

MEDIATING ROLE OF COPING WITH STRESS STYLES
IN RELATION BETWEEN MINDFULNESS AND
BASIC PSYCHOLOGICAL NEEDS SATISFACTION

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SATISFACTION**

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ABSTRACT

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Mindfulness is generally defined as awareness of paying attention deliberately to the ‘now’ moment experience by being nonjudgmental and nonreactive. Mindfulness can be observed as trait or state characteristics. Since there are several definitions of mindfulness, there are a lot of scales of mindfulness. In this study trait based mindfulness through Five Facets Mindfulness Questionnaire (FFMQ) was benefited. There are two purposes of the study. First purpose is to provide reliability and especially construct validity to FFMQ (long form) in the sample of Turkish university students. After that, by using FFMQ, second purpose is to investigate mediating role of coping with stress styles in relation between mindfulness and basic psychological needs satisfaction. Results of hierarchical confirmatory factor analysis showed mindfulness was not formed of five factors in less/non-meditating sample of university students. It was formed of four facets: Observe, Describe, Act with Awareness, and Nonreact; but it did not include Nonjudge. Hence in general sense,

it is required to conduct hierarchical confirmatory factor analysis before using FFMQ for research purposes. For second purpose, results of mediation analyses showed the relation between mindfulness and basic psychological needs satisfaction was mediated by coping styles to a great extent. Results for mediating role of coping styles in the current study point out mindfulness based interventions should be considered simultaneously with coping styles by increasing approach coping and decreasing avoidant coping. Thus, basic psychological needs are likely to be satisfied more.

Keywords: Mindfulness, FFMQ, Coping with Stress Styles, Basic Psychological Needs Satisfaction, Mediation Analysis

ÖZ

BİLİNÇLİ FARKINDALIK VE TEMEL PSİKOLOJİK İHTİYAÇLARIN KARŞILANMASI İLİŞKİSİNDE STRESLE BAŞA ÇIKMA BİÇİMLERİNİN ARACI ROLÜ

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Bilinçli farkındalık genel olarak, mevcut duruma amaçlı bir şekilde dikkatin yöneltilmesiyle deneyime karşı yargıda bulunmadan ortaya konan farkındalık şeklinde tanımlanmaktadır. Bilinçli farkındalıkla kişilik özelliği veya hal/durum şeklinde karşılaşılmaktadır. Birçok tanımın olmasından dolayı, bilinçli farkındalığı ölçmek için birçok ölçek bulunmaktadır. Bu çalışmada Beş Faktörlü Bilinçli Farkındalık Ölçeğiyle ölçülen kişilik özelliği olarak bilinçli farkındalık kavramından yararlanılmıştır. İki amaç güdülmüştür. İlk amaç FFMQ'ye (uzun hali) güvenilirlik ve özellikle yapı geçerliği sağlamaktır. Sonra bu ölçeği kullanarak, bilinçli farkındalık ve temel psikolojik ihtiyaçların karşılanması ilişkisinde stresle başa çıkma biçimlerinin aracı rolünü araştırmak amaçlanmıştır. Hiyerarşik doğrulayıcı faktör analizinin sonuçlarına göre meditasyon yapmayan (veya az yapan) üniversite öğrencileri örnekleminde bilinçli farkındalığın beş faktörden oluşmadığı görülmüştür. Ölçek; Gözetleme, Tanımlama, Farkındalıkla Davranışta Bulunma ve Tepkide

Bulunmama şeklinde dört boyuttan oluşup Yargıda Bulunmama boyutunu içermemektedir. Böylece genel anlamda, Beş Faktörlü Bilinçli Farkındalık Ölçeğinin araştırma amacıyla kullanılmadan önce hiyerarşik doğrulayıcı faktör analizinin yapılması gerekliliği vardır. İkinci amaç açısından, stresle başa çıkma biçimlerinin bilinçli farkındalık ile temel psikolojik ihtiyaçların karşılanması arasındaki ilişkide büyük oranda aracı değişken rolü üstlendiği görülmüştür. Bu çalışmada, stresle başa çıkma biçimlerinin aracı rolüne ilişkin bulgular, bilinçli farkındalık temelli müdahalelerde, yaklaşmacı başa çıkma biçimlerinin güçlendirilip kaçınmacı başa çıkma biçimlerinin zayıflatılması şeklinde stresle başa çıkma biçimlerinin eş zamanlı ele alınması gerekliliğini işaret etmektedir. Böylece, temel psikolojik ihtiyaçlar daha çok karşılanabilecektir.

Anahtar Kelimeler: Bilinçli Farkındalık, FFMQ, Stresle Başa Çıkma Biçimleri, Temel Psikolojik İhtiyaçların Karşılanması, Aracı Değişken Analizi

To My Inner Child

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CHAPTER 1

INTRODUCTION

The ancients waited for cherry blossoms, grieved when they were gone, and lamented their passing in countless poems. How very ordinary the poems had seemed to Sachiko when she read them as a girl, but now she knew, as well as one could know, that grieving over fallen cherry blossoms was more than a fad or convention.

from the novel *The Makioka Sisters* (Tanizaki, 2000)

In order to explain the mindfulness, Shapiro et al. (2006) used an analogy. Young toddler experiences outside world the same as her inside world. But by time she starts to realize herself is different from objective world. In mindful state the similar experience is expected to be observed. Person is expected to less identify with/ or dis-identify from her experience which might be thoughts, memories, emotions and feelings by putting some distance to them, and thus she can see the experience clearly. According to these researchers, this new state might be named as 'reperceiving'. When the quoted passage above is analyzed, the novel character Sachiko seems to re-perceive the 'social' reality as it is, by just witnessing it without judging.

1.1 Mindfulness

Nowadays, several people are using the concept 'mindfulness' and allegedly they are trying to be mindful. Nevertheless, mindfulness notion had sprung from Buddhism. Suffering also has a central role in Buddhism. If there is suffering, there are likely to be unresolved issues in the past of the individual. In order to handle with suffering, existence of suffering is accepted at the first step, then source of

suffering is explained and reached and in final step eightfold path starts, which consists of right way of behaving in general sense (e.g. right thinking, right mindfulness, right effort etc.) (Hanh, 1998). The relation between mindfulness and suffering is obvious that mindful effort is necessary for getting through suffering. Now in psychology field, mindfulness has a secular outlook (Sun, 2014), which may also be oversimplification of mindfulness (Adriansen & Krohn, 2016). However, mindfulness was already considered as a difficult construct to define in Western languages (Hanley et al. 2016). When we come back to stress, mindfulness might be necessary to overcome stress like suffering (Hann, 1998). Thus, mindfulness may work as coping resource for coping skills.

Mindfulness was defined as “of the awareness that emerges through paying attention on purpose, in the present moment, and non-judgmentally of the experience moment by moment” (Kabat-Zinn, 2003, p. 145). Experience of the human beings comprises thoughts, emotions and concrete behaviors. In other words, mindfulness is the continuous awareness succeeding the directed attention to the experience of the person in ‘now’ moment by being nonjudgmental and non-reactive. Although emphasis was put on the present moment, Dreyfus (2011) came up with the object in mind. Since the object could be on any timeline (e.g. past, present, future), then attention and awareness should be brought to the object/experience.

Other than when the experience is happening, it is important how the attention and awareness are exhibited. Bishop et al. (2004) set forth a mindfulness model composed of two components. First component is self-regulated attention, which shows up as steady, shifted and inhibition of attention. Second component is formed by acceptance and being curious to experiences. Bishop et al.’s (2004) model is important to show the action mechanisms of mindfulness. In the first component attention and awareness are brought to the experience of the person, then in the second component acceptance, curiosity and witnessing without starting the act are important. As Bishop et al. (2004) suggested in the mindfulness model, second component of the model for mindfulness, were acceptance and being curious to experience. And thus, this might be rendering the person to be ready to take specific

action, like using specific coping skills for stress and thereby behaving in a way to satisfy basic psychological needs. In addition, as a different type of mindfulness, social mindfulness is distinct than general mindfulness: being altruistic and considering the needs of others matter in social mindfulness (Van Doesum et al., 2013). In mindfulness, people are expected not to be on autopilots. People who are not mindful were likened to “walking corpses” (Shonin et al., 2015)

Definitions of mindfulness are various, as can be seen above definitions. Some evidence to the various definitions comes from existence of around ten mindfulness self-report scales as appointed by Visted et al. (2015) in their review study. Giving examples of item from some of the scales can give an idea about what mindfulness looks like. “*I find myself preoccupied with the future or the past.*” is in Mindful Attention and Awareness Scale (MAAS) by Brown & Ryan (2003), which is a reverse item. “*When I’m doing something, I’m only focused on what I’m doing, nothing else.*” is in The Kentucky Inventory of Mindfulness Skills (KIMS) by Baer et al. (2004). “*It is easy for me to keep track of my thoughts and feelings.*” is in Cognitive and Affective Mindfulness Scale-revised (CAMS-R) by Feldman et al. (2007). “*When I’m walking, I deliberately notice the sensations of my body moving.*” is in Five Facets Mindfulness Questionnaire (FFMQ) by Baer et al. (2006). “*When I notice an absence of mind, I gently return to the experience of the here and now.*” is in Freiburg Mindfulness Inventory (FMI) by Walach et al. (2006). “*I was curious about what I might learn about myself by just taking notice of what my attention gets drawn to.*” is in The Toronto Mindfulness Scale (TMS) by Lau et al. (2006). “*When talking with other people, I am aware of the emotions I am experiencing.*” is in Philadelphia Mindfulness Scale (PHLMS) by Cardaciotto et al. (2008). And thus, all these scales measure general mindfulness.

Mindfulness self-report scales can be trait or state based scales, or be both types when modified. This implies that mindfulness has the feature of coming to exist temporarily or permanently. When mindfulness is considered as trait based following scales are expected to be used: MAAS, KIMS, CAMS-R, FFMQ, FMI (FMI; implemented after intense and deep meditation), PHLMS.

Among all these scales, FFMQ seems to be comprehensive because it is constituted of 5 mindfulness scales in terms of operationalization and conceptualization (Bergomi, Tschacher, et al., 2013). Predecessor of the FFMQ is KIMS. These two scales are almost similar. While KIMS (Baer et al., 2004) comprises 4 dimensions: observing, describing, acting with awareness and accepting without judgment, and 39 items, FFMQ (Baer et al., 2006) contains 5 facets: observing, describing, acting with awareness, non-reacting, non-judging, and 39 items. Observe is noticing the experience (emotions, behaviors and thoughts) of himself/herself; describing is defining external and internal experiences; Act with Awareness is calling attention to the present moment activities; Nonjudge is not evaluating the experience but trying to accept it; and Nonreact is not showing reactions to inner experiences by permitting thoughts and emotions appear and disappear freely. Moreover, all facets of mindfulness are related to the experience of the person himself/herself, empathy is not the focal point of general mindfulness. For the purpose of investigating the relations of mindfulness with other psychological constructs in dimensional level, FFMQ seems to be a good candidate. Dispositional mindfulness can be delineated as general inclination of bringing attention and also being aware of the experience at the present moment. In the current study it was planned to use FFMQ to measure dispositional mindfulness.

Translation and adaptation to some extent of some of these scales into Turkish were done. MAAS (Mindfulness Attention and Awareness Scale) was done by Özyeşil et al. (2011). FFMQ (Five Facets Mindfulness Questionnaire) was translated and studied as a master thesis by Kınay (2013). TMS (Toronto Mindfulness Scale) was done by Hisli-Şahin and Yeniçeri (2015). Short form of FFMQ (Tran, et al., 2013) was done by Ayalp and Hisli-Şahin (2018). PHLMS (Philadelphia Mindfulness Scale) was done by Çelik and Onat-Kocabıyık (2018). FMI (Freiburg Mindfulness Inventory) was done by Karatepe and Yavuz, (2019). Although Turkish translation form of FFMQ long form was existing, there were several limitations in that study (e.g. CFA was conducted in the same sample where EFA was conducted, how CFA was conducted was not explained, etc...). Thus, it was planned to visit FFMQ long

form (Baer et al., 2006) and check and provide reliability and validity to the scale from very beginning. It will be mentioned in detail in method section.

Self-compassion brings the mind being kind and polite to himself/herself. Aspects of self-compassion was described by Neff (2003a) as a) treating yourself with kindness in the case of suffering, b) experience is considered as common in relation to humanity, c) experience (thoughts, emotions, behaviors) is lived mindfully. Self-compassion scale was also formed by Neff (2003b): isolation and common humanity, self-kindness and self judgement, mindfulness and over identification constitute all three dimensions of the scale. Especially being kind to yourself (not judging yourself) and being mindful (not over identifying with the experience) in self-compassion scale are similar to acting with awareness, non-reacting, non-judging in FFMQ. Thus, FFMQ (Baer et al., 2006) is a scale including some of the dimensions in self-compassion scale (Visted et al., 2015). Additionally, in the study of Soysa and Wilcomb (2015), when dimensions of mindfulness were included in regression analysis, self-compassion became nonsignificant in predicting well-being outcomes. So FFQM will be favored instead of self-compassion scale in current study.

Mindfulness is related to other psychological constructs: subjective wellbeing and psychological wellbeing. Subjective well-being is the combination of positive affect, life satisfaction and (minus) negative affect and psychological wellbeing is making meaning out of having a purpose in life, having a growth orientation and being in human relations. Several outcomes of mindfulness were mentioned as psychological and subjective wellbeing, physical health, work satisfaction, and relationship satisfaction (Baer et al. 2006; Brown & Ryan, 2003).

After mindfulness was illuminated above, basic psychological needs (Self Determination Theory) and stress will be explained in following parts.

1.2 Basic Psychological Needs

According to organismic dialects, Deci and Ryan (2000) mentioned that humans are active and have the tendency for growth psychologically. In pursuit of assimilation and integration of novel experiences, doing behavioral regulations should be considered as dynamic processes (Ryan, 1995). In Self Determination Theory, three basic psychological needs were defined: autonomy, competence and relatedness (Deci & Ryan, 1985b, 1991; Ryan, 1993; Ryan 1995). These needs were assumed to be crucial for optimum functioning in complexification and integration for a unified sense of self (Ryan, 1995). For psychological health, all three needs were expected to be met (Deci & Ryan, 2000). And thus, human beings might broaden and grow. Theory also has implications in several life contexts. (Deci & Ryan, 2008b).

Basic Psychological Needs Theory takes part as a mini theory under Self Determination Theory (Ryan & Deci, 2017). In this mini theory, basic psychological needs were mentioned to be in relation with well-being and psychological health. One of the basic psychological needs is autonomy. Autonomy means how much a person is feeling that his/her behaviors and actions are chosen by himself/herself. Another basic psychological need is competence. Competence is likely to occur when a person feels capable of and self-efficient in doing an action. Last basic psychological need is relatedness. Relatedness means feeling and experiencing the connection with others.

Basic psychological needs were claimed to be innate and not acquired (Deci & Ryan, 2000) as mentioned long before by Maslow (1943) and by Kohut (1977). Several behaviors of humans have the purpose of satisfaction of basic psychological needs. Especially this can be observed when needs are not met: when people feel lonely they look for communication, when they feel hindered they crave for autonomy, and when they encounter failure they spend effort to be effective (Deci & Ryan, 2000). To give examples, a group project whose topic was chosen by students in the group may lead to satisfaction of all three basic psychological needs. Action of choosing the topic at the beginning of the project and determining/choosing

suitable methods in order to work on the project may lead to satisfaction of autonomy of the members in the group. Feeling competent may appear as students experience they are doing well during the project, or as they run into the end of the project efficiently. Feeling related with others can be observed in interactions among them as they communicate, by asking for help or listening to each other. Meanwhile it does not mean that all needs are satisfied in all actions, situations, events or encounters. In the communication/chatting of two friends in a different example, just because of being in the communication their need of relatedness might be satisfied to some extent, but needs of autonomy and competence might be deficit. If one party is not respecting the choices of the other or controlling the other in the communication, satisfaction of autonomy for the other party is not likely. In another scenario if one party gives several advices to the other, expects the other to follow the advices strictly, or even completing the job in the name of the other might conduce to hindrance of feeling competent of the other party. In the communication of these two friends it might be as easy as being open to, being attuned to, listening to the preferences of other, or finding a solution together might generate satisfaction of basic psychological needs reciprocally. Last example, in an encounter with someone and communication in the level of just saying hello may satisfy the need of relatedness of the person to some extent compared to people who see nobody or few persons in a lockdown scenario.

1.3 Stress

Stress was defined as “particular kind of relationship between person and environment” whose demands exceed the resources of the individual (Lazarus & Folkman, 1984b, p. 18), so stress does not only depend on the level of stressful situation it also results from appraisal of the person (Cohen et al., 1983; Weinstein et al., 2009). Person is on the one side and characteristics of the environment on the other side of the stage. In addition, coping was defined as “constantly changing cognitive and behavioral efforts to manage specific external and/or internal demands that are appraised as taxing or exceeding the resources of the person.” (Lazarus & Folkman, 1984b, p. 141). They also mentioned that coping is process-based (it has

state characteristics), but it is not trait-based. In process-based approach, it is important what the individual is thinking and doing in the stressing situation, and how the effort of the individual changes the stress. They considered coping also as contextual. Contextual means individual's appraisals of real demands of the situation and also consideration of personal resources in order to handle with stress.

Coping has two great functions: emotion focused coping and problem focused coping (Folkman et al., 1986). While regulation of stressful emotions is the method in emotion focused approach, changing the problematic relation of person with the environment is the method in problem focused coping.

Styles of coping were grouped into two great categories as avoidant/disengagement and approach/engagement coping (Roth & Cohen, 1986). Avoidant type of coping means freezing or fleeing during the stressing stimuli, such as denial, escaping from, isolation, distortion of the reality etc. On the other hand, approach type of coping means 'fighting with' the stressing stimuli reasonably; that is, getting close to the reality of stress in order to handle it. Approach coping was called to be adaptive, too (Weinstein et al., 2009).

Ways of coping scales in Turkish are as following. Ways of Coping Questionnaire (WCQ) was first developed in the study of Folkman and Lazarus (1980). Later the scale was revised by the same researchers (Folkman & Lazarus, 1985). In Turkish, according to the years the scale was visited by several times. First by Siva (1991), then by Hisli-Şahin and Durak (1995), by Karancı et al. (1999), by Gençöz et al., (2006) and Şenol-Durak et al., (2011). In the current study, one of the early adaptations (Hisli-Şahin & Durak, 1995) was planned to be benefited. In this scale coping styles are Self-confident, Optimistic and Seeking for social support; and Helpless and Submissive. Based on Solberg Ness and Segerstrom (2006), factors of WCQ were classified into approach and avoidance coping styles. Also in the study of Şahin and Durak (1995), factors of the scale which was derived from WCQ seemed to be either approach (engagement) or avoidance (disengagement) directions. Thus, approach based coping styles are Self-confident, Optimistic and

Seeking for social support whereas avoidance based coping styles are Helpless and Submissive.

After mindfulness, basic psychological needs and coping with stress mentioned briefly above, it is time to illuminate dual relations between them. Firstly, it will follow with the relation between mindfulness and coping with stress (styles), secondly the relation between coping with stress styles and basic psychological needs, finally the relation between mindfulness and basic psychological needs will be clarified.

1.4 Mindfulness and Stress Relations

Dispositional mindfulness is related to/predicts stress. For instance, students with greater trait mindfulness scores had less perceived stress and again significantly lower diurnal cortisol than overall mean (Zimmaro et al., 2016). Dispositionally mindful people experienced less daily stressed through stress appraisal (Keng et al., 2011; Weinstein et al., 2009) and adaptive coping skills were in use in order to handle with stress (Bishop et al., 2004; Donald et al., 2016). In the study of Finkelstein-Fox et al. (2019), dispositional mindfulness was related to more use of acceptance and less use of self-blame in relation to coping with stress, depending on the situation was uncontrollable or controllable. Donald and Atkins (2016) provided some evidence to the relation of mindfulness with coping styles (avoidance and approach) with stress, depending on perceived stress. The relations of trait mindfulness with coping styles were also investigated in other studies (Bergomi, Ströhle, et al., 2013; Keng & Tong, 2016; Palmer & Rodger, 2009). All these studies mentioned indicate dispositional mindfulness is related to/predicts coping styles.

Mindfulness has different dimensions in FFMQ (mindfulness questionnaire): observing, describing, acting with awareness, non-judgement and non-reactivity. The relation between mindfulness and coping with stress styles was investigated to a certain extent with respect to dimensions of mindfulness in following studies. In mindful based interventions, it was claimed to be important to comprehend the goal

of the mindful practice for greed, hatred and delusion to be transformed; otherwise practice may lead to maintaining of oppression (Monteiro et al., 2015). Since non-judgmental dimension of mindfulness may render practitioners as passive, then they may submit to stress. However, acceptance nature of mindfulness may help individuals welcome negative thoughts and feelings easily, so they can exhibit more approach type of coping with stress (Donald & Atkins, 2016; Shapiro et al., 2006). Only two facets of the dispositional mindfulness; nonreactivity was positively and non-judging was negatively related to deliberative rumination (Hanley et al., 2017). Namely, nonreactivity was useful in purposefully processing the emotional incidence and becoming judgmental was good to reconstruct personal narrative after the negative event. In another study, by Ramasubramanian (2016), participants who took mindful communication training showed greater positive affection and less perceived stress. This may imply participants might start to cope with stress better. For the change of mindfulness as personality trait, it should be remembered that longer interventions and/or long-lasting lifetime periods may be required. In a different study (Vidic et al., 2017), basketball players displayed continuous lessening in experienced stress and increments in athletic coping skills during the mindfulness intervention. In another intervention like mindful therapy concerning coping skills and perceived stress on somatoform complaints, patients began to adopt more flexible and less avoidant coping skills and also more positive looking self-images (Lind et al., 2014). Relation between dimensions of mindfulness and experienced stress through the mediation roles of coping effectiveness (how person is effectively coping with a stressor) and decision rumination was studied in a student athlete sample (Kaiseler et al., 2017). Act with awareness and non-judging dimensions of mindfulness were in negative relation with stress and positive relation with coping effectiveness (and also negative relation with decision rumination). However, observing (one of mindfulness dimensions) was in positive relation with stress and negative relation with coping effectiveness (and also positive relation with decision rumination). They explained this adversity of “observing” that positive effect of observing is limited to experienced meditators. Participants who were doing regular mindfulness meditation were prone to less emotion based-coping and more problem-based coping (similar to approach style of coping) in relation to work

issues (Charoensukmongkol, 2013). In a different context of military duty of soldiers, lower the mindfulness scores of soldiers, less successful they were in coping with emotions (which may mean emotion regulation), so which may lead to conflictual relation with the environment (Trousselard et al., 2012). In the study of Britton et al. (2012), they provided evidence to mindfulness skills were necessary for regulation of emotions adaptively by using mindfulness based cognitive therapy.

Mindfulness may function as a buffer in case of minority stress exposed by disadvantaged groups. The qualitative study with Latino and sexual minority people (Li et al., 2019) showed how dimensions of mindfulness (observing, describing, acting with awareness, non-judging and non-reacting) might be in connection with stressing situations. Observing may raise optimism and positive affect regulation; describing may have a central role in efficient identity development and social integration of the individual; acting with awareness may help individual to distinguish emotions, conditions and motivations; non-judging may make the person inclined to accept his/her sexual identity and invulnerable to the judgements of others; and non-reacting may refrain him/her from externalization of anger onto others. The mentioned study seems valuable in terms of understanding underlying mechanisms of mindfulness with coping types.

It was underlined in the study of Weinstein et al. (2009) that there were three dominant ways in approach coping in the literature: active coping (straight action for coping with stressing factor), acceptance (emotional and cognitive justification of the stressing factor) and cognitive reinterpretation (taking the lesson from the stressful event, like post-traumatic growth). These subheadings are similar to mindfulness dimensions. Acting coping is like “acting with awareness” in mindfulness. Acceptance in approach coping is like “describing”, “non-judgmental”, “non-reactivity” dimensions in mindfulness. And cognitive reinterpretation seems to be more elaborative processing so it may not be related to mindfulness. As Bishop et al. (2004) proposed an operational definition of mindfulness, inhibition of elaborative processing for the object of observation was necessary for self-regulation of attention. In addition, Coffey et al. (2010)

underscored the importance of and also investigated mindfulness facets and mechanisms in relation to health outcomes.

In conclusion, as it was suggested in above researches (Kecher et al., 2019; Weinstein et al., 2009), the relation of mindfulness with coping with stress styles should be investigated in detail with respect to the dimensions of mindfulness and coping with stress styles. Thus, following predictions are asserted.

H1a: Mindfulness is expected to positively predict approach based coping.

H1b: Mindfulness is expected to not be related with avoidance based coping.

1.5 Coping with Stress Styles and Basic Psychological Needs

People's coping styles depended on sources of the individual and appraisal of the situation (Lazarus & Folkman, 1984b) with the intention of what they wanted to succeed (Lazarus, 1991b; Skinner, & Edge, 2004). Relation between motivation regulations (intention to satisfy basic psychological needs) and coping styles could be established (Skinner & Edge, 2004). This means people may take part in behaviors/actions to cope with stress in order to meet their basic psychological needs. It should be considered reciprocally whether motivational orientations (feeling autonomous or controlled in an action) lead to specific coping styles or specific coping styles lead to a certain motivational orientation (Ntoumanis et al., 2009). In short, to our knowledge, what happens to satisfaction of a basic psychological needs if a certain type of coping styles is used has not been answered in the literature in detail.

In the following studies, satisfaction of basic psychological needs was considered as coping resources or intrapersonal resources, namely autonomous or controlled motivations might determine which coping style (engagement or disengagement) would be used.

In the study of Yeung et al. (2016), they investigated the roles of needs satisfaction, stress appraisals and coping strategies to predict posttraumatic growth. Coping strategies still had predicted posttraumatic growth after controlling for all other predictor variables. In the study of Perlman et al. (2017), they investigated influence of basic psychological needs on resilience of people experienced a mental sickness by assuming that basic psychological needs affecting the behaviors in relation to coping and vulnerability. Although autonomy and competence were not significantly related to resilience, relatedness was significant through reconnecting the ones in the community of the person. In another study which was conducted in adolescent students, basic psychological needs were expected to determine approach/engagement coping or avoidance/disengagement coping in academic environment to observe the outcomes as self-regulated learning and academic burnout (Shih, 2015). Greater the need satisfaction, significant correlation with approach coping was established. Approach coping was positively related with self-regulated learning and negatively related with burn out. Again in another education context coping style was predicted by autonomous and controlled motivation (Bonneville-Roussy et al., 2016). In different context like sports, relation between psychological need satisfaction and skill development was investigated (e.g. Kendellen & Camire, 2015). In their study skills developed in high school athletes (which later transferred to life as life skills) were due to satisfaction of basic psychological needs. Self-regulation, independent thinking, self-directed learning was related to autonomy; skills for problem solving was related to competence; increased attention to feelings and thoughts of others, increased social interest and cooperation were related to relatedness. In another adolescent study, adolescent athletes' injuries and returning back to doing sports were studied qualitatively in relation with basic psychological needs (Podlog et al., 2013). In their study, thematic analysis on coping in the study yielded that some coping strategies were used to sustain motivation. Two of the basic needs which are relatedness and competence were important in injury experiences of athletes, but autonomy was not much apparent. One more study investigated the relation among self-determination, coping and goal attainment in sports context (Amiot et al., 2004). As it was expected self determined motivation positively predicted problem-focused coping. In occupational

context, it was found that the relation between self efficacy and problem focused coping with stress was mediated by basic-psychological needs (Esnard & Roques, 2014).

All the studies summarized above means that self determined motivation predict the specific coping styles. However, relation between psychological needs and coping styles should also be reciprocal (Ntoumanis et al., 2009). That is, using a specific coping style with stress (when encounter with a stressor such as a task, an event or a situation) may culminate in satisfaction of basic psychological needs. Thus, it should be investigated how specific coping with stress style affects satisfaction of basic psychological needs separately and in detail. In this vein, following predictions are formed.

H2a: Approach based coping styles (Self-confident, Optimistic and Seeking for social support) were expected to positively predict BPNS (Basic Psychological Needs Satisfaction).

H2b: Avoidance based coping styles (Helpless and Submissive) were expected to negatively predict BPNS.

1.6 Mindfulness and Basic Psychological Needs

Mindfulness is related to basic psychological needs. Mindful people may be prone to satisfaction of basic psychological needs more. Mindful people are in a mindset of accepting observed facts, whenever they encounter with the situation they bring their attention and awareness to the situation so that they exist in the moment instead of being on automatic pilots (Brown et al., 2007). Mindfulness state is like flow experience of the person with full attention and awareness as if the person was a participatory observer (Brown et al., 2007). Mindfulness as mentioned in Self Determination Theory, has the role of self- regulation which makes people to be aware of their needs, emotions and also their values (Brown & Ryan, 2003; Deci & Ryan, 2008b).

Mindfulness helps to fulfillment of basic psychological needs (Ryan et al., 2008). They mentioned that since people bring attention and awareness non-judgmentally and non-reactively to the present moment experience inside and outside of themselves, they feel more autonomous and less controlled. People can feel competent by focusing on the process of the job or completing the job instead of evaluating or judging the outcome. People can also feel related by becoming less self-centered and may be more other oriented and flexible in the relations with others. In the same study, the relation between mindfulness and psychological wellbeing was mediated by basic psychological needs.

There are some studies which underscored the relation between mindfulness and basic psychological needs. In a diary study of Brown and Ryan (2003), state attention and awareness (which is mindfulness) predicted state autonomy. In another study autonomy was again predicted by trait mindfulness (Levesque & Brown, 2007). People having greater state mindfulness felt greater self efficacy that implies they felt more competent (Donald et al., 2016). In a different study by Chang et al. (2015), mindfulness was related to basic psychological needs, and even fulfillment of basic psychological needs mediated the relation between mindfulness and psychological well-being. Mindfulness again predicted well-being through basic needs satisfaction in a different study (Chang et al., 2017).

Relation of mindfulness with basic psychological need satisfaction was investigated in different contexts. The relation between mindfulness and better sleep quality was mediated by basic need satisfaction in the participants having/living with HIV (Campbell et al., 2019). In another sleep related study (Campbell et al., 2015), the relations of mindfulness with both sleep quality and quantity were mediated by basic psychological need satisfaction in adults. Teacher attitudes concerning inclusion of students with autism spectrum disorder was investigated (L, et al., 2019). Indirect relation of mindfulness onto attitudes through basic psychological need satisfaction was found. In the sample of hospital employees, dispositional mindfulness mediated the positive change in psychological need satisfaction (Krusche et al., 2020). In the study of Mackenzie et al. (2018) the results indicated that basic psychological need

satisfaction was affected specifically to a great extent by mindfulness. On the other hand, mindfulness sometimes may have negative relation with perception of basic psychological needs fulfillment. In a study with elementary school students having learning difficulties, after students took mindfulness based intervention, their need satisfaction decreased (Malboeuf-Hurtubise et al., 2018). They explained this results as students became more realistic and objective in terms of satisfaction of their needs, and in long run it might be likely to observe an increase in fulfillment of needs of the students.

The researches summarized just above show mindfulness is related to basic psychological needs satisfaction. Although in some studies (e.g. Donald et al., 2016; Levesque & Brown, 2007) relation of mindfulness was investigated with specific basic psychological needs, mindfulness (which has different facets/dimensions) should be studied in relation to needs satisfaction in detail. Hence, it can be clarified which dimensions of mindfulness is in connection with specific basic psychological needs. Thus, below hypothesis is formed.

H3: Mindfulness is expected to positively predict basic psychological needs satisfaction, also by all facets of mindfulness.

After dual relations between mindfulness, coping styles and BPNS in the literature were elucidated and explained above, they might be all related simultaneously in a regression equation. Specifically following prediction is asserted.

H4: The relation between mindfulness and basic psychological needs satisfaction through the mediation role of coping with stress styles is expected.

1.7 Aim of the Study

In Study 1

Since FFMQ will be used for research purposes, aim of the first study is to investigate the structure of the scale by Exploratory Factor Analysis, to try to

provide validity and reliability to the scale, and then to confirm the structure of the scale by Confirmatory Factor Analysis, in Turkish with a different sample. In short, adaptation of English FFMQ scale into Turkish is the purpose of the first study.

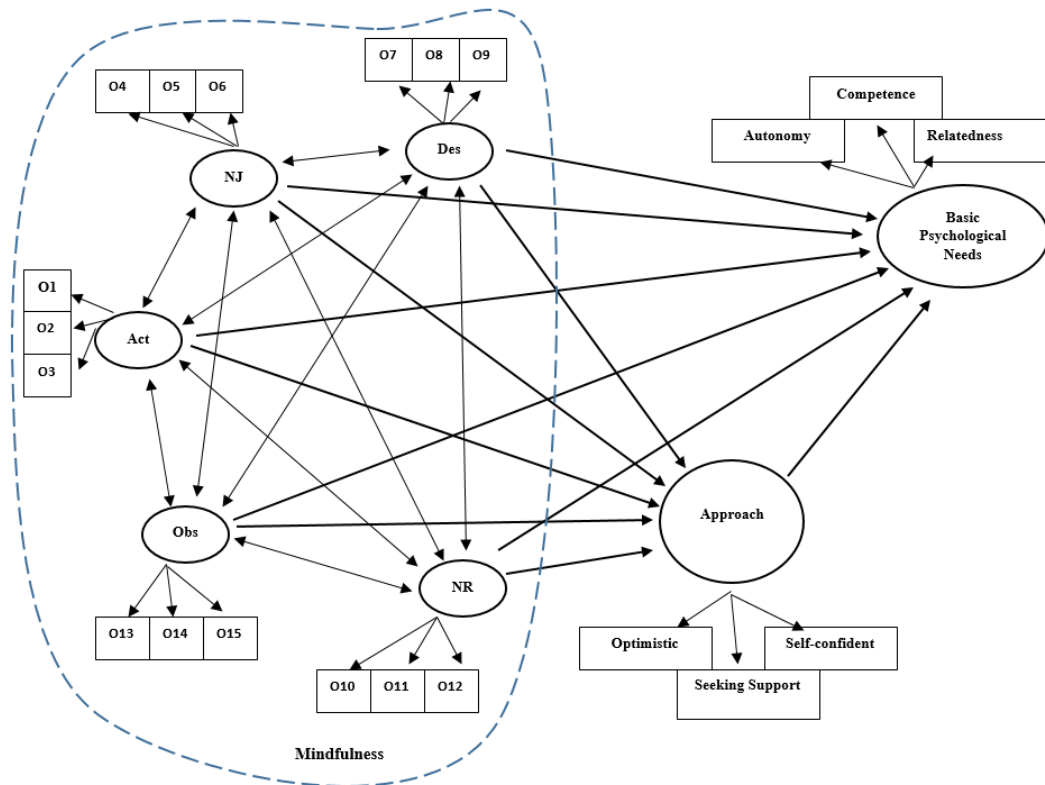
In Study 2

To investigate the mediating role of coping styles in relation between mindfulness and basic psychological needs satisfaction is the purpose of the second study.

Aim of detailed investigation with respect to mindfulness dimensions was pursued in current study. Five facets of mindfulness are expected to correlate with each other modestly (Baer et al., 2006). In addition, according to the literature summarized above, facets are expected to be related with coping styles (mediator) and basic psychological needs satisfaction (criterion). Those detailed relations can be followed in proposed models in Figure 1 and Figure 2, where coping style is approach based coping or avoidance based coping.

Figure 1

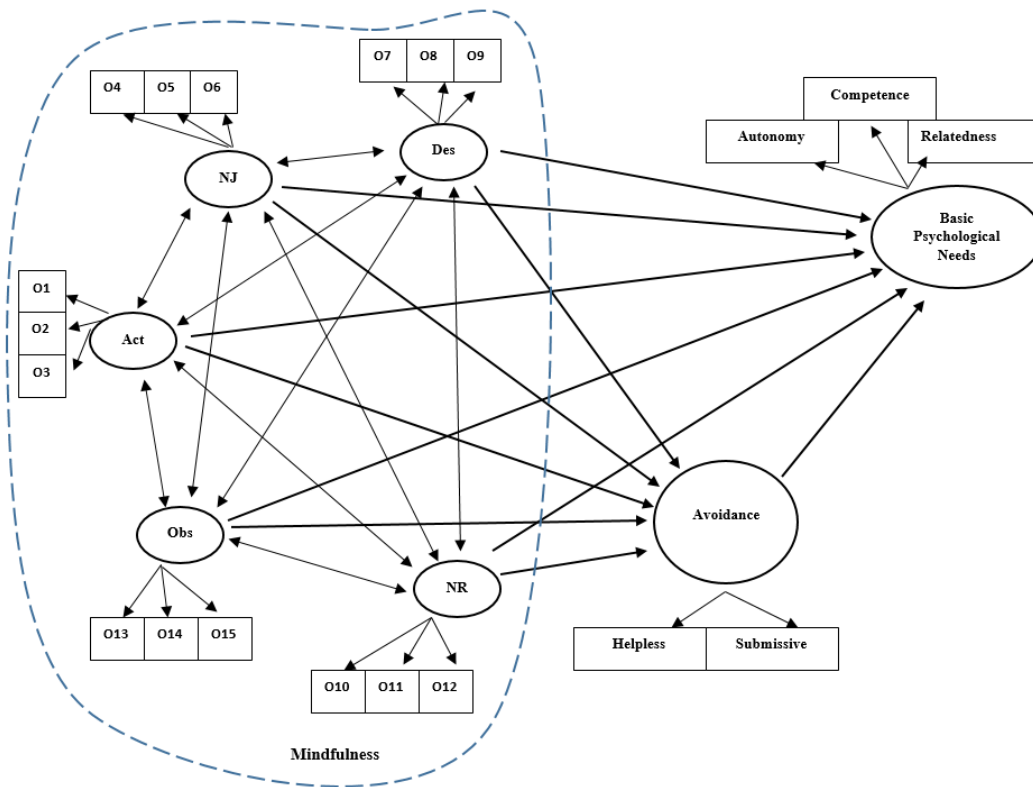
Proposed Model of Mediation through Role of Approach Coping



Note. Double head arrows show correlations whereas one way arrows show predictions. Circles represent latent variables, rectangles represent indicators (measured variables), O₁, O₂, O₃, ... are parcels formed from items of FFMQ scale. Act: Act with Awareness, NJ: Nonjudge, Des: Describe, NR: Nonreact, Obs: Observe; which form Mindfulness that is in prediction role. Approach is coping style formed of specific coping styles: Optimistic, Self Confident and Seeking for Social Support. Approach is in mediator role. Basic Psychological Needs Satisfaction is in criterion role, which is formed of fulfilment of autonomy, competence and relatedness.

Figure 2

Proposed Model of Mediation through Role of Avoidance Coping



Note. Double head arrows show correlations whereas one way arrows show predictions. Circles represent latent variables, rectangles represent indicators (measured variables), O₁, O₂, O₃, ... are parcels formed from items of FFMQ scale. Act: Act with Awareness, NJ: Nonjudge, Des: Describe, NR: Nonreact, Obs: Observe; which form Mindfulness that is in prediction role. Avoidance is coping style formed of specific coping styles: Helpless and Submissive. Avoidance is in mediator role. Basic Psychological Needs Satisfaction is in criterion role, which is formed of fulfilment of autonomy, competence and relatedness.

CHAPTER 2

METHOD

2.1 Method

In this research, two studies were conducted. In the first study, enough amount of reliability and validity was tried to be provided to long-form of FFMQ. It was existing in Turkish language and it was studied as a master thesis (Kımay, 2013). However, in that study wording of some items seemed not satisfying, but most importantly it seemed that Confirmatory Factor Analysis was conducted in the same sample of which Exploratory Factor Analysis had been conducted. Factors' loading to the hierarchical construct mindfulness had not been existing, items relations to the factors in CFA was also missing. Shortly, because of all those limitations, long form of FFMQ was investigated in detail from very beginning.

Main author of FFMQ scale (Baer et al. 2006), Ruth A. Baer was contacted via email in Fall, 2017 to take permission to first adapt the scale into Turkish language and later used it for research purposes. She replied very politely that we can use it without any permission. After that it was translated to Turkish by three Turkish psychology graduate students (at the same time Teaching Assistant) who were both proficient in English and also have known psychology literature well. Three of them came to an agreement concerning Turkish form of the scale. After that Turkish form of the scale was given to another psychology graduate student (at the same time Teaching Assistant, the same characteristics) to translate it back to English. One researcher from previous group and back translating researcher agreed about the similarity of back translation and original English forms of the scale. Translated form was ready to apply to Ethics Committee in Middle East Technical University.

In case the scale may not yield good factor structure, study was planned in two steps. First step was to apply Ethics Committee for collecting data (data collection took almost 20 minutes) to see the factor structure and to observe some reliability and validity of the scale. Second step was to apply Ethics Committee again to collect data (data collection took around 15 minutes) to conduct Confirmatory Factor Analysis, to provide extra validities to the scale and also by using the scale to investigate hypothesized relations among coping with stress styles and basic psychological needs in a different sample of students, that means participants who participated in the first data collection were not able to participate in second time data collection. All data collection was done online via Qualtrics (Qualtrics, Provo, UT) (online survey software).

And thus, in Study 1, Exploratory Factor Analysis was conducted for FFMQ, validity and reliability of the scale were checked. After the structure of the scale was formed, Confirmatory Factor Analysis was done on the second time collected data, and some more validity and reliability were provided to the scale. Scale seemed to be valid and reliable (with some limitations) to use for Study 2.

In Study 2, as it was mentioned in the aim section and in the hypotheses in previous chapter, the relation between mindfulness and basic psychological needs satisfaction through the mediation role of coping with stress styles was investigated in detail.

2.1.1 Procedure

Permission from Ethics Committee was taken. Instruments for data collection were prepared online in Qualtrics Online Survey. Package of instruments was formed of informed consent, demographic form and scales. SONA Research Sign-up System is online software used by the Psychology Department of METU to form participant pool of students, so students taking certain psychology courses can register to the system and start gaining bonus course credit to the extent of their courses allow by participating in psychology studies. Study was distributed to the participants in SONA. In second time data collection, both SONA and direct online data collection

from the students taking psychology courses were resorted to. SONA has the option of excluding participants who take part in a specific study. Thereby, the same participants were not able to attend the second time data collection. For direct contact of courses, if students had attended the first time data collection they were also excluded from participating in second time data collection. In second time data collection, package of measures was formed of informed consent, demographic form of which one new question added (which will be explained in detail in demographic section), scales for additional validity/reliability and mediation analysis. Participants were expected to fill all the measuring forms. All scales were in Turkish language since data was collected from Turkish students.

For Exploratory Factor Analysis EFA, and related issues (validity, assumption checks) SPSS Version 26 (IBM 2019) was used. On the other hand, for Confirmatory Factor Analysis (CFA) was conducted through EQS 6.1 (Bentler, 2006; Bentler & Wu, 2002)

2.1.2 Demographic Forms

In first data collection participants were asked about their gender, age, socioeconomic class, job status, relationship status, place where have been lived for a long time e.g. village, town, city center, etc.

In second time data collection, one extra question was added to the form. It was if they did meditation before (e.g. Yoga).

2.1.3 Participants

In First Time Data Collection

Sample from the first data collection (on which EFA and validity and reliability for the scales will be checked) is composed of 263 university students in Middle East Technical University: 75 males and 188 females, ($M_{age} = 21.58$, $SD = 2.41$). In terms of socioeconomic class, they described themselves as 5.3% in low, 86.7% in middle

and 8% in high socioeconomic classes. In terms of having a job, 8.4% of them were working in a job. For relationship status 61.2% were single. Lastly, most of them have been living in either metropolitan (65%) or city center (18.3%), others have been in town, small town and village.

In Second Time Data Collection

Data was also collected second time (on which CFA, extra validity analysis, and most importantly mediation analyses among mindfulness, coping with stress styles and basic psychological needs satisfaction will be conducted). Sample is composed of 418 university students in Middle East Technical University: 171 males and 247 females ($M_{age} = 21.78$, $SD = 2.20$). Participants considered themselves as 7.2% in low, 86.8% in middle and 6% in high socioeconomic classes. 12.9 of participants were working in a job. 67.4% of them were single in terms of relationship status. Most of them have been living in either metropolitan (68.7%) or city center (17%). It was also asked to them whether they have done meditation before, sample was composed of meditation ($n = 143$) and non-meditation ($n = 275$).

2.1.4 Scales

2.1.4.1 Scales in First Time Data Collection and Predictions

Predictions were made based on the original scale development of FFMQ (Baer et al., 2006). Validated measures were used in current study, only SODAS (Mayer & Farmer, 2003) was used by translation and back translation, its internal reliability was ($\alpha = .96$) in the current study. For instance, as FFMQ was adapted to Italian (Giovannini et al., 2014), they had turned to translation and back translation of the scales, when there were not validated Italian forms, which means they had used TMMS, SODAS, and White Bear Suppression Inventory via back-translation.

Big Five Inventory (BFI). The scale is based on the original study of John and Srivastava (1999). The scale measures five traits of personality. They are O

(Openness to experiences), C (Conscientiousness), E (Extraversion), A (Agreeableness), N (Neuroticism). The scale was adapted to Turkish by Sümer and Sümer (2005). Reliability of all subscales changed between .64 and .77 in the study of Sümer and Sümer (2005). Turkish version of the scale was used. In the present study, three dimensions of the scale were used to check correlation of FFMQ and subscales. Positive relations with Openness, negative relation with Neuroticism and no relation with extraversion are expected. Greater the mindfulness scores people will be more open to new experiences, be less neurotic, and not change in terms of extraversion or introversion. In the present study, Cronbach's α were Openness (.81), Neuroticism (.79) and Extraversion (.84) for each subscale. In short, higher scores in these traits in personality mean that people have more tendency for new experiences and they are creative (Openness), people are much more anxious about many things (Neuroticism) and they are in relation and contact with other people more (Extraversion).

Turkish Trait Meta Mood Scale (TMMS). The scale was the adapted form of the original scale of Salovey et al. (1995). Subscale based Cronbach's α changed between .79 and .59 for three factors in study of Aksöz et al. (2010). It measures emotional intelligence. Witnessing to the emotions and describing them is important in the scale. Positive relations between FFMQ (and subscales) and TMMS whole scale are expected, specifically "Observe and Describe" facets of FFMQ are expected to positively correlate with TMMS. In the present study Cronbach's α was TMSS (.88) for whole scale. Higher scores show the higher level of emotional intelligence.

Difficulties in Emotion Regulation (DERS). The scale was adapted to Turkish from the study of Gratz and Roemer (2004). Reliability for subscales changed between .74 and .90 in the study of Kavcıoğlu and Gençöz (2011). As the name of the scale implies, it measures emotional dysregulation. Since mindful people are expected to be aware and embrace their emotions, negative correlations are expected between FFMQ (and subscales) and DERS. In the current study

Cronbach's α was DERS (.95) for whole scale. Higher scores mean people are not able to regulate their emotions well.

White Bear Suppression Inventory (WBSI). The scale was adapted to Turkish from the study of Wegner and Zanakos (1994). Internal reliability for the scale was .92 (Ağargün et al., 2004). It measures the chronic thought suppression. Since people may not accept and suppress heavily their thoughts, negative correlation is expected between WBSI and FFMQ (and subscales). In the current study Cronbach's α was (.89). Higher scores mean being so obsessed with thoughts.

Toronto Alexithymia Scale (TAS-20). The scale was adapted from the study of Bagby et al. (1993). Internal reliability for whole scale was .78 (TAÖ-20; Güleç et al., 2009). Alexithymia is about difficulty in identifying and describing feelings, externally oriented thinking like going around the emotions. Similar to DERS above, negative correlations are expected between FFMQ (and subscales) and TAS-20. In the present study Cronbach's α was TAS-20 (.79) for whole scale. Higher scores mean having difficulty in identifying, describing and difficulty in being in contact with emotions and feelings.

Scale of Dissociative Activities (SODAS; Mayer & Farmer, 2003). In the original scale Cronbach's α was .95. The scale measures, in short, 'breaking off' the reality. In this condition, awareness of the people either to their inner experiences or memories is not expected and also reality is altered. There was not adapted Turkish form of the scale during data collection, so it was translated to Turkish and back translated to English by another researcher. Two researchers came to agreement about the similarity of two English forms. Negative correlations between SODAS and FFMQ (and subscales), especially strong negative correlation with Act with Awareness is expected. In the present study Cronbach's α was SODAS (.96) for the scale. Higher scores mean problems to contact with the real experiences and real life of the person.

Acceptance and Action Form-II (AAQ-II). The scale (AAQ-II) initially developed by Bond et al. (2011). In the study of Yavuz et al. (2016) Cronbach's α was .85. AAQ-II measures avoidance from negative experiences and not being contact with inner experiences as they are not existing. Problems of the past are neither accepted or not resolved. Negative correlations are expected between FFMQ (and subscales) and AAQ-II. Cronbach's α was (.90) in the current study. Higher scores mean that person is not able to accept and solve the problems of the past.

Self Compassion Scale (SCS). The scale was originally developed by Neff (2003b). In the study of Bayramoğlu (2011) items 1 and 22 had been excluded due to factor loadings less than .30 in his study. Cronbach's α for whole scale was .92. Since self compassion means to show understanding and empathy to inner experiences by him/herself, awareness and acceptance of the person by behaving with awareness and non-judgmentally is likely. Positive correlations are expected between FFMQ (and subscales) and SCS, particularly positive correlations between SCS and Nonjudge, Nonreact and Act with Awareness facets are expected. Cronbach's α was also (.92) for the whole scale in the present study. Higher scores mean person is more compassionate to himself/herself.

Five Facets Mindfulness Questionnaire (FFMQ; Baer et al., 2006). Questionnaire was composed of five facets, those facets were/are only modestly related to each other, meaning that they form different parts of mindfulness construct. All facets have 8 items except Nonreact facet having 7 items. Scale is 1 (never or very rarely true)-5 (very often or always true) Likert type. Facets with their Cronbach's α were "Observe" (.83), "Describe" (.91), "Act with Awareness" (.87), "Non react to Inner Experiences" (.75) and "Non judge to Inner Experiences" (.87) in the study of Baer et al. (2006). In another study to provide evidence to construct validity in different samples for FFMQ (Baer, 2008), alpha for subscales changed .72 and .92. As it was mentioned before (above) all researcher came to agreement about Turkish forms from English to Turkish and about the similarity of English forms from Turkish to English. Cronbach's α were "Observe" (.76), "Describe" (.90), "Act with Awareness" (.89), "Non react to Inner Experiences" (.75) and "Non

judge to Inner Experiences” (.86), for the total scale (.87) in the current study, in first time data collection. Higher the scores in each facet, greater the mindfulness in that specific facet.

2.1.4.2 Scales in Second Time Data Collection

Five Facets Mindfulness Questionnaire (FFMQ; Baer et al., 2006). It was used again. Cronbach’s α were “Observe” (.78), “Describe” (.90), “Act with Awareness” (.85), “Non react to Inner Experiences” (.72) and “Non judge to Inner Experiences” (.84), for the total scale (.85), and after items of Nonjudge were excluded, for total scale (.87) were in the current study, in second time data collection (because Nonjudge facet failed to participate under mindfulness construct in this student sample with respect to hierarchical confirmatory factor analysis).

Psychological Well Being Scale short version (PWB-short version). The scale was originally developed by Ryff and Keyes (1995). In the study of İmamoğlu (2004), Cronbach’s α was .79 for total scale. According to the scale psychological well-being is formed of being autonomous, feeling environmental mastery, following the personal growth, having positive relations with others, holding a purpose in life and showing self-acceptance. Each facet of FFMQ is expected to explain unique variances in PWB, however “Observe” facet may not generate expected results due to non-meditation sample. Cronbach’s α was .79 in the current study. Higher the scores, higher degree in psychological wellbeing is likely.

Life Satisfaction Scale (SWL). The scale was originally developed by Diener et al. (1985). In the study of İmamoğlu (2004) Cronbach’s α was .88 for the scale. Items in the scale measures the person’s attribution of value to his/her life generally. Each facet of FFMQ is expected to explain unique variances in SWL, by taking into account the sample’s characteristics in terms of meditation. Cronbach’s α was .83 in the present study. Higher scores in the scale point higher satisfaction from the life.

Coping Style Scale (CSS). Şahin and Durak derived the scale as a short scale and Turkish form of the scale was adapted from the original scale (Ways of Coping Questionnaire; WCQ) in the study of Folkman and Lazarus (1980). Later the scale was revised by the same researchers (Folkman & Lazarus, 1985). It was measuring coping styles mostly focusing on emotion-based and problem-based coping styles. The Scale was first adapted to Turkish by Siva (1991). After Siva's study, Şahin and Durak (1995) adapted the scale for university students. Thus, scale was composed of five factors with their Cronbach's α changed in three different samples: Self-confident (.80, .62), Optimistic (.68, .49), Submissive (.72, .47.), Helpless styles (.73, .64) and Seeking of social support (.45, .47). They seemed to be low. Cronbach's α values in the present study were Self-confident (.86), optimistic (.80), Submissive (.76), Helpless Styles (.84) and Seeking of social support (.78). Higher scores in "Self-confident", "Optimistic" and "Seeking of social support" (Approach based coping) mean better coping, and higher scores in "Submissive" and "Helpless styles" (Avoidance based coping) mean worse coping.

General Need Satisfaction Scale (GNSC). The scale was originally developed by Deci and Ryan (1991). It measures fulfillment of basic psychological needs in three domains: Autonomy, Competence and Relatedness. In the study of Cihangir-Çankaya and Bacanlı (2003) Cronbach's α for subscales were .71 (Autonomy), .60 (Competence), .74 (Relatedness), respectively and Cronbach's α for total scale was .83. In the present study, Cronbach's α was .79 (Autonomy), .72 (Competence), .81 (Relatedness) and .89 (total scale). Higher scores mean better need satisfaction in that domain.

CHAPTER 3

RESULTS AND DISCUSSION

3.1 Study 1

3.1.1 Exploratory Factor Analysis

In order to form and show the structure of FFMQ, exploratory factor analysis is conducted in this section. In addition, evidence to validity and reliability of scales is going to be supplied.

For EFA, and related issues (validity issues, assumption checks) SPSS Version 26 was used. On the other hand, for Confirmatory Factor Analysis (CFA) was conducted through EQS 6.1.

3.1.1.1 Preliminary Analysis and Results

The original Five Facets Mindfulness Questionnaire (FFMQ) has 39 items and it has five facets. Four facets have 8 items one facet has 7 items (enough amount of items for a scale; that is, it is good to have at least 10 items in the scale to run the analysis). Assumptions for EFA was checked as following. First, the power for Exploratory Factor Analysis (EFA) was calculated. It should not be less than 100 participants to run EFA. For minimum by acceptance is total items times “5”, so 195 cases seem to enough. Then data was collected as mentioned before. After that, data screening was pursued (Tabachnick & Fidell, 2007).

In data screening, firstly accuracy of data, missing data and outliers were checked. There were 317 participants. Due to randomly not filling the different scales in the data collection or only filled the very first part such as informed consent or demographics, 43 participants deleted listwise. Then there were 274 cases. After that, multivariate outliers checked: Mahalanobis distance was calculated for 39 items with respect to a created random variable in SPSS. The number of distances bigger than cut-off according to χ^2 ($df = 39$) was 11, so these 11 cases deleted. Finally, there were 263 cases for EFA.

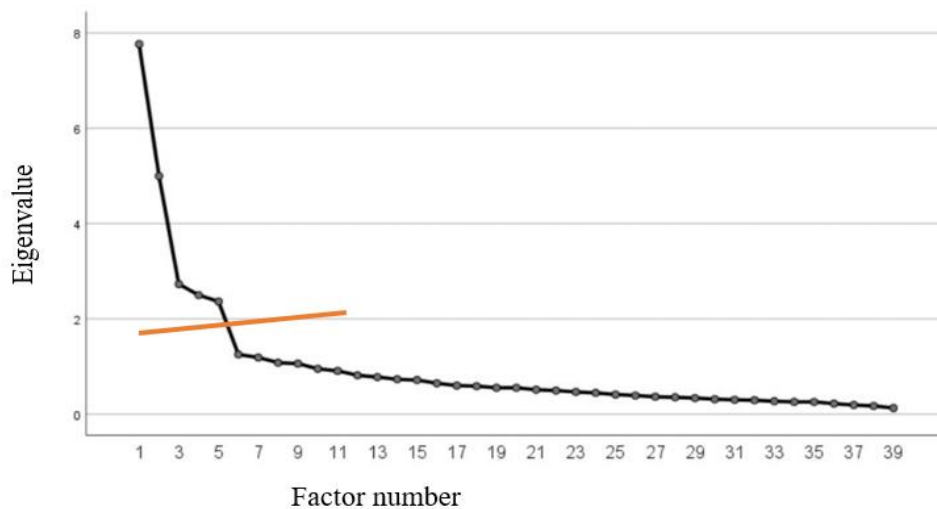
Data screening continued with, multicollinearity (also called additivity: means correlations, because in EFA items should correlate but must not correlate perfectly) it was scanned through correlation of items table in the EFA analysis output. There were not perfect ($r = 1$) or ($r = .90$) correlations between items. Following assumptions were tested via made-up regression analysis between items and a created random variable. For multivariate normality, line on histogram was observed. Data seemed normally distributed. For linearity normal probability plot was observed, it seemed linear. For homogeneity (around zero homogeneously distributed scores) and homoscedasticity (distributed proportionally with respect to x and y axis) were checked in scatter plot drawn between standardized residuals and standardized predicted values. Homogeneity was good and homoscedasticity was (almost) good. Reverse items were kept as they are for analysis.

3.1.1.2 Main Analysis, Results and Discussion

Then EFA was conducted in SPSS Version 26. Correlation adequacy was observed out of Bartlett's test. It was significant $X^2(741) = 4798.84$, $p < .001$. Sample adequacy was checked via following Kaiser Mayer Olkin Test. High values like close to 1 is perfect, more than .70 is required, $MSA = 0.85$, it was also good. Then the number of factors of the scale was searched. In the original scale 5 factors were existing, so it was also the expected number in EFA. Scree plot which can be followed in Figure 3

was considered together with eigenvalues greater than “1”. Actually scree plot is the visual form of eigenvalues. As in the graph, total number of points above the cut off line (line was inserted just before the smooth lines between the points starting) was 5. In addition to scree plot, parallel analysis by MonteCarloPA.exe (Watkins, 2000) which is a computer software (in which number of factors is checked against the chance factor) was also conducted to supply some more evidence to factor number. It yielded similar result as scree plot.

Figure 3
Scree plot of factor numbers with respect to eigenvalue



Number of factors was fixed to five, direct oblimin rotation (for factors to correlate) was chosen and EFA was conducted through maximum likelihood estimation (extraction) as fitting estimation. Analysis yielded five facets coherent with the theory (original scale) and five facets explained 52.20% of the variance. As might be observed from Table 1, facets were Act with Awareness, Nonjudge (to inner experiences), Describe, Nonreact (to inner experiences) and Observe, they were consistent with theory. Loadings of items to the factors were more than .30 as used common criterion in loadings of items to the factors. Loadings changed between .86

and .32. In the table less than .30 are hidden to render the table easily readable. Communalities were noted in the table to show item's correlation with other items for factorability, and factorability was sufficient. As communality values implied items were loaded to at least one factor.

In case of cross loading of items to different factors, larger loadings to the factor was taken into account. At this point, direction of all cross loading items was determined by theory of the scale, which means they located in the same factor as in the original scale. Although sample was enough with respect to Kaiser Mayer Olkin Test ($MSA = 0.85$), in any possible replication study by EFA sample size might be kept bigger such as number of item times 10. This will increase the power for items to load on the expected factor better. Moreover, since direct oblimin rotation which lets factors to correlate (in fact factors are correlating to some degree) was used, this may/might make the interpretation of item loadings somewhat inconvenient by nature.

After EFA, reverse items were recoded to calculate reliabilities. Whole scale reliability was *Cronbach's* $\alpha = 0.87$. As also can be seen in Table 1, reliabilities of subscales were $\alpha = 0.89$ for Act with Awareness, $\alpha = 0.86$ for Nonjudge, $\alpha = 0.90$ for Describe, $\alpha = 0.75$ for Nonreact and $\alpha = 0.76$ for Observe. In short, reliabilities are all greater than 0.70. Briefly, reliabilities are from adequate to good.

Table 1

Item loadings, Communalities, Eigenvalues, Proportion of Variance explained and Reliability Values for Factors

Factor						
Factor 1: Act with Awareness						
Cronbach's α : 0.89						
Explained variance: 19.92%						
Eigenvalue: 7.77						
Item	Factor loadings					Initial h ²
	F1	F2	F3	F4	F5	
13. I am easily distracted. *	.86					.77
5. When I do things, my mind wanders off and I'm easily distracted.*	.81					.72
8. I don't pay attention to what I'm doing because I'm daydreaming, worrying, or otherwise distracted.*	.77		-.36			.63
18. I find it difficult to stay focused on what's happening in the present.*	.76		-.34			.65
38. I find myself doing things without paying attention.*	.66		-.35			.58
23. It seems I am "running on automatic" without much awareness of what I'm doing.*	.62		-.33			.53
34. I do jobs or tasks automatically without being aware of what I'm doing. *	.57					.53
28. I rush through activities without being really attentive to them.*	.48					.45

Table 1 (continued)

Factor 2: Nonjudge						
Cronbach's α : 0.86						
Explained variance: 12.82%						
Eigenvalue: 5.00						
Item	Factor loadings					Initial h ²
	F1	F2	F3	F4	F5	
30. I think some of my emotions are bad or inappropriate and I shouldn't feel them.*		.83				.71
25. I tell myself that I shouldn't be thinking the way I'm thinking.*		.81				.63
17. I make judgments about whether my thoughts are good or bad.*		.75				.62
35. When I have distressing thoughts or images, I judge myself as good or bad, depending what the thought/image is about.*		.71				.56
10. I tell myself I shouldn't be feeling the way I'm feeling.*		.64				.49
14. I believe some of my thoughts are abnormal or bad and I shouldn't think that way.*	.30	.62				.49
39. I disapprove of myself when I have irrational ideas.*		.50				.42

Table 1 (continued)

3. I criticize myself for having irrational or inappropriate emotions.* **.47** .38

Factor 3: Describe

Cronbach's α : 0.90

Explained variance: 7.00%

Eigenvalue: 2.73

Item	Factor loadings					Initial h ²
	F1	F2	F3	F4	F5	
16. I have trouble thinking of the right words to express how I feel about things.*	.43	.32	-.82			.75
22. When I have a sensation in my body, it's difficult for me to describe it because I can't find the right words.*	.43		-.81			.68
12. It's hard for me to find the words to describe what I'm thinking.*	.35		-.76			.66
7. I can easily put my beliefs, opinions, and expectations into words.	-.37		.76			.60
2. I'm good at finding words to describe my feelings.	-.32		.74	.30		.62
27. Even when I'm feeling terribly upset, I can find a way to put it into words.			.69			.59
32. My natural tendency is to put my experiences into words.			.60			.50

Table 1 (continued)

37. I can usually describe how I feel at the moment in considerable detail.						.59	.46	
<hr/>								
Factor 4: Nonreact								
Cronbach's α : 0.75								
Explained variance: 6.41%								
Eigenvalue: 2.50								
<hr/>								
		Factor loadings						
Item	F1	F2	F3	F4	F5		Initial h ²	
<hr/>								
29. When I have distressing thoughts or images I am able just to notice them without reacting.				.74			.52	
33. When I have distressing thoughts or images, I just notice them and let them go.				.69			.50	
19. When I have distressing thoughts or images, I "step back" and am aware of the thought or image without getting taken over by it.				.66			.49	
9. I watch my feelings without getting lost in them.	-.40			.60			.49	
24. When I have distressing thoughts or images, I feel calm soon after.				.47			.32	
4. I perceive my feelings and emotions without having to react to them.				.37			.30	
21. In difficult situations, I can pause without immediately reacting.				.34			.34	
<hr/>								

Table 1 (continued)

Factor 5: Observe						
Cronbach's α : 0.76						
Explained variance: 6.06%						
Eigenvalue: 2.37						
Item	Factor loadings					Initial h ²
	F1	F2	F3	F4	F5	
15. I pay attention to sensations, such as the wind in my hair or sun on my face.					.70	.48
31. I notice visual elements in art or nature, such as colors, shapes, textures, or patterns of light and shadow.					.63	.44
26. I notice the smells and aromas of things.					.61	.41
20. I pay attention to sounds, such as clocks ticking, birds chirping, or cars passing.					.53	.38
11. I notice how foods and drinks affect my thoughts, bodily sensations, and emotions.					.45	.33
6. When I take a shower or bath, I stay alert to the sensations of water on my body.					.44	.30
1. When I'm walking, I deliberately notice the sensations of my body moving.					.42	.29

Table 1 (continued)

36. I pay attention to how my emotions affect my thoughts and behavior.	.37	.30	.42	.44
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Note. Factor loaded items are bolded.

* items are reversed coded.

Relations of Facets with Each Other

Total scores of whole scale and each subscale were calculated after reverse items recoded. Correlations between them can be pursued in Table 2. As Baer et al. (2006) mentioned, facets were correlating modestly which mean from small to moderate ($r = .10$ to $r = .30$). Only two correlations between facets were non-significant in our study: observe and act with awareness, and also nonreact and nonjudge. In the study of Baer et al. (2006), the correlation between observe and nonjudge was not significant either. Because of not strong correlation between facets, they might be called different facets of the whole scale.

Some more evidence to the independence of relationships for each facet was provided as following. In regression analysis, while each facet became dependent variable other four facets became predictors at the same time, adjusted R^2 (variance in facet which is DV) was reached. Then that variance was subtracted from the facet's internal reliability. As a results each facet's independence of relationships value calculated (i.e. Cronbach's $\alpha - \Delta R^2_{adj}$). Facets' independences were found in our study as following: for Observe (.65), for Describe (.70), for Act with Awareness (.66), for Nonjudge (.72) and for Nonreact (.64), so facets were independent. However, there is still need for Confirmatory Factor Analysis, which will be mentioned in this paper later.

Table 2

Means, Standard Deviations and Correlations of Mindfulness Scale and Subscales

Variable	<i>M</i>	<i>SD</i>	1	2	3	4	5
1.Mindfulness	123.72	15.33					
2.Observe	28.68	4.82	<i>.40**</i>				
3.Describe	27.16	5.82	<i>.73**</i>	<i>.15*</i>			
4.Act with Awareness	25.59	6.07	<i>.75**</i>	<i>.12</i>	<i>.42**</i>		
5.Nonjudge	21.15	5.53	<i>.46**</i>	<i>-.22**</i>	<i>.18**</i>	<i>.27**</i>	
6.Nonreact	21.14	4.09	<i>.52**</i>	<i>.23**</i>	<i>.26**</i>	<i>.24**</i>	<i>-.04</i>

Note. Big correlations ($r > .49$) are bolded and $p < .01$ are in italics.

*means $p < .05$, ** means $p < .01$.

Convergent and Divergent Validity for FFMQ

Convergent (relational) and divergent (non-relational) validities were tried to provide to the whole scale also to the subscales. This transaction is similar to scaffolding of the scale. FFMQ and its subscales were sustained and supported by already existing, valid and reliable scales in the same sample of students as following. Bivariate Correlation Analyses were conducted out of 263 cases.

Correlations of mindfulness total score and subscales with related constructs mostly yielded expected results, can be seen in Table 3. Total score of mindfulness was generally correlated more compared to subscales in relation to psychological constructs. ‘Specifically’ some correlations should be underlined. Trait Meta Mood Scale is about being aware of and describing emotions, so it was positively related to Observe and Describe facets of mindfulness. Also self-compassion which is being sensible and thoughtful to the inner experiences positively correlated with nonjudge, nonreact and act with awareness. Scores of subjects who were not accepting their

past (Acceptance and Action Form-short) or who were escaping from reality (Scale of Dissociative Activities: SODAS) were strongly correlated with Acting with Awareness negatively.

Oppositely, two unexpected outcomes were encountered. One is the correlation between “Observe” facet and other constructs. It only significantly correlated with TMMS (Trait Meta Mood Scale which measures emotional intelligence) and openness to experiences (personality trait). In the studies of Baer et al. (2004; 2006) “Observe” had not been correlated properly with related constructs. They explained it as “Observe” (as a skill or trait) might be not developed well in non-meditating people.

In addition, extraversion or introversion, one of the personality characteristics, was expected to have no relation with subscales of mindfulness in the study of Baer et al. (2006) and there was no significant relation in that study, and it was only related to Describe in the study of Baer et al. (2004). There might be two potential explanations in the present study for extraversion being positively related to mindfulness construct. One of them is related to sample. Undergraduate students are not meditating, similar to the relations of “Observe” with related psychological construct mentioned just above. Second as an un-investigated speculative cultural factor: Turkish students might be behaving in synchronization. Namely, as mindfulness increases extraversion tendency might be increasing in Turkish people. This proposal should be scrutinized in future. In short, no divergent validity supplied here, so mindfulness should be investigated with non-related potential psychological constructs.

Table 3

Correlations of Mindfulness (as a whole and subscales) with Related Psychological Constructs

Psychological Construct	Mindfulness	Observe	Describe	ActwAwe	Nonjudge	Nonreact
(+)correlations expected						
TTMM	.60**	.19**	.62**	.44**	.13*	.31**
Self	.58**	.09	.39**	.39**	.36**	.44**
Compassion						
Openness	.37**	.32**	.31**	.16**	.10	.18**
(-)correlations expected						
Acceptance	-.59**	.04	-.36**	-.53**	-.44**	-.35**
&Action Form-						
short						
White Bear	-.36**	.11	-.17**	-.32**	-.40**	-.21**
DERS	-.66**	-.07	-.44**	-.57**	-.38**	-.41**
TTAS	-.58**	-.11	-.60**	-.53**	-.13*	-.25**
TSODAS	-.51**	.01	-.33**	-.62**	-.21**	-.25**
Neuroticism	-.54**	-.06	-.30**	-.37**	-.33**	-.55**
(0) no relation expected						
Extraversion	.43**	.06	.45**	.30**	.23**	.17**

Note. TTMM: Turkish Trait Meta Mood, DERS: Difficulty in Emotion Regulation Scale, TTAS: Turkish Toronto Alexithymia Scale, TSODAS: Turkish Scale of Dissociative Activities. Big correlations are bolded and $p < .01$ are in italics.

*means $p < .05$, ** means $p < .01$.

After the structure of the scale was reached: five factors and certain items loaded to the factors, adequacy of the model had to be investigated by fit indexes through confirmatory factor analysis in a different sample (in this study: on data which was collected second time). Not only this, but most importantly CFA was very crucial to supply evidence to the existence of factors of the scale, which is due to a latent

factor (Mindfulness). It means that if people are mindful they display it by “observing”, “describing”, “acting with awareness”, “being non-judgmental to the inner experiences” and “being non-reactive to inner experiences.”; namely facets under the hierarchy of mindfulness. After Hierarchical CFA, mindfulness (of FFMQ) can be used as a total score and FFMQ can be used for research purposes.

3.1.2 Construct Validity and Confirmatory Factor Analysis (CFA)

FFMQ is formed of five facets (factors) and 39 items. In this section there are two purposes. First one is to confirm exploratory factor analysis in previous section, by conducting confirmatory factor analysis for five factor model letting the factors correlate. After that, second aim is to supply construct validity to FFMQ whether facets take part under the construct mindfulness, this time by conducting a hierarchical confirmatory factor analysis. Depending on the results of hierarchical factor analysis, it may/may not be likely to use the scale with all its five facets.

Items’ parceling was used before doing any preparation for CFA. Item parceling, in short, forming composite variables from existing unique variables (items).

According to Little et al. (2002), it was mentioned that there are many benefits of items parceling. Parcels are more reliable, better representatives of the scale, compared to items. Thus, the models based on parcels are more parsimonious, there is less probability for residuals and are less reasons for errors in sampling. Because purpose is also to see relations between subscales in our study, parceling will be better.

As parceling technique in this study “item to construct balance” was used. In technique of item to construct balance, forming the parcels under factor concerning difficulty and discrimination is important. Loading order of items to the factors based on EFA can be used: First three highest loaded items can be positioned to three parcels to anchor them. Then following higher loaded items are positioned to the parcels in an inverted order. If there are more items, the same procedure continues. Highest loaded item matches with lowest loaded item in that parcel. Thus,

item to construct balance is reached among parcels. After that, item to construct balance followed as following in this study. Since there were five facets and 39 items, items were used to form 15 parcels. Reverse items recoded. By taking into account the order of items' loading to the factors, which can be observed in Table 1 in previous section, for act with awareness facet, they loaded as 13(R), 5(R), 8(R), 18(R), 38(R), 23(R), 34(R), 38(R). Reverse items recoded. There were three parcels for each facet. For example, for Act with awareness facet, let's call parcels as O₁, O₂ and O₃. To make each parcel stable, items were assigned to the parcels by following their loading to the facet (factor). Distribute items from O₁ to O₃ and continue from O₃ to O₁ and then again from O₁ to O₃. So parcels are like O₁ was composed of item 13R, 23R, 34R; O₂ was composed of item 5R, 38R, 28R; and O₃ was composed of item 8R, 18R. Parcel items can be followed in Table 4.

Table 4
Items forming Parcels

Facet	Parcels		
Act with Awareness (13 ^R , 5 ^R , 8 ^R , 18 ^R , 38 ^R , 23 ^R , 34 ^R , 28 ^R)	O ₁	O ₂	O ₃
	13 ^R	5 ^R	8 ^R
	23 ^R	38 ^R	18 ^R
	34 ^R	28 ^R	-
Nonjudge (30 ^R , 25 ^R , 17 ^R , 35 ^R , 10 ^R , 14 ^R , 39 ^R , 3 ^R)	O ₄	O ₅	O ₆
	30 ^R	25 ^R	17 ^R
	14 ^R	10 ^R	35 ^R
	39 ^R	3 ^R	-

Table 4 (continued)

	O ₇	O ₈	O ₉
Describe			
(16 ^R , 22 ^R , 12 ^R , 7, 2, 27, 32, 37)	16 ^R	22 ^R	12 ^R
	27	2	7
	32	37	-
Nonreact	O ₁₀	O ₁₁	O ₁₂
(29, 33, 19, 9, 24, 4, 21)	29	33	19
	4	24	9
	21	-	-
Observe	O ₁₃	O ₁₄	O ₁₅
(15, 6, 1, 36, 11, 31, 26, 20)	15	6	1
	31	11	36
	26	20	-

^R Stands for reverse: the item was reverse coded.

O Used for parcel, just as a letter arbitrarily chosen.

3.1.2.1 Preliminary Analysis and Results

Power of the analysis in relation to number of participant is important. There should be at least 200 participants for CFA. Since Confirmation of EFA was planned to be done, 39 items times minimum number of case 5 or maximum number of case 10, which is between 195-390 number of cases can be good.

CFA takes part under Structural Equation Modelling (SEM), assumptions for SEM hold true for CFA, too. Additionally, general data screening was also implemented. In data screening, firstly accuracy of data, missing data and outliers were checked. There were 480 participants in second time data collection. Due to randomly not

filling the different scales in the package of scales, 62 cases deleted listwise. There were 418 cases left. Then multivariate outliers checked by calculating Mahalanobis distance and then comparing distance with respect to cut-off χ^2 ($df=15$), degrees of freedom is number of parcels. As a result, 5 cases deleted listwise. CFA analysis was planned to run out of 413 cases.

In continuation of data screening, multicollinearity was scanned through correlation of parcels. There were not perfect ($r = 1.00$ or $r = .90$) correlations between parcels. Following assumptions were tested via made-up regression analysis between parcels and a created random variable. For multivariate normality on histogram was observed. Data did not seem normally distributed. For linearity, residuals were deviating to some extent on normal probability plot, it did not seem perfect linear. Homogeneity and homoscedasticity were not good with respect to standardized residuals and standardized predicted value scatter plot. Residuals and multivariate normality will be talked more in the next section, where some preliminary and main analysis were conducted by Structural Equation Modelling Software (EQS 6.1). Non-normality will be handled there.

3.1.2.2 Main Analysis, Results and Discussion

There are three indicators (parcels) under each facet (factor). Identification rule of thumb is if there are three indicators for one factor as in our study, error variances of indicators do not let to covary. In addition, only one of the paths (first indicators might be taken) from indicators to the factor set to "1", which shows scaling or standardization at that path occurs. It controls the degrees of freedom.

Confirmatory factor analyses were conducted three times. First, CFA was conducted for correlating five factors of FFMQ to provide validity to exploratory factor analysis. After that hierarchical CFA with five factors was conducted. Then hierarchical CFA with four factors was necessary to be conducted. For a quick glance for the results of CFA, Table 5 can be pursued.

Table 5*Summary of the Results of Confirmatory Factor Analyses for FFMQ*

Model	df	SB χ^2	CFI	RMSEA	Chi ² /2
Sample 2 (<i>n</i> = 413)					
Five factors correlating	80	148.29***	.97	.05	< 2
Hierarchical five factors	85	221.97***	.94	.06	> 2
Hierarchical five factors	50	99.76***	.97	.05	< 2

Note. Five factors correlating model is all five facets (Observe, Describe, Act with Awareness, Nonreactive and Nonjudge) were in relation with each other simultaneously. Hierarchical five factors model is all five facets loaded to latent construct mindfulness. Hierarchical four factors model is just four facets (except Nonjudge) loaded to latent construct mindfulness.

*** means $p < .001$.

Confirmatory Factor Analysis for FFMQ with Correlating Facets

For intention of investigating whether the same structure of the scale which is a five factor model by correlation of factors, CFA was conducted in Structural Equation Modelling Software (EQS 6.1). As mentioned in Table 4, indicators were for Act with Awareness O₁, O₂, O₃; for Nonjudge O₄, O₅, O₆; for Describe O₇, O₈, O₉; for Nonreact O₁₀, O₁₁, O₁₂; for Observe O₁₃, O₁₄, O₁₅, respectively. Factors correlations with each other and the effect of factors on the indicators (parcels) were all significant ($p < .05$), can be observed in Figure 4.

Analysis also showed that average off-diagonal absolute standardized residual was .04, since it was less than 2.58, it was good. All residuals were between -.2 and +.2, which are Z scores. Particularly 97.50% of all residuals were between -.1 and +.1. This revealed that there was not much error between estimated model and actual model. Moreover, as can also be seen in Figure 4, β values between parcels and facets changed between .63 and .93, so explained variance by facets changed

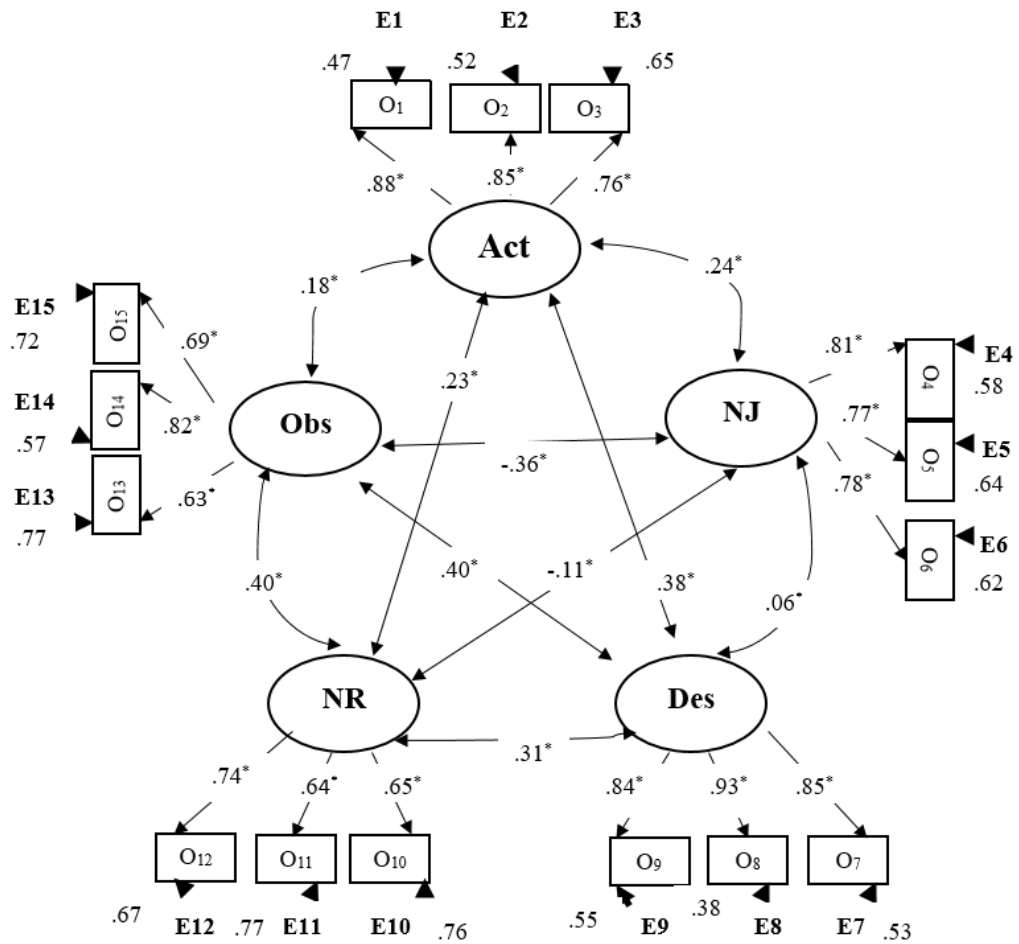
between 40% and 86%.

Multivariate normality assumption was also checked here. By taking the cut off 5, Mardia's normalized estimate was not met in the data, which means data was not normally distributed (*Mardia's Z* = 11.97). Hence, robust statistics were considered to interpret fit indexes. For fit indexes with respect to the results of study by Hu and Bentler (1999) were followed. That is, Satorra-Bentler scaled χ^2 was considered. For the goodness of the model fit, Comparative Fit Index (CFI) and Root Mean Square Error of Approximation (RMSEA) and $\chi^2/df < 2$ were observed. If CFI is bigger than .95, it means very well fitness; if it is bigger than .90, it means acceptable fitness of model. If RMSEA is less than .06, it means good fit; if it is between 0.8 and .10 it means mediocre fit and $\chi^2/df < 2$ shows good model fit.

The estimated model for FFMQ (with correlating factors) seemed to fit the data rather well (*SB* (χ^2 (80) = 148.29, $p < .05$, *CFI* = .97, $\chi^2/df < 2$, *RMSEA* = .05, 90% CI for RMSEA [.03, .06]). Since narrower the CI, it was better.

Figure 4

Correlating Factors Model of FFMQ



Note. Values among factors are significant correlations. Act: Act with Awareness, NJ: Nonjudge, Des: Describe, NR: Nonreact, Obs: Observe. There are three parcels in every facet (e.g. O₁: first parcel, O₂: second parcel, O₃: third parcel, ...). The effects of factors onto the indicators (maximum likelihood estimates) are significant. Error terms for parcels are also in the figure.

* means $p < .05$.

Nonjudge to inner experiences was seen problematic in correlating factors model of FFMQ. It negatively correlated with Observe and Nonreact to inner experiences, and showed very low correlation with Describe. In the study of Baer et al. (2006), Observe was problematic. Observe facet was showing nonsignificant small negative

relation with Nonjudge facet in that study. They explained this pattern of Observe as people were not doing (enough) meditation. There was evidence to this premise later in the study of Baer et al. (2008). Observe showed better medium significant correlations with other facets and well-being outcomes. For the problem of Nonjudge in our study, it might be related to meditation experience, too. It is better to discuss it more just after hierarchical factor analysis for FFMQ. It may not be likely to exist under Mindfulness construct, either.

Still the question of whether the facets are operating under mindfulness construct, or mindfulness construct is expressed itself on its facets has not been answered in current study, yet. So hierarchical confirmatory factor analysis was followed.

Hierarchical Confirmatory Factor Analysis for FFMQ with Five Facets

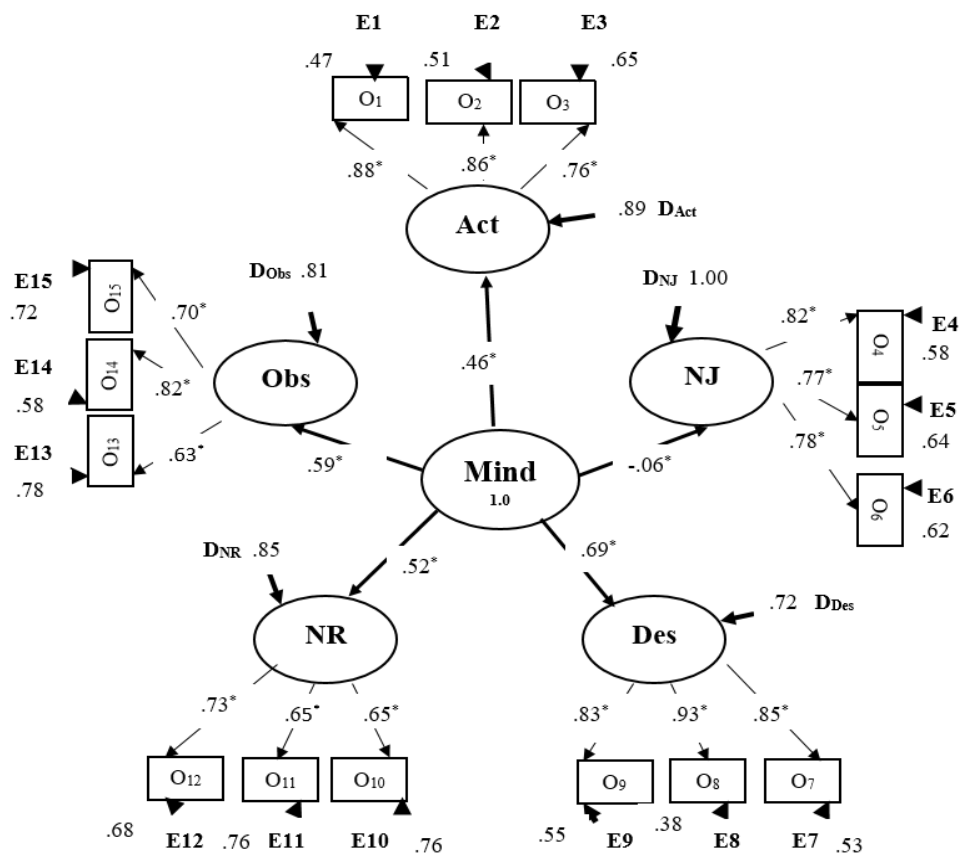
Hence, for the purpose of investigating whether mindfulness construct is expressed itself on its facets (by its facets), Hierarchical Confirmatory Factor Analysis between mindfulness and five facets was conducted by Structural Equation Modelling Software (EQS 6.1) out of 413 cases. It can be pursued in Figure 5. Nonjudge dimension was having trouble with mindfulness construct ($\beta = -.06, p < .05$), which means that any standard increase in mindfulness will express itself on Nonjudge facet as negatively or (because relation was small) there will not be any effect on nonjudge. When this relation elaborated more, it means “as mindfulness score increases, someone becomes more judgmental.” This is not plausible. This facet or characteristics may require to be developed by meditation practices. Or Nonjudge should not be sought as personality difference in non-meditating groups (like in this sample).

Results yielded by the analysis are as following. Average off-diagonal absolute standardized residual was almost the same .04, bigger in decimals. All residuals were distributed more this time between the Z-scores: -.3 and +.3. Only 75% of all the errors were between -.1 and +.1. Gap between estimated model and actual model increased in terms of errors. β values between parcels and facets were the same with

correlating model before. However, the effect of mindfulness on the facets changed between .69 to 0.00 (due to Nonjudge facet), explained variance by mindfulness among facets was between 48% and 0%.

Figure 5

Hierarchical Model of Mindfulness with Five Facets



Note. Effects of mindfulness onto the facets are maximum likelihood estimates. Mind: Mindfulness (Scaled to 1.00), Act: Act with Awareness, NJ: Nonjudge, Des: Describe, NR: Nonreact, Obs: Observe. There are three parcels in every facet (e.g. O₁: first parcel, O₂: second parcel, O₃: third parcel, ...). The effects of factors onto the indicators (maximum likelihood estimates) are significant. Error terms for parcels (E) and for indicators (D) are also in the figure.

* means $p < .05$.

Since the same data was used, multivariate normality was not normal. Robust statistics were taken into account to interpret fit indexes. The estimated Hierarchical model for FFMQ (with five facets) might seem to fit the data statistically acceptable but theoretically there is problem of Nonjudge facet, (SB (χ^2 (85) = 221.97, $p < .05$, CFI = .94, $Chi^2/df > 2$, RMSEA = .06, 90% CI for RMSEA [.05, .07]). And also $Chi^2/2 < 2$ criterion was not met, either.

Nonjudge facet was scrutinized in detail as following. If doing meditation before is expected to have an effect on the model, there might be complimentary evidence in our sample. In this vein, the same factor analysis (Hierarchical with Five Factor) was aimed to be done in the same sample with only participants done meditation. The number of meditation cases ($n = 142$) was smaller than 200 (200 is assumed to be the necessary smallest number to run CFA) so analysis could not be conducted. Then other direction was followed with question whether the model could worsen when the analysis was repeated in non-meditation cases. Hierarchical CFA with Five Factors was conducted out of 271 non-meditation cases. There was evidence to the premise of meditation might have an effect on mindfulness. Nonjudge exhibited worse relation with mindfulness construct ($\beta = -.27$, $p < .05$) in non-meditating cases, it changed from small/no relation ($\beta = -.06$) to negative almost medium relation ($\beta = -.27$).

Hierarchical Four Facets Model of Mindfulness

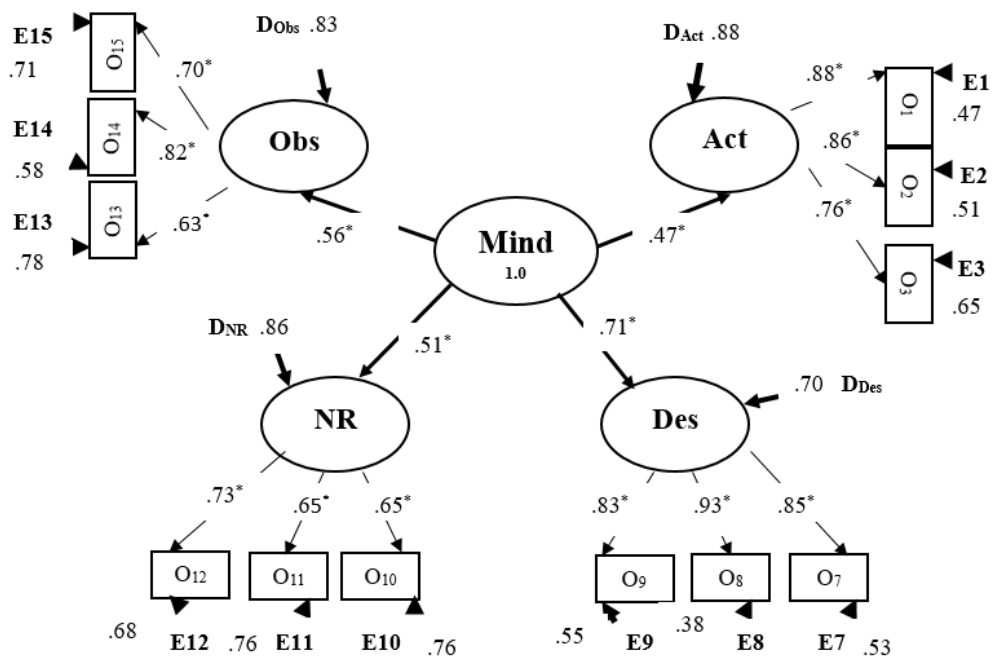
Since Nonjudge facet had significant small negative relation with mindfulness it was decided to drop Nonjudge facet from the five facets model. After that, Hierarchical Four Factor Model (with Act with Awareness, Describe, Nonreact and Observe) was run in Structural Equation Modelling Software (EQS 6.1) out of 413 cases in order to see whether model was fitting the data better. It can be seen in Figure 6.

Analysis showed that average off-diagonal absolute standardized residual was .04, since it was less than 2.58, it was good. All residuals were between -.2 and +.2, which are Z scores. Particularly 93.60% of all residuals were between -.1 and +.1.

This revealed that there was not much error between estimated model and actual model. β values between parcels and facets were almost the same with correlating factors model before. In addition, the effect of mindfulness on the facets changed between .47 to .71, explained variance by mindfulness was between 22% and 51% .

Figure 6

Hierarchical Model of Mindfulness with Four Facets



Note. Effects of mindfulness onto the facets are maximum likelihood estimates. Mind: Mindfulness (Scaled to 1.00), Act: Act with Awareness, Des: Describe, NR: Nonreact, Obs: Observe. There are three parcels in every facet (e.g. O₁: first parcel, O₂: second parcel, O₃: third parcel, ...). The effects of factors onto the indicators (maximum likelihood estimates) are significant. Error terms for parcels (E) and for indicators (D) are also in the figure.

* means $p < .05$.

Multivariate normality was not normal. Robust statistics were pursued for interpretation of fit indexes. The estimated Hierarchical model for FFMQ (with four facets) seemed to fit the data rather well (SB ($\chi^2(50) = 99.76, p < .05, CFI = .97, Chi^2/df < 2, RMSEA = .05, 90\% CI for RMSEA [.04, .06]$). Since narrower the CI, it was also better than correlating factors model. And thus, four factor structure of the scale will be favored in Study 2.

All three confirmatory analyses (facets correlating, hierarchical five facet and hierarchical four facet) were conducted again with random parceling. All models worsened to some extent, *CFI* values were between .90 and .94, *RMSEA* values were between .07 and .08, which means models might be accepted, but $Chi^2/df > 2$ was not good. This analysis showed that parceling technique should be chosen and implemented carefully. In the present study parceling technique was chosen as “item to construct balance” by following the loading order of items in exploratory factor analysis, which generated better model fits; so evidence/theory based choice for parceling can be good to follow.

In addition, *Chi² difference* tests for the results of different CFA were not conducted because aim of the CFA with correlating five factors was to confirm the EFA. And it provided evidence to structure yielded in EFA. Then, hierarchical CFA with five factors was conducted with the aim of observing whether five facets were loading to latent construct mindfulness. Not only nonjudge facet loaded negatively and low to mindfulness, but also Chi^2/df criterion was not met according to the results of hierarchical CFA with five factors, Thus, it was not necessary to compare five factors correlating model with not satisfying hierarchical five factors model. Finally, hierarchical CFA with four factors model (all facets except nonjudge) was conducted to reach a working model. Fit indexes were met. And hierarchical ‘four’ facets model was not compared with ‘five’ factors correlating and hierarchical ‘five’ factors models due to different structures of the scale (four factors and five factors).

Incremental Validity and Concurrent Validity of FFMQ

Mindfulness was/is in relation with health outcomes. In current study facets of mindfulness were searched with respect to psychological wellbeing and life satisfactions outcomes (separately for each outcome). All facets were entered in regression equation with one of the health outcomes. The results can be followed in Table 6 and Table 7

Table 6

Prediction Value of Each Facet for Psychological Well-Being

Facet	<i>B</i>	<i>SE</i>	<i>B</i>	<i>t</i>	<i>p</i>
Observe	.04	.03	.06	1.21	.228
Describe	.26	.03	.27	6.03	.000
ActWAwa	.21	.03	.32	7.22	.000
Nonjudge	.03	.03	.05	1.12	.263
Nonreact	.15	.03	.19	4.34	.000

Note. ActWAwa means Act with Awareness.

Significant Prediction values (of Describe, Act with Awareness and Nonreact) show significant amount of variance in Psychological Well-being specifically explained by these facets, but not other two facets (Observe and Nonjudge).

Table 7*Prediction Value of Each Facet for Life Satisfaction*

Facet	<i>B</i>	<i>SE</i>	<i>B</i>	<i>t</i>	<i>p</i>
Observe	-.68	.48	-.07	-1.40	.161
Describe	1.70	.40	.21	4.27	.000
ActWAwa	.92	.43	.11	2.14	.033
Nonjudge	1.38	.44	.15	3.15	.002
Nonreact	2.35	.51	.22	4.60	.000

Note. ActWAwa means Act with Awareness.

Other facets specifically explained significant amount variance in Life Satisfaction, except Observe. Since Observe shows its relation with psychological outcomes more in meditating groups and also Nonjudge was not significantly related to Mindfulness construct in CFA in the current study, Describe, Act with Awareness and Nonreact had incremental validity over other two facets. Particularly, for Nonjudge predicting Life satisfaction but not predicting psychological well-being may be considered as an unstable tendency of the facet (variable) in mostly non-meditating sample.

FFMQ is expected to distinguish the groups, so mindfulness scores might be differentiated with respect to meditation (had been done). Since the numbers of non-meditating and meditating were not equal, after randomly choosing the same number of cases from the bigger group, the number of cases was equalized in meditation and non-meditation groups. After that independent samples t-tests were conducted for total mindfulness scores and facets if they distinguish the mentioned groups. Neither total mindfulness nor facets distinguished the groups. Since the sample seemed to be not doing meditation (much) and also it was not asked them how often/how much heavily they used to do meditation, nonsignificant result might stay understandable. Mindfulness scores did not differ with respect to demographic information (e.g. Gender, Socioeconomic class, Relationship status, etc.) because groups sizes were very different from each other, which means assumption of homogeneity of variance between groups was not met. Concurrent validity for the scale between groups might seem limitation of the current study. Moreover, it should be also noted that negative

psychological outcomes could also have been used to show relations of facets of mindfulness, by considering the sample may not be showing distress symptoms.

Thus, four factors model of mindfulness (Act with Awareness, Describe, Nonreact and Observe; except Nonjudge) was planned to use research purposes. All the results above showed that FFMQ scale should not be implemented before conducting Hierarchical Confirmatory Factor Analysis for Mindfulness and its facets. With the purpose of using the scale with all facets, it is also suggested to researchers to do studies with participants (have been doing) meditation, or the scale can be used by keeping in mind that all facets may not exist in every culture or every group. Even language of the scales of KIMS (Baer et al. 2004) or later developed as FFMQ (Baer et al., 2006) was for layman (not for meditators) and simplified, it does not mean that participants by default having mindfulness as characteristics at least in all facets. Even though those scales (KIMS and FFMQ) were developed in university student samples, university student samples may not yield the same results like the current study. Cultural factors (like collectivism in which people tend to be more oriented to the others, value relations and observe others more) might be intervening: that is like CFAs might be implying that Turkish university students (in this sample) are more observing and more judgmental (less nonjudgmental), and so there occurs conflicts with other facets of mindfulness. All in all, mindfulness interventions, manipulations or meditations are seen to be necessary before implementing FFMQ with all facets in potential future studies, or the scale must only be used after doing hierarchical confirmatory factor analysis.

Limitations of the adaptation of FFMQ should also be pointed. Firstly, self-report measures were used in this study. Some items might be misunderstood by the participants especially who were doing less meditation or no meditation. Secondly, test-retest reliability was not provided to the scale, but Confirmatory Factor Analysis was conducted in a different sample of students. Lastly, SODAS which is one of the scales was used for convergent validity was not cross validated in Turkish sample before.

In next study (Study 2), because Nonjudge failed to participate under mindfulness construct, four facets of the scale will be used. Although “Observe” was not having significant positive relations with psychological outcomes (in the sample of non-meditating participants) (Baer et al., 2006), Observe facet will be held in the analysis with other psychological constructs because it was confirmed that “Observe” is one of the facets of mindfulness in the current study.

3.2 Study 2

Purpose was to investigate the relation between mindfulness and basic psychological needs satisfaction through the mediation role of coping with stress styles in detail.

3.2.1 Preliminary Analysis and Results

For mediation analysis SPSS Version 26 was used and Hayes’ (2018) macro (model number four) was benefited from. Data collected for second time was screened specifically for mediation analysis because predictors were different from previous analysis. Assumptions were checked as following. Power analysis through software G Power (Faul et al., 2009) was conducted for regression. Since Gender, Age, Socioeconomic status and the Place have been lived for long time had no effect on criterion (dependent) variable BPNS (basic psychological needs satisfaction), they were excluded from both Power analysis and later regression analysis. For medium effect size for r^2 was taken as .06 and power as .80, $p < .05$ and two predictors (one IV and one mediator) were considered. Power analysis conducted. 154 cases were needed. In the second time data collection, there were 418 cases after list wise deletion of missing data, which is bigger than 154 cases needed. The number of cases is good.

Then, in data screening, outliers were checked. Multivariate outliers were checked by calculating Mahalanobis distance by regression analysis. Four times Mahalanobis distance calculated before doing any mediation analysis.

Firstly, there are four facets of mindfulness (Observe, Describe, Act with Awareness and Nonreact) and five subscales of coping with stress style (Self-confident, Optimistic, Submissive, Helpless styles and Seeking of social support): All of these were taken as predictors and BPNS was taken as criterion variable. There were four outlier cases. Secondly, total mindfulness score (derived from four facets) and five subscales of coping were taken as predictors and BPNS was taken as criterion. There were two outlier cases. Thirdly, four mindfulness scales and two focus/orientation of coping (Approach: derived from Self-confident, Optimistic and Seeking of social support; and Avoidance derived from Submissive, Helpless styles) were predictors and BPNS was criterion. There were two outlier cases. Lastly, total mindfulness score and two focus/orientation of coping were predictors and BPNS was criterion. There was one outlier case. Since some cases were common, as a result, 5 cases were excluded as multivariate outliers. Thus, all of Regression Analyses were planned to run out of 413 cases.

Data screening continued with multicollinearity, it was scanned through correlation of four facets and five coping styles. There were not perfect ($r = 1$) or .90 correlations among them. Correlations were at most .30. Following assumptions were tested via regression analysis run for criterion variable (BPNS), by four facets of mindfulness and five coping styles. For multivariate normality, line on histogram was observed. Data seemed normally distributed. For linearity normal probability plot was observed, it was linear. For homogeneity (around zero homogeneously distributed scores) and homoscedasticity checked in scatter plot drawn between standardized residuals and standardized predicted values, it was almost round shape. Homogeneity and homoscedasticity were both good.

3.2.2 Main Analysis, Results and Discussion

Total mindfulness (due to un-fitting model of FFMQ, total score of mindfulness was calculated from four facets: Observe, Describe, Act with Awareness and Nonreact) and four facets were in predictor role. Coping with stress styles which were Self-

confident, Optimistic, Seeking for social support, Helpless style and Submissive were in the mediating role. Since it was possible to aggregate specific coping styles under Approach and Avoidance based coping (Solberg Ness & Segerstrom, 2006), Thus Approach based coping was formed of Self-confident, Optimistic and Seeking for Social Support and Avoidance based coping was composed of Helpless style and Submissive; so Approach based coping and Avoidance based coping were used as mediators, in follow-up mediation analysis. Three basic needs are autonomy, competence and relatedness. BPNS (basic psychological needs satisfaction) stands for satisfaction of these needs. Both total score of needs satisfaction and specific needs were taken as criterion in the analysis. Hence, mediation analysis was conducted separately for each relation out of 413 cases by SPSS version 26 by using macro for mediation analysis with 5000 bootstrapping (Hayes, 2018). Since bootstrapping and Hayes's macro (model number four) were used, ideas concerning dual relations to be exist between variables especially between predictor and criterion from the study of Shrout and Bolger (2002) were also followed. According to specific coping styles, variables in mediation analysis can be pursued in Figure 7. And for approach and avoidance based coping, variables will be seen in Figure 8.

Hayes (20018) suggested an alternative way to conduct mediation analysis as opposed stepwise checking (Baron & Kenny, 1986) of significant relations between predictor, mediator and criterion variables. In Hayes' approach, mediation relation is the purpose and important. Any of the relation between predictor and mediator (a), mediator and criterion (b), and predictor and criterion (c) to be significant is not important, in his approach. Indirect effect is estimated as only $a \times b$, not separately as "a" and "b". Then $a \times b \neq 0$ is tested if it is significant in the approach of Hayes.

In the present study although Hayes' approach will be used for the significance of indirect effects, relations between predictor, mediator and criterion will be underlined in terms of significance because those specific relations were expected to be significant (path a, path b and path c).

Figure 7

Summary of Variables used in Mediation Analysis 1

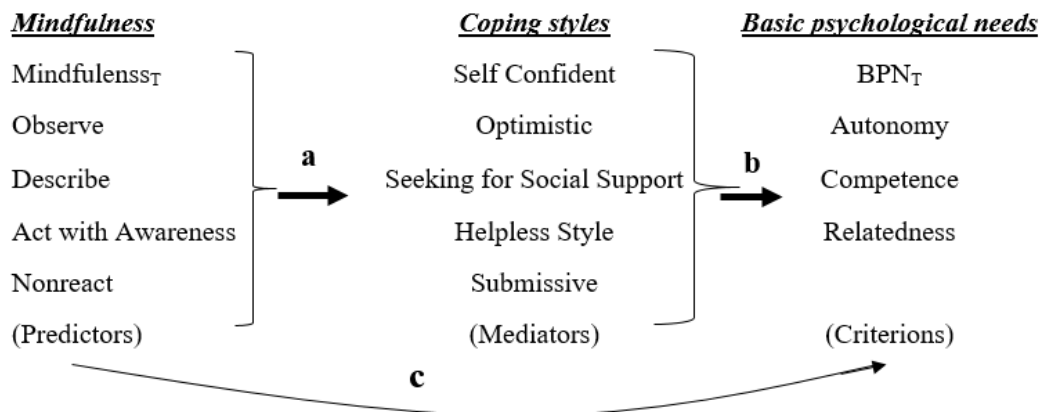
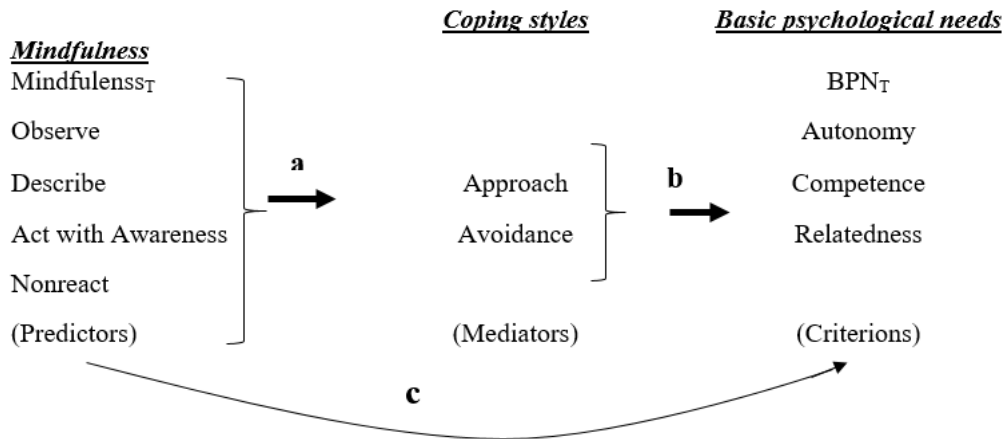


Figure 8

Summary of Variables used in Mediation Analysis 2



Summary of regression analyses can be followed in Table 8. Relations between mindfulness and BPNS were expected to be mediated by coping styles (Hypothesis 4). This general mediation hypothesis was supported to a great extent in the present study; namely there were mostly partial mediations or some full mediation relations. Moreover, mindfulness was expected to positively predict BPNS directly. This hypothesis was supported in all conditions (path c) (Hypothesis 3).

Mindfulness was related to coping styles, in a general sense. After that mindfulness was expected to predict coping styles, particularly positively predict approach based coping styles (Self-confident, Optimistic and Seeking for social support) (path a) (Hypothesis 1a) and not to predict avoidance based coping styles (Helpless and Submissive) (path a) (Hypothesis 1b). The Hypothesis 1a was mostly supported except in some of the regression analysis in which Seeking for social support was mediator. However, Hypothesis 1b was only supported in a few mediation analyses, mostly not supported.

Lastly, approach based coping styles (Self-confident, Optimistic and Seeking for social support) were expected to positively predict BPNS (Hypothesis 2a) and avoidance based coping styles (Helpless and Submissive) were expected to negatively predict BPNS (Hypothesis 2b) (path b). Almost all coping styles predicted BPNS; but in few regression analyses, coping style was not in relation with BPNS. Thus, these two hypotheses were supported to a great extent.

Table 8
The Summary Table of Mediation Results

Predictor	Mediator	Criterion	Mediation	Confidence Interval*
	Self Confident			
Observe	Optimistic	Each basic need	Yes	Sig.
	Submissive	BPNS _T		
Observe	Seeking Social	Each basic need	No	Non Sig.
	Sup.	BPNS _T		
	Helpless			
Describe	Each coping	Each basic need	Yes	Sig.
	style	BPNS _T		Except following relation
Describe	Seeking Social	Competence	No	Non Sig.
	Sup.			

Table 8 (continued)

Act	Each coping style	Each basic need BPNS _T	Yes	Sig. Except following relation
Act	Seeking Social Sup.	Competence	No	Non Sig.
Nonreact	Each coping style	Each basic need BPNS _T	Yes	Sig. Except following relations
Nonreact	Seeking Social Sup.	Each basic need BPNS _T	No	Non Sig.
Mindfulness _T	Each coping style	Each basic need BPNS _T	Yes	Sig. Except following two relations
Mindfulness _T	Seeking Social Sup.	Competence	No	Non Sig.
Mindfulness _T	Submissive	Relatedness	No	Marginally Sig.
Every Facet Mindfulness _T	Approach	Each basic need BPNS _T	Yes	Sig.
Every Facet Mindfulness _T	Avoidance	Each basic need BPNS _T	Yes	Sig. Except following relations
Observe	Avoidance	Each basic need BPNS _T	No	Non Sig.

Note. Act: Act with Awareness, Every Facet: Observe, Describe, Act with Awareness or Nonreact, Mindfulness_T: formed of four facets, BPNS_T: Total basic psychological needs satisfaction.

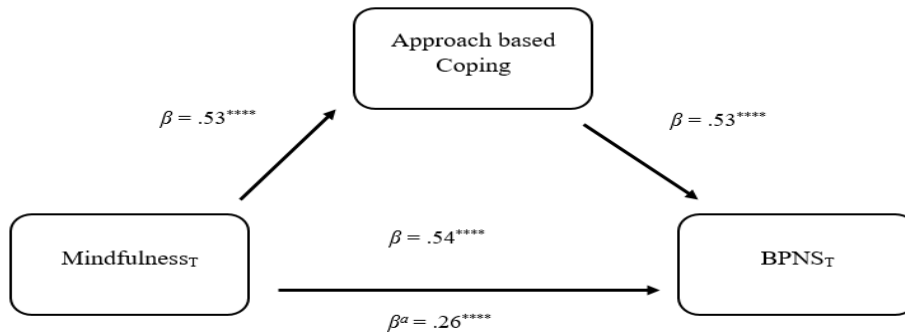
* Significant indirect effects in the table are either partial or full mediations.

In addition, when non-significant indirect effects were examined carefully, it turned out to be that either path a or path b was non-significant, so discussion of non-significant paths may simultaneously illuminate non-significant regressions (indirect effects).

Two general relation between $Mindfulness_T$ and $BPNS_T$ by the mediation role of approach-based coping and avoidance-based coping separately can be given as examples. For approach-based coping, $IndirectEffect_{(STANDARDIZED)} = 0.28$, $SE = 0.03$, 95% CI [.22, .34]; and for avoidance based coping $IndirectEffect_{(STANDARDIZED)} = 0.17$, $SE = 0.02$, 95% CI [.13, .22] was significant because confidence intervals did not include zero. Imageries of the regressions can be followed in Figure 9 and Figure 10. Mindful participants might be following or preferring approach based coping to satisfy their BPNs. However, although they were not expected to use avoidance based coping, they have used this style of coping (maybe) due to low mindfulness scores, so their basic psychological needs satisfaction might be interrupted to some extent.

Figure 9

Model of Mediation via Approach based Coping with β values of Relations

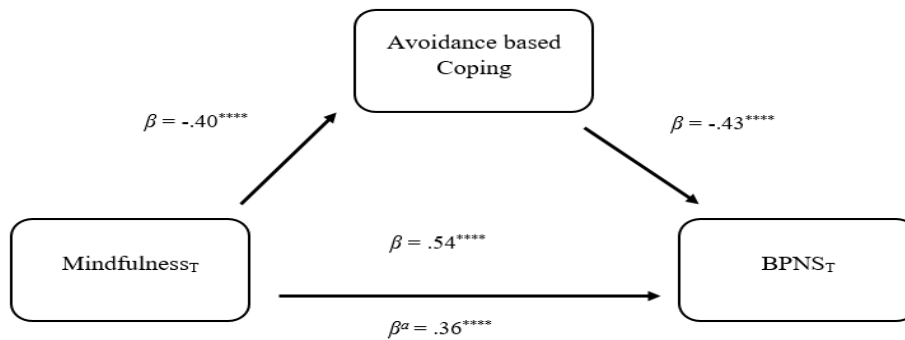


^a stands on β^a when approach based coping in the regression analysis. Mindfulness_T means total score of mindfulness and BPNS_T means total score of basic psychological needs satisfaction.

**** $p < .0001$.

Figure 10

Model of Mediation via Avoidance based Coping with β values of Relations



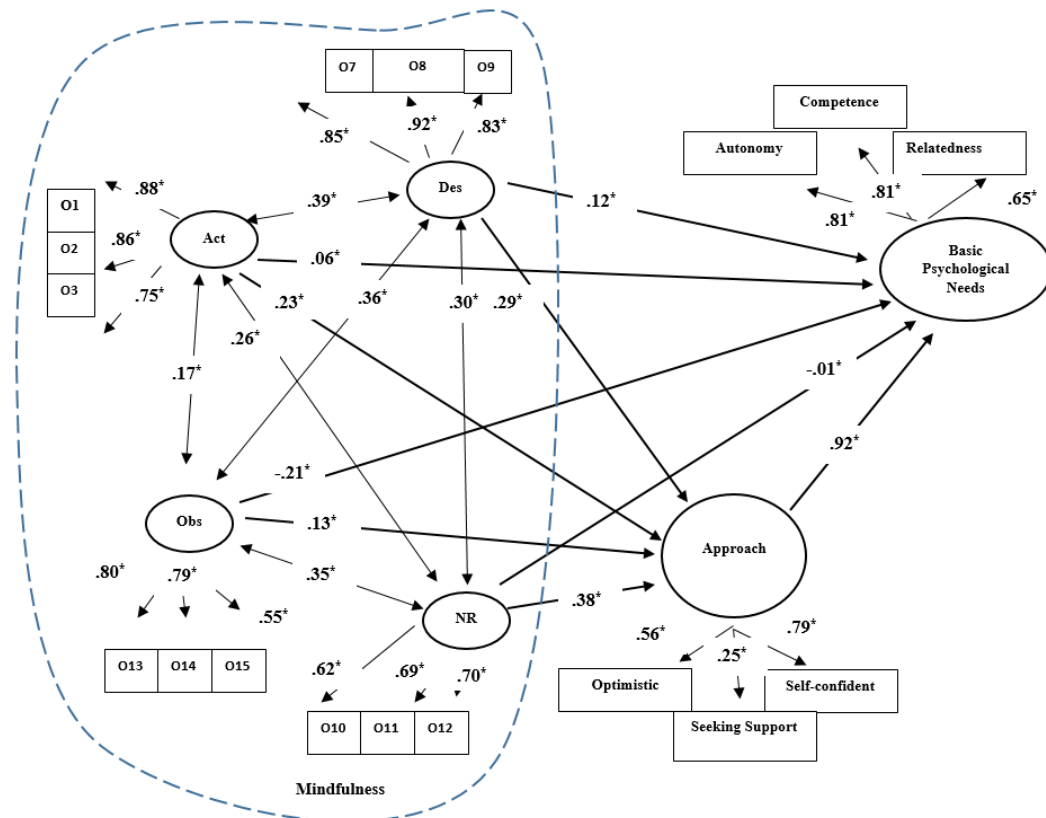
^a stands on β^a when avoidance based coping in the regression analysis. Mindfulness_T means total score of mindfulness and BPNS_T means total score of basic psychological needs satisfaction.

**** $p < .0001$.

Results of separate regressions were summarized above. Nevertheless, a compact picture in which four facets of mindfulness (except nonjudge) are correlating with each other and simultaneously each facet is establishing paths towards coping styles (approach or avoidance based coping) and basic psychological needs satisfaction was not described yet. Path analyses in EQS 6.1, were conducted in order to provide evidence to structure of proposed model of mediation through role of approach coping and to the structure of proposed model of mediation through role of avoidance coping. Analysis for mediation through approach based coping yielded that due to several variables in the analysis multivariate normality was not satisfying, should not be bigger than “5” (*Mardia's Z* = 15.48). So Robust statistics were followed. Structure of the model is rather well fitted (SB (χ^2 (114) = 187.51, $p < .05$, CFI = .97, $Chi^2/df < 2$, RMSEA = .04, 90% CI for RMSEA [.03, .05]). Since narrower the CI, it was good. The related model can be pursued in Figure 11. On the other hand, analysis for mediation through avoidance based coping showed that because of several variables in the analysis multivariate normality was not satisfying (*Mardia's Z* = 12.99). So Robust statistics were followed. Structure of the model is quite well fitted (SB (χ^2 (104) = 192.33, $p < .05$, CFI = .97, $Chi^2/df < 2$, RMSEA = .05, 90% CI for RMSEA [.04, .06]). Since narrower the CI, it was good. The related model can be pursued in Figure 12. Both models seemed to be supporting the separate regression analyses.

Figure 11

Structural Model of Mediation through Role of Approach Coping



Note. Coefficients are standardized. Double head arrows show correlations whereas one way arrows show predictions. Circles represent latent variables, rectangles represent indicators (measured variables), O₁, O₂, O₃, ... are parcels formed from items of FFMQ scale. Act: Act with Awareness, NJ: Nonjudge, Des: Describe, NR: Nonreact, Obs: Observe; which forms Mindfulness, in prediction role. Approach is coping style formed of specific coping styles: Optimistic, Self Confident and Seeking for Social Support. It is in mediator role. Basic Psychological Needs Satisfaction is in criterion role, formed of fulfilment of autonomy, competence and relatedness. All relations are significant except one of them are around 'zero'.

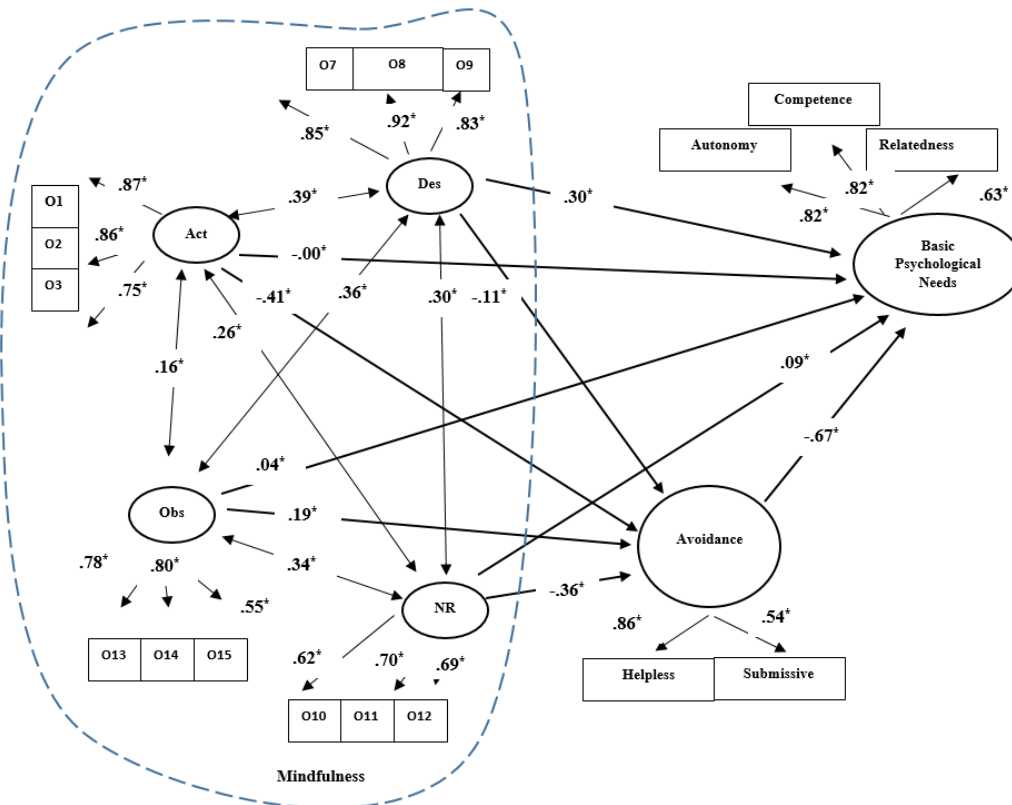
* means $p < .05$.

In the model of mediation via approach coping, approach coping mediated the relations of nonreact and act with awareness almost fully. For describe it showed partial mediation. It is very important to note that observe's relation with basic psychological needs satisfaction seemed to be on the expected (positive) direction

through the way of approach based coping. This underscores the significance of mindful interventions by increasing avoidance coping.

Figure 12

Structural Model of Mediation through Role of Approach Coping



Note. Coefficients are standardized. Double head arrows show correlations whereas one way arrows show predictions. Circles represent latent variables, rectangles represent indicators (measured variables), O₁, O₂, O₃, ... are parcels formed from items of FFMQ scale. Act: Act with Awareness, NJ: Nonjudge, Des: Describe, NR: Nonreact, Obs: Observe; which forms Mindfulness, in prediction role. Approach is coping style formed of specific coping styles: Optimistic, Self Confident and Seeking for Social Support. It is in mediator role. Basic Psychological Needs Satisfaction is in criterion role, formed of fulfilment of autonomy, competence and relatedness. All relations are significant except one of them are (around) 'zero'.

* means $p < .05$.

In the model of mediation via avoidance coping, facets of mindfulness were related to avoidance coping, which was not predicted. But it might have happened due to

low meditation. As observe pointed, it was positively related with avoidance coping, which happens in low meditating samples (Baer et al., 2006). Avoidance based coping fully mediated the relation between act with awareness and BPNS, and partially mediated the relations of observe, nonreact and describe with BPNS. This implies the importance of mindful intervention for avoidance coping.

Mediation relation answers the question of “how”. Question of how psychological constructs are related (mostly on timeline) through a variable between predictor and criterion helps to understand underlying mechanism, as if someone on a bus ride and wondering whether visiting a specific station will affect the destination.

And thus, results of the analyses show that coping with stress styles had the role of mediating the relation between mindfulness and BPNS. When mediating role was approach based coping (with specific coping styles: Self-confident, Optimistic and Seeking for social support), mindfulness was positively related with coping stress style and then coping stress style was positively related with BPNS. Significant indirect effects mean that in the minds or lives of the people mindfulness was also showing its effect via approach coping styles to satisfy their BPN. When mediating role was avoidance based coping (with Helpless and Submissive styles), mindfulness was negatively related with coping style and then coping style was negatively related with BPNS. In this vein, significant indirect effects mean that avoidance coping is interrupting BPNS to some extent/or fully in the relation between mindfulness and BPNS. Because of the existence of mediation role of coping with stress styles, any intervention in mindfulness should be considered together with coping with stress styles by increasing approach coping and decreasing avoidance coping for higher BPNS. Observe’s relation with BPNS in model of mediation through role of approach coping (Figure 11) is a good example to see mindfulness may take the way of approach coping. And also in structural model of mediation through role of approach coping (Figure 12) negative relations of mindfulness facets with avoidance coping show the necessity of considering mindfulness and avoidance coping together. In this vein, Bishop et al. (2004) had proposed a mindfulness model which includes two components: first component is

self-regulation of attention for increased awareness of experiences at the ‘now’ moment and second component of mindfulness as specific orientation of the person to his/her experience by curiosity and acceptance. So second component seems to be more close to action. They also claimed that curiosity and acceptance gained during mindfulness meditations can lead to a decrease in behavioral or mental strategies to avoid from stress. Thus, those people may be inclined to use approach based coping styles. Lastly, as Bishop et al. (2004) were pointing the importance of Mindfulness Based Stress Reduction and Dialectical Behavioral Therapy, effects of mindfulness intervention on psychological distress were also underlined. In meta-analysis study of Hofmann et al. (2010), robust effect sizes were existing for the effect of mindfulness training onto the negative psychological outcomes like depression and stress. Moreover, for mechanisms of action concerning mindfulness in relation with stress, actions might be implemented through emotion regulation, decreasing rumination or non-attachment (attachments mean expectation of happiness only if people have some specific outcomes or belongings.) (Coffey et al., 2010). Although these specific mechanisms of action between mindfulness and coping styles were not investigated in the present study, they might have been used by participants.

Mindfulness was negatively predicting avoidance based coping, so it should be elaborated because mindful people are expected to use approach coping in order to handle with stress, and not to use avoidance coping. There might be an explanation for this negative significant prediction. Participants may not have enough high mindfulness scores, because only 143 out of 418 participants (university students) had done meditation before and also their mindfulness scores might be lower than the scores of meditators, like in the study of Baer et al. (2008). For investigating this issue, highest one thirds of total mindfulness scored cases were selected in data and basic linear regression was conducted for avoidance based coping and approach based coping separately, so mindfulness did not predict avoidance, $F(1,126) = 1.91$, $p = ns$. whereas significantly predicted approach based coping, $F(1,126) = 13.89$, $p < .001$.

In the condition of non-significant mediation relations, either of path a or path b was not significant. Path a which is established between predictor and mediator without any other variables shows the basic linear regression between them to see whether predictor predicts mediator. Path b which is the path between mediator and criterion shows multiple linear regression after controlling for predictor. For path a to be significant means that constructs are related either positively or negatively, but for path a to be non-significant means that constructs are not related (like they are different/distinct constructs). On the other hand, for path b to be significant means that there is still some variance in criterion variable, which mediator can explain after controlling for predictor. But for “b” to be non-significant means shared variance with predictor has gone with the predictor after controlling for predictor. Through these explanations, following non-significant indirect effects were illuminated statistically.

Non-significant indirect effects can also be followed from Table 8. Summary of non-significant regressions are as following. In the relation between Observe and Basic Needs by mediation of Seeking for social support or Helpless styles; Observe facet was not predicting Seeking for social support or Helpless styles (path a). In the relation between Describe and Competence by mediation of Seeking for social support; Seeking for social support was not related to Competence after controlling for Describe (path b). In the relation between Act with Awareness with Competence by mediation role of Seeking for social support; Seeking for social support did not predict Competence after controlling for Act with Awareness (path b). In the relation between Nonreact and Basic Needs by mediation role of Seeking for social support; Nonreact did not predict Seeking for social support (path a). In the relation between Mindfulness and Competence by mediation of Seeking for social support; Seeking for social support did not predict Competence after controlling for Mindfulness (path b). In the relation between Mindfulness and Relatedness by mediation role of Submissive; Submissive did not predict Relatedness after controlling for Mindfulness (path b). Finally, in the relation between Observe and Basic Needs by mediation role of Avoidance based coping, Observe was not predicting Avoidance based coping (path a).

After summarizing all non-significant mediations, it seems that statistical explanations for non-significant *b* paths might be enough, which was that predictor and mediator has shared variance in criterion. However, explanations for non-significant paths of “*a*” may not be enough. There might be some more explanations. Non-significant paths of “*a*” were observed in relations where predictors were either mostly Observe or sometimes Nonreact facets. The reason might be low variance in the facets or low mean scores of mindfulness. In the study of Baer et al. (2008), they had tried to provide more evidence to FFMQ scale in terms of construct validity by conducting the analyses in a sample formed of meditating people. They found scores of meditating group in all facets of FFMQ were significantly higher than scores of combined student, community and highly educated groups even at very small probability level ($p < .0001$). Baer et al. (2004; 2006) also mentioned that Observe facet might not be yielding expected or significant relations with health outcomes in non-mediating samples. In the present study which was carried out in student sample ($n = 413$, second time data collection after outliers), Mean and SD values for four facets were as following: Observe ($M = 28.50$, $SD = 5.16$), Describe ($M = 27.25$, $SD = 6.20$), Act with Awareness ($M = 25.97$, $SD = 5.63$) and Nonreact ($M = 21.59$, $SD = 3.98$). Those values in the present study might be smaller than scores of meditators in the study of Baer et al. (2008) which were Observe ($M = 31.96$, $SD = 4.16$), Describe ($M = 31.84$, $SD = 5.30$), Act with Awareness ($M = 28.08$, $SD = 5.10$) and Nonreact ($M = 25.70$, $SD = 4.01$) where Nonreact has one less item compared to other facets. In short, specifically the results of the present study were not contradicting the literature, evidences seemed to be provided to the relations of mindfulness facets in non-meditating samples (Baer et al. 2004; 2006).

All in all, when the results of study 2 were considered: mindfulness was predicting both coping and BPNS were in line with self-determination theory which underscores awareness is a processor of high quality of coping and self-regulation (Schultz & Ryan, 2015).

CHAPTER 4

GENERAL DISCUSSION

4.1 Study 1

In the first study, FFMQ was visited in terms of reliability and validity issues. First exploratory factor analysis (EFA) was conducted. Just after, confirmatory factor analysis (CFA) was carried out in a different sample of students. In EFA it was seen that items were loaded to expected facets (factors). Convergent, divergent, concurrent, incremental, construct validity of facets of FFMQ and/or total mindfulness were investigated by bearing in mind that the sample was formed of student sample, who might be assumed not doing meditation (much). In CFA, all the facets were not existing under the latent construct mindfulness. Specifically, Nonjudge facet failed to participate and Observe facet seemed to behave unbalanced (sometimes significantly related, negatively related or showing no relation to other psychological constructs). On the other hand, other facets compared to Nonjudge ('Observe', Describe, Act with Awareness and Nonreact) were modestly correlating with each other and took part under mindfulness construct, which shows mindfulness may also exhibit itself through different facets. And hence, study was showed that there may not be naturally occurring interpersonal differences in terms of mindfulness facets (e.g. Nonjudge or Observe) in a student sample. For the use of FFMQ with its facets, it is necessary to conduct CFA before using it with research purposes in different studies.

4.2 Study 2

In the second study, mindfulness's facets and coping styles were related in expected direction by taking into account the non-meditating sample. Those relations between two constructs highlight the importance of treating mindfulness and stress simultaneously in interventions. Those relations might seem to provide evidence to underlying mechanisms of MBSR (mindfulness based stress reduction) interventions via mechanisms of action of mindfulness (Coffey et al., 2010) (how mindfulness is working with stress). For example, in study of Peerayuth (2013), self-efficacy mediated the relation between mindfulness and coping style. Another possible variable might be locus of control. Because mindful people bring their attention to the moment and are aware of the situation, they may have higher perceived control. Feeling perceived control concerning a stressful stimulus means people may estimate the outcomes and cope accordingly (Skinner & Edge, 2004), so perceived control is likely to mediate the relation between mindfulness and coping style. Lastly, aggregating specific coping styles under Approach based and Avoidant based coping styles in the current study were also in line with coping literature.

The current study did not only show the mediating role of coping styles in relation between mindfulness and BPNS, but it also most importantly supplied some evidence to the specific relation between coping style and BPNS by prediction role of coping style. Namely, approach based coping was positively predicting BPNS whereas avoidance based coping was negatively predicting BPNS. This might also be illuminating bi-directional relations between BPNS (Self-determination) and coping, as in the proposed model of Skinner and Edge (2004). In another study of Skinner et al. (2003), they classified coping styles with respect to basic psychological needs (relatedness, competence and autonomy), perceived control (challenge and threat), and attachment (self and context) simultaneously. Coping styles in the current study were Seeking for social support, Self-confident, Optimistic, Helpless and Submissive. Then, these coping styles were existing in the groups as Seeking for support under relatedness and challenges to context; Self-confident under competence and challenges to self; Optimistic under competence

and challenges to context, Helpless under competence and threat to self; and Submissive under autonomy and threat to self, so the results of the current study showed that all coping styles were significantly related with certain BPN (Basic Psychological Need) according to the classification of Skinner et al. (2003), even after controlling for total mindfulness or its facets. Thus, results of the current study supported the classification. On the other hand, investigating all possible mediating roles of each stress style was not contradicting the classification of Skinner et al. (2003) because for example mediating role of seeking for social support in the context of academic environment might be related to satisfaction of competence, in addition to satisfaction of relatedness. And also it should be considered that general coping styles were measured in the current study.

Additionally, since there were more partial mediations than full mediations between mindfulness and BPNS, this signifies existence of other potential mediators between these two psychological constructs.

Coping with stress requires mental resources to be 'fueled' by, so mindfulness as a personality trait might have a determining role for coping style (Carver & Conner-Smith, 2010). In this point, the current study was in line with the literature. Studying specific coping styles instead of broad coping types was suggested by Carver and Conner-Smith (2010) because effect sizes between stressors might be different depending on the stressor type (Solberg Nes & Segerstrom, 2006) and effect of coping style might depend on context (Folkman & Moskowitz, 2004). Because of this, in a sample of university students measuring coping styles concerning academic stressor may resolve effect size differences between stressor types in a future study. Additionally, when basic psychological needs are considered, they are expected to be satisfied in specific contexts, so they can also be searched in academic environment. Thus, to be more specific, for a future study when time of midterms comes, to collect data for coping skills would also supply external validity to the results of the current mediation study. In addition, broad coping styles may not yield great variability of coping types in a student sample. Poverty, divorce and serious illness are high level of stressors (Carver & Conner-Smith, 2010) which can lead to

different type of coping styles compared to level of stress students might be experiencing, so in terms of coping styles, the current study may also be repeated with different samples by of course keeping in mind the variability of mindfulness. Carver and Conner-Smith (2010) also mentioned that the relation between personality and coping was modest in the literature, and coping styles may not fully mediate personality traits and health outcomes. In the current study, partial mediating roles of coping styles in the relation between dispositional mindfulness and BPNS seemed to support the literature.

After BPNS, people are likely to show personal growth, higher life satisfaction, be more self determined which means they intrinsically motivated in their behaviors and optimum functioning (Ryan & Deci, 2000; Ryan et al., 2008). In short, the mechanisms which were investigated in the present study are also contributing the positive psychological outcomes.

4.3 Limitations and Future Directions

The current study also has limitations. Firstly, mediation relation was investigated totally in second time data collection, means cross sectional design. To be able to talk about prediction there should be time difference between predictor, mediator and criterion variables (it should be longitudinal design), otherwise effects might be biased or inflated (Maxwell & Cole, 2007; Podsakoff et al., 2003). Secondly, manipulation or intervention for mindfulness might be considered. However, this would change the nature of the current study. In current study, mindfulness was investigated as personality trait, which impedes manipulation design. Thirdly, the present study was based on self reports of the participants, it could be costly and time consuming to do the same study by 'pure' observation or by based on the reports of observers. Fourthly, sample was formed of university students who has not done meditation (much), either. In order to investigate the same or similar relations between the same psychological constructs, it might be good to form the sample from meditators. Additionally, in the context of sample, the current study should be replicated in different samples like in a clinical sample in order to observe

at least concurrent validity of mindfulness, change of mean scores of mindfulness and relation of mindfulness with negative psychological outcomes, separately. Otherwise problem of generalizability of the results may remain. Fifthly, since mindfulness was related to personality traits like neuroticism and openness like in the first study (here) and also in the study of Brown and Ryan (2003), these personality traits might have an effect on stress or coping styles. As potential confounding variables, the traits of the personality should have been controlled. Lastly, in the current study BPNS was considered as criterion variable. In order to get a comprehensive view for the regression model, frustration of basic psychological needs could have been used (Chen et al. 2015) by remembering frustration of a need: When frustration of each need is experienced, person may feel under pressure, or coerced in terms of autonomy; may feel less self-confident in terms of competence; may feel isolated or lonely in terms of relatedness.

Coping succeeds appraisal (Folkman & Lazarus, 1980; Lazarus & Folkman, 1984b). When a stressful situation is encountered first stress is evaluated, then coping resources and possibilities in relation to coping follow. How stress is appraised can be a determinant factor for choosing a coping style. It also might be expected that appraisal of mindful people will be different from less mindful people due to the fact that mindfulness is related to stress appraisal (e.g. Keng et al., 2011; Weinstein et al., 2009). Thus, like in a sequence relations of psychological constructs starting with mindfulness, then stress appraisal and after that coping styles following in each other in a path might be investigated in a future study.

Since Seeking for social support is under approach based coping, it was assumed to mediate the relation between Describe and Competence, or the relation between Act with Awareness and Competence, or the relation between Mindfulness_T and Competence. However, Seeking for social support did not relate to competence when Mindfulness_T or its facets (Describe or Act with Awareness) were in the mediation analysis even though Seeking for social support on its own was observed to be correlated with competence by small effect (around $r = .10$). When a mindful person is doing an action, s/he may feel competent because he is doing it on his/her

own. On the other hand, if the person starts asking help of the other, then person may not feel competent anymore maybe due to the fact that reasons for competence might be attributed to the other person. All in all, mindfulness and Seeking for social support might be conflicting with each other in satisfaction of Competence need. It is implying that mindfulness is more individualistic and Seeking for social support is more collectivistic tendencies. Turkey might be still experiencing pain of transition concerning modernization from collectivism to individualism. Seeking social support might be putting these participants in unbalanced situation (selves). As Kağıtçıbaşı (1997) mentioned since individualistic culture was related to separated self and collectivistic culture was related to relational self, there was a shift in the world to form autonomous-related self. Hence, effect of culture (specifically cultural orientations: individualistic or collectivistic) in a future study should be considered as moderator factor affecting the specific relation between Seeking for social support and Competence. Moreover, Kağıtçıbaşı (2005) also claimed that relatedness might be better or easily noticed in collectivistic cultures whereas autonomy might be easily noticed in individualistic cultures. Thus, cultural orientation seems to be a potential factor (variable) on the way to satisfy basic psychological needs.

There are other types of mindfulness (Bishop et al., 2004). One of the types is social mindfulness that is distinct from general mindfulness. Van Doesum et al. (2013) reached significant results for social mindfulness in their study: socially mindful people respected the choices of other, social mindful people were liked by other people and they were found to be trustworthy. Since general mindfulness did not correlate with social mindfulness (Van Doesum et al., 2013), social mindfulness seemed to be a different psychological construct, so this ‘other oriented’ mindfulness needs to be investigated to understand the interactions of the person with other people, in addition to being quite occupied with his/her own experiences like in ‘general’ mindfulness.

Last words, we, as adults should be aware of, attentive to, curious towards and accepting our inner experiences (in short, being mindful); simultaneously have functional and efficient coping skills on the way to satisfy basic psychological needs

of our inner child, which is quite difficult -compared to physical care of him/her.
Probably nobody says being the parent (being in healthy adult mode) of inner child
is easy.

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APPENDICES

A. ETHICAL PERMISSION FOR FIRST TIME DATA COLLECTION

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER



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07 KASIM 2017

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Prof.Dr. Bengi Öner ÖZKAN ;

Danışmanlığını yaptığınız doktora öğrencisi Fatih YILMAZ'ın "**Beş Boyutlu Bilinçli Farkındalık Ölçeğinin Tercimesi ve Adaptasyonu**" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek gerekli onay **2017-SOS-167** protokol numarası ile **13.11.2017 – 30.09.2018** tarihleri arasında geçerli olmak üzere verilmiştir.

Bilgilerinize saygularıyla sunarım.

Prof. Dr. Ş. Halil TURAN

Başkan V

Prof. Dr. Ayhan SOL

Üye

Prof. Dr. Ayhan Gürbüz DEMİR

Üye

BULUNAMADI

Doç. Dr. Yaşar KONDAKÇI

Üye

Doç. Dr. Zana ÇITAK

Üye

Yrd. Doç. Dr. Pınar KAYGAN

Üye

Yrd. Doç. Dr. Emre SELÇUK

Üye

B. ETHICAL PERMISSION FOR SECOND TIME DATA COLLECTION

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER



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26 MART 2019

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Prof.Dr. Bengi Öner ÖZKAN

Danışmanlığını yaptığımız Fatih YILMAZ'ın "Beş Boyutlu Bilinçli Farkındalık ve Temel Psikolojik İhtiyaçlar arasındaki ilişkide Kontrol Odağı ve Stresle Başa Çıkma Biçimlerinin Aracı Rolü" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülmüş ve 113-ODTÜ-2019 protokol numarası ile onaylanmıştır.

Saygılarımızla bilgilerinize sunarız.

Prof. Dr. Tülin GENÇÖZ

Başkan

Prof. Dr. Ayhan SQL

Üye

Prof. Dr. Ayhan Gürbüz DEMİR

Üye

Prof. Dr. Yaşar KONDAKÇI (4.)

Üye

Doç. Dr. Emre SELÇUK

Üye

Doç. Dr. Pınar KAYGAN

Üye

Dr. Öğr. Üyesi Ali Emre TURGUT

Üye

C. DEMOGRAPHIC FORM 1 & 2

1. Cinsiyetiniz: Erkek Kadın
2. Yaşınız (.....)
3. Eğitim durumunuz
İlkokul
Ortaokul
Lise
Üniversite
Yüksek Lisans
4. Sosyoekonomik sınıfınız
Düşük Orta Yüksek
5. Çalışıyor musunuz?
Evet Hayır
6. Medeni Haliniz:
Bekar Birlikte yaşıyor Evli Boşanmış Dul Ayrı
7. En uzun yaşadığınız yerleşim birimi
Köy
Kasaba
İlçe
Şehir
Büyük şehir
8. **Daha önce meditasyon yaptım*. (ör. Yoga gibi)**
Evet Hayır

* Bu soru sadece ikinci kez veri toplama sırasında sorulmuştur. Demografik Form 2'de yer almıştır.

D. INFORMED CONSENT 1 (FIRST TIME DATA COLLECTION)

Sayın katılımcı,

Bu çalışma Orta Doğu Teknik Üniversitesi Psikoloji Bölümü'nde Prof. Dr. Bengi Öner Özkan danışmanlığında yürüttüğüm doktora çalışmamın ilk kısmı olan Beş Faktörlü Bilinçli Farkındalık Ölçeğinin Türkçeye Çevrilmesi ve adaptasyonu kapsamında, doktora öğrencisi Fatih Yılmaz tarafından yürütülmektedir. Çalışmada katılımcılardan ilgili ölçek ve de yanında geçerlik ve güvenilirlik amacıyla verilen ölçekleri cevaplamaları beklenmektedir.

Çalışmaya katılım tamamıyla gönüllülük temelinde olmalıdır. Sizden beklenen sizi en iyi yansıtan ifadeyi ankette seçmenizdir. Çalışma tahmini 20 dakika sürecektir. Ankette, sizden kimlik belirleyici hiçbir bilgi istenmemektedir. Cevaplarınız tamamıyla gizli tutulacak ve sadece araştırmacılar tarafından değerlendirilecektir; elde edilecek bilgiler bilimsel yayımlarda kullanılacaktır.

Anket, genel olarak kişisel rahatsızlık verecek soruları içermemektedir. Ancak, katılım sırasında sorulardan ya da herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz anketi yarıda bırakıp çıkabilirsiniz. Anket sonunda, bu çalışmayla ilgili sorularınız cevaplanacaktır. Bu çalışmaya katıldığınız ve yardımınız için şimdiden teşekkür ederiz. Çalışma hakkında daha fazla bilgi almak için Psikoloji Bölümü doktora öğrencisi Fatih Yılmaz (e-posta: fyilmaz@metu.edu.tr) ile iletişim kurabilirsiniz.

Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip çıkabileceğimi biliyorum. Verdiğim bilgilerin bilimsel amaçlı yayımlarda kullanılmasını kabul ediyorum.

E. INFORMED CONSENT 2 (SECOND TIME DATA COLLECTION)

Sayın katılımcı,

Bu çalışma; Orta Doğu Teknik Üniversitesi Psikoloji Bölümü'nde Prof. Dr. Bengi Öner Özkan danışmanlığında doktora çalışmamın ikinci kısmı olan Beş Faktörlü Bilinçli Farkındalık Ölçeğinin Türkçeye çevrilmesi ve adaptasyonu yapıldıktan sonra doğrulayıcı faktör analizini yapmak ve ölçeğin ilişkili olabileceği düşünülen değişkenlerle ilişkisini irdelemek üzere, doktora öğrencisi Fatih Yılmaz tarafından yürütülmektedir. Çalışmada ilgili ölçek ve yanında geçerliği ve ilişkileri görmek için başka ölçekler verilmiş olup, katılımcıların bu ölçekleri cevaplamaları beklenmektedir.

Çalışmaya katılım tamamıyla gönüllülük temelinde olmalıdır. Sizden beklenen sizi en iyi yansıtan ifadeyi ankette seçmenizdir. Çalışma tahmini 15 dakika sürecektir. Ankette, sizden kimlik belirleyici hiçbir bilgi istenmemektedir. Cevaplarınız tamamıyla gizli tutulacak ve sadece araştırmacılar tarafından değerlendirilecektir; elde edilecek bilgiler bilimsel yayımlarda kullanılacaktır.

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Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip çıkabileceğimi biliyorum. Verdiğim bilgilerin bilimsel amaçlı yayımlarda kullanılmasını kabul ediyorum.

F. BIG FIVE INVENTORY (BFI)

Aşağıda sizi kısmen tanımlayan (ya da pek tanımlayamayan) bir takım özellikler sunulmaktadır. Örneğin, başkaları ile zaman geçirmekten hoşlanan birisi olduğunuzu düşünüyor musunuz? Lütfen aşağıda verilen özelliklerin sizi ne oranda yansıttığını ya da yansıtmadığını belirtmek için sizi en iyi tanımlayan rakamı işaretleyiniz.

Kendimi biri olarak görüyorum.

1 = Hiç katılmıyorum	2 = Biraz katılmıyorum	3 = Ne katılıyorum ne de katılmıyorum	4 = Biraz katılıyorum	5 = Tamamen katılıyorum
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1. Konuşkan
2. Başkalarında hata arayan *
3. İşini tam yapan
4. Bunalımlı, melankolik
5. Orijinal, yeni görüşler ortaya koyan
6. Ketum/vakur*
7. Yardımsever ve çıkarıcı olmayan
8. Biraz umursamaz*
9. Rahat, stresle kolay baş eden*
10. Çok değişik konuları merak eden
11. Enerji dolu
12. Başkalarıyla sürekli didişen*
13. Güvenilir bir çalışan
14. Gergin olabilen
15. Maharetli, derin düşünen
16. Heyecan yaratabilen
17. Affedici bir yapıya sahi
18. Dağınık olma eğiliminde*
19. Çok endişelenen
20. Hayal gücü yüksek
21. Sessiz bir yapıda*
22. Genellikle başkalarına güvenen
23. Tembel olma eğiliminde olan*
24. Duygusal olarak dengeli, kolayca keyfi kaçmayan*
25. Keşfeden, icat eden
26. Atılgan bir kişiliğe sahip
27. Soğuk ve mesafeli olabilen*
28. Görevi tamamlanmaya kadar sebat edebilen

29. Dakikası dakikasına uymayan
30. Sanata ve estetik deęerlere önem veren
31. Bazen utangaç, çekingen olan*
32. Hemen hemen herkese karşı saygılı ve nazik olan
33. İşleri verimli yapan
34. Gergin ortamlarda sakin kalabilen*
35. Rutin işleri yapmayı tercih eden*
36. Sosyal, girişken
37. Bazen başkalarına kaba davranabilen*
38. Planlar yapan ve bunları takip eden
39. Kolayca sinirlenen
40. Düşünmeyi seven, fikirler geliştirebilen
41. Sanata ilgisi çok az olan*
42. Başkalarıyla işbirliği yapmayı seven
43. Kolaylıkla dikkati dağılan*
44. Sanat, müzik ve edebiyatta çok bilgili

* Items were reverse coded.

G. TURKISH TRAIT META MOOD SCALE (TMMS)

Lütfen her bir ifadeyi okuyarak bu ifadelere katılıp katılmadığınıza karar veriniz. Aşağıdaki ölçeği kullanarak, her ifadenin yanında boş bırakılan yere uygun bir sayıyı yazınız.

- 5= Tamamen katılıyorum
4= Biraz katılıyorum
3= Ne katılıyorum, ne katılmıyorum
2= Pek katılmıyorum
1= Kesinlikle katılmıyorum

1. Ne kadar kötü hissedersen hissedeyim, iyi şeyler düşünmeye çalışırım.
2. Eğer insanlar daha az hissedip, daha çok düşünseler daha iyi durumda olurlar.
3. Duygularımıza veya ruh halimize dikkat etmenin değerli olduğuna inanmıyorum.
4. Ne hissettiğime genellikle pek aldırım.
5. Bazen duygularımın ne olduğunu söyleyemem.
6. Nasıl hissettiğim konusunda nadiren kafam karışır.
7. Hisler, yaşama yön verir.
8. Her ne kadar zaman zaman üzgün olsam da, çoğunlukla iyimser bir bakış açım vardır.
9. Üzüntülü olduğum zamanlarda “yaşamdaki güzel şeylerin” birer aldatmaca olduğunu fark ederim.
10. İçten geldiği gibi hareket etmeye inanırım.
11. Nasıl hissettiğimi hiçbir zaman söyleyemem.
12. Benim için hislerimle baş etmenin en iyi yolu, bu hisleri tam olarak yaşamaktır.
13. Keyfimin kaçtığı zamanlarda, kendime yaşamdaki tüm zevkleri hatırlatıyorum.
14. Nasıl hissettiğime bağlı olarak inandıklarım ve fikirlerim sürekli değişiyor gibime geliyor.
15. Bir konu hakkındaki hislerimin çoğunlukla farkındayım.
16. Genellikle nasıl hissettiğim konusunda kafam karışıktır.
17. Kişi asla duyguları tarafından yönlendirilmemelidir.
18. Asla duygularıma teslim olmam.
19. Her ne kadar zaman zaman mutlu olsam da, genellikle karamsar bir bakış açım vardır.
20. Duygularım konusunda kendimi rahat hissedirim (müsterihimdir).
21. Nasıl hissettiğime oldukça dikkat ederim.
22. Hislerimi anlamlandıramıyorum.
23. Hislerime çok dikkat yöneltmem.
24. Sıklıkla hislerim hakkında düşünürüm.
25. Çoğunlukla hislerim konusunda çok netimdir.
26. Ne kadar kötü hissedersen hissedeyim, keyifli şeyler düşünmeye çalışırım.

27. Hisler, insanların sahip olduđu zayıflıklardır.
28. Çoğunlukla bir konu hakkındaki hislerimin ne olduğunu bilirim.
29. Duygularımız hakkında düşünmek genellikle boşa zaman harcamaktır.
30. Tam olarak nasıl hissettiğimi, neredeyse her zaman bilirim.

H. DIFFICULTIES IN EMOTION REGULATION

Aşağıda insanların duygularını kontrol etmekte kullandıkları bazı yöntemler verilmiştir. Lütfen her durumu dikkatlice okuyunuz ve her birinin sizin için ne kadar doğru olduğunu içtenlikle değerlendiriniz. Değerlendirmenizi uygun cevap önündeki yuvarlak üzerine çarpı (X) koyarak işaretleyiniz.

(1) Neredeyse Hiçbir zaman (2) Bazen (3) Yaklaşık Yarı yarıya (4) Çoğu zaman (5) Neredeyse Her zaman

1. Ne hissettiğim konusunda netimdir.
2. Ne hissettiğimi dikkate alırım.
3. Duygularım bana dayanılmaz ve kontrolsüz gelir.
4. Ne hissettiğim konusunda net bir fikrim vardır.
5. Duygularıma bir anlam vermekte zorlanırım.
6. Ne hissettiğime dikkat ederim.
7. Ne hissettiğimi tam olarak bilirim.
8. Ne hissettiğimi önemserim.
9. Ne hissettiğim konusunda karmaşa yaşarım.
10. Kendimi kötü hissettiğimde, bu duygularımı kabul ederim.
11. Kendimi kötü hissettiğimde, böyle hissettiğim için kendime kızarırım.
12. Kendimi kötü hissettiğimde, böyle hissettiğim için utanırım.
13. Kendimi kötü hissettiğimde işlerimi yapmakta zorlanırım.
14. Kendimi kötü hissettiğimde kontrolümü kaybederim.
15. Kendimi kötü hissettiğimde, uzun süre böyle kalacağıma inanırım.
16. Kendimi kötü hissettiğimde sonuç olarak yoğun depresif duygular içinde olacağıma inanırım.
17. Kendimi kötü hissettiğimde, duygularımın yerinde ve önemli olduğuna inanırım.
18. Kendimi kötü hissettiğimde, başka şeylere odaklanmakta zorlanırım.
19. Kendimi kötü hissettiğimde, kendimi kontrolden çıkmış hissederim.
20. Kendimi kötü hissettiğimde, halen işlerimi sürdürebilirim.
21. Kendimi kötü hissettiğimde, bu duygumdan dolayı kendimden utanırım.
22. Kendimi kötü hissettiğimde, eninde sonunda kendimi daha iyi hissetmenin bir yolunu bulacağımı bilirim.
23. Kendimi kötü hissettiğimde, zayıf biri olduğum duygusuna kapılırım.
24. Kendimi kötü hissettiğimde, davranışlarımı kontrol altında tutabileceğimi hissederim.
25. Kendimi kötü hissettiğimde, böyle hissettiğim için suçluluk duyarım.
26. Kendimi kötü hissettiğimde, konsantre olmakta zorlanırım.
27. Kendimi kötü hissettiğimde, davranışlarımı kontrol etmekte zorlanırım.
28. Kendimi kötü hissettiğimde, daha iyi hissetmem için yapacağım hiç bir şey olmadığını inanırım.

29. Kendimi kötü hissettiğimde, böyle hissettiğim için kendimden rahatsız olurum.
30. Kendimi kötü hissettiğimde, kendim için çok fazla endişelenmeye başlarım.
31. Kendimi kötü hissettiğimde, kendimi bu duyguya bırakmaktan başka yapabileceğim bir şey olmadığına inanırım.
32. Kendimi kötü hissettiğimde, davranışlarım üzerindeki kontrolümü kaybederim.
33. Kendimi kötü hissettiğimde, başka bir şey düşünmekte zorlanırım.
34. Kendimi kötü hissettiğimde, duygumun gerçekte ne olduğunu anlamak için zaman ayırırım.
35. Kendimi kötü hissettiğimde, kendimi daha iyi hissetmem uzun zaman alır.
36. Kendimi kötü hissettiğimde, duygularım dayanılmaz olur.

I. WHITE BEAR SUPPRESSION INVENTORY (WBSI)

Bu ölçek zaman zaman sahip olduğunuz düşüncelerle ilgilidir. Cevaplar doğru ya da yanlış şeklinde değildir. Bu bakımdan lütfen her bir soruyu kendinize uygun bir şekilde cevaplandırmaya özen gösteriniz.

1= Kesinlikle Katılmıyorum 2= Katılmıyorum 3= Nötr ya da Bilmiyorum 4= Katılıyorum
5= Kesinlikle Katılıyorum

1. Hakkında asla düşünmek istemediğim bazı şeyler var.
2. Bazen yaptıklarımı neden yaptığımı merak ederim.
3. Bir türlü durduramadığım düşüncelerim olur.
4. Aklıma gelip de bir türlü zihnimden atamadığım hayaller olur.
5. Düşüncelerim sıklıkla bir fikre dönüşür.
6. Belli şeyler konusunda düşünmeyi durdurabilmeyi çok isterdim.
7. Bazen zihnim o kadar hızlı çalışır ki durdurabilmeyi çok isterdim.
8. Sorunları daima zihnimin dışında tutmaya çalışırım.
9. Aklıma durmadan zorla gelip giren düşünceler olur.
10. Hakkında düşünmemeye kendimi zorladığım düşünceler olur.
11. Bazen düşünmeyi durdurabilmeyi gerçekten çok istediğim olur.
12. Kendimi düşüncelerden uzaklaştırmak için bir şeyler yaparım.
13. Kaçınmaya çalıştığım düşüncelerim olur.
14. Hiç kimseye söylemediğim çok sayıda düşüncem var.
15. Zaman zaman aklıma zorla gelen düşüncelere karşı koymakla meşgul olduğum olur.

J. TORONTO ALEXITHYMIA SCALE (TAS-20)

Lütfen aşağıdaki maddelerin sizi ne ölçüde tanımladığını işaretleyiniz.

Hiçbir zaman (1) ,....., Her zaman (5) olacak şekilde bu maddelere puan veriniz.

Hiçbir, Nadiren, Bazen, Sık sık, Her zaman

1. Ne hissettiğimi çoğu kez tam olarak bilemem.
2. Duygularım için uygun kelimeleri bulmak benim için zordur.
3. Bedenimde doktorların bile anlamadığı duyular oluyor.
4. Duygularımı kolayca tanımlayabilirim.
5. Sorunları yalnızca tanımlamaktansa onları çözümlmeyi yeğlerim.
6. Keyfim kaçtığımda, üzgün mü, korkmuş mu yoksa kızgın mı olduğumu bilemem.
7. Bedenimdeki duyular çoğu kez kafamı karıştırır.
8. Neden öyle sonuçlandığını anlamaya çalışmazım, işleri olurlarına bırakmayı yeğlerim.
9. Tam olarak tanımlayamadığım duygularım var.
10. İnsanların duygularını tanıması zorunludur.
11. İnsanlar hakkında ne hissettiğimi tanımlamak benim için zordur.
12. İnsanlar duygularım hakkında daha çok konuşmamı isterler.
13. İçimde ne olup bittiğini bilmiyorum.
14. Çoğu zaman neden öfkeli olduğumu bilmem.
15. İnsanlarla, duygularından çok günlük uğraşları hakkında konuşmayı yeğlerim.
16. Psikolojik dramalar yerine eğlence programları izlemeyi yeğlerim.
17. İçimdeki duyguları yakın arkadaşlarıma bile açıklamak bana zor gelir.
18. Sessizlik anlarında bile kendimi birisine yakın hissedebilirim.
19. Kişisel sorunlarımı çözerken duygularımı incelemeyi yararlı bulurum.
20. Film ya da tiyatro oyunlarında gizli anlamlar aramak, onlardan alınacak hazı azaltır.

K. SCALE OF DISSOCIATIVE ACTIVITIES (SODAS)

Bu ölçek aşağıdaki deneyimleri ne sıklıkta deneyimlediğinizi size sormaktadır. Size en uygun olanı işaretleyiniz.

1= Hiç 2= Nadiren 3= Ara sıra 4= Sık sık 5= Çok sık

1. Sıradan işleri yaparken zihinsel olarak odaklanmakta zorlanırım.
2. Zihnim dalıp gider.
3. Bedenimden ayrılmışım gibi hissettiğim zamanlar olur.
4. Bir şey yapmışımdır ama onu yaptığımı hatırlamadığımı fark ettiğim anlar olur.
5. Bir zamanlar tanıdık gelen yerlerin bana yabancı görüldüğü zamanlar olur.
6. Kendimi farklı kişiliklerim varmış gibi deneyimlediğim anlar olur.
7. İç dünyama sığınmak beni rahatlatır.
8. Eylemlerim ya da davranışlarım üstünde çok az kontrolüm olduğunu hissettiğim anlar olur.
9. İnsanlar konuşurken, ne söylediklerine dikkat vermekte zorlanırım.
10. Sersem ya da transtaymışım gibi hissettiğim anlar olur.
11. Yaptığımı düşündüğüm şeyle gerçekte ne yaptığımı ayırt etmekte zorlandığım anlar olur.
12. Zamanda kaybolduğum veya o anda ne olduğunu farkında olmadığım zamanlar olur.
13. Düşlere dalıp giderim.
14. Uyuşmuş hissederim.
15. Satın aldığımı hatırlamadığım şeyleri elimin altında bulurum.
16. İçimde derin karanlık bir boşluk hissettiğim zamanlar olur.
17. Ne kadar zaman geçtiğini fark etmediğim zamanlar olur.
18. Ara sıra gördüğüm insanların; tanıdık değıllermiş gibi görüldüğü olur.
19. Uzun süre dikkatimi ya da konsantrasyonumu sağlamakta zorlanırım.
20. Açıkçası bir şeyler yaptığım bir süreçten uyandığım ama ne yaptığımı hatırlamazken kendimi bulduğum anlar olur.
21. Boşluk hisleriyle doluyum.
22. Gerçekte kim olduğuma dair belli bir algımın olmamasından rahatsız olurum.
23. Şu andaki çevremde geçmişimle ilgili şeylere hatırlatan bir şey olmamasına rağmen, geçmişimle ilgili sesleri duyduğum olur.
24. Şu anda içinde bulunduğum fiziksel çevrenin gerçek olup olmadığını sorguladığım deneyimlerim vardır.
25. Deneyimleri veya olayları hayal ederken ya da düşünürken, hayal ettiğim şeyin gerçekten oluyormuş gibi görüldüğü olur.
26. Zihnimdeki deneyimler karmakarışık durduğundan, ne deneyimlediğimi tarif etmekte zorlanırım.
27. Hiçlik ve boşluk duygularının beni ele geçirdiği anlar olur.

28. Yürürken, araba ya da bisiklet sürerken yol boyunca çeşitli anlarda ne yaptığımı sorguladığım (düşüncelere daldığım) olur.
29. Fiziksel çevremi gerçek mi yoksa bir rüyanın parçası mı olduğuna karar vermekte zorlandığım anlar olur.
30. Bulduğum durumu tehdit edici, cezalandırıcı ve tehlikeli algılasam, durumdan zihinsel olarak uzaklaşarak karşılık veririm.
31. Kendimi seyrettiğim ve sanki başkasına bakıyormuşum gibi hissettiğim anlar vardır.
32. Bir davranış ya da eylemde bulunurken, yapıyor olduğum şeyden zihinsel olarak kopmuş olurum.
33. Benim boş boş baktığımı ve etrafımda olan şeylerden kopmuş olduğumu; benim ya da yanımdakilerin fark etmişliği vardır.
34. Bedenimin boş bir kabuk olduğu hissini yaşamışlığım vardır.
35. Yalnızken dikkatimi şu ana vermekte zorluk yaşarım.

L. ACCEPTANCE AND ACTION FORM-II (AAQ-II)

Her bir soruyu size en uygun olacak biçimde 1'den 7'ye göre puanlayınız.

Hiçbir zaman (1), Çok az zamanda (2), Nadiren (3), Bazen (4), Sık sık (5),
Çoğunlukla doğru (6), Her zaman doğru (7) olacak şekilde bu maddelere puan
veriniz.

1. Geçmişteki acı veren yaşantılar ve hatıralar, değer verdiğim bir hayatı yaşamayı zorlaştırıyor.
2. Hislerimden korkarım.
3. Kaygı ve hislerimi kontrol edemeyeceğimden korkarım.
4. Acı hatıralarım hayatımı doya doya yaşamamı engelliyor.
5. Duygular hayatımda sorunlara yol açar.
6. İnsanlar kendi hayatlarını benden daha iyi idare ediyor gibime geliyor.
7. Endişelerim başarılı olmamı engelliyor gibime geliyor.

M. SELF COMPASSION SCALE (SCS)

Size en uygun olanı işaretleyiniz.

1= Hiç 2= Nadiren 3= Ara sıra 4= Sık sık 5= Çok sık

1. ...
2. Kendimi kötü hissettiğimde, kötü olan her şeye takılma eğilimim vardır.
3. İşler benim için kötü gittiğinde zorlukların yaşamın bir parçası olduğunu ve herkesin bu zorlukları yaşadığını görebilirim.
4. Yetersizliklerimi düşünmek kendimi daha yalnız ve dünyadan kopuk hissetmeme neden olur.
5. Duygusal olarak acı yaşadığım durumlarda kendime sevgiyle yaklaşmaya çalışırım.
6. Benim için önemli bir şeyde başarısız olduğumda, yetersizlik hisleriyle tükenirim.
7. Kötü hissettiğimde, dünyada benim gibi kötü hisseden pek çok kişi olduğunu kendi kendime hatırlatırım.
8. Zor zamanlar geçirdiğimde kendime daha katı (acımasız) olma eğilimindeyim.
9. Herhangi bir şey beni üzdüğünde hislerimi dengede tutmaya çalışırım.
10. Kendimi bir şekilde yetersiz hissettiğimde kendi kendime birçok insanın aynı şekilde kendi hakkında yetersizlik duyguları yaşadığını hatırlatmaya çalışırım.
11. Kişiliğimin sevmediğim yanlarına karşı hoşgörüsüz ve sabırsızım.
12. Çok sıkıntılıysam, kendime ihtiyacım olan ilgi ve şefkati gösteririm.
13. Kendimi kötü hissettiğimde diğer insanların çoğunun benden mutlu olduğunu düşünme eğilimindeyim.
14. Acı veren bir şey olduğunda, durumu dengeli bir bakış açısıyla görmeye çalışırım.
15. Başarısızlıklarımı insan olmanın bir parçası olarak görmeye çalışırım.
16. Sevmediğim yanlarımı gördüğümde kendi kendimi üzerim.
17. Benim için önemli bir şeyde başarısız olduğumda, işleri belli bir bakış açısı içerisinde tutmaya çalışırım.
18. Ben mücadele halindeyken diğer herkesin işlerinin benimkinden kolay gittiğini hissetme eğilimim vardır.
19. Acı çektiğim zamanlarda, kendime karşı iyiyimdir.
20. Bir şey beni üzdüğünde, duygusal olarak bunu abartırım.
21. Acı çektiğim durumlarda kendime karşı bir parça daha soğukkanlı olabilirim.
22.
23. Kendi kusur ve yetersizliklerime karşı hoşgörülüymdür.

24. Acı veren bir şey olduđunda, olayı bytme eđilimim vardır.
25. Benim iin nemli bir Őeyde baŐarisız olduđumda, baŐarisızlıđım yalnız benim baŐıma geldiđi duygusunu hissetme eđiliminde olurum.
26. KiŐiliđimin sevmediđim ynlerine karŐı anlayıŐlı ve sabırlı olmaya alıŐırım.

N. FIVE FACETS MINDFULNESS QUESTIONNAIRE (FFMQ)

Beş Faktörlü Bilinçli Farkındalık Ölçeği

Lütfen her bir ifade için sizin için doğru olduğunu düşündüğünüz puanlamayı yapınız.

1	2	3	4	5
asla doğru değil veya çok nadiren doğru	nadiren doğru	bazen doğru	oldukça doğru	çok sık veya tamamen doğru

1. Yürüdüğümde, bedenimin hareket ediyor hissini dikkatimi bedenime yöneltmek fark ederim.
2. Hislerimi tarif edecek kelimeleri bulmakta iyiyimdir.
3. Mantıksız ve uygunsuz duygularım için kendimi eleştiririm.
4. Hislerimi ve duygularımı, onlara tepki vermek zorunda olmadan algılarımla.
5. Bir şeyler yaptığımda, zihnim dalıp gider ve kolayca dikkatim dağılır.
6. Duş ya da banyo yaptığımda, bedenimin üzerindeki suyun hissettirdiklerini farkında olurum.
7. İnançlarımı, düşüncelerimi ve beklentilerimi kolayca kelimelere dökebilirim.
8. Ne yaptığıma dikkat vermem çünkü düş kurarım, kaygılanırım veya bunun dışında dikkatim dağılmıştır.
9. Duygularımın içinde kaybolmadan onları gözetirim.
10. Hissettiğim bir şekilde hissetmemem gerektiğini kendime söylerim.
11. Yiyeceklerin ve içeceklerin düşüncelerimi, bedensel hislerimi ve duygularımı nasıl etkilediğini fark ederim.
12. Ne düşündüğümü tarif edecek kelimeleri bulmakta zorlanırım.
13. Kolayca dikkatim dağılır.
14. Bazı düşüncelerimin anormal veya kötü olduğuna inanırım ve bu şekilde düşünmemeliyim.
15. Saçımdaki rüzgar veya yüzümdeki güneş gibi duyulara dikkat ederim.
16. Bir şeyler hakkında nasıl hissettiğimi ifade edecek doğru kelimeleri düşünürken sorun yaşarım.
17. Düşüncelerimin iyi ya da kötü olup olmaması hakkında yargılarda bulunurum.
18. Mevcut durumda olanlara odaklanmakta zorlanırım.
19. Tedirgin edici düşünceler veya imgelerim olduğunda, 'geri çekilirim' ve düşünce veya imge tarafından ele geçirilmeden, onu farkında olurum.

20. Saatlerin tıkrdaması, kuşların cıvıdaması veya arabaların geçmesi gibi seslere dikkat ederim.
21. Zor durumlarda, hemen tepki vermeden duraklarım.
22. Bedenimde bir duygulanım olduğunda, bunu tarif etmek zordur çünkü doğru kelimeleri bulamam.
23. Ne yapıyor olduğumun farkındalığı çok olmadan otomatik devam ediyormuşum gibi görünür.
24. Tedirgin edici düşünceler veya imgelerim olduğunda çok geçmeden sakin hissederim.
25. Düşündüğüm bir şekilde düşünmemem gerektiğini kendime söylerim.
26. Bir şeylerin koku ve aromalarını fark ederim.
27. Çok fena üzgün hissediyor olduğumda bile, bunu kelimelere dökmek için bir yol bulabilirim.
28. Etkinlikleri ne yaptığıma gerçekten dikkat etmeden hızlıca yaparım.
29. Tedirgin edici düşünceler veya imgelerim olduğunda, tepki göstermeden onları tam anlamıyla farkına varabilirim.
30. Bazı duygularımın kötü veya uygunsuz olduğunu ve onları hissetmemem gerektiğini düşünürüm.
31. Sanat veya doğadaki renkler, şekiller, dokular veya ışık ve gölge desenleri gibi görsel öğeleri fark ederim.
32. Doğal eğilimim deneyimlerimi kelimelere dökmektir.
33. Tedirgin edici düşünceler veya imgelerim olduğunda, onları tamı tamına farkına varır ve uzaklaşmalarına izin veririm.
34. İşleri ve görevleri ne yaptığımı_farkında olmadan otomatik biçimde yaparım.
35. Tedirgin edici düşünceler veya imgelerim olduğunda, düşüncenin/ingenin ne olduğuna bağlı olarak, kendimi iyi veya kötü diye yargılarım.
36. Duygularımın; düşüncelerimi ve davranışımı nasıl etkilediğine dikkatimi veririm.
37. Kayda değer bir ayrıntı anında nasıl hissettiğimi çoğu zaman tarif edebilirim.
38. Kendimi dikkat vermeden bir şeyler yapıyorken bulurum.
39. Mantıksız fikirlerim olduğunda kendimi onaylamam.

Bes Faktörlü Bilinçli Farkındalık Ölçeği için Puanlama Bilgisi:

Gözetleme faktörü için sorular:

1, 6, 11, 15, 20, 26, 31, 36

Tanımlama faktörü için sorular:

2, 7, 12R, 16R, 22R, 27, 32, 37

Farkındalıkla Davranışta Bulunma faktörü için sorular

5R, 8R, 13R, 18R, 23R, 28R, 34R, 38R

Yargıda Bulunmama faktörü için sorular
3R, 10R, 14R, 17R, 25R, 30R, 35R, 39R

Tepkide Bulunmama faktörü için sorular
4, 9, 19, 21, 24, 29, 33

R: ters çevrilmiş soruları ifade etmektedir.

O. PSYCHOLOGICAL WELL BEING SCALE SHORT VERSION (PWBS-SHORT FORM)

Lütfen aşağıdaki her bir maddeyi dikkatlice okuyunuz ve size uygun şekilde cevaplayınız.

Hiçbir zaman doğru değil	Nadiren Doğru	Bazen Doğru	Oldukça Doğru	Çok sık veya tamamen doğru
1	2	3	4	5

Autonomy Subscale:

1. Güçlü fikirleri olan insanların etkisi altında kalırım. (R)
2. İnsanların genel kabullerine uymasa bile kendi düşüncelerime güvenirim.
3. Kendimi başkalarının önemli gördüğü değerlere göre değil, kendi önemli gördüklerime göre yargılarım.

Environmental mastery Subscale:

4. Genel olarak yaşamımda duruma hakimimdir.
5. Günlük yaşamın gerekleri çoğu zaman beni zorlar. (R)
6. Gündelik yaşamın çeşitli sorumluluklarıyla genellikle oldukça iyi baş ederim.

Purpose in Life Subscale:

7. Hayatı gün be gün yaşar, aslında geleceği düşünmem. (R)
8. Bazı insanlar yaşamda anlamsızca dolanırlar ama ben onlardan değilim.
9. Bazen hayatta yapılması gereken her şeyi yapmışım gibi hissedirim. (R)

Self-Acceptance Subscale:

10. Yaşam öyküme baktığımda, olayların gelişme şeklinden memnuniyet duyarım.
11. Kişiliğimin çoğu yönünü beğenirim.
12. Birçok bakımdan, hayatta başarabildiklerimi hayal kırıcı bulurum. (R)

Positive Relations with Others Subscale:

13. Yakın ilişkileri sürdürmek benim için zor olagelmıştır. (R)
14. İnsanlar benim verici, vaktini diğerleriyle paylaşmaktan kaçınmayan biri olduğumu söyleyeceklerdir.
15. İnsanlarla sıcak ve güvene dayalı çok ilişkim olmadı. (R)

Growth Subscale:

16. Bence insanın kendiyile ve dünyayla ilgili görüşlerini sorgulamasına yol açacak yeni yaşantıları olması önemlidir.
17. Benim için hayat sürekli bir öğrenme, değişme ve gelişme süreci olagelmıştır.
18. Hayatımda büyük değişiklikler veya gelişmeler kaydetmeye çalışmaktan çoktan vazgeçtim. (R)

P. LIFE SATISFACTION SCALE (SWL)

Lütfen aşağıdaki maddelerin sizi ne ölçüde tanımladığını işaretleyiniz.

Kesinlikle Katılmıyorum	Katılmıyor m	Biraz Katılıyorum	Ne Katılıyorum Ne Katılmıyorum	Biraz Katılıyor m	Katılıyor um	Kesinlikle Katılıyorum
1	2	3	4	5	6	7

- 1.Birçok bakımdan hayatım idealime yakın.
- 2.Yasam koşullarım mükemmel.
- 3.Hayatımdan memnunum.
- 4.Simdiye kadar hayatımda istediğim önemli şeyleri elde ettim.
- 5.Eğer hayatımı yeniden yarasaydım, hemen hiçbir şeyi değiştirmezdim.

Q. COPING STYLE SCALE (CSS)

Lütfen aşağıdaki her bir maddeyi dikkatlice okuyunuz ve **size uygun** şekilde cevaplayınız.

Kesinlikle Katılmıyorum	Katılmıyoru m	Biraz Katılıyorum	Ne Katılıyorum	Biraz Katılıyor	Katılıyor um	Kesinlikle Katılıyor
m			Ne Katılmıyorum	m		m
1	2	3	4	5	6	7

1. Olayın değerlendirmesini yaparak en iyi kararı vermeye çalışırım.
2. Ne olursa olsun direnme ve mücadele etme gücünü kendimde bulurum.
3. Mutlaka bir yol bulabileceğime inanır, bu yolda uğraşırım.
4. Her şeye yeniden başlayacak gücü bulurum.
5. Problemi adım adım çözmeye çalışırım.
6. Hakkımı savunabileceğime inanırım.
7. Bir kişi olarak iyi yönde değiştiğimi ve olgunlaştığımı hissederim.
8. Bir mucize olmasını beklerim.
9. Kendimi kapana sıkışmış gibi hissederim.
10. Olanları kafama takıp sürekli düşünmekten kendimi alamam.
11. Her şeyin istediğim gibi olamayacağına inanırım.
12. Sorunun benden kaynaklandığını düşünürüm.
13. Keşke daha güçlü bir insan olsaydım diye düşünürüm.
14. Benim suçum ne diye düşünürüm.
15. Hep benim yüzümden oldu diye düşünürüm.
16. Başa gelen çekilir diye düşünürüm.
17. İş olacağına varır diye düşünürüm.
18. Problemin çözümü için adak adarım.
19. Elimden hiçbir şeyin gelmeyeceğine inanırım.
20. Mücadeleden vazgeçerim.
21. Olanlar karşısında kaderim buymuş derim.
22. İyimser olmaya çalışırım.
23. Olayları büyütmeyip üzerinde durmamaya çalışırım.
24. Sakin kafayla düşünmeye, öfkelenmemeye çalışırım.
25. Kendime karşı hoşgörülü olmaya çalışırım.
26. Olaylardan olumlu bir şey çıkartmaya çalışırım.

27. Bir sıkıntım olduđunu kimsenin bilmesini istemem.
28. İinde bulunduđum kt durumu kimsenin bilmesini istemem.
29. Sorunun gerek nedenini anlayabilmek iin bařkalarına danıřırım.
30. Bana destek olabilecek kiřilerin varlıđını bilmek beni rahatlatır.

R. GENERAL NEED SATISFACTION SCALE (GNSC)

Lütfen aşağıdaki her bir maddeyi dikkatlice okuyunuz ve size uygun şekilde cevaplayınız.

Kesinlikle Katılmıyoru m	Katılmıyoru m	Biraz Katılmıyoru m	Ne Katılıyorum Ne Katılmıyorum	Biraz Katılıyoru m	Katılıyor um	Kesinlikle Katılıyoru m
1	2	3	4	5	6	7

1. Hayatımı nasıl yaşayacağıma karar vermekte kendimi özgür hissederim.
2. Etkileşimde bulunduğum insanlar tarafından sevildiğimi ve önemsendiğimi hissederim.
3. Sık sık kendimi pek yetkin hissetmem.
4. Kendimi baskı altında hissederim.
5. Tanıdığım insanlar, yaptığım şeylerde bana iyi olduğumu söylerler.
6. Karşılaştığım (irtibata geçtiğim) insanlarla iyi geçinirim.
7. Genellikle içime kapanığım ve çok fazla sosyal çevrem yoktur.
8. Genellikle fikirlerimi ve düşüncelerimi ifade etmekte kendimi özgür hissederim.
9. Düzenli olarak etkileşimde bulunduğum kişileri arkadaşım olarak görürüm.
10. Yakın zamanlarda farklı yeni beceriler kazanmaktayım.
11. Günlük yaşamda sıklıkla bana söyleneni yapmak zorundayım.
12. Hayatımdaki insanlar beni önemserler.
13. Çoğu günlerde yaptıklarımın başarı elde etmiş duygusunu hissederim.
14. Gün içinde etkileşimde bulunduğum insanlar benim duygularımı genellikle dikkate alırlar.

15. Ne kadar potansiyele sahip olduğumu yaşamımda gösterme fırsatım pek olmaz.
16. Yakın olduğum çok sayıda insan yoktur.
17. Gün içinde yaşadığım durumlarda kendim gibi olabildiğimi hissedirim.
18. Düzenli olarak etkileşimde bulunduğum insanlar benden pek hoşnut gibi gözükmeyizler.
19. Genellikle kendimi çok yetenekli hissetmem.
20. Günlük yaşamda yaptığım şeylere kendi kendime karar verme fırsatım pek olmaz.
21. İnsanlar genelde bana karşı oldukça sıcakkanlıdırlar.

S. CURRICULUM VITAE

PERSONAL INFORMATION

Surname, Name: Yılmaz, Fatih
Nationality: Turkish (TC)
Date and Place of Birth: 21st October 1986, Rize/Kalkandere
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EDUCATION

Degree	Institution	Year of Graduation
Ph.D.	METU, Social Psychology	2020
MS	METU, Social Psychology	2014
Integrated BS&MS	Boğaziçi University, Chemistry Education	2011

WORK EXPERIENCE

Year	Place	Enrollment
2013 December- present	METU, Psychology Department	Research Assistant
2013 September- Dec.	Adana Science and Technology University	Research Assistant
2011-2013	Private tutoring centers, Ankara	Chemistry Teacher

FOREIGN LANGUAGES

Advanced English

RESEARCH INTEREST

- Positive Psychology, Self Determination Theory, Mindfulness, Well-being
- Theory of Social Representations; Attitudes and Stereotypes
- Psychology of Gender

PUBLICATIONS

1. Yılmaz, F., & Öner Özkan, B. (2018). Türkçe Romanlarda Toplumsal Cinsiyet ve Kadın Psikolojisinin Sosyal Temsilleri. *Nesne Psikoloji Dergisi*, 6(13), 439–464.

CONFERENCE PRESENTATIONS

1. Yılmaz, F. (2017, September). Mal Varlığına Yönelik Tutumlar Ölçeğinin Oluşturulması. Oral presentation presented at the Euroasian Conference on Language and Social Sciences, Antalya, Turkey.
2. Yılmaz, F. (2018, November). Çatışan Toplumsal Cinsiyet Roller ve Olumlu Sosyal Temsiller. Poster presented at the 20. Ulusal Psikoloji Kongresi, Ankara, Turkey
3. Yılmaz, F. (2019, April). The Relation of Coping with Stress Styles and Psychological Wellbeing. Oral presentation presented at the Euroasian Conference on Language and Social Sciences, Antalya, Turkey.
4. Yılmaz, F. (2019, December). Çocuğun Sosyal Temsiline Keşifsel Bir Bakış. Presented at the III. Sosyal Psikoloji Kongresi, İstanbul, Turkey

HOBBIES

Reading novels and stories (literature), following movie festivals, watching theatre shows, jogging, cooking

T. TURKISH SUMMARY/TÜRKÇE ÖZET

1 GİRİŞ

Eskiler vişnelerin çiçek açmasını bekler, çiçekler döküldüğündeyse yas tutar, sayısızca şiirde gidişlerine ağıt yakarlardı. Şiirleri bir genç kızken okuduğunda, Sachiko'ya nasıl da sıradan görünmüştüler; -eskilerin bildiği- dökülen vişne çiçeklerine tutulan yasmın delilik ve gelenekten fazlası olduğunu o ancak şimdi fark ediyordu.

Nazlı Kar; Junichiro Tanizaki'nin romanından (2000)

Bilinçli farkındalığı açıklamak için Shaphiro vd. (2006) bir benzetme kullanmışlardır: Yeni yürümeye başlamış bebek dış dünyayı kendi iç dünyasıyla aynıymış gibi algılar. Ama zamanla benliğin dış nesnel dünyadan farklı olduğunu deneyimler. Bilinçli farkındalık durumunda ise benzer bir deneyimin yaşanması beklenir. Kişinin kendi düşünceleri, anıları, duyguları ve hisleriyle arasına mesafe koyarak, daha az özdeşleşmesi veya hiç özdeşleşmemesi beklenir ve kişi böylece deneyimlerine gerçekleştikleri biçimde tanıklık edebilir. Shaphiro vd. (2006) göre, bu durum 'yeniden görmek' olarak adlandırılabilir. Yukarıdaki alıntı analiz edildiğinde, roman kahramanı Sachiko mevcut 'sosyal' gerçekliğe yargıda bulunmadan sadece tanıklık ederek, bu sosyal gerçekliği fark etmiş durumdadır

1.1 Bilinçli Farkındalık

Bugünlerde birçok insan bilinçli farkındalık kavramını kullanmakta ve güya bilinçli farkındalıkla davranmaya çalışmaktadırlar. Ancak bilinçli farkındalık kavramı Budizm'den ortaya çıkmıştır. Acı çekmenin Budizm'de çok önemli merkez bir rolü vardır. Acı ortaya çıkıyorsa, kişinin öz geçmişinde çözülmemiş meselelerin olması olasıdır. Acı ile başa çıkabilmek için ilk etapta acının varlığının kabul edilmesi

önemlidir. Sonra acının kaynağı belirlenmeli ve o kaynağa ulaşılmalıdır. Son adımdaysa, genel anlamda doğru davranışı sergilemeye yönelik sekiz aşamalı yol başlar. Bu yol doğru düşünme, doğru bilinçli farkındalık, doğru çaba, ...gibi aşamalardan oluşur (Hanh, 1998). Acının üstesinden gelmek için gerekli olan bilinçli farkındalıkla ortaya konan çaba, bilinçli farkındalık ve acı arasındaki ilişkiyi göstermektedir. Günümüz psikoloji alanında, bilinçli farkındalık laik bir görünüm kazanmıştır (Sun, 2014). Bilinçli farkındalığın acıyla başa çıkmada önemli bir rolü olabilir (Hann, 1998). Böylece bilinçli farkındalık başa çıkma becerilerinin arkasındaki kaynak olarak işlev görüyor olması olasıdır.

Bilinçli farkındalık, “mevcut duruma amaçlı bir şekilde dikkatin yöneltilmesiyle anbean deneyime karşı yargıda bulunmadan ortaya konan farkındalıktır.” şeklinde tanımlanmıştır (Kabat-Zinn, 2003, p. 145). İnsan deneyimi düşünce, duygu ve somut davranıştan oluşur. Bir başka ifadeyle, bilinçli farkındalık, kişinin şu andaki deneyimine ne yargıda ne de tepkide bulunarak yöneltmiş olduğu dikkati takip eden sürekli farkındalık halidir. Her ne kadar, şu âna vurgu yapılırsa da Dreyfus (2011) zihindeki nesne kavramını ileri sürmüştür. Nesne (deneyim) geçmiş şimdi veya gelecek şeklinde herhangi bir zaman diliminde olabileceğinden dolayı, dikkat ve farkındalığın nesneye yöneltilmesi gerektiğinin altını çizmiştir.

Deneyimin ne zaman gerçekleştiğinden ziyade dikkat ve farkındalığın nasıl ortaya konduğu önem arz etmektedir. Bishop vd. (2004) iki kısımlı bir model öne sürmüşlerdir. İlk kısım öz düzenlemeli dikkatten oluşur. Dikkatin sabit olabilmesi, dikkatin değiştirilebilir olması ve dikkatin engellenebilir olması şeklinde kendini gösterir. İkinci kısım ise deneyimin kabullenilmesi ve deneyime yönelik meraktan oluşur. Bishop'un modeli bilinçli farkındalığın çalışma mekanizmalarını göstermek açısından önemlidir. İlk kısımda, kişi tarafından dikkatin ve farkındalığın deneyime yöneltilmesi arz ederken, ikinci kısımda eyleme geçmeden kabul, merak ve tanıklık gibi durumlar önemli olmaktadır. Bundan sonra kişi uygun bir eylemle harekete geçmeye hazır hale gelebilir. Yani misal stresle başa çıkmada belli bir başa çıkma biçimini kullanabilir ve bu eylem onun temel psikolojik ihtiyaçlarını karşılamasını sağlayabilir. Psikoloji alan yazınında, başka bilinçli farkındalık tanımları da

mevcuttur. Sosyal bilinçli farkındalık, genel bilinçli farkındalıktan farklıdır ve özgeci olmak ve ötekinin ihtiyaçlarını dikkate alabilmek şeklinde ifade edilmiştir (Van Doesum vd., 2013).

Bilinçli farkındalığın tanımının çok çeşitli olması yukarıdaki tanımlamalardan gözlenebilir. Birçok tanımın olmasına yönelik kanıt on civarında bilinçli farkındalık ölçeğinin mevcut olması ile gösterilebilir (Visted vd., 2015). Ölçeklerin sorularından örnekler göstermek bilinçli farkındalığın ne olduğu veya neye benzediği konusunda fikir verici olabilir. Brown ve Ryan (2003) tarafından geliştirilmiş MAAS ölçeğinden: “Kendimi gelecek veya geçmişle meşgul halde bulurum.” ters çevrilmiş bir sorudur. Baer vd. geliştirdiği (2004) KIMS ölçeğinden: “Bir şey yapıyorken, başka bir şeye değil yaptığım şeye odaklanırım.” bir sorudur. Feldman, vd. (2007) geliştirdiği CAMS-R ölçeğinden: “Düşünce ve hislerimi izlemem, benim için kolay olur.” bir sorudur. Baer vd. (2006) oluşturduğu Beş Faktörlü Bilinçli Farkındalık Ölçeği uzun formdan (FFMQ): “Yürüdüğümde, bedenimin hareket ediyor hissini, dikkatimi bedenime yönelterek fark ederim.” bir sorudur. Walach vd. geliştirdiği (2006) FMI ölçeğinden: “Zihinsel olarak kaybolmuş olduğumu farkına vardığımda, şu andaki zamanda ve mekanda olan deneyimime yumuşak bir biçimde geri dönerim.” bir sorudur. Lau vd. (2006) geliştirdikleri TMS ölçeğinden: “Dikkatimi neyin çektiğini fark ederek kendim hakkında bir şeyler öğrenebilmek konusunda merak duyarım.” bir sorudur.” Cardaciotto vd.(2008) geliştirdikleri PHLMS ölçeğinden: “Diğer insanlarla konuşurken deneyimlediğim duygularımı farkında olurum.” bir sorudur. Bu ölçeklerin hepsi genel bilinçli farkındalığı ölçmektedir.

Bilinçli farkındalık öz-bildirim ölçekleri (kişilik) özellik ve hal temelli ölçekler olabileceği gibi, üzerinde değişiklikler yapıldığında her iki türde de olabilir. Bu durum bilinçli farkındalığın geçici veya kalıcı biçimlerde kendini gösterdiğini ifade eder. Bilinçli farkındalık özellik temelli ele alındığında, bu ölçekler MAAS, KIMS, CAMS-R, FFMQ, FMI (FMI; yoğun ve derin meditasyon sonrasında kullanılır) ve PHLMS kullanılabilir.

Bu ölçekler arasında FFMQ (Beş Faktörlü Bilinçli Farkındalık Ölçeği) daha önceki mevcut beş ölçeğin kullanım ve içeriğinden yola çıkarak oluşturulduğu için daha kapsamlı durmaktadır (Bergomi vd., 2013). FFMQ ölçeğinin öncül ölçeği KIMS'tir. Bu iki ölçek çok benzerdir. KIMS (Baer vd., 2004) 4 boyuttan oluşur: Gözetleme, Tanımlama, Farkındalıkla harekette bulunma, Yargıda bulunmadan kabul, şeklinde 39 sorudan oluşan bir ölçektir. FFMQ (Baer vd., 2006) ise beş boyuttan oluşur: Gözetleme, Tanımlama, Farkındalıkla harekette bulunma, (İçsel deneyimlere yönelik) Tepkide bulunmama ve (İçsel deneyimlere yönelik) Yargıda bulunmama, şeklinde 39 sorudan oluşur. Bilinçli farkındalığın öteki psikolojik kavramlarla boyut düzeyinde (detay düzeyinde) ilişkilerini incelemek açısından FFMQ iyi bir aday olarak durmaktadır.

Yukarıdaki ölçeklerin Türkçe diline tercüme ve belli bir seviyede de adapte edilmiş halleri mevcuttur.

Öz şefkat; zihni/kişiyi kendine karşı nazik ve kibar olamaya davet etme halidir. Neff (2003a) tarafından Öz-şefkatin boyutları a) acı durumunda kendine karşı nazik davranmak, b) kişinin yaşadığı deneyim tüm insanlığın da yaşadığı deneyim olarak ortaktır ve c) düşünce, duygu ve davranışlardan oluşan deneyim bilinçli farkındalıkla yaşanır, şeklindedir. Öz-şefkat ölçeği Neff (2003b) tarafından oluşturulmuştur. İzole olmak - ortak insanlık, kendine nazik olmak - kendini yargılama ve bilinçli farkındalık - aşırı özdeşleşme şeklinde üç boyut ölçeği oluşturmaktadır. Özellikle Öz-şefkat ölçeğindeki kendine karşı nazik olmak (kendini yargılamamak) ve bilinçli farkındalıkta olmak (deneyimle fazla özdeşleşmemek); Beş Faktörlü Bilinçli Farkındalık (BFBFÖ) ölçeğinin Farkındalıkla harekette bulunma, Tepkide bulunmama ve Yargıda bulunmama şeklindeki boyutlarına çok benzemektedir. Böylece, FFMQ (Baer vd., 2006) ölçeğinin boyutlarının Öz-şefkat ölçeğinin bazı boyutlarını kapsadığı ifade edilmiştir (Visted vd., 2015). Ayrıca, Sosya ve Wilcomb'ların (2015) çalışmasında, bilinçli farkındalığın boyutları regresyon analizine sokulduğunda, öz-şefkatin iyi oluş çıktılarını yordamada anlamsız hale geldiği görülmüştür. Böylece bu çalışmada, FFMQ ölçeğinin, Öz-şefkate nazaran tercih edilmesi önemlidir.

1.2 Temel Psikolojik İhtiyaçlar

Örgensel diyalekte göre, Deci ve Ryan (2000) insanların aktif varlıklar olduğunu ve psikolojik manada büyüme ve gelişme eğiliminde olduklarını ifade etmişlerdir. Yeni deneyimlerin özümsemesi ve bütünleştirilmesi ve davranış düzenlemeleri yapmanın dinamik süreçler olarak düşünülmesi gerekir (Ryan, 1995). Öz Belirleme Kuramı'nda, üç temel psikolojik ihtiyaç tanımlanır. Özerklik, yeterlik ve ilişkili olma (Deci & Ryan, 1985b, 1991; Ryan, 1993; Ryan 1995). Bu ihtiyaçların karşılanmış olmasının; bütünleşmiş hisseden bir benlik için karmaşıklaştırma (complexification) ve birleştirme şeklindeki süreçlerde optimum işleyiş adına hayati öneme sahip olduğu düşünülmüştür (Ryan, 1995). Psikolojik sağlık için bu üç ihtiyacın karşılanması beklenir (Deci & Ryan, 2000). Bu şekilde, kişiler serpilip (broaden) gelişebilir. Kuram birçok bağlamda karşılık bulmaktadır (Deci & Ryan, 2008b).

Temel Psikolojik İhtiyaçlar Kuramı; Öz Belirleme Kuramı altında yer alan mini bir kuramdır (Ryan & Deci, 2017). Bu mini kuramda, temel psikolojik ihtiyaçların iyi oluş ve psikolojik sağlıkla ilişkili olduğu ifade edilmiştir. Temel psikolojik ihtiyaçlardan biri özerkliktir. Özerklik kişinin kendi davranış ve hareketlerini yine kendisinin seçmiş olduğunu ne kadar çok hissettiği anlamına gelir. Diğer temel psikolojik ihtiyaç yeterliktir. Yeterlik ise kişinin bir eylemi gerçekleştirirken kendini etkili ve yeterli hissettiğinde gözlemlenir. Son psikolojik ihtiyaç ise ilişkili olmadır. İlişkili olma ötekilerle bağlantı ve muhabbeti deneyimleme ve hissetme anlamına gelir.

Temel psikolojik ihtiyaçların doğuştan olduğu ve sonradan ortaya çıkmamış olduğu daha önce Maslow (1943) ve Kohut'un (1977) ifade etmesine paralel öne sürülmüştür (Deci & Ryan, 2000). İnsanın çoğu davranışının temel psikolojik ihtiyaçları karşılamaya yönelik olduğu ifade edilmiştir. Özellikle bu durum ihtiyaçlar karşılanmadığında daha net gözlemlenebilir. İnsanlar yalnız hissettiklerinde iletişim kurmaya çalışmalarından, engellenmiş hissettiklerinde özerkliği arzulamalarından ve başarısız olduklarıdaysa etkili olmak için emek sarf

etmelerinden bilinmektedir (Deci & Ryan, 2000). Durumu daha net ortaya koymak için örnek vermek gerekirse, araştırma konularına kendilerinin karar verdiği bir grup öğrencinin içinde yer aldığı bir proje bu üç temel ihtiyacın karşılanmasını sağlayabilir. Projenin başında konuya karar verme/seçme eylemi ve de proje üstünde çalışmak için uygun yöntemleri seçme/belirleme grup üyelerinin özerk hissetmesini sağlayabilir. Yeterli hissetme konusundaysa, öğrencilerin proje sırasında kendilerinin iyi yapıyor olmalarını görmeleri veya proje sonuna doğru başarılı bir şekilde ilerlemeleri gösterilebilir. Ötekilerle ilişkili hissetme; birbirleriyle iletişim kurma, birbirinden yardım isteme veya birbirlerini dinlemeleri şeklindeki etkileşimlerde gözlemlenebilir. Tabii ki ihtiyaçların hepsinin aynı anda her eylemde, durumda, olayda veya karşılaşmada karşılanması beklenmemelidir. Bir başka örnekte iletişim içinde olan iki arkadaşın, sadece iletişim içinde oldukları için bir derece ilişkili olma ihtiyaçları karşılanmış olabilir, ama özerklik ve yeterli ihtiyaçları karşılanmadan kalmış olabilir. Eğer iletişim taraflarından biri diğerinin seçimlerine saygı duymuyorsa ve iletişimde onu kontrol etmeye çalışıyorsa, diğerinin özerklik ihtiyacının karşılanması mümkün olmayacaktır. Bir başka senaryoda taraflardan biri diğerine çokça tavsiye bulunuyor, diğerinin bu tavsiyeleri sıkıca tutmasını bekliyorsa veya diğeri namına bir işi kalkıp kendisi hallediyorsa, diğerinin yeterli hissetmesinden bahsedilemez. Alternatif bir senaryoda ise bu iki arkadaş birbirine açık olabilir, ötekinin söylediklerine dikkat kesilmiş ve onun seçimlerini dinleyen bir durumda olabilir, çözümün gerekli olduğu yerde beraber çözüm üretmeye çalışılabilirlerdi. Böylece tüm psikolojik ihtiyaçlar bu iletişim ortamında karşılanabilirdi. Son bir örnek olarak, biriyle sıradan bir karşılaşmada basit bir merhaba düzeyindeki iletişim bile kişinin ilişkili olma ihtiyacını, sokağa çıkma yasağının olduğu bir senaryoda hiç kimseyle karşılaşmayan birine göre bir nebze de olsa karşılayabilir.

1.3 Stres

Stres, “kişi ve çevre arasındaki özel ilişkiden dolayı” bireyin mevcut kaynaklarını aşabilecek taleplerin yarattığı gerilim durumu olarak tanımlanmıştır (Lazarus & Folkman, 1984b, s. 18), bu yüzden stres sadece stres yaratan durumun seviyesinden

kaynaklı olmayıp bireyin durumu nasıl değerlendirdiği de önemli durmaktadır. (Cohen vd., 1983; Weinstein vd., 2009). Bu durumda kişi bir tarafta, çevrenin özellikleriyse sahnenin öteki tarafında durmaktadır. Ayrıca başa çıkma ise “kişinin kaynaklarını aşan veya zorlayıcı olarak algılanan dışsal ve içsel talepleri yönetmek adına sarf edilen sürekli değişen bilişsel ve davranışsal çabalar” olarak tanımlanmıştır (Lazarus & Folkman, 1984b, s. 141). Başa çıkmanın süreç odaklı olup, kişilik özelliği olmadığı vurgulanmıştır. Süreç odaklı yaklaşımda, stres ortamında kişinin ne düşündüğü, ne yaptığı ve bireyin sarf ettiği emeğin stresi nasıl değiştirdiği önemli hale gelir. Aynı zamanda bu araştırmacılar stresi bağlam içinde de ele almışlardır. Bağlam içinde ele almak bireyin stresin gerçek yükünü değerlendirmesi ve de stresle başa çıkmak için kendi kaynaklarını göz önüne alması anlamına gelmektedir.

Baş çıkmanın iki önemli biçiminden bahsedilebilir: duygu odaklı başa çıkma ve problem odaklı başa çıkma (Folkman vd., 1986). Duygu odaklı başa çıkmada olumsuz duyguların düzenlenmesi söz konusu iken problem odaklı başa çıkmada kişinin çevreyle olan problemleri ilişkisinin değiştirilmesi söz konusudur.

Stresle başa çıkma biçimlerinin bir başka sınıflandırması iki büyük sınıflandırma şeklindedir: kaçınmacı ve yaklaşmacı başa çıkma biçimleri (Roth & Cohen, 1986). Kaçınmacı başa çıkma, stres faktörü karşısında teslim olma veya faktörden kaçma şeklinde gözlenebilir. Misal, inkar, kaçma, izolasyon, gerçekliğin çarpıtılması gibi defans mekanizmaları uç örnekler olsa da verilebilir. Öte yandan, yaklaşmacı başa çıkma; stres faktörüyle mantık çerçevesinde ‘savaşmak’, yani stresle başa çıkabilmek için stres gerçeğine yaklaşmak gibi tanımlanabilir. Yaklaşmacı başa çıkma biçimi aynı zamanda Uyumsal (adaptif) olarak da adlandırılmıştır (Weinstein vd., 2009).

Stresle Başa Çıkma Yolları Ölçeği Türkçede mevcuttur. Ölçek ilk olarak Folkman ve Lazarus (1980) tarafından geliştirilmiştir. Daha sonra ölçek gözden geçirilmiştir (Folkman & Lazarus, 1985). Türkçede yıllar içinde ölçek birçok kez çevrilmiştir. İlk çalışma Siva’ya (1991) aittir, sonra Hisli-Şahin ve Durak (1995), Karancı vd.

(1999), Gençöz vd. (2006) ve Şenol-Durak vd. (2011) çalışmaları şeklindedir. Mevcut çalışmada Hisli-Şahin ve Durak (1995) kullanılması planlanmıştır.

Bilinçli farkındalık, temel psikolojik ihtiyaçlar ve stresle başa çıkma biçimleri yukarıda net şekilde açıklandıktan sonra, değişkenler arasındaki ikili ilişkilerin aydınlatılması önemlidir. İlk olarak bilinçli farkındalık ve stresle başa çıkma biçimleri arasındaki ilişki anlatılacak, ikinci olarak stresle başa çıkma biçimleri ile temel psikolojik ihtiyaçlar arasındaki ilişki irdelenecek ve son olarak bilinçli farkındalık ve temel psikolojik ihtiyaçlar arasındaki ilişki açıklanacaktır.

1.4 Bilinçli Farkındalığın Stresle İlişkisi

Kişilik özelliği olarak bilinçli farkındalık stresle ilişkili veya stresi yordamaktadır. Örneğin, kişilik özelliği olarak daha yüksek bilinçli farkındalığa sahip olan öğrencilerin daha az stres algıladıkları ve günlük kortizol seviyelerinin tüm ortalama değerin altında olduğu gözlenmiştir (Zimmaro vd., 2016). Kişilik özelliği olarak bilinçli farkındalıklı insanlar stres algısı üzerinden daha az stres deneyimlemişler (Keng vd., 2011; Weinstein vd., 2009) ve uyumsal başa çıkma biçimlerini kullanarak stresin üstesinden gelmişlerdir (Bishop vd., 2004; Donald vd., 2016). Bir başka çalışmada (Finkelstein-Fox vd., 2019) kişilik özelliği olarak bilinçli farkındalıklı katılımcılar stresle daha çok kabullenici ve daha az kendini suçlayıcı başa çıkma yöntemlerini, stres durumunun kontrol edilir olup olmamasına da bağlı olarak kullanmışlardır. Donald ve Atkins'in (2016) çalışmasında bilinçli farkındalığın stresle başa çıkma biçimleri (kaçınmacı ve yaklaşmacı) ilişkisine, stres algısını da gözeterek kanıt sağlamışlardır. Özellik olarak bilinçli farkındalık ve başa çıkma biçimleri arasındaki ilişki başka çalışmalarda da incelenmiştir (Bergomi vd., 2013; Keng & Tong, 2016; Palmer & Rodger, 2009). Bu çalışmalar özellik olarak bilinçli farkındalığın stresle başa çıkma biçimleri ile ilişkili olduğunu veya başa çıkma biçimlerini yordadığını göstermektedir.

Bilinçli farkındalık, FFMQ ölçeğinde (Beş Faktörlü Bilinçli Farkındalık Ölçeği) farklı boyutlar üzerinden tanımlanmıştır. Gözetleme, Tanımlama, Farkındalıkla harekette bulunma, Yargıda bulunmama ve Tepkide bulunmama boyutlarından oluşur. Psikoloji alan yazınında bilinçli farkındalık ile stresle başa çıkma biçimleri arasındaki ilişkinin bilinçli farkındalığın boyutlarına göre incelendiği bazı çalışmalar mevcuttur. Bilinçli farkındalık temelli müdahalelerde, müdahalenin; açgözlülük, nefret ve vesveseleri dönüştürmek şeklindeki amacının kavranmasının önemli olduğu aksi takdirde müdahalenin sıkıntıların devam etmesine sebep vereceği ifade edilmiştir (Monteiro vd., 2015). Bilinçli farkındalığın yargıda bulunmama boyutunun katılımcıları pasif kılacağı ve böylece strese teslim olacakları gibi bir durum oluşabilir. Ancak bilinçli farkındalığın kabul etme boyutunun; bireylerin olumsuz duygu ve düşünceleri oldukları gibi karşılamada ve böylece stresle başa çıkma biçimlerinden daha çok yaklaşmacı biçimi sergileyebilecekleri konusunda yardımcı olabileceği düşünülebilir (Donald & Atkins, 2016; Shapiro vd., 2006). Bilinçli farkındalığın sadece iki boyutunun; tepkide bulunmamanın pozitif biçimde ve yargıda bulunmamanın ise negatif biçimde bilinçli geviş getirme (rumination) ile ilişkili olduğu görülmüştür (Hanley vd., 2017). Yani tepkide bulunmama duygusal talihsiz bir olayın amaçlı bir şekilde işlenmesinde yararlı iken yargıda 'bulunma' olumsuz olay sonrasında kişisel olay anlatısının yeniden inşasında işe yaramaktadır. Ramasubramanian (2016) tarafından yapılan başka bir çalışmada ise bilinçli farkındalık iletişim eğitimi alan katılımcıların daha çok pozitif duygulanım gösterdikleri ve daha az stres algıladıkları görülmüştür. Bu durum katılımcıların stresle daha iyi başa çıktıklarını gösteriyor olabilir. Bilinçli farkındalığın kişilik özelliği olarak değişmesi için, uzun süreli müdahalelerin ve/ya uzun zaman dilimlerinin geçmesi gerektiği hatırlanmalıdır. Bir başka çalışmada (Vidic vd., 2017) bilinçli farkındalık müdahalesini almakta olan basketbol oyuncularının deneyimledikleri streste sürekli azalma gösterdikleri ve atletik başa çıkma becerilerinde ise ilerlemelerin olduğu görülmüştür. Yine başka bir çalışmada somatoform şikayetlerle ilgili başa çıkma becerileri ve algılanan strese yönelik verilen bilinçli farkındalık terapisiyle, hastaların daha esnek ve daha az kaçınmacı başa çıkma biçimleri edinmeleri yanında pozitif benlik saygısı gösterdikleri de görülmüştür (Lind vd., 2014). Bireyin stresle başa çıkmasının verimliliği ve karar

vermede geviş getirmenin; bilinçli farkındalığın boyutları ile deneyimlenen stres arasında aracı rol üstlendiği görülmüştür (Kaiseler vd., 2017). Farkındalıkla harekette bulunma ve yargıda bulunmama boyutlarının stresle negatif ilişki gösterdiği, başa çıkma verimliliği ile pozitif ilişki gösterdiği, karar vermede geviş getirme ile negatif ilişki göstermiştir. Ancak, gözetleme boyutu stresle pozitif ilişki gösterirken başa çıkma verimliliği ile negatif ilişki göstermiştir. Çalışmalarında gözetleme boyutunun bu tersliğini, bu boyutun pozitif etkisini sadece uzun süre meditasyon yapanlara özel olduğunu ifade ederek açıklamışlardır. Sürekli meditasyon yapan katılımcıların işleriyle ilgili strese yönelik duygusal temelli başa çıkmaya daha az ve problem temelli başa çıkmaya daha çok meylettikleri bulunmuştur (Charoensukmongkol, 2013). Askerlerin askerlik görevlerini icra ettikleri başka bir bağlamda, düşük bilinçli farkındalık puanları alan askerlerin duygu düzenlemesi yapmada daha az başarılı oldukları ve bu durumun çevreleriyle çelişkili ilişkilere sebep verebileceği şeklinde yorumlanmıştır (Trousseau vd., 2012). Britton vd. (2012) çalışması bilinçli farkındalık temelli bilişsel terapiyle, bilinçli farkındalık becerilerinin uyumsal duygu düzenlemesinde gerekli olduğuna yönelik bulgular sağlamıştır.

Bilinçli farkındalık dezavantajlı gruplarda azınlık stresine karşı tampon görevi görebilir. Latin kökenli ve cinsel azınlıkta olan bir grupta yapılan niteliksel çalışma (Li vd., 2019) bilinçli farkındalığın boyutlarının stres durumlarıyla nasıl bağlantılı olabileceğini göstermiştir. Gözetleme boyutunun iyimserliği ve pozitif duygu düzenlemesini artırabileceği; tanımlama boyutunun etkili kimlik gelişiminde ve bireyin sosyal olarak kaynaşmasında temel bir rolü olabileceği; farkındalıkla harekette bulunmanın bireye duygularını, şartları ve isteklerini ayırt etmede yardımcı olabileceği; yargıda bulunmama boyutunun kişiyi kendi cinsel kimliğini kabul etmeye meyilli ve ötekilerin kinamalarına ise dirençli kılabilceği; ve tepkide bulunmama boyutunun öfkenin ötekilere yansıtılmasının önüne geçmede engel olabileceği şeklindedir. Bahsi geçen bu çalışma bilinçli farkındalık ve stresle başa çıkma biçimleri arasındaki altta yatan mekanizmaları anlamak için önemli gözükmektedir.

Weinstein vd. (2009) çalışmasında alan yazınında yaklaşmacı başa çıkmada üç baskın yolun olduğu vurgulanmıştır. Aktif başa çıkma (stres yaratan faktöre yönelik doğrudan eyleme geçme), kabul (stresin varlığını duygusal ve bilişsel olarak doğrulama) ve bilişsel yeniden değerlendirme (stresli olaydan ders çıkarma, ör. Travma sonrası büyüme gibi). Bunlar bilinçli farkındalığın boyutlarına çok benzemektedir. Aktif başa çıkma, farkındalıkla harekette bulunmaya benzemektedir. Yaklaşmacı başa çıkmada kabullenme, bilinçli farkındalığın tanımlama, yargıda bulunmama ve tepkide bulunmama boyutlarına benzemektedir. Bilişsel yeniden değerlendirme ise daha ayrıntılı bilgi işleme süreçlerini anımsattığından bilinçli farkındalık durumuyla ilişkisiz görünmektedir. Bishop vd. (2004) bilinçli farkındalığın işe vuruk tanımına yönelik önerdiği modelde, gözlemlenen nesneye/deneyime yönelik ayrıntılı bilgi işleme süreçlerinin engellenmesinin; dikkatin öz düzenlenmesi açısından gerekliliği vurgulanmıştır. Ayrıca, Coffey vd. (2010) tarafından bilinçli farkındalık boyutlarının sağlık çıktıları ile ilgili ilişkisinin araştırılmasının altı çizilmiştir.

Sonuç olarak yukarıdaki çalışmaların da gösterdiği gibi (e.g. Kecher vd., 2019; Weinstein vd., 2009), bilinçli farkındalığın stresle başa çıkma biçimleri ile olan ilişkisinin bilinçli farkındalığın boyutlarını gözeterak araştırılması önemli durmaktadır. Bu durumda, şu hipotezler oluşmuştur.

H1a: Bilinçli farkındalığın yaklaşmacı başa çıkma biçimlerini pozitif yordaması beklenmektedir.

H2a: Bilinçli farkındalığın kaçınmacı başa çıkma biçimleri ile ilişkisiz olması beklenmektedir.

1.5 Stresle Başa Çıkma Biçimleri ve Temel Psikolojik İhtiyaçlar

İnsanların başa çıkma biçimleri; insanların ne elde etmek istedikleri noktasında niyetlerini de dikkate alarak (Lazarus, 1991b; Skinner & Edge, 2004) kişinin

(zihinsel) kaynaklarına ve stres değerlendirmesine bağlıdır (Lazarus & Folkman, 1984b). Motivasyon düzenlemeleriyle (temel psikolojik ihtiyaçların karşılanması amacı gütmek) başa çıkma biçimleri arasında bağ kurulabilmiştir (Skinner & Edge, 2004). İnsanların stresle başa çıkmak için sergiledikleri davranışlar temel psikolojik ihtiyaçların karşılanması için olabilir. Karşılıklı veya tersten düşünecek olursak, motivasyon yönelimlerinin (bir eylemde veya aksiyonda özerk veya kontrol ediliyor hissetmek) belli başa çıkma biçimlerinin kullanılmasını da sağlayabileceği ifade edilmiştir (Ntoumanis vd., 2009). Kısaca, bilğimiz dahilinde belli bir başa çıkma biçimi kullanıldığında temel psikolojik ihtiyaçların karşılanmasının ne durumda olduğu alan yazınında (detaylıca) cevaplanmamış bir soru olarak durmaktadır.

Aşağıdaki çalışmalarda, temel psikolojik ihtiyaçların karşılanmış olması durumunun başa çıkma becerilerine kaynak teşkil ettiği veya başka bir ifadeyle kişi içi kaynakların yani özerk veya kontrol motivasyonuna sahip olmanın stresle başa çıkma biçimlerini belirlemedeki rolü ifade edilmiştir.

Yeung vd. (2016) çalışmasında ihtiyaçların karşılanması, stres değerlendirmesi ve stresle başa çıkma stratejilerinin travma sonrası büyümeyi yordamadaki rolü incelenmiştir. Başa çıkma becerilerinin diğer değişkenler sabit tutulduktan sonra bile travma sonrası büyümeyi yordadığı görülmüştür. Perlman vd. (2017) çalışmasında, temel psikolojik ihtiyaçlar başa çıkma ve kırılganlıkla ilişkili davranışları etkiler varsayımından yola çıkarak temel psikolojik ihtiyaçların zihinsel rahatsızlığı olan insanların psikolojik sağlamlığı (resilience) üzerindeki etkisi araştırılmıştır. Özerklik ve yeterli psikolojik sağlamlıkla ilişkisiz bulunmasına rağmen ilişkili olma ihtiyacı kişilerin çevrelerindeki insanlarla bağ kurmalarından hareketle ilişkili bulunmuştur. Ergen öğrenciler üzerinde yapılan bir çalışmada ise temel psikolojik ihtiyaçların yaklaşmacı veya kaçınmacı başa çıkma biçimlerini belirleyebileceği beklenmiştir (Shih, 2015). Çalışmanın sonuçlarına göre, ihtiyaçlar daha iyi karşılandıkça yaklaşmacı başa çıkma biçimi ile anlamlı ilişki bulunmuştur. Yine eğitim bağlamında yapılmış bir çalışmada (Bonneville-Roussy vd., 2016) eğitim ortamındaki başa çıkma biçiminin özerk veya kontrol odaklı motivasyon tarafından yordandığı görülmüştür. Öz Belirleme Kuramı ile başa çıkma biçimlerinin

irdelendiđi başka alıřmalar da mevcuttur (Amiot vd., 2004; Esnard & Roques, 2014; Kendellen & Camire, 2015; Podlog vd., 2013).

Yukarıda zetlenen alıřmalar z belirleme motivasyonunun; stresle bařa ıkma biimlerini yordadıđını gstermektedir. Ancak, psikolojik ihtiyalarla bařa ıkma biimleri arasındaki iliřkinin karřılıklı olmasının gerektiđi ifade edilmiřtir (Ntoumanis vd., 2009). Bu yzden, belli bir stresle bařa ıkma biimini kullanmak (bir iř, olay veya durum olarak stres faktr ile karřılařıldığında) temel psikolojik ihtiyaların karřılanmasını sađlayabilir. Stresle bařa ıkma biimlerinin temel psikolojik ihtiyaların karřılanmasını nasıl etkilediđi ayrı ayrı ve detaylıca incelenmelidir. Bu dođrultuda ařađdaki hipotezler oluřmuřtur.

H2a: Yaklařmacı bařa ıkma biimlerinin (Kendine gvenli, İyimser ve Sosyal desteđe bařvurma) temel psikolojik ihtiyaların karřılanmasını (TPİK) pozitif yordaması beklenmektedir.

H2b: Kaınmacı bařa ıkma biimlerinin (aresiz ve boyuneđici) TPİK'i negatif yordaması beklenmektedir.

1.6 Bilinli Farkındalık ve Temel Psikolojik İhtiyalar

Bilinli farkındalık temel psikolojik ihtiyalarla iliřkilidir. Bilinli farkındalıđı olan insanlar psikolojik ihtiyalarını karřılamaya daha eđimli olabilirler. Bu insanlar gzlemledikleri gerekleri kabul etmeye hazır bir zihin hali iinde olurlar. Ne zaman bir durumla karřılařsalar dikkat ve farkındalıklarını o duruma ynelterek otomatik akıřtan ıkıp anbean o "an"da yer aldıkları ifade edilmiřtir (Brown vd., 2007). Bilinli farkındalık hali bir 'akıř' deneyimine benzer řekilde ama kiřinin tm dikkat ve farkındalıđını katılımcı gzlemci edasıyla iře katması durumudur (Brown vd., 2007). Bilinli farkındalık z Belirleme Kuramı'nda ifade edildiđi zere, insanların ihtiyalarını, duygularını ve deđerlerini fark etmelerini sađlayan z dzenleme rolne sahiptir (Brown & Ryan, 2003; Deci & Ryan, 2008b).

Bilinçli farkındalık temel psikolojik ihtiyaçların karşılanmasını sağlar (Ryan vd., 2008). İnsanların mevcut durumdaki iç veya dış deneyimlerine yargıda ve tepkide bulunmadan yönettikleri dikkat ve farkındalıktan dolayı daha özerk ve daha az kontrol ediliyormuş hissi deneyimledikleri Ryan vd. (2008) tarafından ifade edilmiştir. İnsanlar yapmakta oldukları işin sürecine odaklanarak veya bu işin sonucu ne olur diye düşünmeyip işin tamamlanmasına odaklanarak yeterli hissedebilirler. İnsanlar daha az ben-merkezci, daha çok ötekini düşünen ve ilişkilerinde esnek olmaya çalışarak ilişkili olmayı hissedebilirler. Aynı çalışmada, temel psikolojik ihtiyaçların, bilinçli farkındalık ve psikolojik iyi oluş arasındaki ilişkide aracı değişken rolü üstlendiği görülmüştür.

Bilinçli farkındalık ve temel psikolojik ihtiyaçların ilişkisini irdeleyen bazı çalışmalar şu şekildedir. Brown ve Ryan'ın (2003) günlük çalışmasında hal/durum dikkat ve farkındalığı (bilinçli farkındalık) hal özerkliğini yordamıştır. Bir başka çalışmada özerklik, kişilik özelliği olarak bilinçli farkındalık tarafından yordanmıştır (Levesque & Brown, 2007). İnsanlar daha çok hal bilinçli farkındalığı gösterdikçe daha çok öz yeterlik hissetmiş (Donald vd., 2016) ve bu durum daha yeterli hissetmiş olabileceklerini gösteriyor olabilir. Bir başka çalışmada (Chang vd., 2015), bilinçli farkındalığın temel psikolojik ihtiyaçlarla ilişkili olduğu ve temel psikolojik ihtiyaçların bilinçli farkındalık ve psikolojik iyi oluş arasındaki ilişkide aracı değişken görevi üstlendiği görülmüştür. Bilinçli farkındalık halinin yine iyi oluş haliyle temel psikolojik ihtiyaçların karşılanması üzerinden ilişkilendiği görülmüştür (Chang vd., 2017).

Yukarıda özetlenen çalışmalar bilinçli farkındalığın temel psikolojik ihtiyaçlarla ilişkisini göstermiştir. Bazı çalışmalarda (bkz. Donald vd., 2016; Levesque & Brown, 2007) bilinçli farkındalığın belli temel psikolojik ihtiyaçlarla ilişkisi incelenmiş olsa da, farklı boyutlara sahip bilinçli farkındalığın hangi temel psikolojik ihtiyaçlarla ilişkili olduğunun irdelenmesine ihtiyaç vardır.

H3: Bilinçli farkındalığın boyutları da dahil olmak üzere temel psikolojik ihtiyaçların karşılanması pozitif yordaması beklenmektedir.

Bilinçli farkındalık, stresle başa çıkma biçimleri, TPİK arasındaki alan yazınındaki ikili ilişkiler yukarıda aydınlatıldıktan sonra, bu değişkenlerin hepsinin regresyon denkleminde eş zamanlı ilişkili olması beklenebilir. Bu doğrultuda aşağıdaki hipotez öne sürülmüştür.

H4: Bilinçli farkındalıkla temel psikolojik ihtiyaçların karşılanması ilişkisinde stresle başa çıkma biçimlerinin aracı rol üstlenmesi beklenmektedir.

1.7 Çalışmanın Amacı

1. Çalışma

FFMQ ölçeği araştırma amacıyla kullanılacağından dolayı, ilk çalışmanın amacı Açıklayıcı Faktör Analizi ile ölçek yapısını incelemek, ölçeğe güvenirlik ve geçerlik sağlamak ve de ölçek yapısının geçerliğini Doğrulayıcı Faktör Analizi yardımıyla göstermektir. Kısaca, İngilizce FFMQ ölçeğinin Türkçeye adaptasyonunu yapmak ilk çalışmanın amacıdır.

2. Çalışma

Stresle başa çıkma biçimlerinin bilinçli farkındalığın temel psikolojik ihtiyaçların karşılanması ilişkisindeki aracı değişken rolünü araştırmak ikinci çalışmanın amacıdır.

2 METHOD

FFMQ ölçeğinin (Baer vd., 2006) ana yazarı Ruth A. Baer ile 2017 sonbaharda e-posta aracılığıyla iletişim kurulmuş ve ölçeğin Türkçeye adaptasyonu ve sonraki çalışmalarda kullanmak üzere izni istenmiştir. Nazikçe izin gerekmeden

kullanabileceğimizi ifade etmiştir. Ondan sonra ölçek psikoloji bölümünde hem doktora yapan hem de araştırma görevlisi olan (İngilizcede yetkin oldukları ve psikoloji alan yazınına vakıf oldukları farkındalığıyla) üç kişi tarafından Türkçeye çevrilmiştir. Üçü ölçeğin son Türkçe hali konusunda mutabık olmuşlardır. Sonrasında Türkçe ölçek aynı vasıflara sahip bir başka araştırmacıya verilerek İngilizceye geri tercüme etmesi istenmiştir. Önceki üç araştırmacıdan biri ve İngilizceye tercümeyi sağlayan araştırmacı, tercüme edilmiş form ile orijinal İngilizce ölçeğin benzerliği konusunda mutabık olmuşlardır. Tercüme edilmiş ölçeğin hazır olmasından sonra, ölçek çalışması için gerekli başka ölçekler ve evraklar başvuru paketine dahil edilerek, Orta Doğu Teknik Üniversitesi Uygulamalı Etik Araştırma Merkezine başvurulmuştur.

3 BULGULAR VE TARTIŞMA

3.1 Çalışma 1

3.1.1 Açımlyıcı Faktör Analizi

Eigen değerleri, 'Scree' grafiği ve paralel analiz dikkate alınarak, faktör sayısı beşe sabitlenip Açımlyıcı Faktör Analizi yapılmıştır. Beş faktörün toplamda %52.20 varyans açıkladığı görülmüştür. Ölçeğin boyutları: "Farkındalıkla davranışta bulunma", "Yargıda bulunmama", "Tanımlama", "Tepkide bulunmama" ve "Gözetleme" şeklindedir. Soruların faktörlere yüklenme değerleri: .30'dan büyük olması kabul edilmiştir.

Soruların birden çok faktöre yüklenmeleri durumunda ise büyük yüklenme değeri dikkate alınmış olup bu durum orijinal ölçekle paralel bir sonuç sergilemiştir. Tüm sorular orijinal ölçekteki faktörler gibi yüklenmiştir.

Tüm ölçek için *Cronbach's* $\alpha = 0.87$ 'dir. Alt ölçekler için iç tutarlıklar şu şekildedir. Farkındalıkla davranışta bulunma $\alpha = 0.89$, Yargıda bulunmama $\alpha = 0.86$, Tanımlama $\alpha = 0.90$, Tepkide bulunmama $\alpha = 0.75$ ve Gözetleme $\alpha = 0.76$ şeklindedir.

Açımlayıcı faktör analizi sonrasında ölçek yapısına ulaşılmıştır. Fakat yapının yeterliğinin doğrulayıcı faktör analiziyle bir başka örnekleme test edilmesi gerekmekte ve ölçeğin uyum indeksleri sağlanmalıdır. Yapılacak ilk doğrulayıcı faktör analizi birbiriyle korele faktörlerden oluşan doğrulayıcı faktör analizidir. Daha da önemlisi ölçek altında yer aldığı varsayılan faktörlerin gerçekte var olup olmadıklarını göstermek adına hiyerarşik faktör analizi yapmak gerekmektedir. Böylece zihinsel bir kavram olan bilinçli farkındalığın kendini bahsi geçen faktörler üzerinden icra edip etmediği sonucuna varılabilir. Analiz sonucunda, ölçek altında yer almayan faktörlerle karşılaşılabılır ve bu haliyle mevcut örnekleme bilinçli farkındalığın etkisini o faktör veya faktörler üzerinden göstermediği anlamına gelebilir.

3.1.2 Yapı Geçerliliği ve Doğrulayıcı Faktör Analizi

Beş faktörün birbiriyle korele olduğu model için doğrulayıcı faktör analizi yapılmıştır. $SB (\chi^2 (80) = 148.29, p < .05, CFI = .97, RMSEA = .05, RMSEA$ için %90 CI[.03, .06]. Sonuçlar modelin geçerli olabileceğini düşündürse de, faktörlerin birbiriyle olan korelasyonları, Şekil 1'de gözlemlendiğinde yargıda bulunmamanın, gözetleme ve tepkide bulunmama ile negatif anlamlı ilişki göstermesi ve de tanımlama boyutuyla çok düşük düzeyde anlamlı ilişkili olması, yargıda bulunmama boyutunun sıkıntılı olduğunu göstermektedir. Hiyerarşik doğrulayıcı faktör analizi yapılarak bilinçli farkındalıkla ilişkisi gözlemlendikten sonra boyutun var olup olmadığına kara vermek önemli görünmektedir.

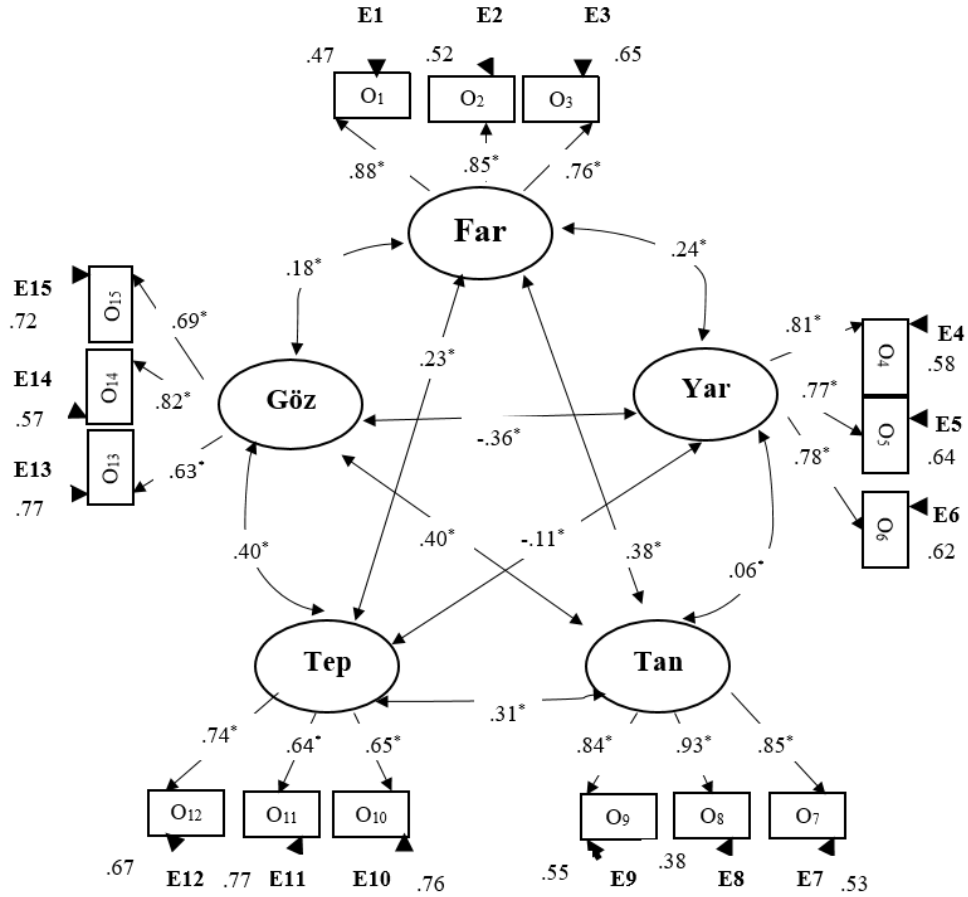
Bilinçli farkındalığın kendini beş faktör üzerinden ifade eden hiyerarşik doğrulayıcı faktör analizi yapıldığında yargıda bulunma boyutunun $\beta = - .06, p < .05$ bilinçli farkındalık ile hem negatif hem de çok düşük düzeyde ilişkili olduğu gözlenmiştir.

Ayrıca modelin uyum indeksleri kötüleşmiştir, SB ($\chi^2 (85) = 221.97, p < .05, CFI = .94, Chi^2/2 > 2, RMSEA = .06, RMSEA$ için %90 CI[.05, .07]. Bu durumda yargıda bulunmama boyutu modelden çıkarılmış ve dört faktörlü modelin bilinçli farkındalık ile olan uyumuna bakılmıştır. Bunun için bilinçli farkındalığın kendini dört faktör üzerinden ifade eden hiyerarşik doğrulayıcı faktör analizi analizi yapılmıştır, SB ($\chi^2 (50) = 99.76, p < .05, CFI = .97, RMSEA = .05, 90\% CI$ for RMSEA [.04, .06]. Modelin tüm uyum indeksleri çok iyi seviyededir.

Baer vd. (2006) ifade ettiği üzere meditasyon yapmayan gruplarda boyutların benzer sıkıntılar doğrulanabileceği, bu çalışmada da gözlenmiştir. Haliyle FFMQ ölçeğine hiyerarşik faktör analizi uyguladıktan sonra yani boyutların varlığına yönelik kanıt sağlandıktan sonra ölçek mevcut boyutlar üzerinden kullanılabilir. Yoksa, olmayan boyuta (en azından bilinçli farkındalık altında yer almayan) varmış gibi yapmak ölçeğin kullanıldığı çalışmaların meşruiyetine gölge düşürmüş olacaktır.

Şekil 1

FFMQ (BFBFÖ) için Faktörler Birbirine İlişkili Model



Not. Faktörler arasındaki değerler anlamlı korelasyonları ifade eder. Far: Farkındalıkla Davranışta Bulunma, Yar: Yargıda Bulunmama, Tan: Tanımlama, Tep: Tepkide Bulunmama, Göz: Gözetleme. Her bir faktörün parsel değişkenler üzerindeki etkisi şekilde verilmiştir (Ör. O₁: ilk parsel, O₂: ikinci parsel, O₃: üçüncü parsel, ...). Faktörlerin parsel üzerindeki etkileri (maksimum olabilirlik değerleri) anlamlıdır. Parsellerin hata oranları yine şekilde mevcuttur.
* $p < .05$ anlamındadır.

3.2 Çalışma 2

Aracı değişken ilişkileri “nasıl”, “hangi yolla” sorularına cevap arar. Psikolojik kavramlardan birinin ötekini zaman boyutunda nasıl yordadığı ve araya giren bir başka değişkenin bu ilişkiyi değiştirip değiştirmediğinin araştırılması anlamına gelir.

Sanki bir otobüs yolculuğuna çıkmışsınız da belli bir mola yerine uğrarsanız bu sizin varacağınız son durağın değişip değişmeyeceğini araştırmak gibidir.

Hayes'in (2018)'de klasik aracı değişken analizine kısmen karşıt önerdiği yöntemde; Baron ve Kenny'de (1986) olduğu gibi adım adım değişkenler arasındaki (ikili) ilişkiler anlamlıysa analize devam etme gerekliliği yoktur. Hayes'in yaklaşımında aracı değişken analizi amaçtır ve önemlidir. Yordayıcı değişken ile aracı değişken arasındaki ilişki "a"; aracı değişken ile ölçüt değişken arasındaki ilişki "b" ve de yordayıcı değişken ile ölçüt değişken arasındaki ilişki "c" olsun. Dolaylı etkinin tahmin edilmesi sadece ve sadece $a \times b$ 'dir. Aynı ayrı "a" ve "b"nin dikkate alınması değildir. Sonuç olarak $a \times b \neq 0$ test edilerek anlamlı olup olmadığına bakılır.

Bulgular ve Tartışma

Bilinçli farkındalığın stresle başa çıkma biçimleri üzerinden TPİK ile ilişkileneceği beklentisi (Hipotez 4) büyük oranda desteklenmiştir. Birçok kısmi ve tam aracı değişken ilişkinin varlığı bunu göstermektedir. Ayrıca, bilinçli farkındalığın tüm boyutlarıyla TPİK ve temel ihtiyaçların her biriyle anlamlı ilişkili olduğu görülmüştür (Hipotez 3). Böylece Hipotez 3 tüm aracı değişken analizlerinde desteklenmiştir. Bilinçli farkındalığın yaklaşmacı başa çıkma biçimleri ile pozitif ilişkili olması beklenmiş ve bu beklenti stresle başa çıkma biçimlerinden biri olan Sosyal desteğe başvurmanın aracı değişken olduğu bazı analizlerde bilinçli farkındalık ile ilişkilene memiştir. Bunu haricinde Hipotez 1a büyük oranda desteklenmiştir. Bilinçli farkındalığın kaçınmacı başa çıkma biçimleri ile ilişkisiz olacağı beklentisi (Hipotez 1b) büyük oranda desteklenememiştir. Yani bilinçli farkındalık kaçınmacı başa çıkma biçimiyle negatif ilişkili bir görünümde dir. Örneklemdaki katılımcıların çok da meditasyon yapmadıkları dikkate alındığında, kaçınmacı başa çıkmanın tercih edilmiş olması yani negatif anlamlı ilişkinin sonuçlarda çıkması anlaşılır durmaktadır. Son olarak stresle başa çıkma biçimlerinin TPİK ile beklenen yönde anlamlı olması büyük oranda desteklenmiştir (Hipotez 2a ve Hipotez 2b).

GENEL TARTIŞMA

Kısıtlılıklar

Bu çalışmanın psikoloji alan yazınına birçok katkısının yanında, eksik tarafları da mevcuttur. İlk olarak, aracı değişken ilişkileri tamamen enlemesine veri (kesitsel veri) üzerinden araştırılmıştır. Yordama etkisinden bahsedebilmek için yordayıcı değişken, aracı değişken ve ölçüt değişken arasında zaman farkının bulunması gerekmektedir. Yani boylamsal bir çalışmaya ihtiyaç vardır yoksa bulunmuş etkilerin taraflı ve şişirilmiş olma ihtimali vardır (Maxwell & Cole, 2007; Podsakoff vd., 2003). İkinci bir husus, çalışmanın deneysel bit desende manipülasyon veya müdahale kullanarak yapılabilmemesidir. Muhakkak yapılabilir ancak o zaman bu çalışmanın amacı değişmiş olacaktır. Mevcut çalışmada bilinçli farkındalık kişilik özelliği olarak ele alınmış olduğundan manipülasyon deseninin önünde engel oluşturmaktadır. Üçüncü olarak, bu çalışmada veri toplanması öz-bildirim ölçekleri üzerinden olmuştur. Bu çalışmayı sadece gözlem veya gözlemcilerin raporları üzerinden yürütmek mümkün olacak olsa da çok masraflı olacağı ve de çok zaman alacağı konusu dikkate alınmalıdır. Dördüncü olarak örneklem (pek) meditasyon yapmayan üniversite öğrencilerinden oluşmuştur. Bu psikolojik kavramlar arasında aynı veya benzer ilişkileri incelenmek istenirse meditasyon yapan bir örneklem seçilmesi iyi olacaktır. Böylece örneklem bağlamında çalışmanın sonuçlarının, başka örneklerde de geçerliliğini gözlemlenme şansı olabilir. Beşinci olarak, bilinçli farkındalık nevroz ve deneyime açıklık gibi başka kişilik özellikleriyle ilişkili olduğundan hem bu araştırmanın ilk kısmında hem de Brown ve Ryan'ların (2003) çalışmasında olduğu gibi, bu kişilik özelliklerinin stres ve stresle başa çıkma biçimleri üzerindeki etkisinin kontrol edilmesi gerekmektedir. Son olarak, bu çalışmada TPİK ölçüt değişkeni olarak alınmıştır. Daha kapsamlı sonuçlar elde edebilmek adına, temel psikolojik ihtiyaçların engellenmesi (Chen vd., 2015) ölçüt değişkeni olarak alınabilirdi.

Son sözler olarak, biz yetişkinlerin içsel deneyimlerimize karşı dikkatli olması, meraklı olması ve kabullenici olması (kısaca bilinçli farkındalıkla davranması) yanında işlevsel ve etkili başa çıkma becerilerine sahip olmak içimizdeki çocuğun temel psikolojik ihtiyaçlarının karşılanması yolunda önemlidir. Bunu yapmak içimizdeki çocuğun fiziksel ihtiyaçlarının karşılanmasına nazaran oldukça zordur. İçimizdeki çocuğa ebeveynlik yapmanın kolay olduğunu zaten kimse iddia etmiyordur.

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