstermektedir (Kağıtçıbaşı, 1997). Bireylerin benlik kurguları özerklik ve ilişkisellik derecelerine göre de değişebilir. Bakım verenlerin değer yönelimleri ve benlik kurguları ile ilgili olarak kültürlerarası olduğu kadar kültür içi farklılıklar da literatürde rapor edilmektedir (Friedlmeier vd., 2008; Bond ve van de Vijver, 2011). Benlik kurgularını incelerken, ayrıntılı bir anlayış sağlamak amacıyla, bu tezde Kağıtçıbaşı'nın kültürel benlik kurguları görüşü benimsenecektir.

1.1.2 Özerk-İlişkisel Benlik

Kağıtçıbaşı (2013), özerkliğin aynı anda hem kendi kendini yöneten eylemlilik hem de diğerlerinden ayrı olma olarak tanımlanması durumunda kavramsal bir sorun ortaya çıktığını, çünkü bunların iki ayrı kategori olduğunu belirterek, benliği bireyleşme ve kişilerarası mesafe olmak üzere iki farklı boyutta kavramsallaştırmaktadır (Kağıtçıbaşı, 2005). Kişilerarası mesafe ilişkisellik ve ayrılık olarak kavramsallaştırılırken, eylemlilik boyutu heteronomiden otonomiye kadar uzanmaktadır. Kağıtçıbaşı'nın modeline göre dört kültürel yorum mevcuttur. Bir kişi özerklikten yüksek, ilişkisellikten düşük puan alıyorsa özerk-ayrı (A-S) benlik kurgusuna sahip olarak kabul edilir. Bu, bağımsız, kendi kendine yeten birey kavramını temsil eder. Özerklik puanı düşük ve ilişkisellik puanı yüksek olan bireyler (H-R), toplulukçu ya da karşılıklı bağımlı benlik kurgularına benzer şekilde, diğer insanların isteklerine yüksek oranda bağımlı olarak karakterize edilirler (Kağıtçıbaşı, 2003). Üçüncü boyut olan heteronom ayrı (H-S), hem ilişkisellik hem de özerklikten yoksun olma ile karakterize edilir. Bu kavramda, kişisel ihtiyaçların hiçbiri karşılanmaz, bu nedenle temel insani ihtiyaçlardan yoksundurlar. Otoriter veya mesafeli ailelerden gelebilirler ve çocukken ihmal edilmiş olabilirler. Son ve daha dengeli tip ise özerk-ilişkili (A-R) benlik kurgusudur ve hem özerkliğin hem de ilişkiselliğin yüksek olduğu durumlarda temsil edilir. Duygusal bağlılık ve özerklik ile karakterize edilir ve her iki ihtiyacın da karşılandığı anlamına gelir.

1.1.3 Ebeveynlik ve Kültür

Önceki bölümlerde tartışıldığı üzere, benlik kurguları kültürel olarak şekillendirilmiş yönelimlerdir ve aile bağlamına gömülüdürler çünkü aile sosyalleşmenin başladığı

yerdir. Çocuklar ailelerin içine doğar ve sosyal hayatı ailelerinin ilişkilerini gözlemleyerek öğrenirler (Rogoff ve ark., 2007). Bu benlik yönelimleri/kültürel kalıplar sosyalleşme teorilerini, hedeflerini ve uygulamalarını şekillendirerek kültürden çocukların gelişimine giden yolda aracılık eden gelişimsel bir niş yaratır (Super ve Harkness, 1997).

Ebeveynlerin çocuk yetiştirmenin doğru yollarına ilişkin inançları kültürden kültüre değişmektedir (Senese vd., 2012). Kültürel olarak inşa edilen inançlar, ebeveynlerin davranışlarının güçlü yordayıcılarıdır. Ebeveynlerin çocuk gelişimine ilişkin etnoteorileri, çocuk yetiştirme deneyimlerinde yönlendirici bir rol oynamaktadır (Harkness ve Super, 1994). Benlik kurguları da hangi değer ve inançların nesiller arasında aktarılacağı konusunda önemlidir (Harkness ve Super, 1996). Kültürel uygulamalar ve alışkanlıklar bireysel değerlerle o kadar iç içe geçmiştir ki ebeveyn bilişlerini ve ebeveynlik uygulamalarını etkilerler (Bornstein, 2012; Eisenberg vd., 1992). Dolayısıyla, uygun sosyalleşmeye ilişkin değerler ve fikirler çocukların sosyal gelişimine katkıda bulunur (Harwood vd., 1996; Trommsdorf, 2014).

1.1.4 Ebeveynlik

Ebeveynlik stilleri ve yaklaşımları kültürel, toplumsal ve kişisel inanç ve değerlere bağlı olarak büyük ölçüde değişebileceğinden, tüm bireyler veya aileler için geçerli olan tek bir ebeveynlik teorisi yoktur. Araştırmalar, en optimal çocuk sonuçlarına yol açan ebeveynlik tarzının yetkili ebeveynlik olduğunu (Newman vd., 2015), en az optimal sonuçlara ise yetkeci ebeveynlikte rastlandığını göstermektedir (Lansford vd., 2018). Ancak, bu bulguları genellemek zordur çünkü bazı kültürel bağlamlarda işlevsel olan belirli ebeveynlik davranışları, diğer kültürel bağlamlarda olumsuz olarak karşımıza çıkabilir. Ayrıca, ebeveynlerin belirli bir ebeveynlik uygulamasını kullanıyor olması, ebeveynlik tarzı olarak genelleme yapmak için her zaman yeterli değildir. Örneğin, yönlendirici olmak itaat elde etmekle ilişkili olabilir, ancak aynı ebeveynin genel olarak otoriter bir tarza sahip olduğunu varsaymak yanlış olacaktır (Baumrind ve ark., 2010).

Ebeveynlik stilleri, genellenebilirliğin yanı sıra, farklılaşabilen ebeveynlik uygulamalarının birçok spesifik alt kategorisini de içerir. Önceki araştırmalar daha genel ebeveynlik stillerini değerlendirmiş olsa da (Eisenberg vd., 1995; Macoby ve Martin, 1983), birçok akademisyen daha ayrıntılı bir anlayış için ebeveynliği stillerden ziyade belirli uygulamalarla incelemeyi tercih etmektedir (Barber vd., 2005; Carlo vd., 2007; Gryczkowski vd., 2018). Bu nedenle, bu çalışmada ebeveynlik; sıcaklık, tümevarımsal akıl yürütme, demokratik katılım, yumuşak başlılık, sözel düşmanlık, fiziksel ceza, akılcı olmayan disiplin stratejileri, takip eksikliği, çocukların yanlış davranışlarını görmezden gelme, düşük özgüvene sahip olma, yönlendiricilik, izin verici davranışlar ve aldatıcı yalan söyleme uygulamaları gibi spesifik ebeveynlik uygulamaları dikkate alınarak incelenmiştir.

Ebeveynlik ve kültür arasındaki ilişkilere dair verilen literatür göz önüne alındığında, ebeveynliğin kültürün içine gömülü bir kavram olduğu söylenebilir. Ancak, benlik ve ebeveynliğin kültürel yorumlarına ilişkin sınırlı bilgi bulunmaktadır.

1.1.5 Mevcut Çalışma

Ebeveynlik uygulamalarında kültürler arası farklılıklar yaygın olarak çalışılmış olsa da (Wu vd., 2002; Sorkhabi, 2005; Hill ve Tyson, 2008; Shuster vd., 2012; Pinquart, 2021; Lansford, 2022), sadece birkaç çalışma annelik benlik kurguları ve ebeveynlik uygulamaları arasındaki ilişkiyi incelemiştir (Salehuddin ve Winskel, 2016; Corapci vd., 2018; Benga vd., 2019; Chen-Bouck ve Patterson, 2021). Türkiye gibi hem modernliğin hem de geleneksel tutumların bir arada görülebildiği bir kültürde kültür içi farklılıklara bakmak önemlidir. Bu nedenle, ilk çalışmanın amacı, Türk annelerden oluşan bir popülasyonda annelik benlik kurguları ile ebeveynlik uygulamaları arasında bir ilişki olup olmadığını araştırmaktır. Annelik benlik kurguları, Kagitcibasi (2007) tarafından önerilen model temel alınarak incelenecektir.

1.2 Metod

1.2.1 Katılımcılar

İlk çalışma için 0-18 yaş arasında bir ya da daha fazla çocuğu olan toplam 1082 ebeveyn çalışmaya dahil edilmiştir. Bu kişilere, çalışma linkinin Qualtrics aracılığıyla farklı sosyal medya aile gruplarına elektronik olarak dağıtılması yoluyla ulaşılmıştır. Analizler, soruların en az %85'ini tamamlayan 653 katılımcı ile gerçekleştirilmiştir. Katılımcıların yaşları 22 ile 69 arasında değişmektedir (M = 36.24, SD = 6.89). Katılımcıların 598'i (%91,6) heteroseksüel evlilikler yapmakta ve şu anda eşleriyle birlikte yaşamakta, 55'i (%8,4) ise çocuklarına tek başına bakmaktadır. Katılımcılar gelir (M = 5.48, SD = 1.65), dindarlık (M = 5.56, SD = 2.23) ve ilişki memnuniyeti (M = 7.06, SD = 2.34) düzeylerini 10 puanlık bir ölçek üzerinde değerlendirmişlerdir. Ev işleri için ortalama 7,17 (SS = 2,19) değerine sahiptirler. Çocuk bakımıyla ilgili sorumlulukların ortalaması da benzer şekilde 7.07 (SS = 2.19) olup, annelerin hem ev hem de çocuk bakımında esas sorumlu, babaların ise yardımcı verici konumunda olduğunu göstermektedir.

1.2.2 Ölçümler

1.2.2.1 Demografik Bilgiler

Katılımcılar yaş, cinsiyet, eğitim düzeyi, medeni durum, sahip oldukları çocuk sayısı, istihdam, algılanan ekonomik durum ve dindarlık gibi demografik özellikleriyle ilgili bir dizi soruyu yanıtlamıştır. Ayrıca, ev işleri ve çocuk bakımıyla ilgili sorumlulukları 1 ila 10 puan arasında nasıl paylaştıkları sorulmuştur (1= Tamamen eşim sorumlu, 5 = Eşit paylaşım, 10 = Tamamen ben).

1.2.2.2 Benlik Kurguları

Annenin özerkliği, ilişkiselliği ve özerk-ilişkiselliği Kağıtçıbaşı'nın Özerk, İlişkisel ve Özerk-İlişkisel Benlik Ölçekleri ile ölçülmüştür (Kağıtçıbaşı, 2007). Her ölçekte "1= kesinlikle katılıyorum" ile "5= kesinlikle katılmıyorum" arasında değişen 5'li Likert

ölçekli 9 madde bulunmaktadır. Orijinal raporda Cronbach α değerleri özerk-ilişkisel benlik ölçeği için .77, özerk benlik ölçeği için .84 ve ilişkisel benlik ölçeği için .84 olarak bulunmuştur. Bu çalışmada ise güvenirlikler özerk-ilişkisel benlik ölçeği (Cronbach α = .72), özerk benlik ölçeği (Cronbach α = .76) ve ilişkisel benlik ölçeği (Cronbach α = .60) olarak bulunmuştur.

1.2.2.3 Ebeveynlik Davranışları

Ebeveynlerin *aldatma ve yalan söyleme* davranışlarını ölçmek için iki farklı ölçekten maddeler kullanılmıştır (Heyman vd., 2013; Koç, 2017). Heyman ve arkadaşlarının ölçeğinde yemek yeme ile ilgili dört ifade, ayrılma/kalma ile ilgili dört ifade, yanlış davranışlarla ilgili dört ifade ve para harcama ile ilgili dört ifadeyi içeren 16 araçsal yalan bulunmaktadır. Karşılaştırma yalanları alt ölçeğinde ise olumlu duygularla ilgili dört gerçek dışı ifade ve fantezi karakterlerle ilgili dört ifade bulunmaktadır. Bu çalışmada sadece araçsal yalan ifadeleri kullanılmıştır. Ayrıca Koç (2017) tarafından geliştirilen sorulardan beş madde de kullanılmıştır. Aldatma ve yalan söyleme pratiklerini ölçmek için toplamda 19 farklı 5'li Likert ölçeği maddesi (1= hiçbir zaman ile 5= her zaman arasında değişen) kullanılmıştır. Mevcut çalışma için Cronbach α güvenirliği .82 olarak bulunmuştur.

İkinci olarak, ebeveynlik uygulamaları olan sıcaklık, açıklayıcı akıl yürütme, demokratik katılım, iyi huylu/kolay ebeveynlik, sözel şiddet, fiziksel ceza, akıl yürütmeyen cezalandırma stratejileri, yönlendiricilik, izin verici, yanlış davranışı görmezden gelme ve özgüven, Ebeveynlik Uygulamaları Anketi-PSDQ (Robinson ve ark., 1995) ile ölçülmüştür. Maddeler 5'li Likert Ölçeği kullanılarak puanlanmıştır. Ölçekte otoriter, yetkeci ve izin verici olmak üzere üç farklı ebeveynlik tarzı ölçülmektedir. Mevcut çalışmanın odak noktası tarzlardan ziyade uygulamalar olduğu için ebeveynlik uygulamaları alt faktörleri kullanılmıştır.

1.2.3 Prosedür

Bu çalışma için Orta Doğu Teknik Üniversitesi İnsan Denekleri Etik Kurulu'ndan etik onay alınmıştır (bkz. Ekler). Veriler Qualtrics yazılımı aracılığıyla çevrimiçi olarak

toplanmıştır. Facebook ve Instagram gibi farklı sosyal medya platformlarından 0-18 yaş aralığında çocuğu olan annelere ulaşılmıştır. Başlamadan önce tüm katılımcılar gönüllü katılımı onaylamıştır. Anketlerin doldurulması yaklaşık 15 dakika sürmüştür.

1.3 Sonuçlar

984 katılımcı arasından, soruların %85'inden azını tamamlayan 331 katılımcı analizden çıkarılmıştır. Ayrıca, tek değişkenli ve çok değişkenli aykırı değerler kontrol edilmiştir. Aykırı değerler çıkarıldıktan sonra analize 648 katılımcı ile devam edilmiştir.

Ebeveynlik uygulamalarının veri yapısını incelemek amacıyla ebeveynlik uygulamaları için Doğrulayıcı Faktör Analizi (DFA) yapılmıştır. Modeller AMOS versiyon 22 ile test edilmiştir. DFA modelinin uygunluğunu test etmek için uyum iyiliği (GFI), Karşılaştırmalı Uyum İndeksi (CFI) ve Yaklaşık Hataların Ortalama Karekökü (RMSEA) uyum indeksleri kullanılmıştır. Cronbach alfa ve DFA modellerine dayalı olarak faktör maddelerine karar verildikten sonra, benlik kurguları ve ebeveynlik uygulamaları arasındaki korelasyonlar SPSS versiyon 28.0 kullanılarak kontrol edilmiştir. Ebeveynlik davranışları için DFA sonuçları Figür 2.2-2.11 arasında listelenmiştir. Hangi ebeveynlik uygulamalarının benlik kurguları ile ilişkili olduğunu belirlemek için çalışma değişkenleri arasındaki korelasyon analizi incelenmiştir. Annelerin özerk, ilişkisel ve özerk ilişkisel benlik kurguları ile ebeveynlik uygulamaları arasındaki ortalama değerler, standart sapmalar ve korelasyonlar Tablo 2.2'de verilmiştir.

1.4 Tartışma: Çalışma 1

Ebeveynlik uygulamaları, ebeveynlerin içinde yetiştikleri ve çocuklarını yetiştirdikleri kültürel ortamlarla yakından ilişkilidir. Bu ortamlar, bireyin çevresiyle etkileşimlerinin bir sonucu olarak benliğine yansır (Kagitcibasi, 2017). Benliğin kültürel olarak yorumlanması, değerlerin ve inançların sonraki nesillere aktarılması açısından önemlidir (Harkness ve Super, 1996). Bireysel değerlerle iç içe oldukları için (Bornstein, 2012; Eisenberg vd., 1992), kültürel modeller ebeveynlerin çocuk yetiştirmenin doğru yolları, ne tür değerlerin el üstünde tutulacağı ya da tutulmayacağı

konusundaki bilişleri üzerinde etkilidir (Rothbaum ve Tromsdorff, 2007; Tromsdorff vd., 2012).

Geçmiş literatür, kültür ve ebeveynlik arasında yakın ilişkiler olduğunu göstermiştir, ancak çok az çalışma bu ilişkiyi benlik kurgularını dikkate alarak incelemiştir. Bu nedenle, bu çalışmanın amacı farklı ebeveynlik uygulamalarının faktör yapısını araştırmak ve annelerin özerk, ilişkili ve özerklikle ilişkili benlik kurguları ile ebeveynlik uygulamaları arasındaki ilişkiyi test etmektir.

ÇALIŞMA 2: ANNE BENLİK KURGULARI İLE ÇOCUKLARIN OLUMLU SOSYAL DAVRANIŞLARI ARASINDAKİ İLİŞKİDE EBEVEYNLİK UYGULAMALARININ ARACI ROLÜ

GİRİŞ

Ebeveynliğin çocukların olumlu sosyal davranışlarını yordadığını gösteren pek çok çalışma bulunmaktadır (Padilla-Walker, 2014; Streit ve diğerleri, 2021; Yavuz ve diğerleri, 2022a). Bu süreçte anne babalar çocuklarını olumlu sosyal davranışlara yönlendirmekle kalmaz, aynı zamanda uygun sosyal davranışlar konusunda onlara modeller oluştururlar. Neyin uygun olduğuna dair beklentiler kültürel ortamlarda yer bulur ve buna göre değişkenlik gösterir. Bu bağlamda, bireylerin içinde yaşadıkları kültür, ebeveyn olarak bilişlerini, duygularını ve davranışlarını önemli ölçüde şekillendirir. Kendini başkalarıyla ilişkili olarak tanımlama süreci, yani benlik kurgusu, bireyin davranışını etkileyen kültürün en doğru göstergelerinden biri olarak kabul edilmektedir (Markus ve Kitayama, 1991). Bu benlik yönelimleri sosyalleşme teorilerini, hedeflerini ve uygulamalarını şekillendirerek kültürden çocukların gelişimine giden yolda aracılık eden gelişimsel bir niş yaratır (Super ve Harkness, 1997). Bu nedenle, çocuklarda olumlu sosyal gelişimi daha iyi anlayabilmek için hem ebeveynlik davranışları hem de ebeveynlerin kendilerini nasıl yorumladıkları dikkate alınmalıdır. Çalışma 1'de, annelerin benlik kurguları ile ebeveynlik uygulamaları arasındaki ilişki incelenmiştir. Bu bulgulara dayanarak, Çalışma 2'de, anne yorumlarının ebeveynlik uygulamaları yoluyla çocukların prososyal davranış sonuçlarına aktarımı incelenmiştir.

2.1.1 Olumlu Sosyal Davranışlar

Olumlu sosyal davranışlar, bireylerin kendi çıkarları ne olursa olsun başkalarına yardım etme niyetiyle yaptıkları yardım etme, paylaşma, bağış yapma, önemseme, teselli etme, işbirliği yapma gibi davranışları içermektedir (Batson, 2011; Dunfield ve ark., 2011; Eisenberg ve ark. , 2015; Padillo-Walker ve Carlo, 2014). Eisenberg ve Spinrad'ın (2014) "olumlu sosyal davranışların çok boyutluluğu" bölümünde tartıştıkları gibi, bu davranışların tanımı araştırmacıların bakış açısına göre değişmektedir. Önceki araştırmacılar (Lee, 1988) özgecil eylemler (paylaşma, yardım etme), duygusal davranışlar (sevgi ve ilgi ifadeleri) gibi kategorileri kullanırken, diğerleri ise toplum yanlısı davranışları yalnızca özgecilik veya yardım etme ve paylaşma davranışlarıyla sınırlamıştır (Smith ve diğerleri, 2006). Ayrıca, kendine yönelik bu davranışları sergileyebilmek için bireylerin belirli bir düzeyde empatik beceriye sahip olması gerekir çünkü empatik ilgi olumlu sosyal davranışlar için temel oluşturan en önemli faktörlerden biridir (Jensen vd., 2014; Hoffman, 1982). Bu nedenle bir sonraki bölümde empatiden ve çocukluk boyunca gelişim sürecinden bahsedilecektir.

2.1.2 Empati

Empati, başka birinin duygusal durumundan kaynaklanan ve gözlemcinin durumundan bağımsız olarak diğerinin duygusal tepkisiyle uyumlu olan duygusal tepki olarak tanımlanabilir (Hoffman, 1982; Stietz ve diğerleri, 2019). Temel olarak empatinin bileşenleri iki noktada açıklanabilir: Duygusal rezonans (Affective resonance) ve kişinin kendini başkalarından ayırt edebilme yeteneği (Jensen ve diğerleri, 2014). Duygusal rezonans, belirli bir durumda gözlemlenebilir jestler, yüz ifadeleri ve sesli tepkiler açısından iki kişi arasındaki uyum durumudur ve eşzamanlı olarak etkileşime giren her iki taraf için de gözlemlenebilir. Bu dinamik etkileşim, duygusal deneyimlerin aktarılmasına olanak sağlar (Mühlhoff, 2015).

Empati ile ilgili literatür, empatiyi bilişsel ve duygusal olmak üzere iki şekilde sınıflandırır (Decety ve Jackson, 2004; Eisenberg ve Eggum, 2009; Tampke ve diğerleri, 2020). Bilişsel empati, başkalarının belirli bir durumda nasıl düşünebileceğini anlamayı ve bakış açısı almayı içerirken, duyusal/duygusal empati,

adından da anlaşılacağı gibi, belirli bir durumda diğerlerinin duygularını hissedebilmeyi içerir. Duygusal empati ve ilgili bilişsel becerilerin olgunlaşması erken çocukluk döneminde ortaya çıkar ve daha sonra çocuk yeni beceriler geliştirdikçe artış gösterir ve tahmin edilebileceği gibi olumlu sosyal davranışlarla yakından ilişkilidir (Eisenberg vd., 2010; Molchanov vd., 2014; Silke vd., 2018).

2.1.3 Olumlu Sosyal Davranışların Bileşenleri

Alanyazında prososyal davranışlara ilişkin çeşitli sınıflandırmalar mevcuttur. Davranış türü, motivasyon, davranışın nesnesi, bağlam ve maliyet gibi faktörlere dayalı olarak çeşitli kategoriler tanımlanmıştır. Ayrıca, bazı çalışmalar olumlu sosyal davranışları tek bir faktör olarak incelemeyi tercih etmektedir. Yine de, ayrıntılı bir şekilde analiz edebilmek için davranışın türüne dayalı spesifik bir sınıflandırma önerilmektedir (Dunfield ve Kruhmeier, 2013, Dunfield, 2014). Ayrıca, yardım etme, paylaşma ve teselli etme gibi olumlu sosyal davranışların en azından kısmen farklı bilişsel ve sosyal süreçlere sahip olduğu alanyazında (Svetlova ve ark., 2010) bildirilmekte ve bu davranışların gelişimsel süreçlere bağlı olarak farklılıklar gösterdiği bilinmektedir (Dunfield vd., 2011; Dunfield ve Kuhlmeier, 2013). Diğer araştırmacılar da araçsal yardım ve paylaşımın gelişimsel yörüngelerinin farklılık gösterdiğine dikkat çekmektedir (Dahl ve Paulus, 2019). Örneğin, yeni yürümeye başlayan çocuklar yaşamlarının erken dönemlerinde yardım etme ve rahatlatma davranışlarını kendiliğinden sergileyebilirlerken (Warneken ve Tomasello, 2006; Dunfield, 2011), spontane paylaşım ve işbirliği gibi bir maliyet gerektiren diğer olumlu sosyal davranışları yaşamlarının ilerleyen dönemlerinde sergilerler (Smith ve diğerleri, 2013). Yardım etme ve paylaşma gözlem yöntemiyle ölçülen en yaygın iki olumlu sosyal davranış olduğundan, bu çalışmada çocukların yardım etme ve paylaşma davranışlarına yer verilmiştir. Yine de literatürde tek faktör uygulaması da olduğu için, anneden alınan bilgilerle genel bir olumlu sosyal davranış sonucu da ölçülmüştür.

2.1.4 Çocuklarda Yardım Etme ve Paylaşma Davranışları

Yardım etme, başka bir kişiye veya bir grup insana farklı şekillerde yardım etmeyi veya desteklemeyi amaçlayan eylemleri ifade eder (Hammond, 2014). Deneysel çalışmaların ortaya koyduğu gibi, çocuklar 14 ila 18 aylıkken başkalarına yardım etmeye başlarlar (Warneken ve Tomasello, 2007). İlk yardım faaliyetleri, başkalarının eylemlerini tamamlamak için kendiliğinden eylemleri içeren araçsal yardım davranışlarına bir örnektir (Dunfield, 2014). Tahmin edilebileceği gibi, çocuklar büyüdükçe yardım etme davranışları hem nicelik hem de nitelik olarak artmaktadır.

Çocuklar büyüdükçe empati becerileri açısından da gelişirler. Başkalarının içsel durumlarına ilişkin anlayışları, onlara yardım etmek için başka bir motivasyon sağlar (Eisenberg ve Eggum, 2009). Başkalarının olumsuz duygusal durumlarını fark edebildiklerinde, duygusal streslerini hafifletmek için yardım etme davranışları sergilemeye başlarlar (MacGowan ve Smith, 2021). Bu tür yardımlaşma literatürde empatik yardımlaşma olarak geçmektedir ve empati becerilerine paralel olarak 18-24 aylıkken ortaya çıkmaktadır (Zahn-Waxler vd., 1992). Alanyazında rastlanabilecek bir diğer yardım türü de özgeci yardım veya maliyeti olan yardımlardır (costly helping). Özgeci davranışlar, kişi tarafından bir bedel karşılığında gerçekleştirilen davranışlar olarak tanımlanabilir (Warneken, 2013). Araştırmalar, çocukların bile özgeci davranış örnekleri gösterdiğini göstermektedir. Warneken ve Tomasello (2008) deneyinde, çocuklar çekici bir oyuncakla oynarken bile deneyi yapan kişiye yardım etmişlerdir. Deneydeki özgecl davranış diğer görevlerdeki kadar incelikli olmasa da o yaştaki çocuklar için eğlenceli oyuncağı bırakmanın oldukça zor olduğu düşünüldüğünde dikkat çekici bir bulgudur.

Diğer olumlu sosyal davranışlarda olduğu gibi yardım etmenin de kime yardım edilebileceği ve arkadaşlıklar hakkındaki katı norm ve kurallara dayalı olarak seçici olduğu söylenebilir (Hay ve Cook, 2007). Özellikle grup aidiyetinin arttığı bu dönemde çocuklar, gruplarındaki birine yardım etmeyi tercih ederler (Weller ve Lagattuta, 2013). Bu grup içi ve grup dışı eğilimler, okul çağına geldiklerinde daha da belirginleşir. Ayrıca yakın arkadaşlarına, tarafsız hissettikleri arkadaşlarından ve sevmedikleri arkadaşlarından daha fazla yardım ederler (Berndt, 1985).

Çocukların yardım etme davranışları, başkalarından gelen bir istek üzerine yardım edip etmemelerine göre de reaktif (reactive) ve proaktif (proactive) yardım etme davranışları olarak sınıflandırılabilir. Reaktif kavramından da anlaşılacağı gibi, tepkisel yardım, talep edildiğinde yardımın yapıldığı durumları ifade eder. Bu tür bir yardım, genellikle ortaya çıkan belirli bir ihtiyaç veya sorun tarafından başlatılır ve yardım eden kişi, bir şekilde destek veya yardım sunarak yanıt verir (Lee ve diğerleri, 2019). Sözlü bir talep olmasa bile, çocuklarla yapılan literatürdeki çalışmaların çoğu, deneyi yapan kişinin yardım talebini temsil eden açık ipuçları içermektedir (Dunfield ve Kuhlmeier, 2010). Ancak, tüm yardım durumlarında açık bir istek yoktur. Birinin niyetlerini veya arzularını belirlemek ve yardım alan kişi durumun farkında olmadığında bile onlara yardım etmek proaktif yardım olarak tanımlanmaktadır (Aime vd., 2017). Proaktif yardım etme davranışları, insanın hayatta kalması için en kritik olumlu sosyal davranış türlerinden biri olmasına rağmen, günlük yaşamda o kadar sık uygulanmaktadır ki çoğu zaman fark edilmemektedir. Başka bir masada oturan ve arkadaşlarıyla hararetli bir tartışmanın ortasında olan ve düşürdüğünü fark etmeyen birinin ceketini almak, fazladan enerjiye ihtiyaç duyacağını tahmin ederek çocuğunuzun çantasına bir paket çikolata koymak günlük rutinlerimizde proaktif yardımın örnekleridir.

Paylaşma davranışlarının ortaya çıkışı ve bu davranışları etkileyen faktörler, olumlu sosyal literatürde geniş çapta incelenen bir konu olmuştur. Paylaşım, sahip olma bilgisini (Hay, 2006; Brownell vd., 2013), belirli bir düzeyde sayısal anlayış (Chernyak vd., 2019) ve eşitsizlik bilgisini (Brownell vd., 2009; Zhu vd., 2022), diğer olumlu sosyal davranış türlerine kıyasla edinilmesi daha zor olabilir. Bu nedenle, ilk paylaşma eylemleri genellikle yardım etme davranışlarından sonra görülür. Yine de birçok kültür paylaşmayı olumlu bir şekilde kabul eder, yetişkinler genellikle paylaşmayı olabildiğince erken teşvik eder.

Paylaşma üzerine yapılan gelişimsel araştırmalarda, çocukların yaşı (Blake ve Rand, 2010; Rochat ve diğerleri, 2009; Wu ve Su, 2014), öz düzenleme becerileri (Hao, 2017; Paulus ve diğerleri, 2015), güvenli bağlanma (Paulus ve diğerleri, 2016), yanlış inanç anlayışları (Cowell ve diğerleri, 2015; Wu ve Su, 2014), mevcut kaynakların miktarı (Hay ve diğerleri, 1991) ve alıcının özellikleri (Paulus ve Moore, 2014) gibi

pek çok faktörden etkilendiği görülmektedir. Bu faktörlerin yanı sıra, yardım etme durumunda olduğu gibi, paylaşma performansı alıcının ipuçlarından etkilenebilir. Çocukların paylaşım davranışları maliyet açısından da farklılıklar gösterebilmektedir. Maliyetli paylaşımı ölçen çalışmalar genellikle kendi kaynaklarından başkaları için vazgeçmeyi gerektiren görevlere (fedakar paylaşım senaryoları) dayanmaktadır. Alanyazında çocukların paylaşma davranışlarına ilişkin çelişkili bulgulara rastlanmaktadır. 5 yaşından küçük çocukların eşyalarının çoğunu kendilerine ayırma eğiliminde oldukları görülmektedir (Blake ve Rand, 2010; Wu ve Su, 2014), öte yandan eşit paylaşıma yönelik güçlü bir eğilimleri olduğu da bildirilmektedir (Fehr ve diğerleri, 2008). Kültürel farklılıklar bu çelişkili sonuçların bir açıklaması olabilir. Çocukların grup içi grup dışı kararları için yaş farklılığı, kültürel bağlamdan kaynaklanabilir.

2.1.5 Kültür ve Olumlu Sosyal Davranışlar

Çocukların olumlu sosyal davranışlarının ortaya çıkışı ve gelişimi ancak sosyal faktörler dikkate alınarak tam olarak anlaşılabilmektedir (Giner Torréns ve Kärtner, 2017) ve olumlu sosyal davranışlarının gelişimi yetiştirildikleri kültürel ortamlardan muaf tutulamaz (Kağıtçıbaşı, 2007). Bu sebeple çocukların yardım etme ve paylaşma davranışları da kültürel norm ve değerlerle yakından ilişkilidir. Kültürü bireyci-toplulukçu bakış açısıyla inceleyen geçmiş literatür (Markus ve Kitayama, 1991), uyum ve ilişkilerde öteki-merkezli yönelimlere değer verilen toplulukçu kültürlerdeki bireyler arasında toplum yanlısı davranış sonuçlarının daha yaygın olduğunu kabul etmektedir (Grusec ve diğerleri, 2002). Ancak, bu iki boyutu zıt olarak kabul etmek kültürel özellikleri anlamamızı sınırlayacaktır. Çocukların olumlu sosyal davranışlarının yaşadıkları ülkeye göre daha düşük olması gerekmez. Alanyazında kültürel karşılaştırmalara ilişkin karışık bulgular da vardır. Olumlu sosyal davranışlar ve kültür arasındaki ilişki konusunda, geçmiş çalışmaların sonuçlarının incelenmesi için farklı bir yaklaşıma ihtiyaç vardır. Bireyler hem ilişkisellik hem de özerklik açısından yüksek olabileceğinden (Kağıtçıbaşı, 2007) sonuçların boyutlar açısından yorumlanması gerekmektedir (Padilla-Walker ve Carlo, 2014).

Kültürün boyutsal olarak yorumlanmasının dışında, bu ilişkiyi incelerken olumlu sosyal davranışların genel bir değişkenden ziyade davranışa özgü incelenmesi daha kapsamlı bir değerlendirme sağlayabilir. Önceki bölümlerde bahsedildiği gibi, yardım etme ve paylaşma konusunda farklı boyutlar vardır (Dahl ve Paulus, 2019). Aslında, bazı olumlu sosyal davranış türleri bir kültürde diğerlerinden daha fazla kabul edilip değer görebilir, bu nedenle o toplumdaki çocukların bu davranışları gözlemleme, deneyimleme ve uygulama şansı daha fazla olabilir.

2.1.6.1 Kültürden Olumlu Sosyal Davranışlara Giden Yol Olarak Ebeveynlik

Farklı sosyokültürel ortamlarda yetişen çocukların sosyal davranış sonuçlarına ilişkin önemli bir alanyazın mevcuttur ve bu bilgilerin çoğu kültürler arası çalışmalardan gelmektedir (Callaghan ve Corbit, 2018; Cowell vd., 2017; Köster vd., 2016). Bununla birlikte, bu ilişkinin karmaşıklığı ile açıklanabilecek karışık bulgular vardır. Sonuçlar, ülke düzeyindeki karşılaştırmalardan farklı bir şekilde ele alınmalıdır çünkü kültürün etkileri basit bir doğrusal ilişkiden ziyade, genellikle ebeveynlik gibi diğer sosyal faktörler aracılığıyla uygulanmaktadır.

Farklı kültürel ortamlarda yaşayan ebeveynler, olumlu sosyal davranış sonuçları açısından farklılıklara yol açacak çeşitli ebeveynlik uygulamaları kullanabilirler. Bu ebeveynlik uygulamalarını detaylı incelemek için, kültürel benlik kurguları ile ebeveynlik uygulamaları arasındaki ilişkileri araştıran bir ön çalışma (Çalışma 1) yapılmıştır. Blake ve ark. (2016) çalışmasında, ebeveynler çocuklarının olumlu davranmayı kendilerinden öğrendiklerini ifade etmişlerdir. Rol model olarak çocuklarına uygun olumlu sosyal davranışları öğrettiklerine inansalar da, inançlarını ebeveynlik gibi daha aktif mekanizmalar aracılığıyla da aktarabilirler. Bu yüzden bu ikinci çalışmada, ebeveynlik uygulamalarının aracı rolünü göz önünde bulundurarak çocukların benlik kurguları ile olumlu sosyal davranış sonuçları arasındaki ilişkileri incelenmiştir.

2.1.7 Erken Çocuklukta Ebeveynlik Uygulamaları ve Olumlu Sosyal Davranışlar

Hangi davranışların uygun olduğuna dair beklentiler kültürel ortamlarda yer bulur. Buna göre, bireylerin içinde yaşadıkları kültür, onların hem birey hem de ebeveyn olarak bilişlerini, duygularını ve davranışlarını önemli ölçüde şekillendirmektedir. Çocuklara davranışlarının sonuçları hakkında açıklama yapmak gibi belirli ebeveynlik uygulamalarının kullanımı bazı kültürlerde daha fazla vurgulanırken, kültürel özelliklere bağlı olarak çocuklara yalan söylemek gibi diğer ebeveynlik uygulamaları daha az uygulanabilir. İlk sosyalleştiriciler olarak ebeveynler, çocuklarının olumlu sosyal davranış gelişimi üzerinde etkilidirler. Farklı ebeveynlik davranışları ile çocukların olumlu sosyal davranışları arasındaki ilişkilere işaret eden önemli bir literatür vardır (Ngai vd., 2018; Padilla-Walker, 2014; Streit vd., 2021; Yavuz vd, 2022a; Zarra-Nezhad vd., 2014). Tahmin edilebileceği gibi, sıcaklık ve açıklayıcı akıl yürütme gibi ebeveynlik uygulamalarının çocukların olumlu sosyal davranış sonuçları ile pozitif yönde (Padilla-Walker, 2014; Yavuz vd., 2022a), sert veya düşmanca ebeveynlik ve fiziksel cezanın ise negatif yönde ilişkili olduğu (Romano vd., 2005) görülmektedir. Öte yandan, kültüre özgü bir ebeveynlik uygulaması olan kandırma ve yalan söylemenin olumlu sosyal davranışlarla ilişkisini inceleyen hiçbir çalışma bulunmamaktadır, bunun yerine kandırma ile ilgili araştırmalar çoğunlukla problemli davranışlar ile olan ilişkisine odaklanmıştır (Dodd ve Malm, 2021; Santos vd., 2017). Bu nedenle, mevcut tez kapsamında, literatürde belgelenen kültürel farklılıklar ve çocuğun olumlu sosyal davranışları ile güçlü ilişkileri dikkate alınarak dört ebeveynlik uygulaması ele alınacaktır. Bunlar: sıcaklık, açıklayıcı akıl yürütme, fiziksel ceza, ve kandırma/yalan söylemedir.

2.1.8. Mevcut Çalışma

Bu bilgiler ışığında mevcut çalışmanın temel amacı, annelerin kültürel benlik kurgularının (İlişkisel ve özerk benlik kurguları), 3-5 yaş arası çocukların olumlu sosyal davranışlarına (Proaktif yardım, reaktif yardım, paylaşma, anne tarafından değerlendirilen olumlu sosyal davranışlar) aktarılmasını incelemektedir. Bu nedenle, ebeveynlik uygulamalarının sıcaklık, akıl yürütme, fiziksel ceza ve kandırma/yalan söylemenin aracı rolleri incelenmiştir. Çocukların olumlu sosyal davranışlarda

bulunup bulunmamaya karar verebilmeleri için öncelikle bir özerklik duygusu geliştirmeleri gerekir (Zhou vd., 2022). Özerklik kazandıktan sonra, önceki bölümlerde bahsedildiği gibi proaktif ve reaktif yardım davranışları gibi farklı olumlu sosyal davranış türleri gerçekleştirilebilir (Aime vd., 2017). Bu davranışları gözlemlemek için en uygun yaş, hem nicelik hem de nitelik olarak artış gösterdiği için erken çocukluktur (Hoffman, 2000; MacGowan ve Schmitt, 2021). Ayrıca bu dönemde çocuklar ilk olarak anaokulunda başkalarıyla etkileşim kurmayı ve kendi duygu ve davranışlarını düzenlemeyi öğreniyorlar. Aynı zamanda bir topluluğun parçası olmayı ve başkalarının ihtiyaçlarını ve bakış açılarını dikkate almayı öğrendikleri bir zamandır. Erken çocukluk döneminde olumlu sosyal davranışları incelemek, bu davranışların nasıl geliştiğine ve bu kritik gelişim döneminde nasıl desteklenebileceğine dair fikir verebilir. Ayrıca, önceki bölümlerde de belirtildiği gibi, araştırmalar sosyal ve duygusal gelişimin temellerinin erken çocukluk döneminde atıldığını göstermiştir. Bu nedenle, mevcut çalışma 3-5 yaş arası çocukların olumlu sosyal davranış sonuçlarına odaklanmıştır.

2.1.9 Çalışmanın hipotezleri;

1) Annenin ilişkisel benlik kurguları, sıcaklık, açıklayıcı akıl yürütme, fiziksel ceza ve kandırma/yalan söyleme gibi ebeveynlik davranışları aracılığı ile çocuğun proaktif yardım etme davranışlarıyla ilişkili olacaktır.

2) Annenin özerk benlik kurguları, sıcaklık, açıklayıcı akıl yürütme, fiziksel ceza ve kandırma/yalan söyleme gibi ebeveynlik davranışları aracılığı ile çocuğun proaktif yardım etme davranışlarıyla ilişkili olacaktır.

3) Annenin ilişkisel benlik kurguları, sıcaklık, açıklayıcı akıl yürütme, fiziksel ceza ve kandırma/yalan söyleme gibi ebeveynlik davranışları aracılığı ile çocuğun reaktif yardım etme davranışlarıyla ilişkili olacaktır.

4) Annenin özerk benlik kurguları, sıcaklık, açıklayıcı akıl yürütme, fiziksel ceza ve kandırma/yalan söyleme gibi ebeveynlik davranışları aracılığı ile çocuğun reaktif yardım etme davranışlarıyla ilişkili olacaktır.

5) Annenin ilişkisel benlik kurguları, sıcaklık, açıklayıcı akıl yürütme, fiziksel ceza ve kandırma/yalan söyleme gibi ebeveynlik davranışları aracılığı ile çocuğun paylaşma davranışlarıyla ilişkili olacaktır.

6) Anne özerk benlik kurguları, sıcaklık, açıklayıcı akıl yürütme, fiziksel ceza ve kandırma/yalan söyleme gibi ebeveynlik davranışları aracılığı ile çocuğun paylaşma davranışlarıyla ilişkili olacaktır.

7) Anne ilişkisel benlik kurguları, sıcaklık, açıklayıcı akıl yürütme, fiziksel ceza ve kandırma/yalan söyleme gibi ebeveynlik davranışları aracılığı ile çocuğun anne tarafından değerlendirilen olumlu sosyal davranışlarıyla ilişkili olacaktır.

8) Anne özerklik benlik kurguları, sıcaklık, açıklayıcı akıl yürütme, fiziksel ceza ve kandırma/yalan söyleme gibi ebeveynlik davranışları aracılığı ile çocuğun anne tarafından değerlendirilen olumlu sosyal davranışlarıyla ilişkili olacaktır.

2.2 Yöntem

2.2.1 Katılımcılar

Çalışmaya yaşları 37 ay ile 65 ay arasında değişen (Mage= 54 ay, SD= 9.22) 122 çocuk-anne çifti (63 erkek, %51.6) dahil edilmiştir. Annelerin yaşları 23 ile 48 arasında değişmektedir (Myaş= 35.14, SS= 5.00). Annelerin çoğunluğu evli ve eşiyle birlikte yaşıyordu (%91,8), %3,3'ü kendini bekar olarak tanımlıyordu, %1,6'sı eşini kaybetmişti, %2,5'i eşinden ayrı yaşıyordu. Bir anne okuma yazma bilmezken, %9'u ilkokul, %23,8'i lise, %46,7'si üniversite ve %18,9'u yüksek lisans mezunuydu. 71'i (%58,2) tam zamanlı, 12'si (%9,8) yarı zamanlı ve 37'si (%30,3) çalışmıyordu.

2.2.2 Ölçüm Araçları

Annelerin benlik kurguları, birinci çalışmada da bahsedildiği şekilde Kağıtçıbaşı'nın Özerk ve İlişkisel Benlik Ölçekleri (Kağıtçıbaşı, 2007) ile ölçülmüştür.

Ebeveynlik davranışları da ilk çalışma ile aynı şekilde ölçülmüştür. Ebeveynlerin kandırma ve yalan söyleme davranışları Heyman ve diğerleri, (2013) ve Koç (2017) çalışmalarından alınan 19 madde ile ölçülmüştür. Diğer ebeveynlik uygulamaları (sıcaklık, açıklayıcı akıl yürütme ve fiziksel ceza Ebeveynlik Uygulamaları Anket Yapıları-PSDQ (Robinson ve diğerleri, 1995) ile ölçülmüştür.

Annelerin çocuklarının olumlu sosyal davranışlarına yönelik değerlendirmeleri, Olumlu Sosyal ve Agresif Davranışlar Anketi (Bayraktar ve ark., 2010) ve Olumlu Sosyal Davranış Ölçeği (Yağmurlu ve ark., 2005) ile ölçülmüştür. Olumlu Sosyal ve Agresif Davranışlar Ölçeği ilk olarak Boxer ve diğerleri (2004) tarafından geliştirilmiş olup, saldırgan davranış (Proaktif ve reaktif alt ölçekler) ve olumlu sosyal davranış maddeleri (Özgeci, proaktif ve reaktif) olmak üzere farklı alt ölçeklere sahip iki madde grubuna sahiptir. Mevcut tezde sadece özgeci olumlu sosyal davranış alt ölçeği kullanılmıştır. Ayrıca Olumlu Sosyal Davranış Ölçeği'nden rahatlatma (comforting) ile ilgili iki madde daha eklenmiştir. İlk olarak Iannotti (1985) tarafından geliştirilen bu ölçek, Yağmurlu ve arkadaşları tarafından Türkçe'ye uyarlanmıştır. (2005).

2.2.3 Materyaller

Isınma aşaması için üç adet beyaz renkli pinpon topu ve turuncu renkli daha büyük bir top kullanılmıştır. Proaktif yardım görevleri, kule, robot ve ev yapmak için blok yapboz parçaları, üzerine 20 boş plastik su şişesinin/bir deste kağıdın dağıldığı bir sehpa ve şişeleri/kağıtları toplamak için iki kutuyu içeriyordu. Paylaşma ve reaktif yardım görevi için, bir çalışma masası ve iki sandalye, çizim için iki adet A4 boyutunda beyaz kağıt, dört adet boya kalemi (siyah, kırmızı, sarı ve mavi), ağırlık olarak kuklaların üzerine koymak için suyla dolu bir şişe, iki adet pofuduk kukla, iki adet 10 cm x 5 cm x 3 cm boyutlarında şeffaf kutu (Biri çocuk, biri kukla için), 10 adet gülen yüz çıkartması, ve hediye olarak iki bardak oyun hamuru kullanılmıştır.

2.2.4 İşlem

Çalışmanın etik onayı Orta Doğu Teknik Üniversitesi İnsan Araştırmaları Etik Kurulu'ndan alınmıştır. Ankara Milli Eğitim Müdürlüğü'ne de anaokulları ve

kreşlerden veri toplamak için başvurulmuş ve resmi izin alınmıştır. Üniversite kampüsü içerisinde yer alan el ilanları, afişler ve sosyal medya reklamları ile katılımcılara ulaşılmıştır. Çağrımız üzerine 32 anne bizimle iletişime geçerek laboratuvarımızda çalışmaya katılmıştır. Ayrıca 5 anaokulu (2 devlet, 2 özel ve üniversite anaokulu) ile temasa geçilmiş ve katılmak isteyen anneler, çocuklarının katılımı için anketleri doldurmuş ve onamları alınmıştır. Çocuklar kendi anaokullarındaki sessiz bir odada veya laboratuvarımızda bir dizi farklı görevi tamamlamışlardır. Ortam her iki yer için de aynı tutulmuştur. Genel olarak, değerlendirme bir saat sürmüştür. Görevler uygulanırken odada iki deneyci hazır bulunurken (Deneyci 1: E1 ve Deneyci 2: E2), zamanın %90'ında E1 stabil ve E2 derinlemesine eğitim almış başka bir öğrencidir. E2 esas olarak kodlamadan sorumlu olmasına rağmen, yine de E1 ve E2 her oturumdan sonra kodlamayı iki kez kontrol etmiştir.

Proaktif yardım görevi için Warneken (2013) makalesine benzer bir protokol kullanılmıştır. Mevcut çalışmada, üç farklı denemede süt kutuları yerine boş su şişeleri ve kağıt kullanılmıştır. Deneyci iki, gözlem için odanın uzak bir ucunda kalmıştır. Her çocuk için yaklaşık olarak aynı uzaklıkta bir bırakma bölgesi seçilmiştir (ayrıntılı bilgi için bkz. Şekil 3.2). Deneyci şişeleri/kağıtları her denemede yaklaşık olarak aynı noktaya bırakmıştır. Nesneleri almak için yapılan başarılı girişimler 1 puan, deneyciyi uyarmak için yapılan sözel ifadeler 0,5 puan ve hiçbir yardım girişiminde bulunulmaması 0 puan olarak kodlanmıştır. Proaktif yardımı ölçmek için 0-3 arasında değişen üç denemenin toplamı hesaplanmıştır.

Reaktif yardım Aime ve arkadaşlarının (2017) çalışmasında kullanılan prosedür ile ölçülmüştür. E1 "Ah" dediğinde çocuk ilk 2 saniyede yardım ettiyse 4 puan, E1 çocuk ve boya arasında bakışlarını değiştirdiğinde (2 saniye) yardım ettiyse 3 puan, E1 "Kalemim" dediğinde yardım ettiyse 2 puan, E1 "Kalemimi verir misin?" dediğinde yardım ettiyse 1 puan ve hiç yardım etmediyse 0 puan olarak kodlanmıştır. Çocukların bu görevden alabilecekleri minimum puan 0, maksimum puan ise 4'tür.

Çocukların spontane paylaşımları pastel boya paylaşımı ve çıkartma paylaşımı olmak üzere iki farklı görevle ölçülmüştür. Pastel boya paylaşımı için çocukların paylaşımı

spontane paylaşım olarak kodlanmış ve spontane paylaşım yapmaları durumunda 4 olarak puanlanmıştır. Eğer deneycinin sözel isteği ile 3 saniye sonra paylaşmışlarsa kaç boya kalemi paylaştıkları kodlanmıştır. Boya kalemi paylaşma görevinin puanları 0 ile 4 arasında değişmiştir. Çıkartma paylaşma görevi, SES, cinsiyet ve ırkla ilgili ipuçlarını dahil etmekten kaçınmak için kuklalarla uygulanmıştır. Prosedür, bazı değişikliklerle Chernyak ve arkadaşlarının (2017) çalışmasına benzemektedir. Bu çalışmada ördek ve tavşan kuklaları kullanılmıştır. Tahta kutular yerine şeffaf kutular kullanılmıştır. Ayrıca, mevcut çalışmada kullanılan çıkartmalar aynı renkte (sarı) gülen yüzlere sahiptir. Her denemede altı ya da dört çıkartma dengelenmiş sırayla kullanılmıştır. Çocukların iki denemede kaç çıkartma paylaştıkları puanlanmış ve puanları 0 ile 10 arasında değişmiştir. Paylaşım için toplam bir puan hesaplayabilmek için pastel boya paylaşımı ve çıkartma paylaşımı görevleri için puanların toplamı kullanılmıştır.

2.3 Bulgular

İlk olarak, değişkenler arasındaki korelasyonlar incelenmiş ve ardından değişkenler arasındaki ilişkiyi görmek için her bir olumlu sosyal davranış ölçümü için regresyon analizleri yapılmıştır. İkinci olarak ise, ebeveynlik uygulamalarının aracı değişken rollerini test edebilmek için 10 farklı aracılık modeli test edilmiştir.

2.3.1 Annenin Benlik Kurguları ile Çocuğun Proaktif Yardım Davranışları Arasındaki İlişkide Ebeveynlik Uygulamalarının Aracı Rolü

Annelerin ilişkisel benlik kurgusu, sıcaklık (β = .34, SE = .07, p < .001) ve kandırma (β = .37, SE = .12, p ≤ .001) davranışlarını pozitif yönde, akıl yürütme (β = -.25, SE = .06, p < .01) davranışını ise negatif yönde anlamlı olarak yordamıştır. Ancak fiziksel cezanın anlamlı bir yordayıcısı değildir (β = .16, SE = .03, p = .09). Ebeveynlik uygulamalarının hiçbirinin çocukların proaktif yardım davranışları ile doğrudan bir ilişkisi yoktur.

Annenin özerk benlik kurgusunun sıcaklık (β = -.15, SE= .07, p = .10) ile anlamlı bir ilişkisi bulunmazken, akıl yürütme (β = .29, SE= .05, p < .01), fiziksel ceza (β = -.27,

SE= .03, *p* < .01) ve aldatma (*β* = -.53, SE= .10, *p* < .001) ile anlamlı bir ilişkisi bulunmuştur. İlk modele benzer şekilde, ebeveynlik uygulamalarının hiçbiri çocukların proaktif yardım davranışları ile anlamlı bir ilişkiye sahip değildir.

2.3.2 Annenin Benlik Kurguları ile Çocukların Tepkisel Yardım Davranışları Arasındaki İlişkide Ebeveynlik Uygulamalarının Aracı Rolü

Annenin ilişkisel benlik kurgusunun sıcaklık (*β* = .34, SE = .07, *p* < .01), akıl yürütme (*β* = -.25, SE = .06, *p* < .01) ve kandırma (*β* = .37, SE = .12, *p* < .001) ile anlamlı bir ilişkisi olduğu, ancak fiziksel ceza (*β*= .16, SE= .03, *p* = .087) ile anlamlı bir ilişkisi olmadığı görülmüştür. Ayrıca, sadece muhakeme çocukların tepkisel yardım davranışlarıyla doğrudan negatif bir ilişki göstermiştir. Ayrıca, bu modeldeki dolaylı etki sadece açıklayıcı akıl yürütme yoluyla anlamlıdır.

Annenin özerk benlik kurgusunun akıl yürütme (*β* = .29, SE = .06, *p* < .01), fiziksel ceza (*β*= -.27, SE= .03, *p* < .01) ve kandırma (*β* = -.53, SE = .10, *p* < .001) ile anlamlı bir ilişkisi olduğu, ancak sıcaklıkla (*β* = -.15, SE = .07, *p* = .11) anlamlı bir ilişkisi olmadığı görülmüştür. Aracıların çocukların reaktif yardım davranışları üzerindeki doğrudan etkilerine bakıldığında, yalnızca akıl yürütmenin çocukların reaktif yardım davranışları ile negatif bir ilişkisi olduğu görülmüştür. Ayrıca, akıl yürütmenin dolaylı etkisi de anlamlıdır, ancak diğer aracıların anlamlı dolaylı etkileri yoktur.

2.3.3. Annenin Benlik Kurguları ile Çocukların Paylaşma Davranışları Arasındaki İlişkide Ebeveynlik Uygulamalarının Aracı Rolü

Annenin ilişkisel benlik kurgusunun olduğu modeldeki sonuçlara bakıldığında, yalnızca ebeveynlerin kandırma/yalan söyleme davranışlarının paylaşımla pozitif bir ilişkisi bulunmaktadır (βsıcaklık= -.03, SE = .06, p = .79; βmuhakeme = .14, SE = .07, p =.23; βcorppun= .13, SE = .12, p = .21; βaldatma= .27, SE = .04, p <.05). Ayrıca, kandırma/yalan söylemenin dolaylı etkisi de anlamlıdır.

Aynı model özerk benlik kurguları bağımsız değişkeni için de test edildiğinde, ne doğrudan ne de dolaylı etkiler anlamlı bulunmamıştır.

2.3.4 Annelerin Benlik Kurguları ile Çocukların Anne Tarafından Değerlendirilen Prososyal Davranışları Arasındaki İlişkide Ebeveynlik Uygulamalarının Aracı Rolü

Anneye ilişkin benlik kurgusu ile çocukların anne tarafından değerlendirilen prososyal davranışları arasındaki ilişkide sıcaklığın çocukların prososyal davranışları ile pozitif (β = .40, SE = .04, p < .01) ve fiziksel cezanın negatif (β= -.26, SE= .16, p <.05) bir ilişkisi vardır. Ancak akıl yürütme (β = -.12, SE = .09, p = .29) ve kandırma (β = .18, SE = .04, p = .10) prososyal davranışlarla anlamlı bir ilişkiye sahip değildir. Sadece sıcaklığın dolaylı etkisi anlamlı bulunmuştur.

Bağımsız değişken annenin özerk benlik kurguları olduğunda (bkz. Şekil 3.10), sıcaklıklığın bir yordayıcısı olmamıştır (β = -.15, SE = .07, p = .11). Ancak, akıl yürütme (β = .29, SE = .06, p < .01), fiziksel ceza (β = -.27, SE = .03, p < .01) ve aldatıcı yalan söyleme pratiklerinin (β = -.53, SE = .10, p < .001) anlamlı bir yordayıcısıdır. Önceki modele benzer şekilde, anne sıcaklığının çocukların prososyal davranışları ile pozitif (β = .38, SE = .08, p < .01) ve fiziksel cezanın negatif (β = -.26, SE = .16, p < .05) ilişkisi vardır. Ancak akıl yürütme (β = -.10, SE = .09, p = .37) ve kandırma (β = .15, SE = .05, p = .18) anne tarafından değerlendirilen prososyal davranış sonuçları ile anlamlı bir ilişki göstermemiştir. Bu modelde, dolaylı etkilerin hiçbiri anlamlı değildir.

2.4. Tartışma

Aracı değişken modellerindeki direk ilişkiler incelendiğinde sonuçlar, farklı ebeveyn davranışlarının çocuğun prososyal davranışının farklı yönleri üzerinde belirli etkileri olduğunu göstermektedir. Örneğin, ebeveyn sıcaklığı çocuğun annesi tarafından değerlendirilen olumlu sosyal davranışıyla ilişkilidir, ancak çocuğun yardım etme ve paylaşma gibi gözlemlenen görevlerdeki davranışıyla ilişkili değildir. Bu arada, bir çocuğun davranışını kontrol etmek için açıklamanın kullanılmasını ifade eden açıklayıcı akıl yürütme, paylaşım davranışlarından ziyade sadece reaktif yardım davranışlarıyla ilişkilidir. Kandırma yalan söyleme ise reaktif yardım davranışlarıyla değil, yalnızca paylaşım davranışlarıyla ilişkilidir. Bu bulgular, bir çocuğun sosyal

davranışının farklı yönlerinin farklı ebeveynlik uygulamalarından etkilendiğini ortaya koymakta ve olumlu sosyal davranışın meydana geldiği özel bağlamın dikkate alınmasının önemini vurgulamaktadır.

Çocukların proaktif davranışlarının incelendiği modellerde hiçbir ebeveynlik davranışlarının anlamlı aracı değişken etkisine rastlanmamıştır. Reaktif yardım davranışlarını inceleyen modellerde ise annelerin açıklayıcı akıl yürütme davranışlarının aracı değişken etkisi anlamlı olarak bulunmuştur. İlişkili benlik kurgusunun bağımsız değişken olduğu model, annelerinin ilişkiselliği yüksek olan çocukların, akıl yürütme yoluyla daha yüksek reaktif yardım davranışlarına sahip olduğunu ortaya koymuştur. Özerk benlik kurgusuna sahip model de anlamlı bir dolaylı yola sahiptir. Bu modelde, annenin özerkliği akıl yürütme pratikleriyle pozitif yönde ilişkilidir ve bu da çocukların reaktif yardımlarını negatif yönde yordamaktadır. Bu sonuçlar uygulanan görevlerin içeriğinin talep üzerine gerçekleştiği için itaat davranışı olarak reaktif yardım göstermiş olabilecekleri şeklinde alanyazındaki bilgiler ışığında tartışılmıştır.

Paylaşma davranışlarını inceleyen modellerde ise yalnızca ilişkiselliğin bağımsız değişken olduğu modelde kandırma yalan söyleme davranışları üzerinden anlamlı bir aracı değişken etkisi görülmüştür. Annenin ilişkisel benlik kurgusu daha yüksek kandırma yalan söyleme davranışları ile ilişkili olarak bulunmuştur, bu yolla da çocukları daha fazla paylaşma davranışları göstermektedirler. Her ne kadar geçmiş alanyazında kandırma davranışları olumsuz çocuk sonuçları ile ilgili bulunmuş olsa da, bu bağlamdaki bulgu alanyazındaki çalışmalar ışığında tartışılmıştır. Kandırma ve yalan söyleme pratiklerinin önemli aracılık rolüne ilişkin olarak, annelerin itaat kazanmak için yalan söyleyerek ebeveynlik yaptıkları ve bu yolu kullandıkları sonucuna varılabilir.

Son olarak, anneye sorulan olumlu sosyal davranışlara baktığımızda, anne sıcaklığının aracı değişken etkisinin anlamlı olduğu görülmüştür. Annelerin ilişkisellikleri yükseldikçe, çocuklarına olan sıcaklıklarında da bir artış görülmüş, böylelikle, çocukların da olumlu sosyal davranışları daha yüksek olarak tanımlanmıştır. Ama bu etki özerk benliğin bağımsız değişken olduğu modelde anlamlı olarak bulunmamıştır.

Bu da bir annenin benlik kurgusu ile çocuğunun prososyal davranışı arasındaki ilişkinin karmaşık olduğunu ve bu araştırmada incelenen ebeveynlik uygulamalarının ötesinde başka faktörleri de içerebileceğini göstermektedir.

Bu çalışma, kültürel değerlerin çocukların olumlu sosyal davranışlarına aktarımını ve ebeveynlik uygulamalarının bu süreçteki rolünü incelemektedir. Çalışma, kültürün bireysel düzeydeki etkisini anlamak için benlik kurgularını kullanmaktadır. Çalışmanın, prososyal davranışları ölçmek için çoklu yöntem yaklaşımı, olumlu davranışlara odaklanma ve proaktif yardım davranışlarının incelenmesi gibi çeşitli güçlü yönleri vardır. Güçlü yönlerine rağmen, çalışmanın örnekleminin küçüklüğü ve dahil edilen ebeveynlik uygulamalarının sayısındaki sınırlamalar da dahil olmak üzere bazı sınırlamaları bulunmaktadır. Kullanılan görevlerin ve öz ölçeklerin doğası da geçerlilik ve netlik konusunda endişelere yol açmaktadır. Bu sürece daha fazla ışık tutmak için daha geniş örneklemli ve çocuk mizacını dikkate alan başka çalışmalara ihtiyaç vardır. Genel olarak bu çalışma, kültürel değerler, ebeveynlik uygulamaları ve çocukların prososyal sonuçları arasındaki ilişkiler hakkında değerli bilgiler sunmaktadır.

Sonuç olarak, sınırlılıklara rağmen, annenin benlik kurgularının çocukların proaktif, reaktif yardım etme, paylaşma ve anne tarafından değerlendirilen olumlu sosyal sonuçlarına nasıl aktarıldığını ele alan ilk çalışma olması açısından önemlidir. Genel olarak, benlik kurguları ve ebeveynlik arasındaki doğrudan ilişkilerin sonuçları, ebeveynlik uygulamaları açısından kültür içi farklılıkların var olabileceğine dair bir örnek sunmaktadır. İkinci bölüm, ebeveynlik uygulamalarının ve olumlu sosyal davranışların özgüllüğünü vurgulamaktadır. Aracılık modellerinin sonuçları, hangi tür aile bağlamının hangi ebeveynlik uygulamaları üzerinde etkisi olduğunu ortaya koyarak olumlu sosyal sonuçlara geçiş sürecini aydınlatmaktadır. Bulguların vurguladığı gibi, farklı ebeveynlik uygulamaları farklı çocuk sonuçlarından sorumludur.

D. FURTHER EXAMINATION OF THE ANALYSIS

To examine whether the related and autonomous self-construals' of mothers have a significant interaction, moderation analyses was conducted. When IV was related self-construal, the moderator was autonomous self; and the was DV **reactive helping** behaviors of children ($p = .14$), when DV was **proactive helping** behaviors of children ($p = .72$), and when the DV was **sharing** behaviors of children ($p = .26$), there was not any significant interaction between autonomous self and related self (all DV are observed child outcomes). However, when children's mother-rated prosocial behaviors were the dependent variable, the interaction between autonomous and related self was significant ($\beta = .01$, $p = .02$).

When we plotted the interaction graph for mothers with high levels of relatedness (+1 SD), there was no difference observed in their children's level of prosocial behaviors according to their autonomous self-construals. However, among mothers who are low in relatedness (-1 SD) their children had higher prosocialness if they are also low in autonomy, compared to the children whose mothers are high in autonomy.
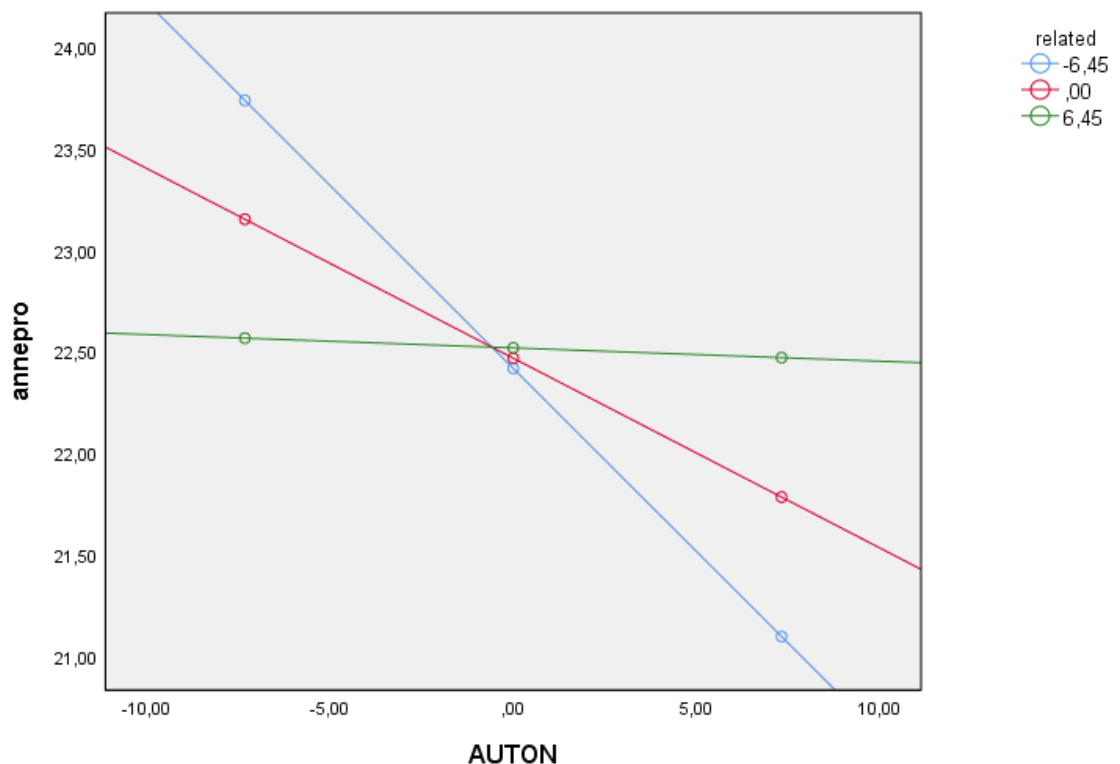
Furthermore, to analyze in detail, data was split at the median to form the four groups described below.

- Low autonomous – Low related (*N*= 20)
- High autonomous- High related (*N*= 11)
- Low autonomous- High related (*N*= 38)
- High autonomous- Low related (*N*=42)

One-way ANOVA was conducted. Each dependent variable (proactive helping, reactive helping, sharing, and mother rated prosocialness) was compared in terms of this four groups with post-hoc analyses. Results suggested a significant effect only for the outcome of sharing, $F(3, 107) = 4.71$, $p = .004$.

"*Post hoc comparisons using the Bonferroni correction indicated that the mean score for the low autonomous high related group (M = 7.89, SD = 3.11, N=38) was significantly different from the high autonomous low related group (M = 5.76, SD = 2.10, N= 42).*"

When only low-low (*N*= 20) and high-high (*N*=11) groups were compared with independent samples t-test analysis, no significant difference between the groups was found.

E. QUESTIONNAIRES

Demografik Bilgi Formu

Açıklama: Aşağıda size ve ailenize dair bilgiler vermeniz istenmektedir. Lütfen sizden istenen bilgileri dikkatlice okuyup, size uygun olan bilginin yanına çarpı işareti koyunuz.

Yaşınız:_____

Medeni Durumunuz: Evli___   Bekar_____   Eşini kaybetmiş_____   Eşinden ayrı yaşıyor_____
        Diğer_____

Evliyseniz eşinizle olan ilişkinizden memnuniyet düzeyiniz için birden ona kadar bir sayı veriniz.

Memnuniyet düzeyim:_____

Hiç   0   orta   5   yüksek 10

Evle ilgili işleri eşinizle ne kadar paylaşmaktasınız, lütfen sizi temsil ettiğini düşündüğünüz cümlenin yanına çarpı işareti koyunuz.

Tamamını eşim yapıyor _____
Tamamı olmasa da büyük kısmını eşim yapıyor_____
 Eşit paylaşıyoruz _____
Tamamı olmasa da büyük kısmını ben yapıyorum _____
Tamamını ben yapıyorum _____

Çocuk bakımıyla ilgili işleri eşinizle ne kadar paylaşmaktasınız, lütfen sizi temsil ettiğini düşündüğünüz cümlenin yanına çarpı işareti koyunuz.

Tamamını eşim yapıyor _____
Tamamı olmasa da büyük kısmını eşim yapıyor_____
 Eşit paylaşıyoruz _____
Tamamı olmasa da büyük kısmını ben yapıyorum _____
Tamamını ben yapıyorum _____

Eğitim Durumunuz:
Okur-yazar değil __   Okur-yazar __   İlköğretim mezunu__   Lise mezunu __
Üniversite mezunu __   Yüksek lisans__   Doktora ve üzeri __

Çalışma durumunuz:
 __ Çalışmıyorum   __ Emekliyim.
 __ Yarı zamanlı çalışıyorum (İşiniz: _____)   __ Tam zamanlı çalışıyorum (İşiniz: _____)

Hanenize giren aylık toplam gelir miktarı

____

Ekonomik durumunuzu nasıl olarak değerlendirirsiniz.

Düşük   **Orta**   **Yüksek**

_____⊙_____

Kendinizi ne kadar dindar olarak tanımlarsınız

Hiç	Orta	Tamamen

Kaç çocuğunuz var:__

Çocuklarınızın yaşları nelerdir (İkinci, üçüncü çocuk gibi seçenekler size uygun değilse boş bırakınız).
1. **Çocuk yaş__**
2. **Çocuk yaş__**
3. **Çocuk yaş__**
4. **Çocuk yaş__**
5. **Çocuk yaş__**

Ailede kronik rahatsızlığı olan, bakım gerektiren herhangi birisi var mıdır?
Evet ☐   ☐**Hayır**

F. THESIS PERMISSION FORM / TEZ İZİN FORMU

(Please fill out this form on computer. Double click on the boxes to fill them)

ENSTİTÜ / INSTITUTE

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TEZİN ADI / TITLE OF THE THESIS (İngilizce / English):
PROSOCIAL ACTS IN EARLY CHILDHOOD: TRANSMISSION OF MATERNAL SELF-CONSTRUALS THROUGH PARENTING

TEZİN TÜRÜ / DEGREE: **Yüksek Lisans** / Master ☐   **Doktora** / PhD ☒

1. **Tezin tamamı dünya çapında erişime açılacaktır. /** Release the entire work immediately for access worldwide. ☒

2. **Tez iki yıl süreyle erişime kapalı olacaktır.** / Secure the entire work for patent and/or proprietary purposes for a period of **two years. *** ☐

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