

THE MEDIATOR ROLE OF PARENTING BEHAVIORS ON THE  
RELATIONSHIP BETWEEN PARENTING BELIEFS AND  
INTERNALIZATION OF RULES: MODERATOR ROLE OF GENDER  
AND TEMPERAMENT

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RELATIONSHIP BETWEEN PARENTING BELIEFS AND INTERNALIZATION  
OF RULES: MODERATOR ROLE OF GENDER AND TEMPERAMENT**

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**I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.**

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## **ABSTRACT**

### **THE MEDIATOR ROLE OF PARENTING BEHAVIORS ON THE RELATIONSHIP BETWEEN PARENTING BELIEFS AND INTERNALIZATION OF RULES: MODERATOR ROLE OF GENDER AND TEMPERAMENT**

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The aim of the present study was to examine the mediator role of parenting behaviors (positive and negative) in the relationships between parenting beliefs and the internalization of rules among children or adolescents. Also, the study aimed to test the moderator role of temperament (frustration and sensory processing sensitivity) in the association between parenting behaviors and the internalization of rules. Lastly, the study aimed to test whether the proposed relationships differ among girls and boys. In total, 374 children and adolescents (225 girls [60.2 %], and 149 boys [39.8 %]) with the age range from 7 to 18 years old ( $M = 11.02$ ,  $SD = 2.26$ ) and their mothers participated in the current study. Children and adolescents were asked to fill in parenting scales including warmth, hostility, neglect, undifferentiated rejection, comparison, psychological control, and inductive reasoning. Mothers were asked to fill out demographics, parental beliefs, temperament, and internalization of rules. Results revealed that there were

significant associations between parenting beliefs, parenting behaviors, and internalization of rules, and these relationships showed differences for girls and boys. The interaction between sensory processing sensitivity and between negative parenting was also significant in predicting internalization of rules. Findings were discussed in light of the literature.

**Keywords:** internalization of rule, parenting belief, parenting, temperament, gender

## ÖZ

### EBEVEYNLİK BİLİŞLERİ İLE KURALLARI İÇSELLEŞTİRME İLİŞKİSİNDE EBEVEYNLİĞİN ARACI CİNSİYET VE MİZACIN DÜZENLEYİCİ ROLÜ

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Bu çalışmanın amacı, ebeveynlik bilişleri ile çocuk veya ergenlerin kuralları içselleştirilmesi arasındaki ilişkilerde ebeveynlik davranışlarının (olumlu ve olumsuz) aracı rolünü araştırmaktır. Ayrıca çalışma, ebeveynlik davranışları ile kuralların içselleştirilmesi arasındaki ilişkide mizacın (engellenme ve duysal duyarlılık) moderatör rolünü test etmeyi amaçlamıştır. Son olarak, çalışma, önerilen ilişkilerin kızlar ve erkekler arasında farklılık gösterip göstermediğini test etmeyi amaçlamıştır. Çalışmaya yaşları 7 ila 18 arasında değişen (Ort. = 11.02, SD = 2.26) toplam 374 çocuk ve ergen (225 kız [60.2 %] ve 149 erkek [39.8 %]) ile anneleri katılmıştır. Çocuklardan ve ergenlerden sıcaklık, düşmanlık, ihmal, farklılaşmamış reddetme, karşılaştırma, psikolojik kontrol ve açıklayıcı akıl yürütmeyi içeren ebeveynlik ölçeklerini doldurmaları istenmiştir. Annelerden demografik bilgileri, ebeveynlik bilişlerini, mizacını ve kuralların içselleştirilmesini doldurmaları istenmiştir. Sonuçlar, ebeveynlik inançları,

ebeveynlik davranışları ve kuralların içselleştirilmesi arasında anlamlı ilişkiler olduğunu ve bu ilişkilerin kız ve erkek çocuklar için farklılıklar gösterdiğini ortaya koymuştur. Negatif ebeveynlik ile kuralları içselleştirme arasındaki ilişkide duygusal duyarlılığın düzenleyici rolü de anlamlıdır. Bulgular literatür ışığında tartışılmıştır.

**Anahtar Kelimeler:** Kuralları İçselleştirme, Ebeveynlik Bilişleri, Ebeveynlik, Mizaç, Cinsiyet

*For those who don't give up and keep going, even if it's hard*



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## **LIST OF ABBREVIATIONS**

ANOVA	Analysis of Variance
EATQ-R	The Early Adolescent Temperament Questionnaire Parent-Report
PARQ	Parental Acceptance-Rejection Questionnaire
PBS	Parenting Behaviors Scale
TÜBİTAK	The Scientific and Technological Research Council of Turkey
TÜİK	Türkiye İstatistik Kurumu



## **CHAPTER 1**

### **INTRODUCTION**

#### **1.1 Overview**

Moral development starts in the early years and lasts throughout life (Kochanska & Aksan, 2006). As one of the moral behaviors, internalization of rules is a crucial development since it is one of the strongest protective factors for conduct problems (Ettekal et al., 2020). Thus, it is essential to understand how children learn and apply socially appropriate rules; and how they regulate themselves following these rules when experiencing challenging situations.

Internalization offers a noticeable range of personal differences. Children embark on diverse pathways to internalized conduct and reach different developmental outcomes. Several factors have a role in the children's internalization development. These factors can be environmental such as parenting beliefs (Ng et al., 2013), parenting behaviors (Martinez et al., 2020) or individual such as temperamental characteristics (Spinrad et al., 2012).

The present study examined the mediator role of parenting behaviors in the relations between parenting beliefs and the internalization of rules. The moderator role of temperament in the relationship between parenting practices and internalization of rules was also be investigated with the aim of testing the differential susceptibility approach. Lastly, the moderator role of gender on all paths among variables was tested.

Hence, the concepts covered in the study were discussed one by one in the following sections. Firstly, moral development and internalization of rules were mentioned. Secondly, parenting beliefs shaped by cultural values and their relations with the internalization of rules were mentioned. Shaming, training, and authoritative beliefs were examined as parenting beliefs. Thirdly, parenting practices as mediator variables were explained regarding definition and relations with parenting beliefs and internalization of rules. As positive parenting, inductive reasoning and warmth were included, while psychological control, comparison, hostility, neglect, and undifferentiated rejection were included as negative parenting practices. Fourthly, in the light of the differential susceptibility approach, temperament as a moderator variable in the relationship between parenting and internalization of rules was mentioned. Frustration and sensory processing sensitivity were included as temperamental characteristics. Lastly, the role of gender on all related paths was reported.

## **1.2 Morality and Moral Development**

*Morality* refers to a set of attitudes about what is right or wrong, or good or bad to do in a given situation (Stets & Carter, 2012). The function of morality is to establish ground rules for behavior (Royal & Baker, 2005). That means determining right and wrong provides a guideline for rules to which people are expected to adhere. This guideline involves several aspects, such as resolving human conflicts, a foundation for social cooperation, who owes whom what, role structure, and other social functioning domains. Morality consists of three distinct but related factors: moral cognition, moral affect, and moral behavior (Brugman et al., 2013; Kochanska & Aksan, 2006; Stifter et al., 2009).

*Moral cognition* refers to the children's understanding of moral rules and norms of behaviors and the ability to represent consequences of violating those standards for themselves and others (Kochanska & Aksan, 2006). It also includes perspective-taking and reasoning about moral dilemmas (Davis & Streit, 2017; Termini & Golden, 2007). Perspective-taking is the ability to see another person's

thoughts and feelings (Eisenberg et al., 2006; Raval et al., 2018). Moral reasoning refers to children's ability to rationally evaluate the morality of an action in situations involving issues of justice, rights, or welfare (Dahl & Killen, 2018).

*Moral affect* refers to children's feelings and experiences and encompasses several emotions like guilt, shame, sympathy and empathy, and concern or following a transgression (McKellar, 2019). Guilt arises when a person does something that contradicts existing rules and standards and criticizes the transgression as a morally wrong act (Elster, 1999). On the other hand, shame emerges when a person does something against the internalized rules and feels like s/he has failed to reach the specific community's standards (Elster, 1999; Svensson, 2004). Empathy is the feeling of emotions congruent to another person, whereas feelings of sorrow or concern for a person in need can be defined as sympathy (Eisenberg, 2003; Lapsley, 2015). Moral emotions play a significant role in guiding an individual's choice of behavior (Sheikh & Janoff-Bulman, 2010). For instance, guilt encourages reparative actions such as confessing and apologizing, whereas shame encourages denial, withdrawal, and escape from the shame-inducing event behavior (Sheikh & Janoff-Bulman, 2010).

As the third dimension of morality, *moral behavior or conduct* refers to one's actual behavior in consonance with one's moral values and standards, reflecting the executive capacity to follow the rules and standards (Talwar, 2011). Sharing, helping, cooperating, sympathizing, and any other behavior which includes one's ability to care about others can be classified as moral behavior. Moral behavior is assumed to represent children and adolescents' internal standards of conduct and their ability to comply with those rules (Kochanska & Aksan, 2006), which refers to the internalization of rules.

Recently, *moral identity* or *moral self-concept* has been investigated as a distinct and fourth construct of moral development (Brugman et al., 2013; Davis & Streit, 2017). It refers to the extent of being a moral individual is essential to one's identity (Hardy & Carlo, 2011).

### 1.2.1 Theoretical Background for Morality

There are two well-known theories of moral development developed by Piaget and Kohlberg. Piaget (1932, 1967) argued that moral development also develops within certain cognitive developmental stages and with the interaction of the children with their social environment. As the children complete their cognitive development, they can think about complex events and, as a result, make a moral judgment. In this direction, children's moral judgments develop depending on the increase in their cognitive skills and social interactions with their peers. There are also two kinds of moral thinking: heteronomous morality, including moral realism, and autonomous morality, including moral relativism.

*Heteronomous morality* is seen among children aged between 5 and 9 years old. It also refers to moral realism meaning that children understand morality as abiding by the rules and laws of others, which cannot be changed. Children accept that all rules are made by some authority figure and that breaking the rules will result in immediate and severe punishment (immanent justice). They regard rules as being absolute and unchangeable during this stage. Behavior is evaluated according to consequences but not intentions. Between heteronomous morality and autonomous morality, there is an intermediate stage in which rules are internalized and generalized. At this stage, the child simply does not obey the command from the adult. For example, children know that lying is wrong and think that even if they are not punished, they should not lie. At this stage, autonomy is not yet fully developed, rules are still given from outside and not produced by the mind. If the mind sees something as necessary, regardless of external pressure, this is a sign of moral independence/autonomy (Piaget, 1932).

*Autonomous morality* or moral relativism is seen among children aged between 9 and 10 years-old. It refers to morality based on your own rules. In this stage, children understand that there is no absolute right or wrong, and behaviors rely on intentions but not consequences. Thus, with age, the basis of children's moral understanding changes from being result-oriented to being intention-oriented.

Kohlberg (1975), on the other hand, expanded Piaget's explanations on cognitive moral development and formed a systematic moral development model. There are three levels of moral development in Kohlberg's theory. These are pre-conventional, traditional and post-conventional; examines each level in a total of six steps, consisting of two stages in itself. Each moral level and step include the behavior that individuals prefer when faced with moral dilemmas and the justifications they use to explain this behavior.

The first level is called the *pre-conventional moral level*. In the first step of the first level, the child decides what is right-wrong or good-bad according to the authority or the reward-punishment relationship s/he will encounter as a result of this behavior. At this stage, the individual has an egocentric approach. In the second step, it is realized that the rules determined by the authority are not the only correct one; the intentions of others are also beginning to be understood (Kohlberg, 1975).

The second level is called the *traditional moral level*. At this level, the moral behavior repertoire consists of behaviors that are approved, admired and appreciated by others. In this period, it is seen that the individual begins to take into account the needs and expectations of others instead of self-centered thinking. In the third step, moral behavior is the behavior that pleases, helps, or is appreciated by others. In the fourth step, the individual cares about acting in accordance with the laws, rules and social order. At this stage, moral behavior is defined as adopting and fulfilling shared norms, rights and responsibilities. The individual focuses on the importance of obeying the law and respecting authority for the maintenance of social order (Kohlberg, 1975).

The third level is called *the post-conventional level*. At this level, it is seen that universal values (sanctity of life, respect for human beings, honesty, justice) take place on the basis of moral reasoning of the individual. The individual, who realizes that laws and rules are relative in the fifth step, thinks that these rules and norms can change instead of accepting the laws that they think are unfair and

submitting to the authority. In the sixth step, rather than based on laws or social rules; moral behavior is determined by one's own conscience and moral principles developed by himself.

The most basic claim in Piaget and Kohlberg's approaches is that developmental steps of morality are universal and follow each other in an invariable order. These theories are criticized for only reflecting Western and individualistic culture (Shweder & Haidt, 1993). Besides, the focus is on cognition in both theories but emotional processes also play an important role in the basis of moral evaluations and moral judgment (Haidt et al., 1993; Rozin et al., 1999). Also, the universality claim is not supported by studies conducted in different cultures (e.g., Narvaez, 2001; Turiel et al., 1978). These theories do not take into account the role of culture and the moral rules and social norms within that culture. Along with these criticisms brought to classical moral theories, cultural psychology has not agreed with moral approaches based on individuality and the development of conscious and logical thinking processes. According to cultural psychological viewpoint, the emphasis should be on moral plurality and cultural differences (Haste & Abrahams, 2008).

In addition to cultural psychological viewpoint, within the developmental psychology perspective, moral development is how children learn the concepts of right and wrong and behavioral self-regulation to adhere to socially acceptable rules and norms (Kochanska, 1994). Gaining the ability to understand what is right and wrong and regulate the self prepares children for socialization (see Kochanska & Aksan, 2006 for review). Socialization comprises the ability to act appropriately and function adequately in social environments within a culture (Kochanska, 1994). For socialization, children need to learn and internalize the social rules, values, and norms of the culture they live in (Kochanska, 1994). Therefore, learning and internalizing the social rules are essential parts of moral development and children's socialization. In order for the children to learn social rules, they should first learn to internalize the rules.

In the following section, the internalization of rules was mentioned as one form of moral behavior.

### **1.2.2 Internalization of Rules**

*Internalization of rules* refers to the children's ability to inhibit or produce behavior as instructed, especially by parents (Augustine & Stifter, 2019; Kochanska & Aksan, 2006). It is usually conceptualized as not cheating and adhering to the rules even if there is no adult or supervisor in the environment. If a child behaves in accordance with the rules even if s/he is the only one in the environment, which means this child has accomplished the internalization of rules. It includes both engagement in prosocial or helping behaviors and inhibition of engagement of antisocial behaviors (Termini & Golden, 2007).

A similar concept to the internalization of rules is internalization of social or moral values. *Internalization of moral values* refers to adopting society's values and attitudes as one's own so that socially acceptable behavior is motivated solely by internal factors rather than by fear of external consequences (Grusec & Goodnow, 1994). These two concepts are very similar to each other. However, internalization of rules is more likely to represent the internalization of parental rules while internalization of moral values tends to include the society's norms and standards. It can be said that internalization of rules provides a basis for internalization of moral values. That means children and adolescents firstly internalize and implement the rules of parents; then, they integrate these values with broader societal rules.

An early capacity for guilt and an understanding of right and wrong characterizes successful moral development (Kochanska et al., 2005). Children with successful moral development are socially competent individuals (Kochanska, Koenig, et al., 2010). These children are less likely to engage in bullying and more likely to help a victim of bullying (Jansen et al., 2017; Laible et al., 2008). However, children with impaired conscience or morality development are at risk for developing problems later in life. These risks include aggressive, rule-breaking, delinquent,

and antisocial behaviors, disruptive conduct problems, and callous-unemotional traits (Arsenio & Ramos-Marcuse, 2014; Ettekal et al., 2020; Kochanska et al., 2016; Shek & Zhu, 2019). For instance, a very recent study followed children from infancy to middle childhood and assessed children's conscience development, defined as the sum of self-regulation, latency to cheat, and internalization of rules (Ettekal et al., 2020). This study found that toddler and preschool-aged children's conscience development negatively predicted conduct problems during middle childhood. A similar negative association was also found for antisocial behaviors. Children's internalized conduct at four and a half years was negatively related to antisocial behaviors at ages 10 and 12 (Kochanska et al., 2016).

These studies point out that children's ability to internalize rules is one of the most effective protective factors for conduct problems. Indeed, the ability to internalize rules has essential conceptual connections to conduct problems. Conduct problems are characterized by active defiance of social rules and requests and social difficulties resulting from ignoring others' needs, indicating inadequate internalization of rules (American Psychiatric Association, 2013), therefore, it is crucial to understand the underlying mechanism of how children learn and apply socially appropriate rules; and how they regulate themselves following these rules when experiencing challenging situations.

One of the earliest signs of internalization of rules is the children's ability to regulate themselves. The critical stage for self-regulation development is toddlerhood and early childhood years (Kochanska et al., 2001). In these years, compliance has been used for assessing self-regulation and the first marker of internalization (Dong, Dubas, Deković, & Wang, 2021; Dong, Dubas, Deković, Wang, et al., 2021; Kochanska et al., 2001).

*Compliance* can be defined as children's ability to initiate, manage, and change their behavior in response to parental requests (Kochanska et al., 2001). To internalization take place, several conditions should be met (Grusec & Goodnow,



1994). When the child commits a transgression, the parent should transmit the inappropriateness and consequence of this transgression to the child. Then, the children need to understand the parent's reasoning and be willing to accept it. Lastly, the children must apply this reasoning to other moral conflicts and embrace it as their own.

Situational and committed compliance are two types of compliance (Kochanska et al., 2001). *Situational compliance* can be defined as situations where children comply but need often parental requests and warnings. On the other hand, *committed compliance* can be defined as the children's wholehearted and enthusiastic participation in a task requested by a parent (Kochanska et al., 1995). It corresponds to children's internally motivated embrace of parental rules, displaying self-regulation's emergence (Kochanska et al., 2005). In the committed compliance, children are required to control their emotions and impulses and act in line with an internal self-directed plan, without external request or reward (Brown et al., 1999). Therefore, committed compliance is the most mature form of compliance behavior (Kwon & Elicker, 2012). Many studies showed a positive association between situational compliance and internalization (Kochanska et al., 1995, 2001). For instance, toddlers' two forms of compliance and internalization of rules were assessed in multiple contexts two times (Kochanska et al., 1995). This study showed that two forms of compliance had distinct developmental trajectories, and only committed compliance was positively associated with internalization. Another longitudinal study followed children from 14 to 45 months of age with four-time assessments (Kochanska et al., 2001). The study findings supported the previous one showing that only committed compliance was related to children's internalized conduct. They also showed that these relationships are both concurrent and longitudinal. Thus, research has investigated compliance in early childhood to assess self-regulation and, therefore internalization of rules.

The development of internalization shows observable developmental stages during early years of children. Internalization develops rapidly during the first

few years of life (Augustine & Stifter, 2015; Kochanska et al., 2001) and grows throughout adolescence (Laible et al., 2008).

Starting from infancy, parents have a critical role in encouraging self-regulation development by guiding children through multiple gradual stages in which they internalize complex regulatory processes motivating the behavior (Kochanska et al., 2001). Parents firstly help their children exercise control and restraint by issuing frequent and external directives and requests (Kochanska, 2002). Parents can ask their children to do a task or not, which is assessed via “do” or “don’t” contexts. For instance, in the “do” context, mothers can ask their toddlers to pick up the toys and put them in a box. In the “don’t” context, mothers can prohibit toddlers from touching lovely toys and often remind their children not to touch toys for a specific time. Toddlers older than 1-year-old, begin to comply with their mother’s frequent dictates and warnings, which refers to situational compliance. These first signs of parental compliance were between 12 and 18 months of age (Kopp, 1982). Around the age of two, children begin to show more compliance with social norms in various instances, including both “do” and “don’t” contexts (Kochanska, 2002). In this stage, that is suggested the emergence of committed compliance in which children are eager to follow mother’s directives and mothers do not have to control their children. Children who engage in committed compliance are more likely to integrate committed compliance into their selves (Grusec & Goodnow, 1994). However, children still require close monitoring and guidance by caregivers, especially in novel situations since their regulatory skills are inconsistent. The regulation of children’s behavior progressively shifts from mother to the children, themselves, and parents increasingly take on the role of distal monitors. Also, children's executive function skills show rapid development after first two years; adults notice a shift from compliance to more sophisticated behavioral skills for internalization (Kopp, 1982). Around age 3, children started to show more cooperative and self-reliant behaviors including following multistep routines with little help from parents, which contributed to the internalization of rules (Kochanska, 2002; Kopp, 1982). Finally, children can modify their behavior to meet the demands of different

environments (Eiden et al., 2007; Kochanska et al., 2001; Kochanska & Aksan, 2006). Then, children's internalization of rules fosters their conscientiousness (e.g., coordinated, responsible, and hardworking) starting from adolescence (Eisenberg et al., 2014). In puberty, the focus on external factors (e.g., punishment) decreases, and their moral identity has shaped due to the interaction of the adolescents' self and internalized rules and values (Hardy & Carlo, 2011). Thus, with age, young children's ability to internalize improves (Scrimgeour et al., 2017; Spinrad et al., 2012), and children show increasingly mature forms of self-regulation and internalization (Kochanska, 2002; Spinrad et al., 2012).

The development of internalization is vital for understanding why most members are law-abiding in society, while some members display contempt for norms and rules. Internalization offers a wide range of personal differences. Children embark on distinct pathways to internalized conduct and reach different outcomes. Several factors play a role in fostering children's internalization. These factors can be environmental (e.g., culture, parental beliefs, parenting) or individual (e.g., temperament). These factors and their associations with children and adolescents' internalization of rules were explained in the following sections.

### **1.3 Parenting Beliefs**

*Parenting beliefs* refer to shared parental ideas about the developmental goals of children and socialization practices that will help them attain (Greenfield & Keller, 2004). Parenting beliefs enable parents to understand what is right, necessary, and essential for their parenting (Chao, 1995; Goodnow et al., 1990). These beliefs encompass a wide range of concerns about their children's needs, the contribution of heredity to children's development, the importance of some competencies for offsprings' successful adjustment, the expectations of the age for children to reach developmental milestones, as well as joys and difficulties about parenting (Bornstein, 2012; Chao, 1995). Parenting beliefs provide parents with a framework for understanding and responding to children's behaviors and determining the activities supporting children's development (Belsky, 1984;

Murphey, 1992). Therefore, parenting beliefs impact parental teaching and guidance toward their children (McGillicuddy-DeLisi & Sigel, 1995).

Parental beliefs are culturally shared meanings formed by larger cultural belief systems (Lightfoot & Valsiner, 1992). What is acceptable in one culture may be considered inappropriate in another (Keller & Otto, 2009). In other words, different cultures have several ways to understand the roles and responsibilities of parents.

### **1.3.1 Theoretical Background for Culture**

In the aim of categorizing cultures, Kağıtçıbaşı (2007) proposed *Family Change Theory* which includes three family models conceptualize by different combinations of emotional and material interdependencies in the family: independence, interdependence, and psychological/emotional interdependence family patterns.

Firstly, *independence* family pattern is typical for individualistic cultures, high affluence, and people living in nuclear families with low numbers of children in the family. Among family members, autonomy is highly valued, but material and emotional interdependencies are de-emphasized. Parenting beliefs emphasize independence and uniqueness; parenting behaviors mainly focus on autonomy and self-worth among children. Independence family patterns are included in individualistic cultures.

Secondly, *interdependence* family pattern is common in collectivist, low-affluence cultures where modernization processes have weak impact. This is especially true in many non-Western rural areas with low socioeconomic background. Children are valued for both utilitarian and emotional reasons, and they bear the responsibility of supporting the family financially and caring for their aged parents. This family model has strong material and emotional interdependence, so personal autonomy is not highly valued. Interdependence family patterns are included in collectivist cultures.

Thirdly, as an addition to the classical categorization of individualistic and collectivist dichotomy, the theory proposed the *emotional/psychological interdependence* model as a synthesis of the former two. In this model, emotional/psychological interdependence remains important, while material interdependence (and traditional hierarchies) deteriorate as a result of modernization processes among interdependent societies. The key assumption here is that personal autonomy can increase while emotional closeness and relationship orientation remain constant. Autonomy is no longer viewed as a threat to the family or the group but rather as a requirement for functioning in a modern work environment. In this pattern, a parenting orientation integrates autonomy with control and relatedness, leading to the development of autonomous-related self. This type of self is common especially in urbanized and socioeconomically more developed contexts in collectivistic cultures. This self-model includes basic human needs for autonomy and relatedness; therefore, it is asserted as a healthy self-model. Family Change Theory was derived based on Turkish families mostly regarded to this third model (Kağıtçıbaşı, 2007).

As a country, Turkey harmonizes the long-standing modernization process into a collectivistic background; Turkish culture does not represent a typical Western or Eastern culture (Goregenli, 1995; Mayer et al., 2012); therefore, it has distinctive features (Bekman & Aksu-Koc, 2012; Sunar & Fisek, 2005).

Turkish culture has been described as the “culture of relatedness”, in which emotional and psychological interdependence co-exist with economic independence (Kağıtçıbaşı, 2013). Although Turkish culture cannot be categorized as independent or interdependent, it has both individualistic and collectivist orientations. A meta-analysis demonstrated that the Turkish people were individualistic and collectivist (Oyserman et al., 2002). Another study supported this finding showing that Turkey shares collectivist values, but not the tradition of Confucianism, with China (Ayçiçeği-Dinn & Caldwell-Harris, 2011).

Thus, Turkish culture has a very different condition than typical eastern or western cultures, and it has own specific cultural features.

### **1.3.2 Cultural Values and Parenting Beliefs**

Western cultures (e.g., USA, Belgium) are individualistic cultures and have independence family characteristics emphasizing independence, self-assertion, self-esteem, and autonomy (Markus & Kitayama, 1991). On account of these values, parents are encouraged to understand the children's needs, abilities, and behaviors from a child-centered perspective (Rubin, Stewart, & Chen, 1995 as cited in Guo, 2013). Since parents act according to children's needs, they have different expectations, evaluations, and reactions to children's self-control abilities based on their developmental stage or context. As autonomy and individuality are essential characteristics for development, parents expect their children to comply with them only during early childhood (Chamberlain & Patterson, 1995). Parents provide an environment for their children to express their thoughts and feelings freely, take responsibility for their behavior rather than compliance and obedience toward authority (Chao, 1995; Vu et al., 2018). That means parents show high levels of warmth and gentle control. Thus, all these beliefs can be categorized as authoritative child-rearing beliefs.

*Authoritative beliefs* refer to parents' awareness, respect, and encouragement for children's exploration and expression of ideas and emotions, related to the "western" type of authoritative parenting (Lieber et al., 2006). It includes the belief that parents should show high levels of warmth and affection and fair discipline. Although several studies have pointed out that authoritative parenting is optimal parenting style (e.g., Garcia et al., 2019), parental beliefs about authoritativeness needs further investigation.

As interdependent societies, Eastern cultures (e.g., China, Japan, Hong Kong, Korea, Vietnam, the Philippine) are collectivist heavily influenced by Confucian traditions (Choi et al., 2013). These traditions are built upon dependency. They put emphasis on interpersonal and social harmony, caring for aged parents, and

family honor that minimizes the independence (Yue & Ng, 1999). Also, family harmony is one of the most important social values (Wu et al., 2002). Therefore, restrictions of feelings and thoughts which may cause conflict among family members are highly encouraged (Wu et al., 2002).

These collectivist values put great emphasis on children to serve and be respectful to their parents. Therefore, children are expected to be obedient, comply with adults, follow the rules, control the self, and be sensitive to people's evaluation and criticism (Chao, 1995; Chen et al., 1998, 2003). Parents expect children to behave following these values from an early age (Tran, 2006 as cited in Thuong, 2021). Questioning or acting contrary to rules indicates rudeness (Tran, 2006 as cited in Thuong, 2021). These collectivist values generate shaming and training beliefs.

*Training* belief refers to the idea that children's development depends on parents' effort and training (Chao, 2000). This training belief aims to discipline and make the children sensitive to social rules (Way et al., 2013). Parents implement these beliefs via monitoring children, using regular reminders, role modeling (Lieber et al., 2006). Training emphasizes the necessity of instilling self-discipline in children through the internalization of expectations for appropriate conduct. Proper parental training leads to socially and morally responsible children (Lin & Wang, 1995 as cited in Way et al., 2013). Parental effort to train their offspring is a sign of warmth and affection.

Parents start to teach and train children to comply with parental rules from an early age via controlling their children (Chao, 2000; Lieber et al., 2006). They have high expectations for children's behavioral self-control but low respect for autonomy (Chen et al., 2003; Liu et al., 2005). Mothers express high levels of dissatisfaction and concern to their children, if they cannot meet their mothers' expectations (Chen et al., 2003).

Another parental belief which is common among dependent families is shaming. Shaming beliefs refers to parents' positive attitudes of evoking shameful feelings

as productive teaching strategy (Fung & Lau, 2009). Parents high in shaming beliefs tend to evoke shame in children who have transgressed through the use of criticism, threats of abandonment, and unfavorable social comparison (Fung, 1999; Fung & Lau, 2009). Parents with shaming beliefs aim to foster in their children a solid moral compass, adherence to social rules and norms, and well-developed sensitivity towards others' feelings and thoughts (Fung, 1999).

There are cultural differences in training and shaming beliefs (Chao, 2000; Chen et al., 2003; Ng et al., 2013). For instance, Chao (2000) investigated the parenting beliefs of immigrant Chinese and European American mothers. This study displayed that Chinese parents have stronger training and shaming beliefs compared to European Americans. Similarly, another study compared the parental beliefs of mothers from Hong Kong and the United States (Ng et al., 2013). Compared to American mothers, mothers from Hong Kong were more likely to believe that parents' encouragement of their children to learn is their duty and a sign of love and affection toward their children, which refers to training beliefs. These studies suggested that training and shaming beliefs are more common among parents with interdependent values since this belief encompasses collectivist values.

Thus, it can be said that training and shaming beliefs aim to raise children with optimal moral development and it is more common in dependent cultures aiming obedience. On the other hand, authoritative beliefs represent interdependent families. As authoritative beliefs include parental idea of showing high warmth and firm control and discipline, guiding the children in a safe environment, these beliefs may positively impact children's development, including moral development.

### **1.3.2.1 Cultural Values and Parenting Beliefs in Turkey**

Turkish families mostly represent psychological and emotional interdependence (Kağıtçıbaşı, 2007). The modernization processes in Turkey have reshaped family structures and parents' child-rearing orientations (Şen et al., 2014; Thornton,



2010). As a result, Turkish culture assigns great importance to family relations that involve relatively strong parent-child bonding; yet also encouraging the development of independent self (Georgas et al., 2001). Turkish parents emphasize interdependence and obedience while also acknowledging the need to raise self-autonomous children (Durgel et al., 2013; Yağmurlu et al., 2009).

Although three family patterns have different child-rearing ideologies, there are also differences within family patterns. For instance, all cultures categorized as psychologically interdependent oriented do not have exactly same parenting beliefs and may show cultural differences. A recent study demonstrated the cultural differences in parenting beliefs within psychological interdependent oriented cultures (Cho et al., 2021). This research compared maternal control beliefs European American, Turkish, Chinese immigrant and Korean immigrant mothers of preschool-aged children. European American mothers were independent-oriented while Turkish mothers were psychologically interdependent oriented. While Chinese and Korean mothers traditionally had interdependent family characteristics, due to immigration and modernization processes, the immigrant mothers from these cultures had psychologically interdependent parenting features. The study demonstrated differences in parenting beliefs within psychologically oriented cultures. Compared to other two cultural groups with psychologically interdependent family patterns (Chinese immigrant and Korean immigrant mothers), Turkish mothers' beliefs were less likely to emphasize the importance of maternal control, showing Turkish mothers' indulgent expectations from their children.

Thus, there are different cultural values and parenting beliefs according to Kağıtçıbaşı's family models (2007). There are also cultural differences within family models; demonstrating the importance of investigating each culture with its own specific features so the role of parental beliefs in Turkey was examined in the current study.

### **1.3.3 The Role of Parenting Beliefs on Children's Development**

Parenting beliefs impact children's behavioral and emotional development (e.g., Castro et al., 2015; Mulvaney et al., 2007). For instance, parental beliefs emphasizing the importance of emotions were positively related to children's recognition of other's emotions (Castro et al., 2015). Another study showed that traditional parental beliefs, the belief that endorsement of a traditional, inflexible, and authoritarian view of parenting, was positively associated with first grade children's problem behaviors (Mulvaney et al., 2007).

Among interdependent oriented cultures, mothers reported that training beliefs reflect their children's moral development (Ng et al., 2013) and their children show more maternal compliance than their peers who are raised with independent values (Chen et al., 2003). These suggest that interdependent values shape training parenting beliefs, which seems to have a positive impact on internalization of rules.

Thus, parental beliefs affect children's development but there is limited research about this direct association. Most of the previous research includes cross cultural differences in children's developmental outcomes. Since cultural values shape parental beliefs, examining the role of parental beliefs on children's development may be one mechanism to explain these cross- cultural differences. Therefore, the current study investigated the role of parenting beliefs on internalization of rules. Specifically, authoritative, shaming, and training beliefs were scrutinized.

Training and authoritative beliefs are considered to foster internalization development since they include parental expectations, teaching, and situations where children can speak to their parents about transgressions. In contrast, shaming is considered to hinder internalization development since it evokes more than optimal arousal for children to take parental inductions and socialization messages. Moreover, training and shaming beliefs are commonly used by parents with the purpose of raising socially competent and moral children (Fung & Lau, 2009). Therefore, it is essential to investigate the role of these parenting beliefs to

see Turkey's place among the aforementioned cultural studies. Also, understanding how these parenting beliefs impact internalization development in Turkish culture was thought to be a valuable addition to previous moral development research. Concerning this approach, the first aim of the current study is to investigate the role of parenting beliefs (authoritative, training and shaming) on the internalization of rules among Turkish children and adolescents.

#### **1.4 Parenting Behaviors**

Parental beliefs are expressed through parenting behaviors (Keels, 2009; Keller & Otto, 2009; Smetana & Daddis, 2002). Parents are among the leading social agents for children's social and moral cognitions, and parenting behavior is one of the most established mechanisms of parental socialization (Turiel, 2006).

The theoretical background concerning the association between parenting and moral development was mentioned in the following section.

##### **1.4.1 Theoretical Background**

*The Moral Internalization Model* depicts the specific role of parenting on children's moral development (Grusec & Goodnow, 1994). Specifically, this model states that parenting behaviors impact children's perceptions of parental messages. Parents who are clear, consistent, warm, and supportive are more likely to have children who accurately understand the intended message. Parents who respond to their children in a manner that fits the child's characteristics and needs and evoke empathy while supporting autonomy during transgressions are more likely to have children eager to accept parental messages and rules (Grusec & Goodnow, 1994). Thereby, this acceptance contributes to children's internalization of rules. Thus, when parenting is effective, rules are internalized, children develop a moral sense of what is right or wrong and feel responsible for prohibited behaviors such as hurting someone (Hardy et al., 2008; Kochanska et al., 2008; Padilla-Walker & Carlo, 2007; Qi, 2019).

## **1.4.2 The Role of Parenting Behaviors on Internalization of Rules**

There are many positive or negative parenting dimension studies in relation with children's internalization of rules. For instance, positive parenting, maternal responsiveness, and sensitivity were positively related to children's compliance (Mark et al., 2002; Schueler & Prinz, 2013) and internalized conduct (Ettekal et al., 2020; Kochanska et al., 2005; von Suchodoletz et al., 2011). Similarly, maternal respect for autonomy (e.g., providing choices, recognizing children's perspectives, offering a rationale) was positively associated with adolescents' internalization (Vansteenkiste et al., 2014). Child disclosure, a sub-dimension of behavioral control, was also found to be positively associated with the internalization of rules of early adolescents (Chaparro & Grusec, 2015). Whereas, as negative parenting dimension, parental physical punishment was negatively associated with preschoolers' moral regulation (Kerr et al., 2004). Furthermore, it was found that maternal overprotectiveness was negatively associated with Turkish preschoolers' learning of moral and social rules (Seçer et al., 2006). However, democratic and authoritarian parenting attitudes were not related to adolescents' moral judgment scores (Ünsal-Seydooğulları et al., 2014).

Apart from that, inductive reasoning and warmth are positive parenting practices while psychological control, comparison, hostility, neglect and undifferentiated rejection are negative parenting dimensions which are essential to children's internalization of rules (e.g. Grusec & Goodnow, 1994). While parental induction and warmth have a positive impact, negative parenting dimensions negatively influence children's internalization of rules. In the following, the role of these positive and negative parenting behaviors were explained concerning the internalization of rules among children and adolescents.

### **1.4.2.1 Inductive Reasoning**

As the first positive parenting, *inductive reasoning* or induction refers to parental supportive disciplinary practices that use verbal reasoning and explanations to increase children's awareness of the consequences of behaviors of themselves and

others (Carlo et al., 2011). It includes appropriate parental descriptions of why an action is right or wrong (Eisenberg & Murphy, 1995). Research has supported the idea that inductive reasoning is the most effective strategy for fostering multiple aspects of moral development in childhood and adolescence (Bacchini et al. 2013; Smetana 2011).

Among preschool children, inductive reasoning was positively related to moral behavior (Augustine & Stifter, 2015) and internalization of rules (Volling et al., 2009). Among school aged children aged eight to ten years, parental inductions were positively associated with moral conduct including reparative behaviors in socio-moral situations (Santos et al., 2020). For adolescents, parental induction tends to be well-received and fosters a stronger moral identity (Patrick & Gibbs, 2012) and better prosocial moral reasoning (Carlo et al., 2011). Instead of high anxiety, inductive reasoning elicits an optimal level of arousal or anxiety in children so that they can pay attention to parental intervention and store parental messages in memory (Kochanska, 1995).

Inductive reasoning also evokes empathy and guilt in children, thereby ensures children's internalization of rules and values (Hoffman, 2001; Kochanska et al., 2010; Laible & Thompson, 2000, 2002; Santos et al., 2020;). In transgressions or misbehaving situations, parents apply inductive reasoning through making frequent references to feelings and perspective taking as well as the reasons of why some behaviors are wrong. When experienced parental induction, children tend to feel guilt and empathy after wrongdoing, that motivates children to repair their behaviors or not doing the same thing in the future. That is true for children of varying ages such as infants, toddlers (Kochanska et al., 2010), preschool aged children (Laible & Thompson, 2000), and school aged children (Santos et al., 2020).

Children, who are experienced high levels of inductive reasoning, know that their parents will talk to them in a calm and explaining manner without being hostile

when they misbehave. This environment of trust provides a positive base for the child to internalize the rules.

#### **1.4.2.2 Warmth/Affection**

As another positive parenting behavior, parental *warmth/affection* refers to parent-child relationships where parents are perceived as giving unconditional love or affection, but not necessarily with great demonstration (Rohner, 2005). Parents' approval of the child and enjoying, comforting, kissing, praising, and hugging the child display parental warmth (Rohner, 2005).

Parental warmth has been positively linked to both children's compliance (Kochanska et al., 2005; Kochanska & Murray, 2000) and internalization of rules and moral values (Hardy et al., 2008; Martinez et al., 2020). In a parent-child relationship, higher levels of parental warmth provide the feelings of accepted among children, therefore children may create a basis for the child to accept parental warnings and messages during transgressions and become motivated to internalize parents' rules (Kochanska et al., 2005), that positively affects the internalization of rules.

One of the most important features of the mother-child relationship is warmth. When the children feel accepted and loved by their parents, they may tend to spontaneously ask questions about the rules, which may result in positive effect on the internalization of rules.

#### **1.4.2.3 Psychological Control**

As the first dimension of negative parenting, *psychological control* refers to parents' attempts to change child's emotions and thoughts (Sayil et al., 2012). It includes two dimensions: love withdrawal and guilt induction. Love withdrawal refers to parents' conditional regards and irrespective behaviors to child's needs and emotions while guilt induction refers to parent's efforts to make their children feel guilty and ashamed when children's behavior causes parental stress. In the literature, many studies showed that psychological control has been positively

linked to aggression and conduct problems among children and adolescents (Blossom et al., 2016; Kindap et al., 2008; Pettit et al., 2001). These studies suggest that since psychological control is positively associated with conduct problems, it may also be a risk factor for the internalization of rules.

There is limited research on the role of psychological control on moral development, but these studies focused on moral emotions rather than moral behaviors including internalization of rules. One of these studies (Garner, 2012) examined the relationship between love withdrawal and socio-moral understanding and followed children from three years to ten years of age. Findings showed that maternal love withdrawal was positively related to children's empathy. In contrast, children aged eight to ten years' old who experienced maternal love withdrawal were less likely to feel guilt (Santos et al., 2020).

Regarding other dimension, guilt induction in response to moral transgressions is positively associated with increased guilt and shame among middle childhood and puberty (Rote & Smetana, 2017). Children may perceive parental guilt induction as well-intended practices that aim to evoke empathy for their misbehavior, teach children why some behaviors are not acceptable, and prevent future misconduct (Rote & Smetana, 2017). However, children's evaluations of guilt induction became increasingly negative and perceived as less benignly intentioned with age (Rote & Smetana, 2017).

These studies showed that previous research about the role of psychological control on moral development focused on emotions. To our best knowledge, the role of this parenting behavior on internalization of rules has not been examined. Psychological controlling parenting behaviors ignore children's feelings and thoughts and aim to obedience. Here, parents' focus was not on the teaching on internalization of rules but providing children's obedience; therefore, it may interrupt the development of internalization of rules.

#### **1.4.2.4 Comparison**

*Comparison* refers to parents' comparing children with their siblings, peers, neighbor's child, or age mate relatives (Sumer et al., 2009). This parenting behavior is one of the culturally relevant parenting practices common among dependent and psychologically dependent societies (Camras et al., 2012). Parents compare their children to others in a negative manner and aim to evoke shame feelings of their children to obey parents, thus to raise moral children (Fung & Lau, 2009).

Parental comparisons can be considered an intrusive behavior that limits children's personal autonomy and uniqueness (Sümer & Kağıtçıbaşı, 2010). Regardless of cultural features, autonomy is a basic need in self-actualization, therefore, excessive intrusion is likely to be perceived as a violation of autonomy and a sign of rejection. Since comparison also includes the evocations of shame and obedience from children, it may have negative influence on children's development.

Negative and critical comparisons can also be seen in Turkish culture (Sumer et al., 2009). Turkish mothers often compare their children with the other children and emphasize that their children can do better if other children already do. The maternal comparison was positively correlated with child's emotional problems (Sumer et al., 2009). It also negatively predicted attachment security (Sümer & Kağıtçıbaşı, 2010). To the best of our knowledge, there is only one study (Koc, 2017) investigating the relationship between comparison and internalization of rules. According to this study findings, among 8 to 12 years old children in the low SES environment, maternal comparison was not associated with internalized conduct. Still, its interaction with perceptual sensitivity was associated with externally controlling behavior. However, this study targeted only children from low SES environments.

In sum, there is only a bunch of research investigating the role of comparison on children's development, especially moral development. Parental comparison aims



to promote behavioral compliance without supervising offspring, so they do not have an opportunity to learn the appropriate rules. Therefore, the parental comparison may impede the children's and adolescents' ability to internalize social rules.

#### **1.4.2.5 Hostility/Aggression**

As the third dimension of negative parenting, *hostility/aggression* encompasses situations in which children believe their parent is angry or resentful of them or their parents have an intention to hurt them physically or verbally (Rohner, 2005). Aggressive parents are usually impatient, irritable, and rude toward their children. Parental aggression consists of physical punishment, ridiculing, and speaking to the child in a harsh, derogatory tone of voice (Rohner, 2005). When hostile and aggressive parenting foster children's reactive resentment and anger, children are less likely to internalize rules or show compliance, thereby increasing their risks for conduct problems (Gilliom et al., 2002; Kochanska et al., 2003, 2005; Kochanska & Aksan, 2006). With age, these parental aggressive disciplinary techniques are an even stronger predictor of child conduct behaviors (Sheehan & Watson, 2008). A meta-analysis study showed that parental hostility/aggression is negatively associated with children's compliance since they often undermine the trust between parent and the child (Karreman et al., 2006). Also, a review concluded that parental hostility and aggression may frighten the child, jeopardize their sense of security, and evoke aversive emotional reactions, all of which threaten moral development (Grusec & Goodnow, 1994).

#### **1.4.2.6 Indifference/Neglect**

Parental *indifference/neglect* is the fourth dimension of negative parenting, and it refers to conditions where children perceive their parents to be unconcerned and uninterested in them (Rohner, 2005). These parents pay little attention to and are unwilling to spend time with their children (Rohner, 2005). They may also forget promises made to the child and other details or needs important to the well-being of the children (Rohner, 2005). They do not have to be perceived as rejecting,

indifference/neglectful parents are simply distant and unconcerned about their child (Rohner, 2005). Previous studies about the role of indifference/neglect have constantly displayed their positive relationship with aggression and conduct problems (Hecker et al., 2019; Norman et al., 2012).

Owing to a positive relationship with conduct problems, parental neglect may hinder children's internalization of rules. Parent with high levels of neglect is not interested in their children's needs, and does not want to spend time with them. Therefore, the instances in which the child can learn the rules through interactions with parents are very rare. Therefore, parental neglect may have a negative effect on the child's internalization of rules.

#### **1.4.2.7 Undifferentiated Rejection**

*Undifferentiated rejection* describes situations in which children perceive their parents to be rejecting them, but the expression of rejection is not clearly unaffectionate, aggressive or neglectful (Rohner, 2005). Undifferentiated rejection was found to be associated conduct problems including rule-breaking behavior (Shafiq & Asad, 2020)

When the withdrawal of love and affection is apparent, and parents also show neglectful and hostile attitudes and behaviors toward children, that refers to parental *rejection* (Hyde et al., 2010). In other words, parental hostility/aggression, neglect, and undifferentiated rejection with lack of warmth constitute parental rejection. Parental rejection has been consistently shown to be associated negative developmental outcomes such as moral disengagement, antisocial behavior, conduct problems among both children and adolescents (Hyde et al., 2010; Najam & Kausar, 2012).

When children experience parental undifferentiated rejection, it is not clear for them whether there is parental warmth or not. Children may not see how much their parents do not seem to care them. Therefore, parent-child relationship is so

vague and uncertain that there is no supporting environment for the children's learning and internalizing rules.

### **1.5 The Relationship between Parenting Belief and Parenting Behaviors**

Several cross-cultural studies have supported the effect of family models on parental beliefs and behaviors. Parenting beliefs influenced by cultural features also affects parenting behaviors. Indeed, parental beliefs are expressed through parenting practices (e.g., Keller & Otto, 2009).

Parental beliefs influencing parenting behaviors are about showing love and affection, disciplining and controlling children, developmental expectations from children such as academic and social competence.

For instance, in association with dependent-oriented values emphasizing harmony in relationships, obedience toward elderly people in the family, Chinese mothers showed less warmth and affection toward their children than mothers in the United States (Wu et al., 2002). Mothers from dependent oriented cultures believe that their help to their children to have academic success is the primary way of expressing warmth and affection (Chao, 2000). These parents' beliefs about children's academic competence affect their parenting behaviors (Ng & Wei, 2020). Dependent-oriented parents who value academic success are more likely to show high expectations from their children, increased assistance and support to children and use failure-oriented responses so that children perform better.

They also have different discipline beliefs than Western parents. For example, Mah and Johnston (2012) investigated cultural differences in Euro-Canadian and Chinese immigrant mothers' beliefs for managing child misbehavior. They found that Chinese immigrant mothers' have favorable attitudes towards punishment techniques such as overcorrection and spanking compared to Canadian mothers (Mah & Johnston, 2012). Parents who are dependent oriented are more likely to apply physical punishment, verbal admonishment, and yelling as a way of discipline (Huang, 2012; Kelley & Tseng, 1992). Another study investigating the

relationship between collectivist values and parenting showed that Chinese mothers who endorsed the collectivistic socialization goals also have high scores on authoritarian parenting (Chen-Bouck et al., 2019).

In cultures with interdependent orientation, mothers also have taught their children “situational-appropriate deceptive skills” is also important for parents (Wang et al., 2012). Situational-appropriate deceptive skills refer to mothers’ teaching children to use deception for the sake of collective good and maintenance of interpersonal relationship. Mothers teaches their preschool-aged children the importance of honesty, at the same time, but showed their children how to use deception if that is helpful for avoiding conflicts with others, aiming to preserve social harmony, an important social value. However, the most consistent difference between the dependent and interdependent oriented cultures is related to parental control. Parents in collectivist cultures (e.g., China, Vietnam, the Philippines) usually exert more control over children than parents in individualistic cultures (e.g., USA, Belgium; Alampay, 2014; Park et al., 2010; Wuyts et al., 2015). Similarly, authoritarian parenting is more common in interdependent family models (Fuligni et al., 1999), while authoritative parenting is more common in independent family models (McKinney & Renk, 2008). The permissive parenting style is the least endorsed by both independent and interdependent oriented culture (Chao, 2000).

### **1.5.1 The Relationship between Parenting Belief and Parenting Behaviors in Turkey**

Turkish urban, middle-class contexts suit the family model of psychological/emotional interdependence (Kağıtçıbaşı, 2007). Turkish society is rapidly changing, but it appears to be retaining both independent and dependent values. Turkish mothers, even if highly educated, are more likely to stay at home rather than work, and thus spend a lot of time with children and communicate the society's goals (Şen et al., 2014). There is less evidence available about parenting

in Turkey compared to USA or China, and indeed the mixed social orientations in Turkey result in less clear implications for parenting.

Turkish parents believe that children do not develop certain skills and behaviors due to their young age and plasticity (Durgel et al., 2013). Younger children need more parental guidance and direction than older children (Akcinar & Baydar, 2014). Therefore, mothers may provide guidance to their children to encourage and motivate them to internalize parental expectations from young age (Yağmurlu et al., 2009).

These parenting beliefs reflect themselves on Turkish parents' behaviors. With regard to positive parenting, Turkish mothers provide inductive reasoning to their children, as well as express warmth and verbally praise their children to reinforce positive behaviors (Akcinar & Baydar, 2014; Bayram-Özdemir & Cheah, 2015; Kircaali-Iftar, 2005).

Concerning negative parenting, when children misbehave, Turkish mothers display a strict attitude by altering their facial and vocal expressions, expecting their children to comprehend and comply with these emotionally charged messages (Bayram-Özdemir & Cheah, 2015). Eliciting moderate levels of stress in children increases the probability of internalizing parental messages (Hoffman, 2001). Therefore, Turkish mothers' changing their vocal and facial expressions may help children to internalize their socialization message, especially during young ages like preschool-aged or primary school-aged children.

Lastly, parental control is an essential aspect of parenting in the family pattern of psychological/emotional interdependence (Kağıtçıbaşı, 2007). Modern Turkish mothers use less harsh and behaviorally controlling strategies to socialize their children due to their high affluence and changes in social perceptions regarding of physical punishment (Yağmurlu et al., 2009). In contrast, even highly educated Turkish mothers apply psychological control toward their children to create the contingencies for related (emotionally interdependent) but autonomous children, although they reported the use of psychologically controlling behaviors as one of

the least preferred parenting strategies (Cho et al., 2021; Sayil et al., 2012; Selçuk, 2015; Sümer & Kağıtçıbaşı, 2010). These studies targeted different developmental stages by including mothers of pre-school aged children (Chao et al., 2021) and school-aged children (Sümer & Kağıtçıbaşı, 2010) and adolescents (Sayil et al., 2012).

Integrating the warmth and control, Turkish adolescents mostly report their parents as authoritative, but the preponderance has differed across studies (Filiz, 2011; Tunç & Tezer, 2006), that is consistent with the coexistence of dependent and independent values in Turkey (Oyserman et al., 2002).

### **1.6 The Mediator Role of Parenting Behaviors**

Parenting beliefs may influence parenting behaviors, which may influence internalization of rules, there is limited study about the role of parenting beliefs on children's developmental outcomes through parenting practices (Castro et al., 2015; Fung & Lau, 2009). To our best knowledge, there is not any study examining that in relation to internalization although there is research for other developmental outcomes. For instance, a study investigated the parenting beliefs and behaviors related to children's emotions and children's recognition of emotions among middle childhood (Castro et al., 2015). This study displayed that parental beliefs emphasizing the importance of emotions, and behaviors including parent-child interactions about labeling emotions had positive impact on children's recognition of other's emotions (Castro et al., 2015). Another study also indicated that punitive discipline was not associated with children's behavior problems only if parents have training and shaming beliefs (Fung & Lau, 2009). Therefore, researchers should take into account the cultural uniqueness of non-Western parenting beliefs and behaviors in terms of child socialization (Hulei et al., 2006). The role of parenting beliefs on children's developmental outcomes should be examined through parenting practices for within a culture.

To sum up, most of the previous studies about parenting have included the first six years of children in investigating the internalization of rules (e.g, Kochanska,

2002) although a few studies targeted older ages such as preadolescence (Chaparro & Grusec, 2015). Therefore, it appears to be essential to examine how the development of internalization continues into childhood and adolescence. To understand developmental processes through a culturally sensitive lens, parenting behaviors should be examined with parental beliefs. Since parental beliefs are expressed through parenting practices (Keller & Otto, 2009), the impact of parenting beliefs on parenting behaviors was aimed to be investigated in the current study. As mentioned above parenting beliefs and dimensions, training and authoritative beliefs would be positive, but shaming beliefs would have a negative impact on effective parenting practices. Also, positive parenting (warmth, inductive reasoning) would be positively and negative parenting practices (psychological control, comparison, hostility/aggression, neglect and undifferentiated rejection) would be negatively associated with internalization of rules. Therefore, the second aim of the current study was to investigate the mediator role of both positive (e.g., inductive reasoning, warmth) and negative (e.g., psychological control, comparison, hostility, neglect, undifferentiated rejection) parenting practices on internalization of rules among middle childhood and adolescent age youngsters.

### **1.7 Differential Susceptibility and Internalization of Rules**

Although the parenting beliefs and parenting behaviors appear to be important, children or adolescents' temperament can be also an important role in the internalization of rules. Differential susceptibility theory asserts that environmental conditions (e.g., parenting) influence children and adolescents' development in accordance with their sensitivity (e.g., temperament) to this specific condition, resulting in some individuals being more vulnerable than others to these conditions (Ellis et al., 2011). Children's susceptibility can be assessed in three ways: genetic makeup, cardiovascular or electrodermal reactivity, and temperament (Belsky & Pluess, 2009; Hygen et al., 2015).

There are many studies investigating children's susceptibility to parenting and the role of this relationship to children's internalization. These studies include all three types of assessment of susceptibility.

Firstly, there are genetic studies testing the differential susceptibility for internalization or conduct problems which is negatively related to internalization. Considering genetic studies, children with a short serotonin transporter linked polymorphic region gene (5-HTTLPR) allele were classified as high susceptible (Kochanska et al., 2014). For these susceptible children, parenting assessed in toddlerhood is related to socialization outcomes during childhood, while that was not shown for children with low susceptibility (Kochanska et al., 2014). Specifically, power assertive parenting was negatively related to internalization of rules but positively related to callous-unemotional tendencies of children with short serotonin transporter linked polymorphic region gene (5-HTTLPR). For these children, positive, mutually responsive parenting is also positively associated with cooperation with parental monitoring and moral internalization, including internalization of rules (Kochanska et al., 2001, 2014).

Moreover, LPR-S polymorphisms of the serotonin transporter gene confers susceptibility, and it was shown that parenting quality was only positively related to compliance of toddlers with the LPR-S/STin2-10 haplotype (LPR; formerly HTTLPR) while there is no role of parenting on compliance among other toddlers (Sulik et al., 2012). In addition to genetic studies, electrodermal reactivity to emotional stimuli is considered a physiological measure of fearful temperament (Fowles & Kochanska, 2000).

Secondly, there are cardiovascular or electrodermal reactivity testing the differential susceptibility for internalization. Regarding electrodermal reactivity as a susceptibility marker, Fowles and Kochanska (2000) found that maternal gentle discipline is positively related to internalization only among electrodermally reactive 4-year-old children.



Thirdly, most of the studies testing differential susceptibility for internalization have assessed children's temperament as a vulnerability marker. Temperament encompasses individual sensitivity to emotional stimulation, speed, and strength of response to that stimulation, and mood fluctuations. When testing the differential susceptibility theory, previous research has conceptualized difficult temperament as a susceptibility marker (Pluess & Belsky, 2009; Roisman et al., 2012; Stoltz et al., 2017). Difficult temperament is an umbrella term consisting of anger-like traits, negative emotionality, fearfulness, irritability, and high reactivity (Rothbart & Bates, 1998; Slagt et al., 2016). Moreover, perceptual sensitivity (Bakir-Demir et al., 2019; Koc, 2017) and sensory processing sensitivity (Onursal-Ozer, 2020) have also used as susceptibility marker. These temperament domains were investigated in relation to many developmental outcomes such as emotion regulation, conduct problems, internalizing symptoms and internalization of rules.

Personal differences in children's temperamental characteristics interacted with parenting in facilitating the internalization development. For instance, Kochanska (1995, 1997) investigated the moderating role of fearfulness on the parenting-internalization association among toddlers aged between 2 and 5. She asserted that fearful or inhibited toddlers are considered as susceptible since they prone to anxiety, easily feel distress upon transgressing and so sensitive to environmental conditions (Kochanska, 1995). Among inhibited or fearful toddlers, high levels of gentle discipline were concurrently and longitudinally associated with high levels of compliance and adherence to rules without supervision (Kochanska, 1995, 1997). However, parental power assertion was negatively linked to fearful children's internalization of rules (Kochanska, 1997; Kochanska et al., 2007). These studies suggest that fearful children showed sensitivity to both positive (gentle control) and negative (power assertive parenting) environmental conditions, that affect their internalization of rules.

Children's effortful control may also be a marker of children's sensitivity to parenting (Dong, Dubas, Deković, Wang, et al., 2021). For toddlers with high

levels of effortful control, maternal respect for autonomy was positively related to later internalization (Dong, Dubas, Deković, Wang, et al., 2021). Lastly, for children with high reactivity scores, maternal warmth was positively related to children's internalization, but negatively related to children's callous unemotional traits (Koc, 2017), supporting differential susceptibility.

In line with the differential susceptibility approach, it is posited that the impacts of parenting behaviors on the internalization of rules may differ because of the differences in children's sensitivity. However, all the previous studies have focused on infancy and toddlerhood, to our best knowledge, there is no findings for later developmental stages such as childhood and puberty. In addition to temperamental dimensions mentioned above, susceptibility can be conceptualized as frustration and sensory processing sensitivity (Slagt et al., 2016, 2018). Sensory processing sensitivity (SPS) refers to biological based trait including cognitive processing of stimuli driven by higher affective reactivity (Aron et al., 2012). People with high sensitivity chose to pause in unfamiliar instances and evaluate the surroundings before taking any action; they are more likely to notice stimuli in their environments (Aron et al., 2012). *Frustration* refers to the degree of negative affect when the child's ongoing activity is interrupted (Ellis & Rothbart, 2001). Previous research has supportive findings that frustration (Slagt et al., 2016) and sensory processing sensitivity (Slagt et al., 2018) are markers of children's susceptibility, therefore these temperament domains were chosen as moderators. Children with higher levels of frustration or sensory processing scores would be more affected by parenting which is one of the environmental factors. These children would show higher internalization of rules when experienced positive parenting but lower internalization of rules when experienced negative parenting compared to their peers. Thus, frustration and sensory processing sensitivity were taken as possible susceptibility markers in the current study. Therefore, the third aim of the current study is to test the moderator role of temperament (sensory sensitivity and frustration) on the relationship between parenting and the internalization of rules.

## **1.8 Gender**

Children or adolescents' gender has an influence on the internalization of rules. Many studies reported that girls are more likely to show internalized conduct than boys (Chen et al., 2003; Garner, 2012; Hastings et al., 2000; Kochanska, Woodard, et al., 2010).

Parenting practices may also vary for girls and boys because of socially-defined gender roles (Wood & Eagly, 2012). A recent review study also showed that parents use different vocalizations, socialization strategies with their daughters and sons, which was linked to differences in developmental outcomes across genders, including compliance and aggression (Morawska, 2020). In other words, parents may differentially treat their daughters and sons that these differences may affect their moral development in different ways.

Concerning gender differences about children or adolescents' experience of parenting, parents of boys tend to use authoritarian parenting, physical control, and harsh discipline, and emphasize power assertion, aggression, and dominance; whereas parents of girls tend to use stern attitude, warmth and induction and emphasize kindness, perspective-taking, empathy, and interpersonal closeness, (Brown & Tam, 2019; Cho et al., 2021; Endendijk et al., 2017; Kochanska et al., 2009; Mandara et al., 2012; Tamis-LeMonda et al., 2009). Such gender differences may be more salient in Turkish culture that adhere to more rigid and traditional gender role (Kağıtçıbaşı & Ataca, 2005).

These gender differences also influence developmental outcomes, although the findings are not always consistent. For instance, compared to fifth and sixth-grade girls, boys were more likely to experience harsh parental discipline, which in turn was associated with conduct problems (McKee et al., 2007). Similarly, adolescent boys were more likely to experience parental monitoring and limit setting that were negatively related to delinquency (Jansenn et al., 2017). But inconsistent findings also exist indicating that girls are more likely to experience parental monitoring than their male peers (Jo & Zhang, 2014; Pratt et al., 2004). Thus,

most studies about gender differences are mainly about behavioral problems rather than internalization. The current research scrutinizes the role of parenting beliefs, behaviors, temperament on the internalization of rules, but how any of these variables differ based on gender is not clear in previous studies. Therefore, the fourth aim of the study is to examine the moderator role of gender on all proposed relationships. In order to see whether the proposed relationships show differences according to the child's gender or not, the proposed model was analyzed separately for both girls and boys (see Figure 1).

### **1.9 The Present Study**

To sum up, in the literature, the majority of studies related to the internalization of rules have overwhelmingly relied on the early years due to high interaction with parents in the home settings. In contrast, there is limited evidence for the middle childhood and adolescence period. Moral development, including internalization of rules is an important developmental domain. Children who effectively internalize the rules can also internalize the social rules, norms, and values, which increases their prosocial behavior (Kochanska, 2002; Kochanska et al., 2005). That means these children show effective socialization. Studying only the early years on this topic limits our view of how the process developmentally continues. Although socialization also occurs in peer interactions during middle childhood and adolescence, it is not clear how the role of parental characteristics persists. It was considered that studying this subject during middle childhood and puberty would contribute to the understanding of moral development by seeing how these relationships continue.

In addition, the existing studies examining internalization were mainly focused on either Western or Eastern cultural contexts. In contrast, other countries such as Turkey, which cannot be classified in typical Western or Eastern culture, are underrepresented, so the relationships are not evident in Turkish culture. However, the role of culture is worthy of consideration in terms of how parenting beliefs, parenting behaviors, and parent-child relationships are conceptualized.

Assessing both dependent and independent cultural parenting beliefs was considered to provide the place of Turkey.

Also, although some studies are investigating the parenting variables, these studies rarely focused on middle childhood (Sümer et al., 2010). Among parenting variables, the role of parental comparison, initially developed for Turkish culture, on internalization of rules has not been investigated to our best knowledge. Since the current study aimed to understand developmental processes through a culturally sensitive lens, parenting practices that are relevant to Turkish culture, like comparison should be taken into account.

The moderator role of temperament in the relationship between parenting and internalization of rules is also relatively understudied, so further studies are required. Susceptibility has been studied in many developmental outcomes. For moral development, difficult temperament, including fearfulness, reactivity, and effortful control domains of temperament, have been studied as susceptibility markers, especially among preschool-age or younger children. There is a need to investigate whether some older-aged children groups are more sensitive than others, whether this sensitivity can also be detected by frustration and sensory processing sensitivity, apart from the domains that have been studied before. Understanding individual differences and what predisposes these children to parenting in terms of their moral development is critical for intervention programs aiming to improve moral development by parenting behaviors.

In the light of literature, the purposes of the current study are to investigate the role of parenting beliefs on internalization of rules, the mediator role of parenting behaviors on the relationship between parenting beliefs and internalization of rules, the moderator role of children and adolescents' temperament on the relationship between parenting behaviors and internalization of rules, the moderator role of gender among all relationships. In association with these four aims, the hypotheses of this study are as follows:

1. Parenting beliefs would predict internalization of rules. Specifically, shaming beliefs would be negatively, but training and authoritative beliefs would be positively associated with the internalization of rules.
2. Parenting behaviors would mediate the relationship between parenting beliefs and the internalization of rules. Specifically,
  - a. Shaming beliefs would be negatively associated with positive parenting (e.g., inductive reasoning, warmth), which in turn would be positively related to internalization of rules.
  - b. Shaming beliefs would be positively related to negative parenting (e.g., psychological control, comparison, hostility, neglect, undifferentiated rejection), which in turn would be negatively related to internalization of rules.
  - c. Training or authoritative beliefs would be positively associated with positive parenting, which in turn would be positively related to internalization of rules.
  - d. Training and authoritative beliefs would be negatively linked to negative parenting, which in turn would be negatively related to internalization of rules.
3. Children's temperament would moderate the relations between parenting and internalization of rules. Children or adolescents with high levels of negative emotionality or sensory processing sensitivity scores would be more affected by positive parenting and would have higher scores in internalization of rules. However, they would have lower internalized conduct scores if they experience negative parenting compared to their peers.
4. Lastly, whether the hypothesized paths would differ for boys and girls will be tested as explanatory.



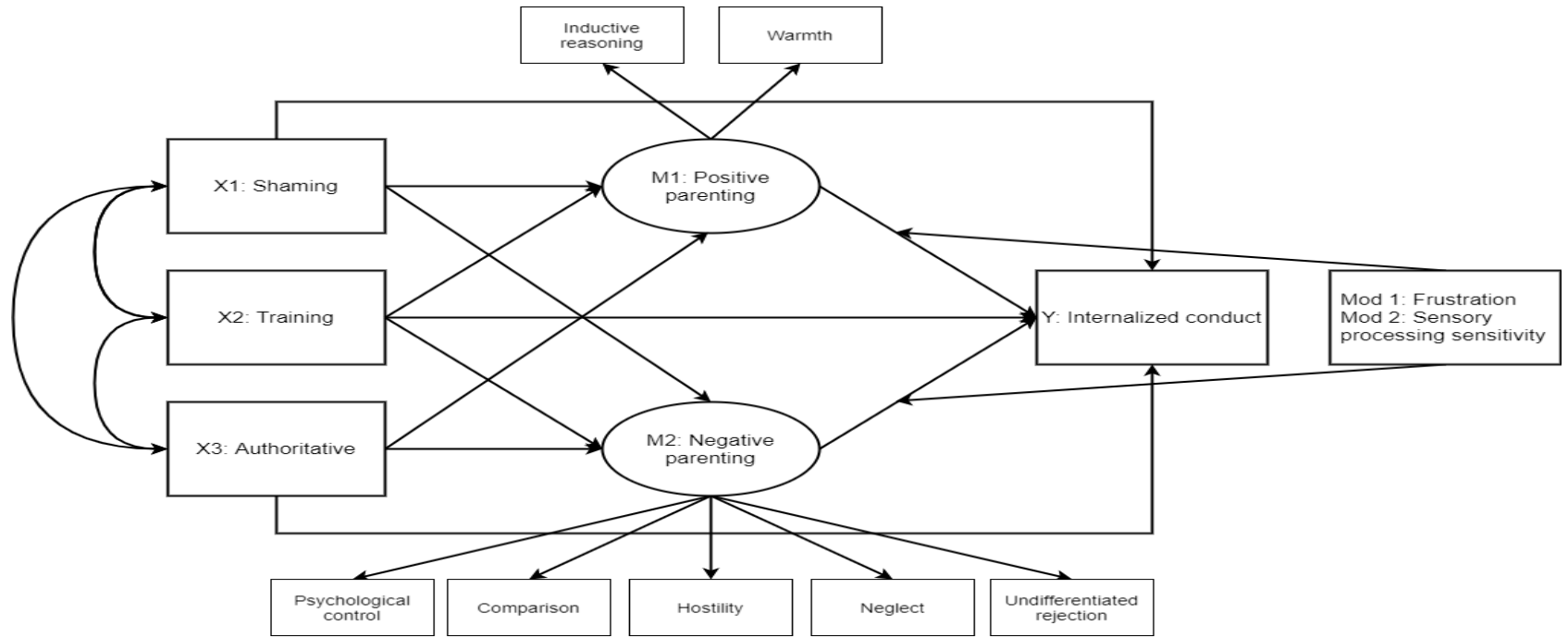


Figure 1. Proposed Model



## CHAPTER 2

### METHOD

#### 2.1 Participants

For the present study, the data were collected as part of a nationwide project funded by The Scientific and Technological Research Council of Turkey (TÜBİTAK) that aims to examine the role of parenting beliefs, attitudes and behaviors on developmental outcomes among children and adolescent (Project code: 118K033). For the project, a representative Turkish sample was planned to include 6600 children and adolescents (1<sup>st</sup> to 11<sup>th</sup> grades) and their mothers. However, due to COVID-19 restrictions, the data collection process had to be stopped before completed.

In the project, data were collected of 745 mother-child pairs in which children are from 1<sup>st</sup> to 11<sup>th</sup> grades. For this thesis, after restricting to grades between 3<sup>rd</sup> and 11<sup>th</sup>, there were 695 participants. After missing analysis, there were 389 mother-child pairs. Lastly, after deleting cases due to violating normality, final sample included 374 mother-child pairs. Of the 374 children, 225 (60.2 %) were girls and 149 (39.8 %) were boys, children were aged between 7 and 18 years old ( $M = 11.02$ ,  $SD = 2.26$ ). The age range of mothers was between 26 years and 60 years ( $M = 37.62$ ,  $SD = 5.63$ ). 7 (% 1.9) of the mothers were illiterate and reported to fill out questionnaires through the help of people in the data collection team. 4(1.1 %) mothers were literate, 137 mothers (36.6 %) were graduated from primary school, 83 mothers (22.2 %) were graduated from secondary school, 108 (28.9 %) mothers were graduated from high school, 31 (8.3 %) had bachelor degree and 4

(1.1 %) had master degree. Most of the mothers did not prefer to fill out their income. Detailed information about the demographic information of participants is in Table 1.

Table 1. *Participant's Demographics*

<b>age of child</b>	<b>N</b>	<b>%</b>
7	1	0.3
8	40	10.7
9	81	21.7
10	57	15.2
11	52	13.9
12	45	12.0
13	46	12.3
14	16	4.3
15	20	5.3
16	12	3.2
17	3	0.8
18	1	0.3
<hr/>		
<b>number of children in the family</b>		
1	26	7.0
2	171	45.7
3	122	32.6
4	39	10.4
5	11	2.9
6	2	.5
7	1	.3
<hr/>		
<b>education level of mother</b>		
illiterate	7	1.9
literate	4	1.1
primary school	137	36.6
secondary school	83	22.2
high school	108	28.9
university	31	8.3
master degree	4	1.1

Table 1 (continued). *Participant's Demographics*

<b>mother's monthly income</b>	<b>N</b>	<b>%</b>
below minimum wage	53	14.2
minimum wage-3000 TL	29	7.8
3001- 4000 TL	6	1.6
4001-5000 TL	6	1.6
5001-6550 TL	4	1.1

## **2.2 Measures**

Children and adolescents were asked to fill in parenting scales including warmth, hostility, neglect, undifferentiated rejection, comparison, psychological control, and inductive reasoning. Mothers were asked to fill out demographics, parental beliefs (Chinese Child-Rearing Beliefs Questionnaire), temperament (frustration and sensory processing sensitivity), and internalization of rules (My Child Questionnaire).

### **2.2.1 Perceived Parenting**

#### **2.2.1.1 Warmth, Hostility, Neglect, and Undifferentiated Rejection**

Parental Acceptance-Rejection Questionnaire (PARQ) was used to assess children or adolescent's perceived maternal warmth, hostility, neglect, and undifferentiated rejection (Rohner, 1978 as cited in Rohner, 2005). Anjel (1993) adapted this scale to Turkish and reported that Cronbach's alpha for the scale was .89. The scale includes 24 items rated on a 4-point Likert type scale (1 = never, 4 = always). Warmth subscale includes 8 items (e.g., "Annem benim hakkımda güzel şeyler söyler"). Hostility subscale includes 6 items (e.g., "Annem, hak etmediğim zaman bile bana vurur"). Neglect subscale includes 6 items (e.g., "Annem bana hiç ilgi göstermez"). Undifferentiated rejection subscale includes 4 items (e.g., "Annem beni bir baş belası olarak görür"). For the present study, Cronbach's alpha of warmth, hostility, neglect, and undifferentiated rejection were found as .84, .62, .64, and .64, respectively.

### **2.2.1.2 Inductive Reasoning**

Perceived inductive reasoning was measured via the inductive reasoning subscale of Child Rearing Questionnaire (Paterson & Sanson, 1999). Its adaptation to Turkish was made by Yagmurlu and Sanson (2009). Yavaslar (2016) modified the scale from parent-report form to child report form and reported Cronbach's alpha as .71 (e.g., "Annem bana davranışlarımın sonuçlarını açıklar."). It has six items rated on a 4-point Likert-type scale (1 = never, 4 = always). For the present study, Cronbach's alpha was found as .85.

### **2.2.1.3 Psychological Control**

Psychological control was measured via Psychological Control Scale - Youth Self Report (Barber, 1996). Sayil et al. (2012) adapted the scale to Turkish and reported Cronbach alpha values ranged between .87 and .92. The scale includes eight items rated on a 4-point Likert type scale (1 = never, 4 = always). The authors added two items, aiming to tap culture-specific nuances about psychological control (e.g., "Annemi üzecek bir şey yaptığımda 'Sen beni sevmiyorsun, sevseydin beni üzmezdin' der" and "Annem benim için çok çalışıp yorulduğunu söyler"). For the present study, Cronbach's alpha was found as .78.

### **2.2.1.4 Comparison**

Maternal comparison was measured by comparison subscale of *Parenting Behaviors Scale* (PBS, Sumer et al., 2009). It has five items rated on a 4-point Likert-type scale (1 = never, 4 = always). One example item of this scale is "Annem derslerin konusunda seni arkadaşlarınla karşılaştırır mı?". Cronbach alpha value was reported as .78 in the original study; the reliability of this scale was .82 in the present study.

## **2.2.2 Demographic Information Form**

The form involves many questions about gender and age of a child, parents' family income and education level, the number of children in the home.

### **2.2.3 Parental Beliefs**

Parental beliefs were measured via *Chinese Child-Rearing Beliefs Questionnaire* (Lieber et al., 2006). The scale has 35 items rated on a 5-point Likert type scale (1= strongly disagree, 5 = strongly agree). It has four factors named as shaming, training, autonomy, and authoritative beliefs. For the project, shaming, training, and authoritative beliefs were translated to Turkish via translation-back translation technique by the project team. Shaming contains 8 items (e.g., “Her konuda söz dinleyen çocuk iyi bir çocuktur”). Training includes 9 items (e.g., “Annelerin çocuklarının ne yapıp ettiğinden/nerede olduğundan haberdar olması çocuklarını önemseydiğini gösterir”). Authoritative beliefs includes 9 items (e.g., “Anneler, çocuklarının duygularını anlamaları için onlara destek olmalıdır”). In the original study, Cronbach’s alpha of shaming, training and authoritative beliefs were between .66 and .82. For the present study, Cronbach’s alpha of shaming, training and authoritative beliefs were found as .85, .88, and .80, respectively.

### **2.2.4 Temperament**

#### **2.2.4.1 Frustration**

Frustration was measured via the frustration subscale of the Early Adolescent Temperament Questionnaire Parent-Report (EATQ-R; Ellis & Rothbart, 2001). Demirpençe and Putham (2019) adapted this scale to Turkish and reported Cronbach alpha value is .64. It has 18 items rated on a 5-point Likert type scale (0=never, 4=always). One example item of this scale is “Çocuğum çok hoşuna giden bir şeyi yaparken, onu bırakmak zorunda kalırsam gerilir, sinirlenir”. For the present study, Cronbach’s alpha was found as .86.

#### **2.2.4.2 Sensory Processing Sensitivity**

The sensory processing sensitivity was measured via the Highly Sensitive Child Scale (Aron, 2002). It has 23 items rated on a 5-point Likert type scale (1= strongly disagree, 5 = strongly agree). It was shown good reliability and validity

characteristics for this scale (Weyn et al., 2021). One example item of this scale is “Çocuğum, en ufak bir şey olduğunda bile irkilir”. The scale was translated to Turkish via the translation-back translation technique by the project team. For the present study, Cronbach’s alpha was found as .83.

### **2.2.5 Internalization of Rules**

Children and adolescents’ internalization of rules was measured by internalized conduct subscale of *My Child Questionnaire* (Kochanska et al., 1994). It was translated to Turkish by using the translation-back-translation method (Koc, 2017). This subscale includes 20 items rated on a 5-point Likert scale (1 = never and 5 = always). In the original study Cronbach’s alpha was reported as .90. One example item of this scale is “Bir şeyi bir kere yasaklamak yeterlidir ve o bu yasaklanan şeyi yalnız olsa bile bir daha yapmaz”. One reverse item (“Etrafta bir yetişkin yoksa yaramazlık yapar”) was excluded since it was considered unsuitable for the targeted age group. For the present study, Cronbach’s alpha was found as .86.

### **2.3 Procedure**

Before starting collecting the data, ethical approval from Human Subjects Ethics Committee of Middle East Technical University was taken (see Appendix A). Permission from the Ministry of National Education was also taken (see Appendix B).

The data collection process was a part of the large-scale project titled “The Effects of Parenting Attitudes and Parent-Child Interaction on Child and Adolescent Developmental Outcomes” funded by TUBITAK. Children and adolescents were reached via schools. The sample was planned to be Turkish representative, so the schools were randomly determined by Turkish Statistical Institute (Türkiye İstatistik Kurumu; TÜİK). From sixty-two cities, 180 primary, secondary and high schools were selected. One class from each grade was randomly chosen for each school, and informed consents were sent to all mothers

of children for these selected classes. All mothers were asked to come to their children's school and fill out the scales via tablets. Children and adolescents were included in the study only if their parents provided written consent. After filling out the scales, gifts were given to all mothers, children or adolescents.

## **CHAPTER 3**

### **RESULTS**

#### **3.1 Overview**

The statistical software package of SPSS version 26.0 was used for data screening, descriptive statistics, correlations, ANOVAs, and moderation analysis. The statistical software package of SPSS Amos version 28.0 was used for model testing. Firstly, the missing data were handled, and data were checked for normality. Secondly, descriptive statistics and correlations were examined. Thirdly, the main analyses to test the mediator role of parenting and the role of gender on all models were conducted via SPSS Amos version 28.0. Finally, the moderator role of temperament was performed via the PROCESS macro of Hayes (2017).

#### **3.2 Data Screening**

There were 695 participants, but some were not mother-child paired since the data collection phase had to be stopped due to COVID-19 pandemic. Firstly, missing data analysis was concerned. The data were collected from the tablets via online system that was adjusted so that participants could not skip an item but they would discontinue to responding. Therefore, the missing values were not in the form of items, but in the form of all scales. Thus, if a participant had even one scale missing that case was excluded from the database. After that, there were 389 participants remained.



The data were also controlled regarding the assumption of normality. Univariate outliers were examined through z scores, whereas multivariate outliers were examined through Mahalanobis distance. For univariate outliers, it was suggested that a z-value greater than 3.29 should be deleted (Tabachnick & Fidell, 2007, p.77). As in relation to that suggestion, 10 cases were dropped because of having a z-value greater than 4.0. Linearity and homoscedasticity were also looked with scatter plots. For kurtosis and skewness, training, psychological control, hostility, neglect, and undifferentiated rejection were not within acceptable ranges. As suggested, transformations were conducted for these values (Tabachnick & Fidell, 2007). According to Mahalanobis distance, five nonnormally distributed cases were also dropped from the data. Lastly, the correlation matrix was checked for multicollinearity and singularity; these assumptions were not violated with the highest correlation -.65 among warmth and neglect. After data cleaning, there were 374 cases for the main analysis.

### 3.3 Descriptive Statistics and Bivariate Correlations of Study Variables

Descriptive statistics and bivariate correlations for variables were summarized in Table 2 and Table 3.

Table 2. *Descriptive Statistics for Measures of the Study (N = 374)*

	<i>Min.</i>	<i>Max.</i>	<i>Mean</i>	<i>SD</i>
<b>Parenting Beliefs</b>				
shaming	1	5	3.15	1.03
training	1.11	5	4.36	.74
training (transformed form)	.2	1	.7	.22
authoritative	1.56	5	4.25	.57
<b>Parenting</b>				
warmth	1.38	4	3.28	.63
inductive reasoning	1	4	2.98	.76
psychological control	1	3.30	1.55	.44
psy. cont. (transformed form)	1	1.82	1.23	.17

Table 2 (continued). *Descriptive Statistics for Measures of the Study (N = 374)*

	<i>Min.</i>	<i>Max.</i>	<i>Mean</i>	<i>SD</i>
comparison	1	4	1.89	.73
hostility	1	2.67	1.27	.34
hostility (transformed form)	1	1.63	1.12	.14
neglect	1	3	1.40	.39
neglect (transformed form)	1	1.73	1.17	.16
undifferentiated rejection	1	3.25	1.17	.36
un. rejection (transformed form)	0	.51	.05	.10
<b>Temperamental characteristics</b>				
frustration	.17	3.78	1.53	.72
sensory processing sensitivity	1.58	5	3.62	.64
<b>Outcome Variable</b>				
internalization of rules	1.58	5	3.02	.62

*Note.* psy. cont. = psychological control, un. rejection = undifferentiated rejection

### 3.4 Main Analyses

Before model testing, two confirmatory factor analyses for latent factors of positive and negative parenting were conducted via AMOS. For positive parenting, the model showed a reasonable fit,  $\chi^2 (76) = 220.27$ ,  $p < .001$ ,  $GFI = .92$ ,  $CFI = .93$ ,  $RMSEA = .071$ . For negative parenting, the model also displayed a reasonable fit,  $\chi^2 (417) = 734.83$ ,  $p < .001$ ,  $GFI = .89$ ,  $CFI = .90$ ,  $RMSEA = .045$ .

Children and adolescents' age range was between 7 and 18; therefore, a One-way Analysis of Variance (ANOVA) was conducted to compare the ages and internalization of rules. The results indicated that the main effect of age was significant for internalization of rules ( $F (11, 362) = 4.48$ ,  $p < .001$ ), so children or adolescent's age was taken as a covariate in all analyses. Since the data collection could not have been completed, the sample size for structural equation models was considered for the current study. The proposed model has forty-eight parameters to be estimated and it was suggested that the ratio of observations

Table 3. *Pearson's Correlations between Variables (N = 374)*

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1. child's age	1																
2. child's sex	-.16**	1															
3. mother's education	-.13*	.05	1														
4. father's education	-.02	-.03	.52**	1													
5. training	.05	.07	-.10*	-.11	1												
6. shaming	.08	.02	-.38**	-.27**	.51**	1											
7. authoritative	.01	-.01	-.02	-.11	.47**	.30**	1										
8. psychological control	.13*	.19**	-.04	.24**	-.05	.02	-.06	1									
9. comparison	.16**	.11*	-.03	.11	.05	.09	-.06	.48**	1								
10. hostility	.12*	.08	.03	.14	-.01	.00	-.05	.50*	.49**	1							

Note. un. rejection = undifferentiated rejection, child's sex was coded, 1 = boys. 2 = girls, \* $p < .05$ , \*\* $p < .01$ .

Table 3 (continued). *Pearson's Correlations between Variables (N = 374)*

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
11. neglect	.13*	.02	-.05	.09	-.01	.10	-.05	.50**	.36**	.57**	1						
12. un. rejection	.08	-.02	-.04	.04	.00	.03	.01	.43**	.23**	.55**	.65**	1					
13. warmth	-.09	.00	.13*	.03	-.03	-.14**	.05	-.29**	-.28**	-.43**	-.64**	-.46**	1				
14. inductive reasoning	.05	.02	.10*	-.05	-.01	-.12*	.07	-.07	.04	-.12*	-.34**	-.25**	.61**	1			
15. frustration	.13*	-.03	-.16**	-.10	.12*	.26**	.05	.13*	.09	.11*	.12*	.16**	-.07	-.01	1		
16. sensory sensitivity	.04	-.17**	-.12*	.12	.11*	.15**	.28**	-.05	.01	-.08	-.06	-.10	.13*	.07	.18**	1	
17. internalized conduct	.30**	-.15**	-.05	.19*	.07	.03	.12*	-.05	.00	-.08	-.04	-.11*	.08	.07	-.14**	.29**	1

*Note.* un. rejection = undifferentiated rejection, child's sex was coded, 1 = boys. 2 = girls, \* $p < .05$ , \*\*  $p < .01$ .

(participants) to estimated parameters can be 10 to 1 (Schreiber et al., 2006), 480 participants would be required to analyze the proposed associations. Therefore, parenting variables were decided to taken as composite scores and entered into analysis as observed variables in order to increase power. With this way, 230 participants would be needed to analyze the relationships. Also, the proposed moderated mediation model (See Figure 1) was not decided to be run via the AMOS program since the slope of the interaction between parenting and temperament cannot be drawn by the information provided by output of AMOS. Therefore, the main analyses were run as follows:

1. Composite scores of positive and negative parentings were calculated by averaging z-scores of parenting dimensions. To see the role of parenting behaviors on the model, the mediation analysis firstly run in AMOS.
2. To see whether the proposed relationships show differences according to child's sex or not, the proposed mediation model was analyzed for both girls and boys, separately.
3. Lastly, adding the composite scores parenting dimensions, the moderation analysis was conducted using PROCESS-Model 1 with 5000 bootstrap samples for the confidence intervals and standard errors of indirect effects (Hayes, 2013).

### **3.4.1 The Mediator Role of Parenting**

To test the mediating effect posited in Figure 1, the relationship between child-rearing ideologies (training, shaming, and authoritative) and children's internalized conduct was examined. Among child-rearing ideologies, shaming ( $\beta = -.05, p = .41$ ) training ( $\beta = .06, p = .33$ ) and authoritative ideology ( $\beta = .09, p = .10$ ) did not predict internalized conduct.

When the relationship between predictors and mediators was examined, the analysis showed that shaming significantly predicted positive parenting practices

( $\beta = -.22, p < .01$ ) whereas there is not a significant relationship between shaming and negative parenting practices ( $\beta = .11, p = .10$ ). Greater maternal shaming child-rearing ideology is associated with a lower positive parenting practice. The training (for positive parenting,  $\beta = .08, p = .25$ ; for negative parenting,  $\beta = -.05, p = .48$ ) and authoritative (for positive parenting,  $\beta = .10, p = .10$ ; for negative parenting,  $\beta = -.06, p = .30$ ) child-rearing ideologies did not predict positive and negative parenting practices. When the relationship between mediators and internalized conduct was examined, the results showed that positive parenting ( $\beta = .03, p = .52$ ) did not significantly predict internalized conduct while negative parenting ( $\beta = -.10, p = .05$ ) was negatively associated with internalized conduct. Children experienced higher negative parenting had lower scores on internalized conduct. An examination of the indirect effect demonstrated that positive and negative parenting styles were not significant mediators of the relationship between child-rearing ideologies (for shaming, 95% *CI* [-.03, .00]; for authoritative, 95% *CI* [-.01, .00]; and for training, 95% *CI* [-.03, .10]) and children's internalized conduct. Lastly, the role of age on internalized conduct was significant ( $\beta = .31, p < .01$ ). Children or adolescents' age was positively associated with their internalized conduct scores. Overall, the model showed a reasonable fit,  $\chi^2(5) = 13.45, p < .05, GFI = .94, CFI = .93, RMSEA = .077$  (See Figure 2).

### 3.4.2 The Moderating Role of Gender

To examine whether the proposed relationship differs according to child's gender, the model was analyzed for both girls (see Figure 3) and boys (see Figure 4), separately.

For *girls*, training ( $\beta = .19, p < .05$ ) ideologies significantly predicted internalized conduct while there was a trend for the role of shaming ( $\beta = -.15, p = .07$ ) on internalized conduct. Girls who had mothers with greater training child-rearing ideology showed higher internalized conduct. Authoritative ideology ( $\beta = .02, p = .74$ ) did not predict internalized conduct. When the relationship between

predictors and mediators was examined, the analysis showed only the relationship between shaming and positive parenting was significant ( $\beta = -.20, p < .05$ ) while the relationships between shaming and negative parenting was not significant ( $\beta = .12, p = .16$ ). Mothers with high scores in shaming beliefs had lower scores in positive parenting behaviors. However, training (for positive parenting,  $\beta = .09, p = .34$ ; for negative parenting,  $\beta = -.08, p = .41$ ), and authoritative (for positive parenting,  $\beta = .11, p = .15$ ; for negative parenting,  $\beta = -.07, p = .38$ ) child-rearing ideologies did not predict positive and negative parenting practices. When the relationship between mediators and internalized conduct was examined, the results showed that positive parenting ( $\beta = .10, p = .17$ ) and negative parenting did not predict ( $\beta = .02, p = .78$ ) internalized conduct. An examination of the indirect effect demonstrated that positive and negative parenting styles were not significant mediators of the relationship between child-rearing ideologies (for shaming, 95% *CI* [-.03, .00]; for authoritative, 95% *CI* [-.01, .00]; and for training, 95% *CI* [-.02, .00]) and children's internalized conduct.

For **boys**, authoritative ideology ( $\beta = .16, p = .05$ ) significantly predicted internalized conduct. Boys who had mothers with greater authoritative child-rearing ideology had high scores on internalized conduct. Training ( $\beta = -.09, p = .36$ ) and shaming ( $\beta = .09, p = .38$ ) ideologies did not predict internalized conduct. When the relationship between predictors and mediators was examined, the analysis showed that shaming significantly predicted positive parenting ( $\beta = -.25, p < .05$ ). Among boys, mothers' greater shaming child-rearing ideology is associated with lower positive parenting. Training (for positive parenting,  $\beta = .05, p = .64$ ; for negative parenting,  $\beta = -.02, p = .85$ ), shaming (only for negative parenting,  $\beta = .09, p = .41$ ), and authoritative (for positive parenting,  $\beta = .07, p = .42$ ; for negative parenting,  $\beta = -.03, p = .72$ ) child-rearing ideologies did not predict positive and negative parenting practices. When the relationship between mediators and internalized conduct was examined, the results showed that negative parenting significantly predicted ( $\beta = -.23, p < .01$ ) internalized conduct. Boys who reported to experience greater maternal negative parenting style have

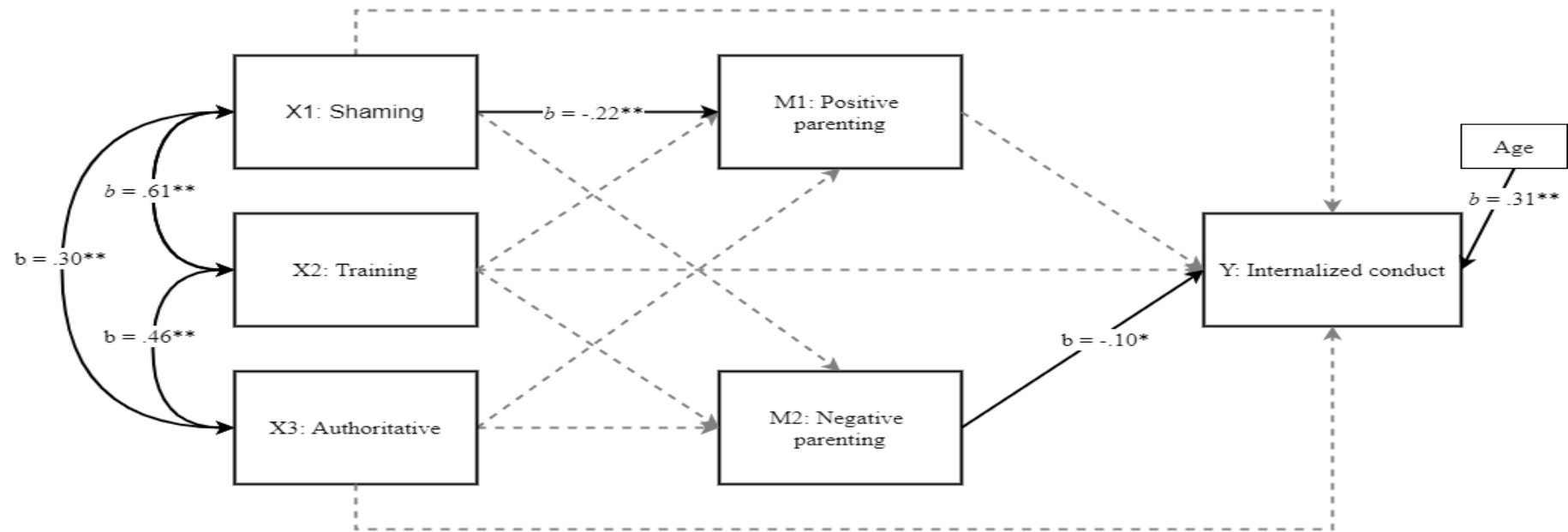


Figure 2 . The Final Path Model for The Mediator Role of Parenting with Standardized Factor Loadings

Note. X = Predictor, M = Mediator, Y = Outcome, Mod = Moderator; Dashed lines indicate non-significant link,  $*p \leq .05$ ,  $**p \leq .001$ ,  $^{\dagger}p < .10$ .



lower scores in internalized conduct. Positive parenting did not predict internalized conduct ( $\beta = -.002, p = .98$ ). An examination of the indirect effect demonstrated that positive and negative parenting styles were not significant mediators of the relationship between child-rearing ideologies (for shaming, 95% *CI* [-.05, .00]; for authoritative, 95% *CI* [-.05, .00]; and for training, 95% *CI* [-.09, .00]) and children's internalized conduct (see Figure 4).

### 3.4.3 The Moderating Role of Temperament

The moderating roles of temperamental characteristics (frustration and sensory processing sensitivity) were examined between parenting and internalized conduct. Moderation analysis was performed using the PROCESS macro of Hayes (2013). A composite variable of positive parenting was calculated by averaging the z-scores of the warmth and inductive reasoning. A composite variable of negative parenting was calculated by averaging the z-scores of the comparison, psychological control, hostility, neglect, and undifferentiated rejection. Four moderation analyses (two temperaments\*two parenting) were conducted to investigate the moderation role of temperament for the outcome variable. Child's age and sex were taken as covariates in these four analyses.

For the moderating role of *frustration*, the models were significant for both negative parenting ( $F(5, 368) = 12.21, p < .001, R^2 = .14$ ) and positive parenting ( $F(5, 368) = 12.16, p < .001, R^2 = .14$ ). However, the interactions between frustration and parenting (positive and negative) were not significant. For the moderating role of *sensory processing sensitivity*, the model was significant for positive parenting ( $F(5, 368) = 15.89, p < .001, R^2 = .18$ ), but the interaction was not significant. Also, the model was significant for negative parenting ( $F(5, 368) = 17.51, p < .001, R^2 = .19$ ). There was a significant interaction between *negative parenting and sensory processing sensitivity* ( $b = .15, SE = .07, p < .05, 95\% CI: [.02, .29]$ ). Slope analysis for sensory processing sensitivity was performed relied on one SD above and below the mean as three levels (low, moderate, and high). For children and adolescents with low sensory sensitivity processing scores ( $M =$

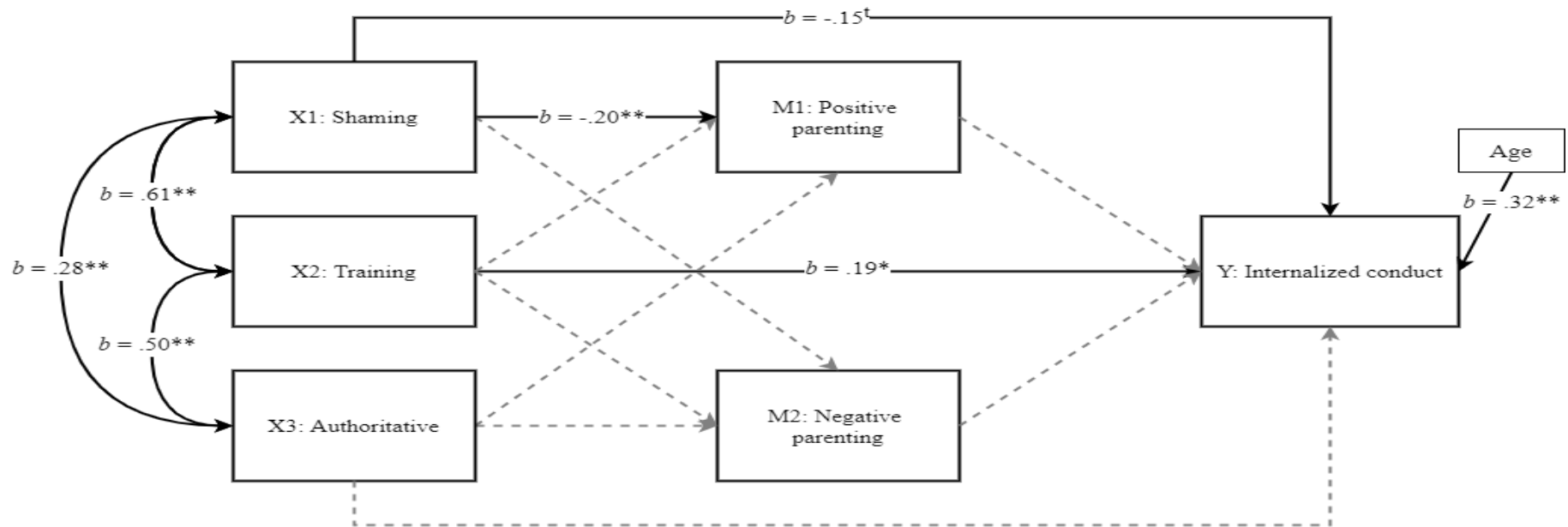


Figure 3. The Final Model for The Mediator Role of Parenting Among Girls with Standardized Factor Loadings.

Note. X = Predictor, M = Mediator, Y = Outcome, Mod = Moderator; Dashed lines indicate non-significant link,  $*p \leq .05$ ,  $**p \leq .001$ ,  $^t p < .10$ .

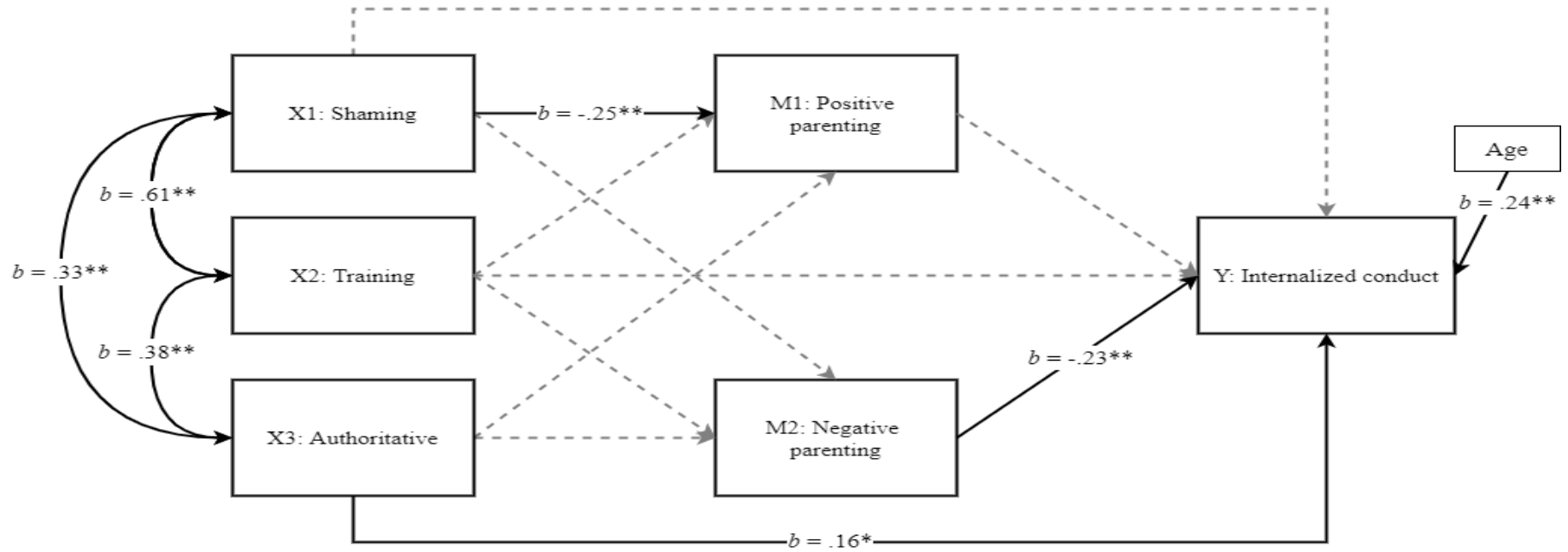


Figure 4. The Final Model for The Mediator Role of Parenting Among Boys with Standardized Factor Loadings.

Note. X = Predictor, M = Mediator, Y = Outcome, Mod = Moderator; Dashed lines indicate non-significant link,  $*p \leq .05$ ,  $**p \leq .001$ ,  $^{\dagger}p < .10$ .

-.68), when their mothers' negative parenting was high, they were less likely to have internalized conduct (see Figure 5).

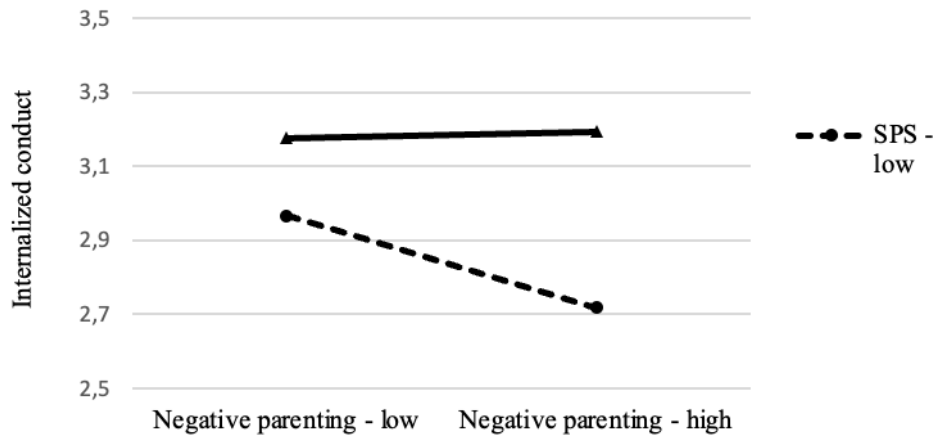


Figure 5. Graph for The Interaction between Sensory Processing Sensitivity (SPS) and Negative Parenting in Predicting Internalized Conduct

## **CHAPTER 4**

### **DISCUSSION**

Internalization of rules refers to children's ability to suppress or produce behavior as instructed, particularly by parents, without surveillance (Kochanska & Aksan, 2006). It is conceptually and reversely connected to the conduct problems (American Psychiatric Association, 2013). As internalization of rules is one of the most effective protective factors for conduct problems (e.g., Etekal et al., 2020), it is essential to understand the environmental and individual predictors. However, previous studies have predominantly focused on the role of parenting behaviors (see Kochanska & Aksan, 2006 for review), thus, the present study adopted a culturally sensitive perspective and included parenting beliefs shaped by cultural values and parenting behaviors as environmental factors and child's gender and temperamental characteristics as individual factors.

In the present study, firstly, the role of parenting beliefs on internalization development were examined. Secondly, the mediator role of parenting behaviors on the relationship between parenting beliefs and internalization of rules were investigated. Thirdly, the moderator role of gender among the relationships between parenting beliefs, parenting behaviors, and internalization was examined. Lastly, in light of the differential susceptibility theory (Belsky & Pluess, 2009), the interactions of parenting behaviors with children or adolescents' temperamental characteristics on internalization of rules were tested.

In the following sections, first, the results of the path analyses examining the role of parenting beliefs on internalization, the mediator role of parenting behaviors on this relationship, and the moderator role of gender on all these relationships in the

order of hypotheses, then the findings of the moderator role of temperament were discussed. Then, limitations, contributions, and strengths of the study were explained, and implications and suggestions for future research were mentioned.

#### **4.1 Discussion of The Findings Testing The Role of Parenting Beliefs**

The first hypothesis of the study aimed to investigate the role of parenting beliefs (authoritative, training, and shaming) on the internalization of rules among children and adolescents. Shaming beliefs were expected to be negatively, but training and authoritative beliefs were expected to be positively associated with the internalization of rules. The results indicated that shaming was not related to the internalization of rules, which does not support the hypothesis. In collectivist cultures, shaming is a common parental belief so that the children can regulate their behavior in social environments and act in accordance with the rules (Fung, 1999). Shaming was considered to hinder internalization development since it evokes more than optimal arousal to children can take the parental inductions and socialization messages. Although Turkey has collectivist cultural values, it cannot be said that Turkey is an entirely collectivist culture. According to Family Change Theory, Turkey also has characteristics of both independent and dependent oriented families; that results in giving importance to both autonomy and relatedness among children (Kağıtçıbaşı, 2007). Therefore, maternal shaming beliefs may be less common than collectivist cultures, so it is not significantly related to the internalization of rules. That may be the reason why the role of shaming on internalizing is not significant. Another reason might be that items of shaming beliefs did not capture some details. Should the child be embarrassed in front of friends, in the family, or when there are only the mother and the child in the environment? Mothers' belief that children should be shamed when there is no one in the surroundings may be beneficial for the child to internalize the rules. Mothers' belief that shaming the child, especially in the presence of friends, is good parenting may have interrupted the internalization of rules. The shaming items asked for the current study were lack of these elaborations, and that may affect the findings.

The results also indicated that maternal training beliefs were not associated with the internalization of rules, and that was unexpected. Training beliefs involve parental cognitions of close monitoring, teaching the social rules to make their children sensitive to social rules and morally responsible (Way et al., 2013). In owing to frequent close interactions, training beliefs may provide parents many opportunities to practice teaching social rules, so it was considered to be positively associated with the internalization of rules. Rather than the training belief that children's development depends on parents' effort and training (e.g., "Anneler, çocuklarının eğitimleri için fedakârlıkta bulunmalıdır."), Turkish mothers may understand the training items as parental duties and responsibilities. There are many things that need to be done as a parent for children's development. For instance, parents should ensure that children get the necessary nutrients by eating well. That corresponds to commonsense parental duties and responsibilities in raising children, which is quite different from training belief. Training belief emphasizes the importance of the extra parental effort to make their children progress in the areas that parents attach importance to e.g., internalizing the rules. Moreover, since training items include parental efforts and sacrifices for better development of children or adolescents, mothers might have completed the scales in socially desirable ways. Also, training beliefs are so crucial in collectivist cultures that mother's own worth depends on children's effective development (Ng et al., 2013). These mothers have a tendency to base their own value on their children's competence and performance. If their children cannot perform well in one crucial area, mothers feel they are not worth and valuable. That may not be true in Turkish culture; the belief that in addition to parental effort, children's own effort is also essential for child development may be more common.

Concerning the authoritative beliefs, the authoritative child-rearing belief was not associated with internalized conduct, and that was unexpected. Previous research includes findings regarding the parenting behaviors of authoritative style on internalization and showed a positive relationship (Martinez et al., 2020); therefore, a positive association was expected between authoritative beliefs and

the internalization of rules. To our best knowledge, the current study is the first to investigate the role of parental beliefs in terms of the authoritative style of child-rearing on internalization. The one reason for the unexpected findings may be that the mean value of this belief is very high (4.25 out of 5.00). That means that almost all mothers reported having high authoritative child-rearing beliefs. That makes it difficult to differentiate mothers in terms of their scores in authoritative beliefs. That refers to ceiling effect which results in attenuation in variance estimates and that may affect the results.

#### **4.2 Discussion of The Findings Testing The Mediator Role of Parenting**

The second aim of the current study was to examine the mediator role of both positive (e.g., inductive reasoning, warmth) and negative (e.g., psychological control, comparison, hostility, neglect, undifferentiated rejection) parenting practices on internalization of rules. Firstly, it was expected that shaming beliefs would be negatively associated with positive parenting, which in turn would be positively related to the internalization of rules. Secondly, it was hypothesized that shaming beliefs would be positively related to negative parenting which in turn would be negatively related to the internalization of rules. Shaming beliefs regard children's obedience as more important than children's learning and internalizing the rules; it was expected a negative relationship with effective parenting (high positive or low negative parenting). The significant relationship between shaming and positive parenting partially supported these expectations. This result also supported the fact that parenting beliefs are predictors of parenting behaviors (Bornstein, 2012; Keels, 2009; Keller & Otto, 2009; Smetana & Daddis, 2002). What parents consider important or unimportant in their parenting and their children's development is closely related to their parenting behavior. Therefore, parents who think it is good to shame children to evoke obedience are less likely to show positive parenting features such as induction and warmth. However, there was not a significant relationship between shaming and negative parenting. The results displayed that greater maternal shaming child-rearing ideology was associated with lower positive parenting practices. The one



reason for nonsignificant relationship between shaming and negative parenting might be that children or adolescents' age moderates this relationship. In spite of controlling age in the analysis, the role of shaming on negative parenting may be different depending on children's age. For example, parents' socialization of shame was well under way by age two-and-a-half (Fung, 1999). Shaming beliefs may be positively associated with negative parenting practices of mothers when their children are younger and easy to show obedience toward mothers while this may not be true for adolescents. For young children, maternal shaming beliefs may have resulted in short-term, albeit manipulative, strategy to elicit compliance in a specific disciplinary situation and that would increase the use of negative parenting practices.

Thirdly, it was hypothesized that training or authoritative beliefs would be positively associated with positive parenting, which in turn would be positively related to the internalization of rules. Lastly, training and authoritative beliefs would be negatively linked to negative parenting, which in turn would be negatively related to the internalization of rules. The results displayed that the role of training on positive or negative parenting was not significant, which was not in line with the hypotheses. As its name implies, training includes the belief of training, educating, and helping to children's learning, so it was considered to have a positive relationship with positive parenting and negative relationship with negative parenting. As mentioned above, training might be understood as parental duties, and mothers might have given socially desirable reports, and that might be the reason for non-significant results about training beliefs. Moderating mechanisms might also explain the unexpected relationship between training and the internalization of rules. Training beliefs contain information about what is necessary for an optimal development; that that belief may be rigorous for some mothers. These beliefs may match or mismatch with the children's needs or wishes. For example, a child who wants to be good at math can get support from his/her mother, who also believes the importance of academic success. In this instance, the mother is more likely to increase positive parenting behaviors that

support the child's needs and wishes. In contrast, another child with the same mother may want to be good at the arts or sports. Here, the mother's belief and the child's desire do not coincide. The mother who has strict training beliefs and does not see the child's needs may apply more negative parenting. In the current study, there may be some mothers whose beliefs are matched by their children's will and need. There may also be some mothers who differ in their children's will and effort and their own beliefs. The disparity in this agreement between the participants might have resulted in non-significant association. Even there is an agreement between mothers and children's, how mothers implement these training beliefs via parenting is also important. Mothers with strict training beliefs may adopt an authoritarian or punitive attitude toward their children, and that may affect the results. Training beliefs were closely related to values of dependent cultures (Lieber et al., 2006), and mothers who endorse these values are more likely to show authoritarian parenting style (Chen-Bouck et al., 2019; Lieber et al., 2006). These authoritarian mothers may show high behavioral control or parental performance pressure toward their children. Thus, training beliefs may have a role in parental behavioral control and performance pressure when there is an agreement between children and mothers' wishes.

With regard to authoritative beliefs, the results were similar to training by pointing out that the role of authoritative beliefs on positive or negative parenting was not significant, that was not in line with the hypotheses. Authoritative beliefs involve the encouragement of the use of high warmth and gentle control, so it can be considered as a positive attitude toward authoritative parenting behaviors, which includes high levels of warmth but not negative control (Baumrind, 1971). Therefore, this belief was considered to have a positive relationship with positive parenting, including warmth, while negative association with negative parenting including many types of negative control such as psychological control and hostility including physical punishment. The one reason for the unexpected findings may be that the high mean value of this belief as mentioned above. Moreover, among parenting practices, warmth is a sub-factor for positive parenting while psychological control or harsh parenting, including high levels of

control are sub-factors for negative parenting. Mothers may not differentiate moderate control from harsh or psychological control, resulting in unexpected and not-significant associations.

Lastly, the direct and the mediator roles of parenting practices on internalization were not significant for all paths. It was expected that positive parenting (inductive reasoning, warmth) would be positively, but negative parenting (psychological control, comparison, hostility, neglect, undifferentiated rejection) would be negatively associated with the internalization of rules. It was also expected that positive and negative parenting practices would mediate the relationship between parenting beliefs (training, authoritative, and shaming) and the internalization of rules. Children who experience high levels of positive parenting, would feel accepted and know that their parents will talk to them in a calm and explaining manner without being hostile when they misbehave, and this parenting would have a positive relationship with internalization of rules. In contrast, negative parenting behaviors threaten autonomy, children's feelings and thoughts, and emphasizes obedience without giving appropriate explanations, so a negative relationship between negative parenting and the internalization of rules was expected. The non-significant results were unexpected and do not in line with the previous research especially showing the role of parenting on internalization (e.g., Kochanska, Forman et al., 2005; Volling et al., 2009). The one reason might be the low reliability scores. The reliability scores of the hostility, neglect and undifferentiated rejection were below .70, that may influence the findings. As these variables showed reliability scores higher than .60, it was decided to be taken into the analysis; but the reason for non-significant results may be due to that. The non-significant mediator role of parenting on the relationships between beliefs and internalization of rules might be explained by moderating mechanisms. For instance, daughters are more likely to experience warmth and induction (Brown & Tam, 2019), which positively predicted internalization of rules (e.g., Kochanska & Murray, 2000; Volling et al., 2009). Among children with relatively high scores on fear, parental power assertion was negatively related to the internalization of rules (Kochanska, 1997; Kochanska et al., 2007).

Therefore, the role of parental beliefs on children's internalization of rules via parenting practices may differ depending on children's temperament or gender. These moderating mechanisms were mentioned in the following sections.

### **4.3 Discussion of The Findings Testing The Moderator Role of Gender**

One of the aims of the current study was to test whether the proposed relationships differ among girls and boys. It was expected that hypothesized paths might differ for boys and girls, so they were tested as explanatory since there is no study comprehensively investigating those relations. Results showed significant relationships between parenting belief, behaviors, and internalization of rules for girls and boys. These findings were mentioned by comparing girls and boys.

Firstly, the relationships between maternal parenting beliefs and the internalization of rules were different for girls and boys. For girls, results indicated that shaming beliefs were negatively, but training beliefs were positively related to the internalization of rules at a marginal level. For boys, there is not any significant role of training and shaming beliefs on the internalization of rules. Gender roles may be one reason for these findings. Compared to boys, girls tend to be raised more socially and relationally, so they have more social sensitivity (Moller & Serbin, 1996). Mothers with training beliefs may talk to them more about educational content, which may make them internalize these stories more than boys. Therefore, girls might be more exposed to parental beliefs and thoughts, and that may affect their internalization of rules. Daughters may be influenced more by the beliefs of the culture in which they live. That may be the reason that non-significant associations between shaming, training, and internalization became significant only among girls. Another reason may be gendered parenting. There may be closer, intimate relationships between mothers and daughters than mothers and sons. Girls tend to be raised via supported to engage in pretend play within homes near their mothers, while boys tend to be raised via supporting active and physical play, which is more likely to occur

outside the homes (Soori & Bhopal, 2002). That may provide more opportunities to mothers for endorsement of their beliefs to influence their daughters.

For girls, authoritative beliefs were not significantly related to internalized conduct, whereas this relationship was significantly positive among boys. Boys who had mothers with greater authoritative child-rearing ideology showed higher internalized conduct. Compared to girls, boys are less likely to experience authoritative parenting and more likely to experience harsh and high control (Brown & Tam, 2019; Endendjik et al., 2017). Authoritative belief, including a positive attitude toward high warmth and gentle control, is a very distinct belief of parenting that boys usually experience. As authoritative parenting behaviors positively predicted the internalization of rules regardless of gender (Martinez et al., 2020), high levels of authoritative beliefs among mothers of boys seem to be positively associated with their sons' internalization of rules. These mothers may use more authoritative parenting styles than other mothers of boys; but in the current study maternal control was measured as a harsh control, which is hostility. Also, parenting dimensions were summed as positive and negative but not as Baumrind's (1971) division, including authoritarian, authoritative, permissive, and uninvolved. In the current study, authoritative beliefs may be positively associated with warmth and negatively associated with hostility. Therefore, this finding contributed to the previous studies indicating that in addition to authoritative parenting practices, authoritative beliefs are also an important factor for the development of internalization, but only among boys.

Secondly, considering the relationship between beliefs and parenting practices, results indicated that maternal shaming beliefs were negatively associated with positive parenting for boys and girls. Mothers' greater shaming child-rearing ideology was associated with lower positive parenting among both sexes. The same association was found when both genders were included in the analysis. These results showed that the relationship between shaming beliefs and positive parenting was not moderated by children or adolescents' sex, it was significant for both boys and girls.

Moreover, there were not any significant relationships between training and authoritative beliefs, and parenting practices, including positive and negative parenting. These results were shown for girls and boys; separately. To the best of our knowledge, the current study is the first to investigate the moderator role of gender on the association between parenting beliefs and the internalization of rules. The study showed that training and authoritative beliefs did not have a significant association with parenting practices, regardless of gender.

Lastly, there was also one finding showing the moderator role of gender on the relationship between parenting behaviors and internalization of rules. It was shown that for boys, negative parenting significantly predicted internalized conduct. Boys who reported to experience greater maternal negative parenting style were more likely to have lower internalized conduct. Previous studies showed that boys are more likely to experience negative parenting such as high levels of control and harsh discipline (Endendijk et al., 2016) and negative parenting practices such as hostility, which all negatively predicted internalization of rules (Kochanska & Aksan, 2006) so the findings supported the previous research. On the other hand, that relationship is not significant for girls. The same association was found when both genders were included in the analysis. These results showed that the relationship between negative parenting and internalized conduct was moderated by children or adolescents' sex and displayed that this relationship was more specific to mother-son pairs. There were not any significant roles of positive parenting on internalization, although boys and girls are analyzed separately and together. Previous studies investigated the role of parenting as one by one dimension, but in the current study, parenting dimensions were divided into positive and negative, which may have affected the results. With a higher sample size, the individual role of parenting dimensions on the internalization of rules can be examined. Furthermore, although age was controlled in the analyses, the role of parenting on internalization may differ according to children's age. For instance, warmth may have a more role for early ages (e.g., Kochanska, Forman et al., 2005) since it is a basis for the parent-child relationship, psychological control may have a negative association with adolescents' internalization of rules

since it threatens adolescents' autonomy. In addition, many past studies on this topic have addressed younger age groups (e.g., Kochanska et al., 2010) and have measured parenting by observing the mother-child pair (e.g., Kochanska & Aksan, 2006). However, the present study assessed parenting via asking children or adolescents' perceived reports, it may have affected the results.

In sum, the analysis about the moderator role of gender provided different paths for girls and boys. Shaming belief was significant and training belief was marginally significant predictors for girls, whereas authoritative belief was an important predictor for boys' internalization of rules. The only significant relationship between parenting beliefs and practices was shown in the role of shaming on positive parenting among both boys and girls. Lastly, the only significant relationship between parenting practices and internalization of rules was found in the role of negative parenting on internalization among boys. It can be concluded that for girls, parental beliefs are only significant predictors for both parenting and internalized conduct; however, for boys, shaming beliefs were associated with parenting while authoritative beliefs and negative parenting behaviors were related to internalization of rules. Also, the parenting practices are not significant mediators between beliefs of shaming, training, authoritative and internalization of rules, regardless of gender.

Before testing the hypothesis, whether there is a role of children and adolescents' age on internalization of rules was examined since the age range was relatively wide. Since the results showed that the role of age was significant, children and adolescents' age were taken as a covariate in all path analyses mentioned above. The all path analyses showed that age was a significant covariate, children or adolescents' age was positively related to their scores on internalization of rules, which corroborates previous findings (Scrimgeour et al., 2017).

Lastly, the correlation between training and shaming was found as very high. Training encompasses the idea that parents should sacrifice their best for the good development of their child in a subject that is important to them. Shaming, on the

other hand, refers to positive thoughts that the child should be shamed in order to raise a good child. The high correlation between these two beliefs may indicate that mothers who think that they should make sacrifices for their children's development are also mothers who think that they should shame their children. In other words, as the mother's training beliefs increase, their shaming beliefs also increase.

In sum, results displayed that parenting beliefs were associated with both parenting behaviors and internalizing of rules. Among beliefs, only the role of shaming on positive parenting was significantly negative. The role of shaming and training seems to be related to internalized conduct among girls, whereas authoritative belief was significantly linked to internalized conduct. It can be deduced that parenting beliefs had a role in internalization of rules. However, when parenting beliefs were examined, Turkish mothers' shaming and training beliefs were not consistently associated with parenting behaviors and internalization of rules. As dependent oriented cultures have higher training and shaming beliefs than independent cultures and these beliefs have a significant role of parenting behaviors and child outcomes in dependent cultures (Chao, 2000; Ng et al., 2013), these results supported that Turkey is not completely dependent culture (Ayçiçeği-Dinn & Caldwell-Harris, 2011). On the other hand, regarding authoritative beliefs, the sample showed a biased sample characteristic because of high average score. Authoritative beliefs were also not consistently associated with parenting behaviors and internalization of rules therefore it can be concluded that Turkey has both dependent and independent cultural features, supporting the previous studies (e.g., Oyserman et al., 2002).

#### **4.4 Discussion of The Findings Testing The Moderator Role of Temperament**

Lastly, based on the differential susceptibility theory (Belsky & Pluess, 2009), one of the aims of the current study was to test the moderator role of temperament (e.g., frustration and sensory processing sensitivity) on the relationship between parenting behaviors and the internalization of rules. The differential susceptibility



theory asserts that susceptible children show sensitivity to positive and negative environments such as parenting (Belsky & Pluess, 2009). Children with some temperamental characteristics benefit more from a favorable environment and show better developmental outcomes, whereas these children are also affected more by adverse environmental conditions and show worse outcomes. In association with that theory, it was hypothesized that children or adolescents with high levels of negative emotionality or sensory processing sensitivity scores would be more affected by positive parenting and would have higher scores in internalization of rules. However, they would have lower internalized conduct scores compared to their peers if they experience negative parenting. The findings displayed a significant moderator role of sensory processing sensitivity on the relationship between negative parenting and internalization of rules. Specifically, after controlling children or adolescents' sex and age, maternal negative parenting was negatively associated with internalizing rules only among children and adolescents with low sensory sensitivity processing scores. However, this relationship is not significant for children and adolescents with high sensory processing sensitivity scores; that is unexpected according to the hypotheses.

Although negative parenting showed a significant role in internalization only among boys, its interaction with sensory processing sensitivity showed significant results for boys and girls. It seems that children or adolescents with high scores on sensory processing sensitivity do not be affected by negative parenting. Highly sensitive people are more likely to detect stimuli in their surroundings more quickly but analyze the environment very carefully before taking any action (Aron et al., 2012). For this reason, highly sensitive children and adolescents may easily detect cues about the rules and not be affected by negative parenting. In other words, they may be more sensitive to learning the rules, and this sensitivity may override the impact of parenting behaviors. In contrast, insensitive children and adolescents seem to be affected by negative parenting, pointing that high sensory processing scores may have a protective role among children and adolescents.

#### **4.5 Limitations of The Study**

The current study should be evaluated considering several limitations. First, the data collection had to be stopped due to the COVID-19 pandemic. Therefore, the sample size was not efficient in detecting small effect sizes since the current study has many variables and interaction terms mentioned under participant information in the method section. Secondly, because of incomplete data collection during the pandemic, the present data did not consist of mother-child pairs representing Turkey. This restricts the generalizability of the findings to the Turkish population. Thirdly, the scales assessing parenting beliefs, children or adolescents' temperament, and internalization of rules were completed via mothers' reports. Mothers might fill out the scales about parental beliefs to show their thoughts better than their actual and genuine thoughts because of social desirability bias. Also, even though they do not have such bias, their introspective abilities may be limited in evaluating their own beliefs in a correct manner because maybe they have never thought about assessed child-rearing beliefs before the study. Fourthly, there is not any Turkish adaptation study about parental beliefs. The scale assessing parenting beliefs was used in the current study by using the Turkish translation-back-translation method and there is not any previous Turkish adaptation study. Therefore, it was only assumed that parenting beliefs measured the same constructs of training, shaming and authoritative in exactly the same way as in the original scale, but this translation is not examined in terms of validity, and that may negatively affect correctness of the findings.

Lastly, the design of the study was cross-sectional. The current study was initially proposed to have a longitudinal design. Although the nationwide project which this study is a part of will continue with a longitudinal design, the current study's design was changed as cross-sectional. The reason is that the schools where the collection takes place were mainly closed for three consecutive semesters due to COVID-19 restrictions. Therefore, longitudinal studies should be conducted to

clarify the relations and the role of parenting beliefs and parenting behaviors on children or adolescents' internalization of rules in the long run.

#### **4.6 Contributions and Strengths of The Study**

In the literature, there are several studies examining the role of parenting behaviors on internalization of rules; and they reported that parenting has an indispensable impact on internalized conduct (e.g., Karreman et al., 2006; Kochanska & Aksan, 2006). However, most studies mainly focused on toddlerhood (e.g., Kochanska et al., 2014) or preschool years (e.g., Dong, Dubas, Dekovic, & Wang, 2021) only few studies targeted middle childhood and beyond (e.g., Koc, 2017). Also, how parenting beliefs are related to parenting practices, which in turn are associated to internalization of rules is not clear since there are few studies examining these associations with other developmental outcomes (e.g., Castro et al., 2015). Moreover, the current study tested differential susceptibility via temperamental dimensions including newly shown susceptibility marker of sensory processing sensitivity (Slagt et al., 2018). Thus, the present study which included parenting beliefs, parenting behaviors, temperament, internalization of rules including middle childhood and adolescence was an important contribution of the study. Furthermore, to our best knowledge, there is no previous study conducted in Turkey investigating the internalization of rules with both environmental (e.g., parenting) and individual (e.g., temperament) predictors. Therefore, the current study made a contribution to the research in Turkish literature.

The use of both mother and child reports is another strength of the current study. Children and adolescents were asked about their mother's parenting behavior, and parents reported on their children's internalization, temperamental characteristics, as mentioned in detail in the method section. Studies point out that there might be a disparity between mothers' self-report and child reports of parenting (Gaylord et al., 2003), but child-reported parenting is a better predictor for children's outcomes (Pelegrina et al., 2003). Although, this research design has its own

drawbacks, incorporating both parent and child reports including perceived parenting, might be considered a more reliable method than relying solely on self-reports.

#### **4.7 Implications and Future Suggestions**

Despite its limitations, the present study has some implications and research suggestions for future studies. For example, the results of the current study might be used to develop intervention programs. The findings indicated that the negative associations between negative parenting and internalization of rules were significant only for boys or children with low sensory processing sensitivity scores. Therefore, intervention programs aiming to promote parenting might be designed to give especially emphasis to mothers of insensitive children or boys. Specifically, if their children are unsusceptible or boys, these mothers should be emphasized the negative role of negative parenting, including psychological control, comparison, hostility, neglect, undifferentiated rejection. These mothers should be mentioned that these children are more affected by negative parenting than other children.

The results of the present study might also be utilized to design future studies. For instance, gathering data by using multiple methods such as observation and scale may have more advantages. The study may also be replicated with the aim of comparing urban and rural contexts in Turkey. Moreover, parental beliefs may be assessed via scales adapted to Turkish or developed for Turkish population. To generalize the findings, the present study may be replicated in different socioeconomic statuses and regions representing the Turkish population.

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## APPENDICES

### A. APPROVAL OF THE METU HUMAN SUBJECTS ETHICS COMMITTEE

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ  
APPLIED ETHICS RESEARCH CENTER

ORTA DOĞU TEKNİK ÜNİVERSİTESİ  
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Sayı: 28620816/16

02 OCAK 2018

Konu: Değerlendirme Sonucu


Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)


İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu


Sayın Prof.Dr. Sibel KAZAK BERUMENT ve Yrd.Doç.Dr. Başak ŞAHİN ACAR;


"Ebeveynlik Tutumlarının ve Ebeveyn-Çocuk İletişim Özelliklerinin Çocuk ve Ergen Gelişimine Etkisi" başlıklı araştırmanız İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek gerekli onay 2017-SOS-213 protokol numarası ile 01.09.2018-01.10.2021 tarihleri arasında geçerli olmak üzere verilmiştir.


Bilgilerinize saygılarımla sunarım.

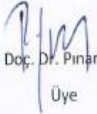
  
Prof. Dr. Ayhan SOL  
Üye


  
Prof. Dr. Ş. Halil TURAN  
Başkan V

  
Prof. Dr. Ayhan Gürbüz DEMİR  
Üye

  
Doç. Dr. Maşar KÖNDAKÇI  
Üye

  
Doç. Dr. Zana ÇITAK  
Üye

  
Yrd. Doç. Dr. Pınar KAYGAN  
Üye

  
Yrd. Doç. Dr. Emre SELÇUK  
Üye

**B. APPROVAL FROM MINISTRY OF  
EDUCATION**



T.C.  
MİLLÎ EĞİTİM BAKANLIĞI  
Yenilik ve Eğitim Teknolojileri Genel Müdürlüğü

AY

Sayı : 81576613-605.01-E.17018091  
Konu : Araştırma Uygulama İzin Talebi

13.09.2019

FEFD  
Gereği ricasıyla

Prof.Dr. Ahmet YOZGATÇI

ORTA DOĞU TEKNİK ÜNİVERSİTESİ REKTÖRLÜĞÜNE  
(Araştırmalar Koordinatörlüğü)

- İlgi: a) Orta Doğu Teknik Üniversitesi, Araştırmalar Koordinatörlüğünün 01/08/2019 tarihli ve 48502539-604.99-63 sayılı yazısı  
b) Temel Eğitim Genel Müdürlüğünün 03/09/2019 tarihli ve 70297673-605.01-E.15874308 sayılı yazısı  
c) Ortaöğretim Genel Müdürlüğünün 08/08/2019 tarihli ve 84037561-605.01-E.14717608 sayılı yazısı  
ç) Din Öğretimi Genel Müdürlüğünün 09/08/2019 tarihli ve 98029973-605.01-E.14770773 sayılı yazısı  
d) Meslekî ve Teknik Eğitim Genel Müdürlüğünün 09/08/2019 tarihli ve 20880154-605.01-E.14724541 sayılı yazısı  
e) Özel Eğitim Kurumları Genel Müdürlüğünün 07/08/2019 tarihli ve 36077160-605.01-E.146293331 sayılı yazısı  
f) Özel Eğitim ve Rehberlik Hizmetleri Genel Müdürlüğünün 09/09/2019 tarihli ve 27250534-605.01-E.16343230 sayılı yazısı  
g) Millî Eğitim Bakanlığının 22/08/2017 tarihli ve 35558626-10.06.01-E.12607291 (2017/25) sayılı genelgesi

Sn. Bölüm Başkanı  
Bilgilerinize Sunarım  
Saygılarımla.

26.9.2019  
A.G.

İlgi (a) yazı ile Orta Doğu Teknik Üniversitesi, Fen Edebiyat Fakültesi, Psikoloji Bölümü öğretim üyelerinden Prof. Dr. Sibel KAZAK BERUMENT'in yürütücüsü olduğu "Ebeveynlik Tutumlarının ve Ebeveyn - Çocuk İletişim Özelliklerinin Çocuk ve Ergen Gelişimine Etkisi" başlıklı bilimsel araştırma projesi kapsamında hazırlanan veri toplama araçlarının 2019-2020 eğitim - öğretim yılında 81 il genelinde bulunan her tür ve derecedeki ilkokul, ortaokul ve liselerde öğretim gören öğrencilere ve velilerine uygulanmasına ilişkin izin talebi Genel Müdürlüğümüz ve ilgili Birimlerce incelenmiş olup ilgi (c), (ç) yazılar ile talep edilen düzenlemelerin araştırmacı tarafından gerçekleştirildiği tespit edilmiştir.

Denetimi il/ilçe millî eğitim müdürlükleri ve okul/kurum idaresinde olmak üzere, kurum faaliyetlerini aksatmadan, gönüllülük esasına göre; onaylı bir örneği Bakanlığımızda muhafaza edilen ve uygulama sırasında da mühürlü ve imzalı örnekten çoğaltılan/ elektronik ortama aktarılan veri toplama araçlarının uygulanmasına ilgi (b, c, ç, d, e, f) yazılar ve ilgi (g) Genelge doğrultusunda izin verilmiştir.

Gereğini bilgilerinize rica ederim.

3201909 - 830

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## C. CURRICULUM VITAE

**Gizem Koç Arık**

### **Contact**

**E-mail:** gizemkocarik@gmail.com

### **Education:**

<b>Degree</b>	<b>Program</b>	<b>University</b>	<b>Year</b>
Bachelor	Psychology	Middle East Technical University	2014
Masters	Developmental Psychology	Middle East Technical University	2017
Ph.D.	Developmental Psychology	Middle East Technical University	2021

### **Employment History:**

Research Assistant	Psychology Tekirdağ Namık Kemal University	12/2015 – 05/2016
Research Assistant	Psychology Middle East Technical University	05/2016 – 02/2017
Research Assistant	Psychology Tekirdağ Namık Kemal University	02/2017 - present

### **Awards and Scholarship**

- ❖ 2018-2021: Scholarship from The Scientific and Technological Research Council of Turkey (TÜBİTAK) for Ph.D. program (Code: 2211-A)
- ❖ 2019: Travel award from The Scientific and Technological Research Council of Turkey (TÜBİTAK) for the participation in scientific activities (Code: 2224-A)

### **Research Experience**

\*Research Assistant in The Scientific and Technological Research Council of Turkey (TÜBİTAK) 1003 Project (Project Code: 113K033): The Effects of Parenting Attitudes and Parent Child Interaction on Child and Adolescent Developmental Outcomes - Supervised by Prof. Dr. Sibel Kazak Berument. 2018 - Current.

\* Research Assistant in TÜBİTAK 1001 Project (Project code: 113K222): Turkish Care Types Study (Longitudinal Investigation of the Effects of Temperament, and Care Type on The Developmental Outcomes of Infant and Children Who Are Under the Care of Social Services). Supervised by the Prof. Dr. Sibel Kazak Berument. 2014 - 2017.

### **Publications**

**Koç, G.,** Bakır-Demir, T., & Öner-Özkan, B. (2019). Türkiye’de çalışan annenin sosyal medyadaki temsili. *Karadeniz Sosyal Bilimler Dergisi*, 11(21), 401-421.

### **Presentations in Peer-Reviewed International Conferences**

Kirman-Güngörer Ş., **Koç-Arık G.** (2021). The Role of Attachment Styles on Social Comparison: The Moderating Role of Extraversion. Individual Paper Presentation presented online in International Congress of Psychology (ICP) in July 19-24, 2021, Prague, Czech Republic.

**Koç-Arık G.,** Kirman-Güngörer Ş. (2021). The Role of Loneliness and Negative Affect on Problematic Social Media Use Among Young Adults. Individual Paper Presentation presented online in International Congress of Psychology (ICP) in July 19-24, 2021, Prague, Czech Republic.

Özdeş A., **Koç-Arık G.**, Kirman-Güngörer Ş. (2021). Memory Performance on Social Media: The Effect of Retrieval Type and Attachment Dimensions. Poster presented online at the Society for the Improvement of Psychological Science in June 23-25, 2021, USA.

Gölcük M., Berument S. K., **Koç G.**, Ertekin Z. (2021). Growth Rate of Expressive Language Skills of Infants in Institutional Care: Turkish Care Type Study, Poster presented online at the Society for Research in Child Development (SRCD) Virtual Biennial Meeting in April 7-9, 2021, USA.

**Koç, G.**, Berument, S.K., Ertekin, Z., & Gölcük, M. (2019). The Receptive Language of Institutionalized Infants: The Moderator Role of Temperament. Individual Paper Presentation presented in the Meeting of 19th European Conference on Developmental Psychology in August 29-September 1, Athens, Greece.

**Koç, G.**, & Berument, S.K. (2019). The Role of Culturally Relevant Parenting Practices in Children's Coping with Peer Stress. Individual Paper Presentation presented in the Meeting of 19<sup>th</sup> European Conference on Developmental Psychology in August 29-September 1, Athens, Greece.

**Koç, G.**, Berument, S. K. (2017). Culture specific parenting effects on conduct problems of children from disadvantaged backgrounds. Poster presented at the Society for Research in Child Development (SRCD) Biennial Meeting program in April 6 - 8, 2017, Austin, Texas, USA.

Taşfiliz, D., Berument, S.K., Akkaya, S., & **Koç, G.** (2017). Changes in emotion recognition and comprehension skills of children in care: Turkish care types study. Individual Paper Presentation presented at the Biennial Meeting of European Congress of Psychology in July 11-14, Utrecht, the Netherlands.

### **Presentations in Peer-Reviewed National Conferences**

Özdeş A., **Koç G.**, Kirman-Güngörer Ş. (2019). Bağlanmanın Otobiyografik Belleğin Fonksiyonları ile İlişkisi: Fenomenolojik Özelliklerin Aracı Rolü [The Relationship Between Attachment and Autobiographical Memory Functions: The Mediator Role of Phenomenological Characteristics]. Individual Paper Presentation presented in the Meeting of 2nd Symposium of Developmental Psychology in September 19-21, İzmir, Turkey.

**Koç G.**, Bakır Demir T. (2019). Gelişim Psikolojisi Bakış Açısıyla Türkiye'de Çalışan Anne Olmak [Being a Working Mother in Turkey: Examining with Developmental

Psychology Perspective]. Poster presented in the 2nd Symposium of Developmental Psychology in September 19-21, İzmir, Turkey.

**Koç, G.** & Berument, S.K. (2018). Düşük Sosyoekonomik Durumdaki Annelerin Ebeveynlik Davranışlarının Çocukların Kuralları İçselleştirmesi İle İlişkisi: Mizacın Düzenleyici Rolü [The role of Parenting Styles of Mothers in low SES on Children's Internalization of Rules: The Moderator Role of Temperament]. Individual Paper Presentation presented in the Meeting of 20th National Psychology Conference in November 15-17, Ankara, Turkey.

**Koç G.,** Berument S. K., Gölcük, M., Ertekin., Z. (2018). Koruma Altındaki Bebeklerin Alıcı Dil Gelişimi: Mizacın Düzenleyici Rolü the Receptive [Language Development of Children under Care: The Moderator Role of Temperament]. Individual Paper Presentation presented in the Meeting of 20th National Psychology Conference in November 15-17, Ankara, Turkey.

Yavaşlar, Y., Berument, S.K., **Koç, G.**, Doğru, O. C., & Karakaya, S. (2016). Koruma Altındaki Çocukların Dil Gelişimi ve Mizacın Etkisi [The Language Development of Institutionalized Children and The Moderator Role of Temperament]. Individual Paper Presentation presented in the Meeting of 19th National Psychology Conference in September 5-7, İzmir, Turkey.

Şahin Acar B., **Koç G.**, Kapısız Z. (2016). Romantik İlişkideyken Sadece Geçmişteki İyi Şeyleri mi Hatırlıyoruz? Üniversite Öğrencilerinin Romantik İlişki Durumunun Romantik Anılarının Özellikleri Üzerindeki Etkisi [Do We Remember Only Good Things in the Past when We're in a Romantic Relationship: The role of Relationship Status in University Students' Romantic Memory Characteristics]. Poster presented in the Meeting of 19th National Psychology Conference in September 5-7, İzmir, Turkey.

### **Memberships**

- ❖ Member of Society for Research in Child Development: Since 2020

### **Expertise and Certificates**

- ❖ MEFS Certificate: The Minnesota Executive Functioning Scale
- ❖ Statistical programs: SPSS, AMOS, HLM

### **Research Interests:**

- ❖ Parenting, parenting beliefs, conduct problems, internalization of rules, temperament, attachment, memory, institutionalization, language development

## **D. TURKISH SUMMARY / TÜRKÇE ÖZET**

### **1. Giriş**

#### **1.1 Ahlak ve Ahlaki Gelişim**

Ahlak, belirli bir durumda neyin doğru neyin yanlış olduğu ya da yapılacak iyi ya da kötü hakkındaki bir dizi tutum karşılık gelmektedir (Stets & Carter, 2012).

Gelişim psikolojisi perspektifinde ahlaki gelişim, çocukların doğru ve yanlış kavramlarını ve sosyal olarak kabul edilebilir kural ve normlara bağlı kalmak için öz-düzenleme becerilerini edindiği süreçtir (Kochanska, 1994). Neyin doğru neyin yanlış olduğunu anlama ve kendini düzenleme becerisinin kazanılması çocukları sosyalleşmeye hazırlar (bkz. Kochanska & Aksan, 2006). Sosyalleşme, bir kültür içindeki sosyal ortamlarda uygun şekilde hareket etme yeteneğini içerir (Kochanska, 1994). Sosyalleşme için çocukların içinde yaşadıkları kültürün sosyal kurallarını, değerlerini ve normlarını öğrenmeleri ve içselleştirmeleri gerekmektedir (Kochanska, 1994). Bu nedenle sosyal kuralların öğrenilmesi ve içselleştirilmesi, ahlaki gelişimin ve çocukların sosyalleşmesinin önemli bir parçasıdır. Çocukların sosyal kuralları öğrenebilmeleri için öncelikle kuralları içselleştirmeyi öğrenmeleri gerekmektedir.

#### **1.1.1 Kuralları İçselleştirme**

Çocukların özellikle ebeveynler tarafından yönerge verildiği şekilde davranışları engelleme veya üretme yeteneğini ifade eder (Augustine & Stifter, 2019; Kochanska & Aksan, 2006). Kuralların içselleştirilmesine benzer bir kavram, sosyal veya ahlaki değerlerin içselleştirilmesidir. Ahlaki değerlerin içselleştirilmesi, sosyal olarak kabul edilebilir davranışın dışsal sonuçların öngörülmesiyle değil, yalnızca içsel veya içsel faktörler tarafından motive edilmesi için toplumun değerlerini ve tutumlarını kendininki gibi devralması anlamına gelir (Grusec & Goodnow, 1994). Ahlaki değerlerin içselleştirilmesi



toplumun normlarını ve standartlarını içermeye eğilimindeyken, kuralların içselleştirilmesi daha çok ebeveyn kurallarının içselleştirilmesini temsil eder.

Başarılı ahlaki gelişime sahip çocuklar, sosyal açıdan yetkin bireylerdir (Kochanska, Koenig ve ark., 2010). Bu çocukların zorbalık yapma olasılıkları daha düşük, zorbalık mağdurlarına yardım etme olasılıkları daha yüksektir (Jansen ve ark., 2017; Laible ve ark., 2008). Bununla birlikte, ahlak gelişimi problemlili olan çocuklar, daha sonraki yaşamlarında sorun geliştirme riski altındadır. Bu riskler arasında saldırgan, kuralları çiğneyen, suçlu ve antisosyal davranışlar, yıkıcı davranış sorunları ve katı-duygusallıktan yoksun özellikler yer alır (Arsenio & Ramos-Marcuse, 2014; Ettekal ve ark., 2020; Kochanska ark., 2016; Shek & Zhu, 2019). Bu araştırmalar, çocukların kuralları içselleştirme becerilerinin davranım problemleri için en etkili koruyucu faktörlerden biri olduğuna işaret etmektedir. Bu nedenle, çocukların kuralları nasıl öğrendiği ve bu kuralları nasıl uyguladığı ve zorlayıcı durumlarda kendilerini nasıl düzenlediklerini anlamak çok önemlidir.

Kuralların içselleştirilmesinin en erken belirtilerinden biri, çocukların kendilerini düzenleme yeteneğidir. Öz-düzenleme gelişimi için kritik aşama, çocukluk ve erken çocukluk yıllarıdır (Kochanska ve ark., 2001). Bu yıllarda uyum, öz-düzenlemeyi ve içselleştirmenin ilk göstergesini değerlendirmek için kullanılmıştır (Dong, Dubas, Deković, ve Wang, 2021; Dong, Dubas, Deković, Wang ve ark., 2021; Kochanska ve ark., 2001).

Uyum, çocukların ebeveynlerinin taleplerine yanıt olarak davranışlarını başlatma, yönetme ve değiştirme becerisini ifade eder (Kochanska ve ark., 2001). Uyumun iki şekli vardır: durumsal (situational) ve adanmış (committed). Adanmış uyumda, çocukların duygularını ve dürtülerini kontrol etmeleri ve dışarıdan bir talep veya ödül olmaksızın içsel öz-yönelimli bir plan doğrultusunda hareket etmeleri gerekmektedir (Brown ve diğerleri, 1999). Bu nedenle adanmış uyum, uyum davranışının en olgun şekli olarak tanımlanmıştır (Kwon ve Elicker, 2012) ve içselleştirme ile olumlu yönde ilişkilidir (Kochanska ve ark., 1995, 2001).

## 1.2 Ebeveynlik İnançları

Ebeveynlik inançları veya bilişleri, çocukların gelişimsel hedefleri ve bu hedeflere ulaşmalarına yardımcı olacak sosyalleşme uygulamaları hakkında paylaşılan ebeveyn fikirleridir (Greenfield & Keller, 2004). Ebeveynlik inançları, ebeveynlere, çocukların davranışlarını anlama ve bunlara tepki verme ve çocukların gelişimini destekleyen faaliyetleri belirleme konusunda bir çerçeve sağlar (Belsky, 1984; Murphey, 1992).

### 1.2.1 Kültür için Teorik Arka Plan

Kağıtçıbaşı (2007), kültürleri kategorize etmek amacıyla, üç aile modelini içeren Aile Değişim Kuramı'nı önermiştir. İlk olarak, *bağımsız aile modeli*, bireyci kültürler, yüksek refah ve ailede az sayıda çocuğu olan çekirdek ailelerde yaşayan insanlar için tipiktir. Aile üyeleri arasında özerkliğe çok değer verilir, ancak maddi ve duygusal bağımlılıklar vurgulanmaz. Ebeveynlik inançları bağımsızlığı ve benzersizliği vurgular. Ebeveynlik davranışları esas olarak çocuklar arasında özerklik ve öz değere odaklanır.

İkinci olarak, modernleşme süreçlerinin etkisinin zayıf olduğu kolektivist, düşük refaha sahip kültürlerde karşılıklı *bağımlı aile modeli* yaygındır. Çocuklar, aileyi maddi olarak destekleme ve yaşlı ebeveynlerine bakma sorumluluğunu taşırlar. Bu aile modelinin güçlü maddi ve duygusal bağımlılığı vardır, bu nedenle kişisel özerkliğe çok değer verilmez.

Üçüncüsü, *duygusal/psikolojik karşılıklı bağımlılık modelinde*, bağımlı aile modeline sahip toplumların modernleşme süreçlerinin bir sonucu olarak maddi karşılıklı bağımlılık etkisini azaltırken, duygusal/psikolojik karşılıklı bağımlılık önemini korumaktadır. Bu modelde, ebeveynlik yönelimi, özerk-ilişkili benliğin gelişmesine yol açar. Aile Değişimi Teorisi, daha çok bu üçüncü modele göre değerlendirilen Türk ailelerine dayalı olarak türetilmiştir (Kağıtçıbaşı, 2007).

Türk kültürü tipik bir Batı veya Doğu kültürünü temsil etmemektedir (Göregenli, 1995; Mayer ve ark., 2012); dolayısıyla kendine özgü özellikleri vardır (Bekman

& Aksu-Koç, 2012; Sunar & Fişek, 2005). Türk kültürü, duygusal ve psikolojik karşılıklı bağımlılığın ekonomik bağımsızlıkla bir arada bulunduğu “ilişki kültürü” olarak tanımlanmaktadır (Kağıtçıbaşı, 2013). Türk kültürü hem bireyci hem de kolektivist yönelimlere sahiptir (Oyserman ve ark., 2002).

### **1.2.2 Kültürel Değerler ve Ebeveynlik İnançları**

Batı kültürleri (örneğin, ABD, Belçika) bireyci kültürlerdir ve bağımsızlığı, kendini ifade etmeyi, özgüveni ve özerkliği vurgulayan bağımsız aile özelliklerine sahiptir (Markus & Kitayama, 1991). Bu değerler nedeniyle ebeveynler, çocukların ihtiyaçlarını, yeteneklerini ve davranışlarını çocuk merkezli bir bakış açısıyla anlamaya teşvik edilir (Guo, 2013). Ebeveynler, çocuklarının duygu ve düşüncelerini özgürce ifade edebilecekleri, otoriteye boyun eğmek ve itaat etmek yerine davranışlarının sorumluluğunu üstlenebilecekleri bir ortam sağlar (Chao, 1995; Vu ve ark., 2018). Bu, ebeveynlerin yüksek düzeyde sıcaklık ve nazik kontrol gösterdikleri anlamına gelir. Bu nedenle, tüm bu inançlar yetkeli (authoritative) çocuk yetiştirme inançları olarak kategorize edilebilir.

*Yetkeli inançlar*, ebeveynlerin çocuğun fikirleri ve duygularını keşfetmeleri ve ifade etmeleri için ebeveynlerin farkındalığı, saygısı ve teşvikiyle ilgili olumlu düşünceler anlamına gelir (Lieber ve ark., 2006). Ebeveynlerin yüksek düzeyde sıcaklık, şefkat ve adil disiplin göstermesi gerektiği inancını içerir. Her ne kadar birkaç çalışma yetkeli ebeveynliğin optimal ebeveynlik tarzı olduğuna işaret etse de (Garcia ve ark., 2019), yetkeli ebeveyn inançları ile ilgili çalışmalar kısıtlıdır.

Bağımlı aile modelinde, kişilerarası ve sosyal uyuma ve bağımsızlığı en aza indiren aile onuruna önem verirler (Yue & Ng, 1999). Ayrıca aile uyumu en önemli sosyal değerlerden biridir (Wu ve ark., 2002). Bu nedenle, aile üyeleri arasında çatışmaya neden olabilecek duygu ve düşüncelerin kısıtlanması oldukça teşvik edilmektedir (Wu ve ark., 2002).

Bu kolektivist değerler, çocukların ebeveynlerine hizmet etmelerine ve onlara saygılı olmalarına büyük önem verir. Bu nedenle çocukların itaatkâr olmaları,

yetiřkinlere uymaları, kurallara uymaları, kendini kontrol etmeleri, insanların deęerlendirme ve eleřtirilerine karřı duyarlı olmaları beklenmektedir (Chao, 1995; Chen ve ark., 1998, 2003). Bu kolektivist deęerler, utanç ve eęitim inanıřlarını üretir.

*Eęitim inancı*, çocukların gelişiminin ebeveynlerin çaba ve eęitimine baęlı olduęu fikrini ifade eder (Chao, 2000), çocukları disipline etmeyi ve sosyal kurallara karřı duyarlı hale getirmeyi amaçlar (Way ve ark., 2013). Ebeveynler bu inançları çocukları izleyerek, düzenli hatırlatıcılar kullanarak, rol model olarak uygularlar (Lieber ve ark., 2006). Eęitim, uygun davranıř için beklentilerin içselleřtirilmesi yoluyla çocuklara öz disiplini ařılamanın gereklilięini vurgular. Uygun ebeveyn eęitimi, sosyal ve ahlaki olarak çocukların sorumluluk sahibi olmalarına yol açar (Way ve ark., 2013).

Ebeveynler, çocuklarını küçük yařlardan itibaren kontrol ederek, ebeveyn kurallarına uymayı öğretmeye bařlarlar (Chao, 2000; Lieber ve ark., 2006). Çocukların davranıřsal özdeneimleri için yüksek beklentileri vardır, ancak özerkliğe saygıları düşüktür (Chen ve ark., 2003; Liu ve ark., 2005). Annelerinin beklentilerini karřılayamazlarsa, anneler çocuklarına karřı memnuniyetsizlik göstermektedir (Chen ve ark., 2003).

Baęımlı aileler arasında yaygın olan bir bařka ebeveyn inancı da utandırmaktır. *Utandırma inançları*, üretken bir öğretim stratejisi olarak ebeveynlerin utanç verici duygular uyandırmaya yönelik olumlu tutumlarını ifade eder (Fung & Lau, 2009). Utanç verici inançlara sahip ebeveynler, çocuklarında saęlam bir ahlaki pusula, sosyal kural ve normlara baęlılık ve bařkalarının duygu ve düşüncelerine karřı gelişmiş bir duyarlılık geliřtirmeyi amaçlar (Fung, 1999).

Eęitim ve utandırma inançlarında kültürel farklılıklar vardır, bu inançlar kolektivist kültürlerde daha yaygındır (Chao, 2000; Chen ve ark., 2003; Ng ve ark., 2013). Dolayısıyla eęitim ve utandırma inançlarının iyi ahlaki gelişime sahip çocukları yetiřtirmeyi amaçladıęı ve itaati amaçlayan baęımlı kültürlerde daha

yaygın olduđu söylenebilir. Öte yandan, yetkeli inançlar bağımsız aile modelini temsil eder.

### **1.2.2.1 Türkiye'deki Kültürel Değerler ve Ebeveynlik İnançları**

Türk aileleri çoğunlukla psikolojik ve duygusal bağımlılığı temsil etmektedir (Kağıtçıbaşı, 2007). Sonuç olarak, Türk kültürü görece güçlü ebeveyn-çocuk bağıını içeren aile ilişkilerine büyük önem vermektedir; aynı zamanda bağımsız benliğin gelişimini de teşvik eder (Georgas ve ark., 2001). Türk ebeveynler, bağımsız çocuklar yetiştirmenin gerekliliğini kabul ederken, karşılıklı bağımlılık ve itaati vurgular (Durgel ve ark., 2013; Yağmurlu ve ark., 2009).

Üç aile modelinin farklı çocuk yetiştirme ideolojileri olmasına rağmen, aile modellerinin kendi içinde de farklılıklar vardır. Örneğin, duygusal/psikolojik olarak birbirine bağımlı olarak sınıflandırılan tüm kültürler, tam olarak aynı ebeveynlik inançlarına sahip değildir ve kültürel farklılıklar gösterebilir (Cho ve ark., 2021). Dolayısıyla Kağıtçıbaşı'nın aile modellerine (2007) göre farklı kültürel değerler ve ebeveynlik inançları vardır. Aile modellerinde de kültürel farklılıklar vardır; her kültürün kendine özgü özellikleri ile araştırılmasının önemini ortaya koyan bu çalışmada, Türkiye'de ebeveyn inançlarının rolü incelenmiştir.

### **1.2.3 Ebeveynlik İnançlarının Çocukların Gelişimi Üzerindeki Rolü**

Ebeveynlik inançları, çocukların davranışsal ve duygusal gelişimini etkiler (Castro ve ark., 2015; Mulvaney ve ark., 2007), ancak bu doğrudan ilişki hakkında sınırlı araştırma vardır. Önceki araştırmaların çoğu, çocukların gelişimsel sonuçlarında kültürler arası farklılıkları içermektedir. Kültürel değerler ebeveyn inançlarını şekillendirdiğinden, ebeveyn inançlarının çocukların gelişimi üzerindeki rolünü incelemek, bu kültürler arası farklılıkları açıklamak için bir mekanizma olabilir. Bu nedenle, mevcut çalışma, ebeveynlik inançlarının kuralların içselleştirilmesi üzerindeki rolünü araştırmıştır. Spesifik olarak, yetkeli, utandırıcı ve eğitim inançları incelenmiştir.

### **1.3 Ebeveynlik Davranışları**

#### **1.3.1 Açıklayıcı Akıl Yürütme**

Okul öncesi çocuklar arasında açıklayıcı akıl yürütme, ahlaki davranışla (Augustine & Stifter, 2015) ve kuralların içselleştirilmesiyle (Volling ve ark., 2009) pozitif olarak ilişkilidir. Sekiz ila on yaşındaki okul çağındaki çocuklar arasında, bu ebeveynlik sosyo-ahlaki durumlarda onarıcı davranışlar da dahil olmak üzere ahlaki davranışlarla pozitif olarak ilişkilendirildi (Santos ve ark., 2020). Ebeveynin açıklayıcı akıl yürütme davranışı ergenler için daha güçlü bir ahlaki kimliği teşvik eder (Patrick & Gibbs, 2012).

Yanlış davranış durumlarında, ebeveynler, bazı davranışların neden yanlış olduğunun nedenlerinin yanı sıra duygulara ve bakış açısına sık sık atıfta bulunarak açıklayıcı akıl yürütme uygularlar. Ebeveynlerin uyarılması deneyimlendiğinde, çocuklar yanlış bir şey yaptıktan sonra suçluluk ve empati duyma eğilimindedir, bu da çocukları davranışlarını düzeltmeye veya gelecekte aynı şeyi yapmamaya motive eder.

#### **1.3.2 Sıcaklık/Sevgi**

Ebeveyn sıcaklığı, hem çocukların uyumuyla (Kochanska ve ark., 2005; Kochanska & Murray, 2000) hem de kuralların ve ahlaki değerlerin içselleştirilmesiyle (Hardy ve ark., 2008; Martinez ve ark., 2020) olumlu bir şekilde ilişkilendirilmiştir.

Bir ebeveyn-çocuk ilişkisinde, yüksek düzeyde ebeveyn sıcaklığı, çocuklar arasında kabul görme duygularını sağlar, bu nedenle çocuklar, ihlaller sırasında çocuğun ebeveyn uyarılarını ve mesajlarını kabul etmesi ve ebeveynlerin kurallarını içselleştirmesi için motive olmaları için bir temel oluşturabilir (Kochanska ve ark., 2005), bu da kuralların içselleştirilmesini olumlu yönde etkiler.

### **1.3.3 Psikolojik Kontrol**

Anne-babanın çocuğun duygu ve düşüncelerini deęiřtirme çabalarını ifade etmektedir (Sayil ve ark., 2012). İki boyut içerir: sevgiyi geri çekme ve suçluluk duygusunun arttırılması. Literatürde, psikolojik kontrolün çocuklar ve ergenler arasındaki saldırganlık ve davranıř sorunları ile pozitif olarak iliřkili olduęunu gösteren birçok çalıřma bulunmaktadır (Blossom ve ark., 2016; Kındap ve ark., 2008; Pettit ve ark., 2001). Psikolojik kontrol davranıř sorunları ile pozitif olarak iliřkili olduęu için, kuralların içselleřtirilmesi için de bir risk faktörü olabilir.

Psikolojik kontrolün ahlaki gelişim üzerindeki rolüne iliřkin sınırlı arařtırma vardır. Örneęin, sevgiden çekilmenin empatinin pozitif bir yordayıcıdır (Garner, 2012), çocuğun suçluluk hissetmesinin ise negatif bir yordayıcısıdır (Santos ve ark., 2020). Dięer alt boyutla ilgili olarak, ahlaki ihlallere tepki olarak ortaya çıkan suçluluk duygusunun arttırılması, orta çocukluk ve ergenlik döneminde artan suçluluk ve utanç duyguları ile pozitif olarak iliřkilidir (Rote & Smetana, 2017).

Psikolojik olarak kontrol eden ebeveynlik davranıřları, çocukların duygu ve düşüncelerini görmezden gelerek çocukların itaat etmesini amaçlar. Burada ebeveynlerin odak noktası kuralların içselleřtirilmesi deęil, çocukların itaatinin saęlanması üzerinedir; bu nedenle, kuralların içselleřtirilmesinin gelişimini olumsuz etkileyebilir.

### **1.3.4 Karşılařtırma**

Türk kültüründe anne karşılařtırması, çocuğun duygusal sorunları ile pozitif olarak iliřkilidir (Sümer ve ark., 2009). Ayrıca baęlanma güvenlięini de olumsuz yordamaktadır (Sümer & Kaęıtçıbaşı, 2010). Bildięimiz kadarıyla karşılařtırma ve kuralların içselleřtirilmesi arasındaki iliřkiyi arařtıran tek bir çalıřma bulunmaktadır (Koç, 2017). Bu çalıřma bulgularına göre, düşük SES ortamındaki 8-12 yařındaki çocuklar arasında anne karşılařtırması içselleřtirilmiř davranıřla

ilişkilendirilmemiştir. Fakat, algısal hassasiyetle etkileşimi, dışarıdan kontrol eden davranışla ilişki bulunmuştur.

Ebeveyn karşılaştırması, çocuklara kuralları öğretmeden ziyade davranışsal uyumu teşvik etmeyi amaçlar, böylece uygun kuralları öğrenme fırsatları olmaz. Bu nedenle, ebeveyn karşılaştırması, çocukların ve ergenlerin sosyal kuralları içselleştirme yeteneklerini engelleyebilir.

### **1.3.5 Düşmanlık/Saldırganlık**

Çocukların ebeveynlerinin kendilerine kızgın veya kırgın olduklarına inandıkları veya ebeveynlerinin onları fiziksel veya sözlü olarak incitmek niyetinde olduğu durumları kapsar (Rohner, 2005). Düşmanca ve saldırgan ebeveynlik çocukların tepkisel kızgınlığını ve öfkesini beslediğinde, çocukların kuralları içselleştirmeleri veya itaat göstermeleri daha az olasıdır, bu da davranış sorunları için risklerini artırır (Gilliom ve ark., 2002; Kochanska ve ark., 2003, 2005; Kochanska & Aksan, 2006).

### **1.3.6 Kayıtsızlık/İhmal**

Kayıtsızlık/ihmalin rolü ile ilgili önceki çalışmalar, saldırganlık ve davranış sorunları ile pozitif ilişkisini göstermiştir (Hecker ve ark., 2019; Norman ve ark., 2012).

Davranış sorunları ile olumlu bir ilişki nedeniyle, ebeveyn ihmali çocukların kuralları içselleştirmesini engelleyebilir. İhmal düzeyi yüksek olan ebeveyn, çocuklarının ihtiyaçlarıyla ilgilenmez ve onlarla vakit geçirmek istemez. Bu nedenle, çocuğun ebeveynleri ile etkileşimler yoluyla kuralları öğrenebileceği durumlar çok nadirdir. Bu nedenle ebeveyn ihmali, çocuğun kuralları içselleştirmesi üzerinde olumsuz bir etkiye sahip olabilir.

### **1.3.7 Farklılaşmamış Red**

Farklılaşmamış red, kurallara karşı gelme davranışı da dahil olmak üzere davranış sorunlarıyla ilişkilidir (Shafiq & Asad, 2020). Çocuklar ebeveynlerinin



farklılaşmamış reddini yaşadıklarında, ebeveyn sıcaklığının olup olmadığı onlar için net değildir. Bu nedenle, ebeveyn-çocuk ilişkisi o kadar belirsiz ve öngörülemezdir ki, çocukların öğrenme ve içselleştirme kuralları için destekleyici bir ortam yoktur.

#### **1.4 Ebeveynlik İnancı ve Ebeveynlik Davranışları Arasındaki İlişki**

Ebeveynlik davranışlarını etkileyen ebeveyn inançları, sevgi ve şefkat göstermek, çocukları disipline etmek ve kontrol etmek, çocuklardan akademik ve sosyal yeterlilik gibi gelişimsel beklentiler ile ilgilidir. Örneğin, ilişkilerde uyumu, ailedeki yaşlılara itaati vurgulayan bağımlı odaklı değerlerle bağlantılı olarak, Çinli anneler çocuklarına Amerika Birleşik Devletleri'ndeki annelerden daha az sıcaklık ve şefkat göstermektedirler (Wu ve ark., 2002). Bağımlı aile modelinden gelen anneler, çocuklarına akademik başarı sağlamak için yaptıkları yardımın, sıcaklık ve sevgiyi ifade etmenin birincil yolu olduğuna inanmaktadır (Chao, 2000). Bu ebeveynlerin, çocuklarının akademik yeterliliğine ilişkin inançları, onların ebeveynlik davranışlarını etkiler (Ng & Wei, 2020). Akademik başarıya değer veren bu ebeveynlerin çocuklarından yüksek beklentiler göstermeleri, çocuklara daha fazla yardım ve destek göstermeleri ve çocukların daha iyi performans göstermeleri için başarısızlığa yönelik tepkiler kullanmaları daha olasıdır.

Ayrıca Batılı ebeveynlerden farklı disiplin inançlarına sahiptirler. Örneğin, Çinli göçmen annelerin aşırı düzeltme ve çocuğu dövme gibi ceza teknikleriyle ilgili Kanadalı annelere göre daha olumlu tutumlara sahip oldukları bulunmuştur (Mah & Johnston, 2012). Bağımlılık yönelimli olan ebeveynlerin bir disiplin yolu olarak fiziksel cezalandırma, sözlü uyarma ve bağırma uygulamaları daha olasıdır (Huang, 2012; Kelley & Tseng, 1992).

Bununla birlikte, bağımsız ve birbirine bağımlı kültürler arasındaki en tutarlı fark, ebeveyn kontrolü ile ilgilidir. Kolektivist kültürlerdeki ebeveynler genellikle çocuklar üzerinde bireyci kültürlerdeki ebeveynlerden daha fazla kontrol uygular (Alampay, 2014; Park ve ark., 2010; Wuyts ve ark., 2015). Benzer şekilde,

otoriter ebeveynlik, bağımlı aile modellerinde (Fuligni ve ark., 1999), yetkeli ebeveynlik ise bağımsız aile modellerinde daha yaygındır (McKinney & Renk, 2008).

#### **1.4.1 Türkiye'de Ebeveynlik İnancı ile Ebeveynlik Davranışları Arasındaki İlişki**

Türkiye'deki kentsel, orta sınıf bağlamları, psikolojik/duygusal karşılıklı bağımlılık aile modeline uygundur (Kağıtçıbaşı, 2007). Türk anneler, yüksek eğitilmiş olsalar bile, çalışmak yerine evde kalmaya daha yatkındır ve bu nedenle çocuklarla daha fazla zaman geçirmekte ve toplumun hedeflerini çocuklara iletebilmektedir (Şen ve ark., 2014). Bireysel ve kolektivist ülkelere nazaran Türkiye'de ebeveynlik hakkında daha az bilimsel çalışma bulunmaktadır.

Türk ebeveynler, çocukların küçük yaşları nedeniyle belirli beceri ve davranışları geliştirmedigine inanmaktadır (Durgel ve ark., 2013). Bu nedenle anneler, çocuklarına küçük yaşlardan itibaren ebeveyn beklentilerini içselleştirmeleri için onları cesaretlendirmek ve motive etmek için rehberlik eder (Yağmurlu ve ark., 2009).

Bu ebeveynlik inançları, Türk ebeveynlerin davranışlarına yansımaktadır. Olumlu ebeveynlik ile ilgili olarak Türk anneleri çocuklarına açıklayıcı akıl yürütmenin yanı sıra sıcaklık ifade etmekte ve çocuklarını sözlü olarak överek olumlu davranışları pekiştirmektedir (Akçınar & Baydar, 2014; Bayram-Özdemir & Cheah, 2015; Kırcaali-İftar, 2005).

Son olarak, ebeveyn kontrolü, psikolojik/duygusal karşılıklı bağımlı aile modelinde ebeveynliğin önemli bir yönüdür (Kağıtçıbaşı, 2007). Modern Türk anneleri, çocuklarını sosyalleştirmek için daha yumuşak ve davranışsal olarak kontrol edici stratejiler kullanmaktadır (Yağmurlu ve ark., 2009). Buna karşılık, yüksek eğitilmiş Türk anneleri bile, en az tercih edilen ebeveynlik stratejilerinden biri olarak psikolojik kontrol davranışlarının kullanıldığını bildirmişlerdir (Cho ve ark., 2021; Sayıl ark., 2012; Selçuk, 2015; Sümer & Kağıtçıbaşı, 2010).

### **1.5 Ebeveynlik Davranışlarının Aracı Rolü**

Ebeveynlik inançları, kuralların içselleştirilmesini etkileyebilecek ebeveynlik davranışlarını etkileyebilir, ebeveynlik inançlarının ebeveynlik davranışları aracılığıyla çocukların gelişimsel sonuçları üzerindeki rolü hakkında ise sınırlı çalışma vardır (Castro ve ark., 2015; Fung & Lau, 2009). Bildiğimiz kadarıyla, duygu tanıma ve davranış problemleri gibi diğer gelişimsel sonuçlar için araştırmalar olmasına rağmen (Castro ve ark., 2015; Fung & Lau, 2009), içselleştirme ile ilgili olarak inceleyen herhangi bir çalışma yoktur. Bu nedenle araştırmacılar, çocuk sosyalleşmesi açısından Batılı olmayan ebeveynlik inanç ve davranışlarının kültürel özgünlüğünü dikkate almalıdır (Hulei ve ark., 2006). Ebeveynlik inançlarının çocukların gelişimsel sonuçları üzerindeki rolü, bir kültür içindeki ebeveynlik uygulamaları yoluyla incelenmelidir. Dolayısıyla, mevcut çalışmanın ikinci amacı, ebeveynlik inançları ile çocuk ve gençlerin kuralların içselleştirmesi ilişkisinde hem olumlu hem de olumsuz ebeveynlik davranışlarının aracı rolünü incelemektir.

### **1.6 Farklılaşan Hassasiyet ve Kuralları İçselleştirme**

Çocukların veya ergenlerin mizaçları da kuralların içselleştirilmesinde önemli bir rol oynayabilir. Farklılaşan hassasiyet teorisi, çevresel koşulların (örneğin ebeveynlik), çocuk ve ergenlerin bu özel duruma duyarlılıklarına (örneğin mizaç) göre gelişimini etkilediğini ve bazı bireylerin bu koşullara karşı diğerlerinden daha savunmasız ve hassas olduğunu iddia eder (Ellis ve ark., 2011).

İçselleştirme için farklı duyarlılığı test eden çalışmaların çoğu, çocukların mizacını bir hassasiyet işareti olarak değerlendirmiştir. Örneğin, korkmuş küçük çocuklar arasında, yüksek düzeyde nazik disiplin, yüksek düzeyde uyum ve kuralları içselleştirme ile ilişkilidir (Kochanska, 1995, 1997). Bununla birlikte, ebeveyn güç kullanımının korkulu çocukların içselleştirme davranışlarıyla olumsuz ilişkilidir (Kochanska, 1997; Kochanska ve ark., 2007).

Farklılaşan hassasiyet yaklaşımı doğrultusunda, çocukların duyarlılıklarındaki farklılıklar nedeniyle ebeveynlik davranışlarının kuralların içselleştirilmesi üzerindeki etkilerinin değişebileceği varsayılmaktadır. Çevreye hassasiyet, engellenme ve duyuşal işleme duyarlılığı olarak kavramsallaştırılabilir (Slagt ve ark., 2016, 2018). Bu nedenle, mevcut çalışmanın üçüncü amacı, ebeveynlik davranışları ve kuralların içselleştirilmesi arasındaki ilişkide mizacın (duyuşal duyarlılık ve engellenme) düzenleyici rolünü test etmektir.

### **1.7 Cinsiyet**

Kuralların içselleştirilmesi konusundaki birçok çalışma, kızların erkeklere göre içselleştirilmiş davranış sergileme olasılığının daha yüksek olduğunu bildirmiştir (Garner, 2012; Kochanska, Woodard ve ark., 2010).

Ebeveynlik uygulamaları da toplumsal cinsiyet rolleri nedeniyle kız ve erkek çocuklar için farklılık gösterebilir (Wood & Eagly, 2012). Ebeveynlerin kızları ve oğullarına farklı sosyalleştirme stratejileri kullandığı gösterilmiştir (Morawska, 2020).

Çocukların veya ergenlerin ebeveynlik deneyimi açısından cinsiyet farklılıkları ile ilgili olarak, erkek çocukların ebeveynlerinin otoriter ebeveynlik, fiziksel kontrol ve sert disiplin kullanmaları, saldırganlığı ve egemenliği vurgulamaları daha olasıdır. Kızların ebeveynlerinin daha çok sıcaklık, açıklama kullanma, nezaket, bakış açısı alma, empati ve kişilerarası yakınlığı vurgulama olasılıkları daha yüksektir (Brown & Tam, 2019; Cho ve ark., 2021; Endendijk ve ark., 2017; Kochanska ve ark., 2009; Mandara ve ark., 2012; Tamis-LeMonda ve ark., 2009).

Bu cinsiyet farklılıkları gelişimsel sonuçları da etkiler (Jansenn ve ark., 2017; McKee ve ark., 2007). Bu nedenle, çalışmanın dördüncü amacı, önerilen tüm ilişkilerde cinsiyetin düzenleyici rolünü incelemektir.

## 1.8 Mevcut Çalışma

Bu çalışmanın amacı, ebeveynlik inançlarının kuralları içselleştirmedeki rolünü, ebeveynlik davranışlarının ebeveynlik inançları ve kuralları içselleştirme arasındaki ilişkide aracı rolünü, mizacın ebeveynlik davranışları ile kuralları içselleştirmedeki düzenleyici rolü, çocukların ve ergenlerin cinsiyetinin modelde düzenleyici rolünü incelemektir. Bu dört amaç ile bağlantılı olarak, bu çalışmanın hipotezleri şu şekildedir:

1. Ebeveynlik inançları, kuralların içselleştirilmesini yordar.
2. Ebeveynlik davranışları, ebeveynlik inançları ile kuralların içselleştirilmesi arasındaki ilişkiye aracılık eder.
3. Çocukların mizacı, ebeveynlik davranışları ile kuralları içselleştirilme ilişkisinde düzenleyici rol oynar.
4. Son olarak, varsayılan ilişkiler çocuk ve ergenin cinsiyetine göre farklılık gösterir.

## 2. Yöntem

### 2.1 Katılımcılar

Mevcut çalışmanın verileri, Türkiye Bilimsel ve Teknolojik Araştırma Kurumu (TÜBİTAK) tarafından finanse edilen ve ebeveynlik inançları, tutumları ve davranışlarının çocuk ve ergen gelişim sonuçları üzerindeki etkilerini araştırmayı amaçlayan ülke çapında bir projenin parçası olarak toplanmıştır (Proje kodu: 118K033). Proje için temsili bir Türk örnekleme 6600 çocuk ve ergen (1-11. sınıflar) ve annelerini kapsayacak şekilde planlanmıştır. Ancak COVID-19 kısıtlamaları nedeniyle veri toplama süreci tamamlanamamıştır.

Projede 1. sınıftan 11. sınıfa kadar çocukların bulunduğu 745 anne-çocuk çiftinden veri toplanmıştır. Bu tez için örneklem 374 anne-çocuk çiftinden oluşmaktadır. 374 çocuğun 225'i (%60,2) kız, 149'u (%39,8) erkektir. Çocuklar 7-

18 yaşları arasındadır. Annelerin eğitim seviyesi çoğunlukla ilkokul ve ortaokul düzeyindedir.

## 2.2 Ölçüm Araçları

**Sıcaklık, Düşmanlık, İhmal ve Farklılaşmamış Reddetme:** Ebeveyn Kabul-Red Anketi, çocukların veya ergenlerin algıladıkları anne sıcaklığı, düşmanlığı, ihmali ve farklılaşmamış reddini değerlendirmek için kullanıldı (Anjel, 1993). Ölçek, 4'lü Likert tipi bir ölçek (1 = hiçbir zaman, 4 = her zaman) üzerinde 24 maddeden oluşmaktadır. Mevcut çalışmada, Cronbach alfa değerleri sırasıyla sıcaklık, düşmanlık, ihmal ve farklılaşmamış reddedilme için .84, .62, .64 ve .64 olarak bulunmuştur.

**Açıklayıcı Akıl Yürütme:** Çocuk Yetiştirme Anketinin açıklayıcı akıl yürütme alt ölçeği ile ölçülmüştür (Paterson & Sanson, 1999; Yağmurlu & Sanson, 2009). 4'lü Likert tipi bir ölçek (1 = hiçbir zaman, 4 = her zaman) üzerinde altı maddeden oluşmaktadır. Mevcut çalışma için Cronbach alfa değeri .85 olarak bulunmuştur.

**Psikolojik Kontrol:** Psikolojik Kontrol Ölçeği- Youth Self Report ile ölçülmüştür (Barber, 1996; Sayıl ve ark., 2012). Ölçek, 4'lü Likert tipi ölçek (1 = hiçbir zaman, 4 = her zaman) üzerinden sekiz maddeden oluşmaktadır. Mevcut çalışma için Cronbach alfası .78 olarak bulunmuştur.

**Karşılaştırma:** Ebeveynlik Davranışları Ölçeği'nin (Sümer ve ark., 2009) karşılaştırma alt ölçeği ile ölçülmüştür. 4'lü Likert tipi bir ölçek (1 = hiçbir zaman, 4 = her zaman) üzerinden beş maddeden oluşmaktadır. Mevcut çalışmada bu ölçeğin güvenirliği .82'dir.

**Demografik Bilgi Formu:** Formda çocuğun yaşı ve cinsiyeti, anne-babanın eğitim düzeyi ve geliri gibi sorular bulunmaktadır.

**Ebeveyn İnançları:** Çin Çocuk Yetiştirme İnançları Anketi ile ölçülmüştür (Lieber ve ark., 2006). Ölçek, 5'li Likert tipi bir ölçek (1=kesinlikle katılmıyorum,

5=kesinlikle katılıyorum) üzerinden 35 maddeden oluşmaktadır. Proje için utandırma, eğitim ve otoriter inançları proje ekibi tarafından çeviri-geri çeviri tekniği ile Türkçe'ye çevrilmiştir. Mevcut çalışma için utandırma, eğitim ve otoriter inanç alfa değerleri sırasıyla .85, .88 ve .80 olarak bulunmuştur.

**Engellenme:** Erken Ergen Mizaç Anketi Ebeveyn Raporunun (Ellis & Rothbart, 2001) engellenme alt ölçeğiyle ölçülmüştür. Demirpençe ve Putham (2019) bu ölçeği Türkçe'ye uyarlamıştır. 5'li Likert tipi ölçek (0=hiçbir zaman, 4=her zaman) üzerinden 18 maddeden oluşmaktadır. Mevcut çalışma için Cronbach alfası .86 olarak bulunmuştur.

**Duyusal İşleme Hassasiyeti:** Yüksek Hassasiyetli Çocuk Ölçeği ile ölçülmüştür (Aron, 2002). 5'li Likert tipi ölçek (1=kesinlikle katılmıyorum, 5=kesinlikle katılıyorum) üzerinde 23 maddeden oluşmaktadır. Ölçek proje ekibi tarafından geri çeviri-çeviri tekniği ile Türkçe'ye çevrilmiştir. Mevcut çalışma için Cronbach alfası .83 olarak bulunmuştur.

**Kuralları İçselleştirme:** Çocuk ve ergenlerin kuralları içselleştirmeleri, Çocuğum Anketinin içselleştirilmiş davranış alt ölçeği ile ölçülmüştür (Kochanska ve ark., 1994). Çeviri-geri çeviri yöntemi kullanılarak Türkçe'ye çevrilmiştir (Koç, 2017). Bu alt ölçek, 5'li Likert ölçeği üzerinde (1 = hiçbir zaman ve 5 = her zaman) 20 maddeden oluşmaktadır. Mevcut çalışma için Cronbach alfası .86 olarak bulunmuştur.

## 2.3 İşlem

Veri toplamaya başlamadan önce Orta Doğu Teknik Üniversitesi İnsan Araştırmaları Etik Kurulu'ndan etik onay alınmıştır (bkz. Ek A). Daha sonra Milli Eğitim Bakanlığı'ndan izin alınmıştır (bkz. Ek B).

Çocuklara ve ergenlere okullar aracılığıyla ulaşılmıştır. Örneklemin Türkiye'yi temsil etmesi planlanmış, bu nedenle okullar Türkiye İstatistik Kurumu tarafından rastgele belirlenmiştir. Altmış iki ilden 180 ilk, orta ve lise seçilmiştir. Her okul için her sınıftan rastgele bir sınıf seçilmiş ve seçilen bu sınıflar için tüm

çocukların annelerine bilgilendirilmiş onamları gönderilmiştir. Tüm annelerden çocuklarının okuluna gelmeleri ve tabletler aracılığıyla ölçekleri doldurmaları istenmiştir. Ölçekleri doldurduktan sonra tüm annelere, çocuklara veya ergenlere hediyeler verildi.

### 3. Sonuçlar

#### 3.1 Analiz planı

Öncelikle eksik veriler ele alınmış ve verilerin normallik kontrolü yapılmıştır. İkinci olarak, tanımlayıcı istatistikler ve korelasyonlar incelenmiştir. Üçüncü olarak, tüm modellerde ebeveynliğin aracı rolünü ve cinsiyetin rolünü test etmek için ana analizler SPSS AMOS sürüm 28.0 ile yapılmıştır. Son olarak, Hayes'in (2017) PROCESS makrosu ile mizacın düzenleyici rolü analiz edilmiştir.

#### 3.2 Ana Analizler

Model testinden önce, AMOS aracılığıyla pozitif ve negatif ebeveynlik için iki doğrulayıcı faktör analizi yapıldı. Olumlu ebeveynlik için model makul bir uyum gösterdi,  $\chi^2 (76) = 220.27, p < .001, GFI = .92, CFI = .93, RMSEA = .071$ . Negatif ebeveynlik için de model makul bir uyum gösterdi,  $\chi^2 (417) = 734.83, p < .001, GFI = .89, CFI = .90, RMSEA = .045$ .

Çocuk ve ergenlerin yaş aralığı 7 ile 18 arasındadır; bu nedenle, yaşın kuralları içselleştirmesinde rolü var mı buna bakmak için Tek Yönlü Varyans Analizi (ANOVA) yapılmıştır. Sonuçlar, kuralların içselleştirilmesinde yaşın etkisinin önemli olduğunu göstermiştir ( $F (11, 362) = 4.48, p < .001$ ), bu nedenle tüm analizlerde çocuk veya ergen yaşı kontrol değişkeni olarak alınmıştır.

Önerilen modelin tahmin edilecek kırk sekiz parametresi vardır ve gözlemlerin (katılımcıların) tahmin edilen parametrelere oranının 10'a 1 olabileceği önerilmiştir (Schreiber ve ark., 2006), önerilen ilişkileri analiz etmek için 480 katılımcının gerekli olacağı önerilmiştir. Bu yüzden ebeveynlik değişkenlerinin bileşik puanlar olarak alınmasına karar verilmiş ve gücü artırmak için



gözlemlenen değişkenler olarak analize girilmiştir. Ayrıca, önerilen düzenleyici aracılık modelinin AMOS programı aracılığıyla çalıştırılmamasına karar verilmiştir, çünkü ebeveynlik ve mizaç arasındaki etkileşimin eğimi, AMOS analiz çıktısı tarafından sağlanan bilgilerle çizilememektedir. Bu nedenle, ana analizler aşağıdaki gibi yürütülmüştür:

1. Olumlu ve olumsuz ebeveynliğin bileşik puanları, ebeveynlik boyutlarının z-puanlarının ortalaması alınarak hesaplanmıştır. Ebeveynlik davranışlarının model üzerindeki rolünü görmek için öncelikle AMOS'ta aracılık analizi çalıştırılmıştır.
2. Önerilen ilişkilerin çocuğun cinsiyetine göre farklılık gösterip göstermediğini görmek için önerilen aracılık modeli hem kızlar hem de erkekler için ayrı ayrı analiz edilmiştir.
3. Son olarak, bileşik puanlı ebeveynlik boyutları eklenerek, PROCESS-Model 1 kullanılarak mizacın düzenleyici rolü analiz edilmiştir (Hayes, 2013).

### 3.2.1 Ebeveynliğin Aracı Rolü

Sadece anlamlı çıkan sonuçlara bakıldığında, analiz, utandırmanın olumlu ebeveynlik uygulamalarını ( $\beta = -.22, p < .01$ ) anlamlı şekilde yordadığını göstermiştir. Daha fazla utandıran çocuk yetiştirme ideolojisi, daha düşük pozitif ebeveynlik uygulamalarıyla ilişkilidir. Olumsuz ebeveynlik ( $\beta = -.10, p = .05$ ), içselleştirme davranışını anlamlı bir şekilde yordamıştır. Daha yüksek olumsuz ebeveynlik deneyimi yaşayan çocukların içselleştirme puanları daha düşüktür. Son olarak, içselleştirme davranışı üzerinde yaşın rolü anlamlıdır ( $\beta = .31, p < .01$ ). Çocukların veya ergenlerin yaşı, içselleştirilmiş davranış puanlarıyla pozitif olarak ilişkilidir. Genel olarak, model makul bir uyum göstermiştir,  $\chi^2(5) = 13.45, p < .05, GFI = .94, CFI = .93, RMSEA = .077$ .

### 3.2.2 Cinsiyetin Düzenleyici Rolü

Model hem kızlar hem de erkekler için ayrı ayrı analiz edilmiştir. **Kızlar** için, eğitim ( $\beta = .19, p < .05$ ) ideolojileri içselleştirme davranışını önemli ölçüde yordarken, utandırmanın içselleştirilmiş davranış üzerindeki rolüne yönelik bir eğilimi ( $\beta = -.15, p = .07$ ) vardı. Daha fazla eğitilmiş çocuk yetiştirme ideolojisine sahip anneleri olan kızlar, daha yüksek içselleştirme davranışı sergilediler. Utandırma ve olumlu ebeveynlik arasındaki ilişki anlamlıdır ( $\beta = -.20, p < .05$ ). Utandırma inanç puanları yüksek olan annelerin olumlu ebeveynlik davranışları puanları daha düşüktür (bkz. Şekil 3.2).

**Erkekler** için, yetkeli inanç ( $\beta = .16, p = .05$ ) içselleştirme davranışını önemli ölçüde öngördü. Daha yetkeli inanca sahip anneleri olan erkek çocukların içselleştirme davranış puanları yüksekti. Utandırma inancı, olumlu ebeveynliği önemli ölçüde yordamıştır ( $\beta = -.25, p < .05$ ). Erkek çocuklar arasında, annelerin daha fazla utandırma inancı, daha düşük pozitif ebeveynlik ile ilişkilidir. Sonuçlar olumsuz ebeveynliğin ( $\beta = -.23, p < .01$ ) içselleştirme davranışını önemli ölçüde yordadığını göstermiştir. Daha fazla olumsuz ebeveynlik tarzı deneyimlediklerini bildiren erkek çocukların, daha düşük içselleştirilmiş davranış puanlarına sahiptir (bkz. Şekil 3.3).

### 3.2.3 Mizacın Düzenleyici Rolü

Mizaç özelliklerinin (engellenme ve duyuşal işleme duyarlılığı) düzenleyici rolleri, ebeveynlik ve içselleştirme davranışı arasında incelenmiştir. Düzenleyici rol analizi, Hayes'in (2013) PROCESS makrosu kullanılarak yapılmıştır. Sonuç değişkeni için mizacın düzenleyici etkisini görmek için dört moderasyon analizi (iki mizaç\* iki ebeveynlik) yapılmıştır. Bu dört analizde çocuğun yaşı ve cinsiyeti kontrol değişkeni olarak alınmıştır. Negatif ebeveynlik ile duyuşal işleme duyarlılığı arasında anlamlı bir etkileşim vardır ( $b = .15, SE = .07, p < .05, \%95 CI: [.02, .29]$ ). Duyusal duyarlılık işleme puanı düşük olan çocuklar ve ergenler için annelerinin olumsuz ebeveynliği yüksek olduğunda, kuralları içselleştirme puanları daha düşüktür.

## 4. Tartışma

### 4.1 Ebeveynlik İnançlarının Rolünü Test Eden Bulguların Tartışılması

Araştırmanın ilk hipotezi, çocuk ve ergenler arasında kuralların içselleştirilmesinde ebeveynlik inançlarının (yetkeli, eğitim ve utandırma) rolünü araştırmayı amaçlamıştır. Utanç verici inançların olumsuz olması beklenirken, eğitim ve otoriter inançların kuralların içselleştirilmesiyle olumlu yönde ilişkili olması bekleniyordu. Sonuçlar, bu inançların kuralları içselleştirmeye ile ilgili olmadığını göstermiştir ve hipotezlere uymamaktadır.

Kolektivist kültürlerde, çocukların sosyal ortamlarda davranışlarını düzenleyebilmeleri ve kurallara uygun hareket edebilmeleri için utandırma yaygın bir ebeveyn inancıdır (Fung, 1999). Utandırmanın, çocukların ebeveyn sosyalleşme mesajlarını alabilecekleri optimal uyarılmadan fazlasını uyandırdığı için içselleştirme gelişimini engellediği düşünülmüştür. Türkiye kolektivist kültürel değerlere sahip olsa da Türkiye'nin tamamen kolektivist bir kültür olduğu söylenemez. Aile Değişim Kuramı'na göre Türkiye hem bağımsız hem de bağımlı aile özelliklerine sahiptir; bu da çocuklar arasında hem özerkliğe hem de ilişkiselliğe önem verilmesiyle sonuçlanır (Kağıtçıbaşı, 2007). Bu nedenle, anneyi utandırma inançları kolektivist kültürlerden daha az yaygın olabilir, bu nedenle kuralların içselleştirilmesiyle önemli ölçüde ilişkili değildir. Utanmanın içselleştirmedeki rolünün önemli olmamasının nedeni bu olabilir.

Eğitim inançları, ebeveynlerin çocuklarına sosyal kurallara duyarlı ve ahlaki sorumluluk sahibi olmaları için sosyal kuralları öğretme, yakın izleme gibi ebeveyn bilişlerini içerir (Way ve ark., 2013). Çocukların gelişiminin anne babanın çabasına ve eğitimine bağlı olduğu şeklindeki eğitim inancından ziyade Türk anneleri, eğitim inancını ebeveyn görev ve sorumlulukları olarak anlamış olabilirler. Çocukların gelişimi için anne baba olarak yapılması gereken birçok şey vardır. Örneğin, ebeveynler çocukların iyi beslenerek gerekli besinleri almalarını sağlamalıdır. Bu, eğitim inancından oldukça farklı olan, çocuk yetiştirmedeki ebeveyn görev ve sorumluluklarına karşılık gelir. Eğitim inancı,

ebeveynlerin önem verdiği alanlarda (örn, kuralları içselleştirme) çocukların gelişmesine katkıda bulunmak için ekstra ebeveyn çabasının önemini vurgular.

Yetkeli inançlarla ilgili olarak, önceki araştırmalar, yetkeli ebeveynlik davranışlarının içselleştirme ile pozitif bir ilişkisi olduğunu göstermektedir (Martinez ve ark., 2020). Bildiğimiz kadarıyla, mevcut çalışma, ebeveyn inançlarının, çocuk yetiştirme yetkeli tarzı açısından içselleştirme üzerindeki rolünü araştıran ilk çalışmadır. Beklenmeyen bulguların bir nedeni, bu inancın ortalama değerinin çok yüksek olması olabilir. Bu, neredeyse tüm annelerin yüksek yetkeli çocuk yetiştirme inançlarına sahip olduğunu bildirdiği ve bunun sonuçları etkileyebileceği anlamına gelir.

#### **4.2 Ebeveynliğin Aracı Rolünü Test Eden Bulguların Tartışılması**

Mevcut çalışmanın ikinci amacı, kuralların içselleştirilmesinde hem olumlu hem de olumsuz ebeveynlik uygulamalarının aracı rolünü incelemektir. Utandırma ve olumlu ebeveynlik arasındaki anlamlı ilişki hipotezleri kısmen desteklemiştir. Bu sonuç, ebeveynlik inançlarının ebeveynlik davranışlarının yordayıcıları olduğu gerçeğini de desteklemektedir (Bornstein, 2012; Keels, 2009; Keller & Otto, 2009; Smetana & Daddis, 2002).

Ayrıca, sonuçlar, eğitimin olumlu veya olumsuz ebeveynlik üzerindeki rolünün, hipotezlerle uyumlu olmayan bir şekilde anlamlı olmadığını göstermiştir. Yukarıda bahsedildiği gibi, eğitim ebeveyn görevleri olarak anlaşılabilir ve anneler sosyal olarak istenen şekilde anketleri doldurmuş olabilir ve eğitim inançları hakkında anlamlı olmayan sonuçların nedeni bu olabilir.

Yetkeli inançlarla ilgili olarak, sonuçlar, bu inançların olumlu veya olumsuz ebeveynlik üzerindeki rolünün önemli olmadığını, yani hipotezlerle uyumlu olmadığını belirterek eğitim inancına benzer sonuçlar göstermiştir. Beklenmeyen bulguların bir nedeni, bu inancın ortalama değerinin yukarıda belirtildiği gibi yüksek olması olabilir. Ayrıca, ebeveynlik uygulamaları arasında sıcaklık, olumlu ebeveynliğin bir alt faktörü iken, psikolojik kontrol veya yüksek düzeyde

kontrolü içeren sert ebeveynlik, olumsuz ebeveynliğin alt faktörleridir. Anneler, ılımlı kontrolü sert veya psikolojik kontrolden ayırt edememiş, bu da beklenmedik ve anlamlı olmayan sonuçlara neden olmuş olabilir.

Son olarak, ebeveynlik uygulamalarının içselleştirme üzerindeki doğrudan ve aracı rolleri hiçbir ilişki için anlamlı değildir. Anlamlı olmayan sonuçlar beklenmedik ve özellikle ebeveynliğin içselleştirme üzerindeki rolünü gösteren önceki araştırmalarla uyumlu değildir (Kochanska, Forman ve ark., 2005; Volling ve ark., 2009). Bunun bir nedeni düşük güvenilirlik puanları olabilir. Düşmanlık, ihmal ve farklılaşmamış reddedilme güvenilirlik puanlarının .70'in altında olması bulguları etkilemiş olabilir.

#### **4.3 Cinsiyetin Düzenleyici Rolünü Test Eden Bulguların Tartışılması**

Kızlar için sonuçlar, utandırma inançlarının olumsuz olduğunu, ancak eğitim inançlarının, marjinal düzeyde kuralları içselleştirmeye pozitif ilişkili olduğunu göstermiştir. Erkek çocuklar için kuralların içselleştirilmesinde bu inançları önemli bir rolü yoktur. Cinsiyet rolleri bu bulguların bir nedeni olabilir. Erkeklerle kıyasla, kızlar daha sosyal ve ilişkisel olarak yetiştirilme eğilimindedir, bu nedenle daha fazla sosyal duyarlılığa sahiptirler (Moller & Serbin, 1996). Eğitim inancına sahip anneler, onlarla eğitim içeriği hakkında daha fazla konuşabilir, bu da annelerin inançlarını erkek çocuklara kıyasla kızların daha fazla içselleştirmelerine neden olabilir. Kız çocukları, içinde yaşadıkları kültürün inançlarından daha fazla etkilenebilirler. Utandırma, eğitim ve içselleştirme arasındaki önemsiz ilişkilerin sadece kızlar arasında anlamlı hale gelmesinin nedeni bu olabilir.

Kızlar için, yetkeli inançlar içselleştirme davranışlarıyla ilişkili değildir, oysa bu ilişki erkekler arasında önemli ölçüde olumluydu. Daha yetkeli çocuk yetiştirme ideolojisine sahip anneleri olan erkek çocuklar, daha yüksek içselleştirilmiş davranış sergilediler. Kızlarla karşılaştırıldığında, erkek çocukların yetkeli ebeveynlik davranış deneyimleme olasılıkları daha düşüktür, aksine sert ve yüksek kontrol deneyimleme olasılıkları daha yüksektir (Brown & Tam, 2019;

Endendjik ve ark., 2017). Yüksek sıcaklık ve yumuşak kontrole yönelik olumlu bir tutum da dahil olmak üzere yetkeli inanç, erkeklerin genellikle deneyimlendiğinden farklı bir ebeveynlik inancıdır. Yetkeli ebeveynlik davranışları, cinsiyetten bağımsız olarak kuralların içselleştirilmesini olumlu bir şekilde yordadığından (Martinez ve ark., 2020), erkek çocuk anneleri arasındaki yüksek düzeydeki yetkeli inançların, oğullarının kuralları içselleştirmesiyle olumlu bir şekilde ilişkili olduğu görülmektedir. Bu anneler, diğer erkek çocuk annelerine göre daha yetkeli ebeveynlik davranışları gösteriyor olabilirler; ancak mevcut çalışmada anne kontrolü, düşmanlık olan sert bir kontrol olarak ölçülmüştür. Ayrıca, ebeveynlik boyutları olumlu ve olumsuz olarak toplandı, Baumrind'in (1971) otoriter, yetkeli, izin verici ve katılımsız olarak ayırdığı dört yöntem olarak değil. Mevcut çalışmada, yetkeli inançlar sıcaklıkla pozitif, düşmanlıkla negatif ilişkili olabilir. Dolayısıyla, bu bulgu, yetkeli ebeveyn davranışlarına ek olarak, yetkeli inançların da içselleştirmenin gelişimi için sadece erkek çocuklarda önemli bir faktör olduğunu göstererek önceki çalışmalara katkıda bulunmuştur.

Annenin utandırma inançları, kız ve erkek çocuklar için olumlu ebeveynlik ile negatif ilişkilidir. Annelerin daha fazla utandırma inancı, her iki cinsiyette de daha düşük pozitif ebeveynlik ile ilişkilendirildi. Her iki cinsiyet de analize dahil edildiğinde de aynı ilişki bulunmuştu. Bu sonuçlar, utandırma inançları ile olumlu ebeveynlik arasındaki ilişkinin çocukların veya ergenlerin cinsiyeti tarafından düzenlenmediğini hem erkek hem de kız çocukları için anlamlı olduğunu göstermiştir.

Ayrıca, eğitim ve yetkeli inançlar ile olumlu ve olumsuz ebeveynlik dahil olmak üzere ebeveynlik davranışları ile anlamlı bir ilişki bulunamamıştır. Bu sonuçlar kızlar ve erkekler için ayrı ayrı gösterilmiştir. Bildiğimiz kadarıyla, mevcut çalışma, ebeveynlik inançları ile kuralların içselleştirilmesi arasındaki ilişkide cinsiyetin düzenleyici rolünü araştıran ilk çalışmadır. Çalışma, eğitim ve yetkeli inançların cinsiyetten bağımsız olarak ebeveynlik uygulamaları ile önemli bir ilişkisi olmadığını göstermiştir.

Son olarak erkek çocuklar için olumsuz ebeveynliğin içselleştirme davranışını önemli ölçüde yordadığı gösterilmiştir. Daha fazla olumsuz ebeveynlik tarzı deneyimlediğini bildiren erkek çocukların, daha düşük içselleştirme davranışına sahip olma olasılıkları daha yüksektir. Önceki araştırmalar, erkek çocukların, yüksek düzeyde kontrol ve sert disiplin gibi olumsuz ebeveynlik (Endendijk ve ark., 2016) ve tümü kuralların içselleştirilmesini olumsuz yönde öngören düşmanlık gibi olumsuz ebeveynlik uygulamalarını (Kochanska & Aksan, 2006) deneyimleme olasılıklarının daha yüksek olduğunu göstermiştir. Bu nedenle bulgular önceki araştırmaları desteklemektedir. Öte yandan, bu ilişki kızlar için anlamlı değildir. Her iki cinsiyet de analize dahil edildiğinde de anlamlı bir ilişki bulunmuştur. Bu sonuçlar, olumsuz ebeveynlik ile içselleştirme davranışı arasındaki ilişkinin çocukların veya ergenlerin cinsiyeti tarafından düzenlendiğini ve bu ilişkinin daha çok anne-oğul çiftlerine özgü olduğunu göstermiştir. Erkek ve kız çocukları ayrı ayrı ve birlikte incelenirse de olumlu ebeveynliğin içselleştirme üzerinde anlamlı bir rolü yoktur. Daha önceki çalışmalarda ebeveynliğin rolü tek tek incelenmişti, ancak mevcut çalışmada ebeveynlik boyutları olumlu ve olumsuz olarak ayrılmıştır, bu da sonuçları etkilemiş olabilir. Daha yüksek bir örneklem büyüklüğü ile ebeveynlik boyutlarının kuralların içselleştirilmesi üzerindeki bireysel rolü incelenebilir. Ayrıca bu konuyla ilgili geçmişteki birçok çalışma daha genç yaş gruplarını ele almıştır (Kochanska, Koenig ve ark., 2010) ve anne-çocuk çiftini gözlemleyerek ebeveynliği ölçmüştür (Kochanska & Aksan, 2006). Ancak, bu çalışma ebeveynliği çocuklara veya ergenlere algılanan ebeveynliği sorarak değerlendirdi, bu da sonuçları etkilemiş olabilir.

#### **4.4 Mizacın Düzenleyici Rolünü Test Eden Bulguların Tartışılması**

Son olarak, farklılaşan hassasiyet teorisine dayalı olarak (Belsky & Pluess, 2009), bulgular, olumsuz ebeveynlik ve kuralların içselleştirilmesi arasındaki ilişkide duyuşal işleme duyarlılığının önemli bir düzenleyici rolü olduğunu göstermiştir. Spesifik olarak, çocukların veya ergenlerin cinsiyetini ve yaşını kontrol ettikten sonra, annenin olumsuz ebeveynliği, yalnızca duyuşal işleme duyarlılık puanı

düşük olan çocuklar ve ergenler arasında kuralları içselleştirme ile negatif olarak ilişkilendirilmiştir. Ancak duyuşal işleme duyarlılığı yüksek olan çocuk ve ergenlerde bu ilişki anlamlı değildir; hipotezlere göre beklenmedik bir durumdur.

Duyuşal işleme duyarlılığında yüksek puan alan çocuk veya ergenlerin olumsuz ebeveynlikten etkilenmediğı görülmektedir. Son derece hassas kişilerin çevrelerindeki uyarınları daha hızlı algılamaları daha olasıdır, ancak herhangi bir eylemde bulunmadan önce çevreyi çok dikkatli bir şekilde analiz ederler (Aron ve ark., 2012). Bu nedenle, son derece hassas çocuklar ve ergenler, kurallarla ilgili ipuçlarını kolayca tespit edebilir ve olumsuz ebeveynlikten etkilenmeyebilir. Başka bir deyişle, kuralları öğrenmeye daha duyarlı olabilirler ve bu duyarlılık ebeveynlik davranışlarının etkisini geçersiz kılabilir. Buna karşılık, duyarlı çocuklar ve ergenler olumsuz ebeveynlikten etkileniyor gibi görünmektedir, bu da yüksek duyuşal işleme duyarlılığı puanlarının çocuklar ve ergenler arasında koruyucu bir role sahip olabileceğine işaret etmektedir.

#### **4.5 Çalışmanın Sınırlılıkları**

Mevcut çalışma çeşitli sınırlamalar dikkate alınarak değerlendirilmelidir. İlk olarak, mevcut veriler pandemi sebebiyle Türkiye'yi temsil eden anne-çocuk çiftlerinden oluşmamıştır. İkinci olarak, ebeveyn inançları ile ilgili Türkçe uyarlama çalışması bulunmamaktadır. Bu çalışmada Türkçe çeviri-geri çeviri yöntemi kullanılarak ebeveynlik inançlarını değerlendiren ölçeğin kullanılmış olması bulguları etkileyebilir. Son olarak, çalışmanın tasarımı kesitseldir. Bu nedenle, uzun vadede ebeveynlik inançları ve ebeveynlik davranışlarının çocuk veya ergenlerin kuralları içselleştirmeleri üzerindeki ilişkilerini ve etkilerini netleştirmek için boylamsal çalışmalara ihtiyaç vardır.

#### **4.6 Araştırmanın Katkıları ve Güçlü Yönleri**

Literatürde, ebeveynlik davranışlarının kuralların içselleştirilmesi üzerindeki rolünü inceleyen birçok çalışma bulunmaktadır ve ebeveynliğin içselleştirilmiş davranış üzerinde önemli bir etkisi olduğunu bildirmişlerdir (örn., Karreman ve



ark., 2006; Kochanska & Aksan, 2006). Bununla birlikte, çoğu çalışma temel olarak çocukların ilk yıllarına odaklanmıştır (örn., Dong, Dubas, Dekovic & Wang, 2021; Kochanska ve ark., 2014). Ayrıca, ebeveynlik inançlarının ebeveynlik uygulamalarıyla nasıl ilişkili olduğu ve bu da kuralların içselleştirilmesiyle nasıl ilişkili olduğu açık değildir çünkü bu ilişkileri diğer gelişimsel sonuçlarla inceleyen az sayıda çalışma vardır (örn., Castro ve ark., 2015). Ayrıca, mevcut çalışma, duyuşal işleme duyarlılığının yeni gösterilen duyarlılık belirteci dahil olmak üzere mizaç boyutları aracılığıyla farklılaşan hassasiyet teorisi test edilmiştir (Slagt ve ark., 2018). Bu nedenle, ebeveynlik inançları ve davranışları, mizaç, orta çocukluk ve ergenlik dönemini kapsayan kuralların içselleştirilmesini içeren bu çalışmanın alanyazına önemli bir katkısı olmuştur.

Hem anne hem de çocuk raporlarının kullanılması, mevcut çalışmanın bir gücüdür. Araştırmalar, annelerin kendi beyanları ile çocukların ebeveynlik raporları arasında bir farklılık olabileceğine işaret etmektedir (Gaylord ve ark., 2003), ancak çocuk tarafından bildirilen ebeveynlik, çocukların sonuçları için daha iyi bir yordayıcıdır (Pelegrina ve ark., 2003).

#### **4.7 Etkiler ve Geleceğe Yönelik Öneriler**

Bu çalışmanın gelecekteki çalışmalar için bazı çıkarımları ve araştırma önerileri vardır. Örneğin, mevcut çalışmanın sonuçları müdahale programları geliştirmek için kullanılabilir. Bulgular, olumsuz ebeveynlik ile kuralların içselleştirilmesi arasındaki olumsuz ilişkilerin yalnızca erkek veya düşük duyuşal işleme duyarlılık puanları olan çocuklar için anlamlı olduğunu göstermiştir. Bu nedenle, ebeveynliği geliştirmeyi amaçlayan müdahale programları, özellikle duyarlılığı düşük olan çocukların veya erkek çocukların annelerine odaklanmak üzere tasarlanabilir. Bu annelerin, bu çocukların diğer çocuklara göre olumsuz ebeveynlikten daha fazla etkilendiği belirtilmelidir.

Mevcut çalışmanın sonuçları, gelecekteki çalışmaların tasarımında da kullanılabilir. Örneğin, gözlem ve ölçek gibi birden çok yöntemi kullanarak veri

toplamak daha avantajlı olabilir. Ayrıca Türkçeye uyarlanmış veya Türk toplumu için geliştirilmiş ölçekler aracılığıyla ebeveyn inançları değerlendirilebilir.

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