



Mindfulness and Psychological Needs: A Cross-Cultural Comparison*

Zümra Özyeşil**

ABSTRACT: The aim of this study was to investigate if the mindfulness and psychological needs mean scores of American and Turkish university students significantly differ and also intend to make a cross cultural comparison determining the relationship between them. Turkish participants were 209 students (43 men and 166 women) from Selcuk University, Faculty of Education, Psychological Counseling and Guidance Department and the American participants were 225 students (150 men and 75 women) from The University of Rochester, Department of Psychology. The Mindfulness Attention and Awareness Scale (MAAS) (Brown & Ryan, 2003) adapted into Turkish by Özyeşil et al. (2011) and The Basic Psychological Needs Scale (Deci & Ryan, 2000) adapted into Turkish by Kesici et al. (2003) were used to collect the data in the study. The results of the study revealed the mean scores of the American students were significantly higher than the mean scores of Turkish students in both the Mindfulness and the Psychological Needs subdimensions (autonomy, competence and relatedness).

Keywords: Mindfulness, psychological needs, university students.

INTRODUCTION

Self-Determination Theory (SDT) provides empirically informed guidelines and principles for motivating people to explore experiences and events, and from that reflective basis, to make adaptive changes in goals, behaviors, and relationships (Ryan & Deci, 2008). SDT maintains that although there are necessary conditions for the growth and well being of people's personalities and cognitive structures and also for their physical development and functioning. These necessary conditions are referred to within SDT as *basic psychological needs* (Deci & Ryan, 2002). Self determination theory posits that there are innate psychological needs for competence, autonomy, and relatedness, this organismic theory of motivation each action or behavior is determined by the degree of intrinsic and extrinsic motivation it emanates and the satisfaction of these three needs would promote motivation and well-being (Deci, Ryan, Gagne, Leone, Usunov & Kornazheva, 2001). According to self-determination theory, the basic psychological needs for competence, autonomy, and relatedness are universal and should be satisfied for all people, regardless of their culture (Deci & Ryan, 2000; Ryan, 1995).

Among the three needs postulated by SDT, the primary concern is the need for *autonomy*. In general, individuals tend to orient toward environmental factors that support their self-initiation and choice. In other words, it reflects a tendency to orient toward autonomy-supportive aspects of the social environment rather than to organize behavior on the basis of external controls (Deci et al., 2001). Within SDT, the construct of *autonomy* concerns the self-endorsement of one's behavior and the accompanying sense of volition or willingness (Ryan & Deci, 2008). Autonomy is supported when the task appears important, feelings toward the task are acknowledged, and a choice in how to perform the task is provided (Gagne, Koestner, Zuckerman, 2000). A person is autonomous when his or her behavior is experienced as willingly enacted and when he or she fully endorses the actions in which he or she is engaged and/or the values expressed by them (Chirkov, Ryan, Kim & Kaplan, 2003). According to SDT although the terms autonomy and independence overlap, they should be used differently. A person is most autonomous if he or she acts willingly with an authentic interest or integrated values and desires and also he or she endorses the actions he or she is engaged and people can feel quite self-determined and autonomous even as they behave exactly according to another person's wishes, if they have internalized the doing of that action. (Deci & Ryan, 1985, 1991, 2000;

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** Asst. Prof. Dr. Zümra Özyeşil, İstanbul Arel University, Faculty of Letters and Sciences, Department of Psychology, zumraozyesil@arel.edu.tr

Ryan, 1995, Ryan & Lynch, 1989). if one believes in the value of traffic laws, one can experience following the command of a traffic cop as highly autonomous (Chirkov et al., 2003).

Relatedness is the sense of being cared for, connected and belonging with the others (Ryan & Deci, 2008). Typically one feels cared for and significant to others, but relatedness also pertains to a general sense of being integral to a social organization that lies beyond the individual (Ryan & Sapp, 2007). Deci & Ryan (1985) mentioned that competence is accumulated result of one's interactions with the environment, exploration, learning and adaptation and in biological sense competence refers to the capacity for effective interactions with the environment that ensure the organism's maintenance. It involves understanding how to attain various external and internal outcomes and being efficacious in performing the requisite actions (Deci & Ryan, 1991). the need for competence concerns supports for efficacy with respect to autonomously selected goals or areas of growth needs are something essential for an individual's growth, integrity and well being when deprived of needs, a person shows evidence of stagnation, degradation or harm and when the needs are satisfied, they become the evidence of thriving basic psychological growth, integrity and wellness. Basic psychological needs are natural rather than acquired and they are universal rather than culturally specific. Gaining a sense of competence is facilitated by autonomy, that is once an individual volitionally engaged and have a high degree of willingness to act then the individual is motivated to learn and apply new competencies.

To be motivated means *to be moved* to do something. A person who feels no impetus or inspiration to act is thus characterized as unmotivated, whereas someone who is energized or activated toward an end is considered motivated (Ryan & Deci, 2000a). SDT specifies that people can be motivated for different reasons that can be modeled as lying along a continuum of autonomy. In Self-Determination Theory (SDT; Deci & Ryan, 1985) different types of motivation is based on different reasons or goals energizing the behaviors. The most basic distinction is between *intrinsic motivation* and *extrinsic motivation*.

The term extrinsic motivation refers to the performance of an activity in order to attain some separable outcome and those that are executed because they are instrumental to these separable consequences, which contrasts with intrinsic motivation, that refers to doing an activity for the inherent satisfaction of the activity itself. Intrinsically motivated behaviors satisfying the innate needs for competence and autonomy are the prototype of self-determined behavior (Ryan & Deci, 2000a, 2000b). SDT proposes that extrinsic motivation can vary greatly in the degree to which it is autonomous (Ryan & Deci, 2000a). Numerous studies have indicated that the more autonomous the person's motivation, the greater his or her persistence, performance, and well-being (Deci & Ryan, 2000b). SDT takes a more nuanced view, postulating as spectrum model of regulation, where in behavior can be guided by intrinsic motivation and by several forms of extrinsic motivation (Ryan & Deci, 2000a).

SDT's arena is the investigation of people's inherent growth tendencies and innate psychological needs that are basis for their self-motivation and personality integration, as well as the conditions that foster those positive processes (Ryan & Deci, 2000b). In SDT, Brown & Ryan (2003) studied awareness as *mindfulness*, defined as an open and receptive awareness of what is occurring. Studies have further shown that people tend to experience greater mindfulness and vitality in autonomy supportive contexts (e.g., Brown & Ryan, 2003; Nix, Ryan, Manly, & Deci, 1999). Mindfulness is a way of directing attention and a fundamental tenet of Buddhist psychology stating that the mind is comprised of two unified aspects: awareness and objects of awareness (Nydahl, 2008; Kabat-Zinn, 2000). Awareness itself is understood to be that which gives rise to the experience of phenomena. Its nature is explored in depth in the Buddhist literature. However, a fundamental point is that it cannot be understood conceptually, but must instead be experienced directly (Chambers, Gullone & Allen, 2009).

Mindfulness is generally defined to include focusing one's attention in a nonjudgmental or accepting way on the experience occurring in the present moment (Kabat-Zinn, 1994; Brown and Ryan, 2003; Linehan, 1993). Nyanaponika Thera (1972) called mindfulness "the clear and single-minded awareness of what actually happens to us and in us at the successive moments of perception". Mindfulness has been described as open and receptive awareness and attention which may be reflected

in a more regular or sustained consciousness of ongoing events and experiences (Brown & Ryan, 2003). For example, when speaking with a friend, one can be highly attentive to the communication and sensitively aware of the perhaps subtle emotional tone underlying it. Mindfulness studies may help to widen the window into the study of consciousness, how it can be structured (Mayer, 2000) and its role in human functioning (Brown & Ryan, 2003; Lykins & Baer, 2009). It is characterized by dispassionate, non-judgmental and sustained moment-to-moment awareness of physical sensations, perceptions, affective states, thoughts, and imagery. According to Germer, Siegel & Fulton (2005) mindfulness moments have certain common aspects regardless of where they lie on the practice continuum. These moments are a) non-conceptual b) present-centered c) non-judgmental d) intentional e) requires participant observation d) non-verbal e) exploratory e) liberating. These qualities occur simultaneously in each moment of mindfulness. Deci (1980) states that people are non self-determining when their behavior becomes habitual and inflexible or when their behaviors controlled by emotional processes that preclude choice and the flexible use of information. Considerations derived from SDT converge well with Buddhist perspectives on the regulation of behavior (Ryan & Brown, 2003). Mindfulness is positively associated with a number of potential "intrapersonal supports" for healthy relationships, including positive affectivity, self-esteem, and life satisfaction, and inversely related to negative affectivity, anxiety, anger-hostility, neuroticism, depressive symptoms, and stress reactivity (Brown & Ryan, 2004; Brown & Ryan, 2003; Epstein & Baucom, 2002). Mindfulness, in addition to being a direct predictor of well-being, is also an indirect predictor of well-being through its influence on self-regulated functioning (Brown & Ryan, 2003; Brown, Ryan & Cresswell, 2007; Shaphiro & Schwarzd, 1999, 2000). Mindfulness entails self-regulation of attention to concentrate on the present (Bishop, Lau, Shapiro, Carlson & Anderson, 2004). The more informed and full one's awareness, the more likely that behavior that follows from it is autonomous and well integrated (Ryan, 1995).

Several theories of self-regulation discuss the place of awareness and attention in the maintenance and enhancement of psychological and behavioral functioning (Brown & Ryan, 2003). One of these theories is SDT (Self Determination Theory) (Deci & Ryan 1985) which posits that open awareness maybe especially valuable in facilitating the choice of behaviors that are consistent with one's needs, values, and interests (Deci & Ryan 2000a). Awareness facilitates attention to prompts arising from basic needs making one more likely to regulate behavior in a way that fulfills such needs (Brown & Ryan, 2003). The pattern of associations indicates higher scores on the MAAS tend to be more "in tune" with their emotional states and able to alter them and they are more likely to fill basic psychological needs (Brown & Ryan, 2003). More autonomous self-regulation depends upon a fuller processing of the values of action, and of one's motivation (Ryan & Brown, 2003).

The importance of relative autonomy of motivated behavior is born out by evidence suggesting that autonomy is endorsed as a primary need and source of satisfaction to people across diverse cultures (Sheldon, Elliot, Kimand & Kasse, 2001) and promotes positive outcomes-in varied cultural contexts as well (eg; Chirkov et al., 2003).The more fully an individual is apprised of what is occurring internally and in the environment the more healthy, adaptive and value-consistent his or her behavior is likely to be.

Sub problems of this research and the results of the statistical analysis performed for these sub problems are given below:

1. Is there a significant difference between the mindfulness levels of the Turkish and American university students?
2. Do the psychological needs of the Turkish and American university students differ significantly?
3. Is there a significant relation between the mindfulness levels and psychological needs of the students?

METHOD

Participants

In this study, the general search model was adopted. Participants were 225 students from the University of Rochester, taking psychology class and they volunteered for the study, upon receiving course credit, and their mean age was 18.95 (Sd:1.21) and also 209 students from Selcuk University, Department of Psychological Counseling and Guidance participated in the study voluntarily, and their mean age was 22.77 (Sd: 1.21) and they were chosen by the random set sampling method.

Table 1. Comparison of Turkish and American University Students with respect to Gender

		Female	Male	Total
Country	Turkey	166	43	209
	USA	75	150	225
	Total	241	193	434

Instruments

The Basic Psychological Needs Scale: In this study, The Basic Psychological Needs Scale developed by Deci & Ryan (2000) was used that addresses need satisfaction in general in one's life. The scale has 21 items concerning the three needs for competence, autonomy and relatedness. There are seven items for autonomy (eg: "I feel like I am free to decide for myself how to live my life"), six items for competence (eg: "Often, I do not feel very competent"), eight items for relatedness (eg: "I really like the people I interact with"). The Turkish version of the scale adopted into Turkish by Kesici, Bozgeyikli, Sumbul & Ure (2002) was used for the Turkish sample of the study. The reliability analysis for the Turkish version of the scale demonstrated satisfactory Alpha coefficients for the three sub scales (for autonomy $\alpha = .731$, for competence $\alpha = .608$ and for relatedness $\alpha = .727$) and for total need satisfaction scale was $\alpha = .76$.

Mindfulness Attention and Awareness Scale (MAAS): The MAAS developed by Brown & Ryan (2003) was used in order to determine the mindfulness levels of the university students. The MAAS is a 15- item scale focuses on the presence or absence of attention to and awareness of what is occurring in the present. MAAS respondents indicate how frequently they have the experience described in each statement using a 6-point Likert scale from 1 (*almost always*) to 6 (*almost never*), where high scores reflect more mindfulness. The Turkish version of the scale was adapted into Turkish by Özyesil, Arslan, Kesici and Deniz (2011). To determine construct validity of MAAS, exploratory and confirmatory factor analyses were employed. Exploratory and confirmatory factor analyses showed a strong single factor solution. The relation for all the items of the scale was calculated above .40 as a result of item total correlations. The factor loading was between .484 and .805 for each item of the MAAS. The Cronbach Alpha internal consistency of the scale was .80 and test-retest correlation was .86.

Procedure

t-test, and Pearson correlation coefficients were employed to analyze the data obtained by inventories used in the research. The SPSS 10.0 package was used in the analysis of the data.

RESULTS

Sub problems of the research and results of the statistical analysis performed for these sub problems are given below:

1. Is there a significant difference between the mindfulness levels of the Turkish and American university students?

Statistical analysis performed to determine if the mindfulness mean scores of the Turkish and American students differentiate are given in Table 2.

Table 2. t test result of mindfulness scores of Turkish and American students

Dependent Variable	Country	N	\bar{X}	Ss	t
Mindfulness	Turkey	209	56.77	10.89	-3.202**
	USA	225	59.94	9.64	

** $p < .01$

According to Table 2 the mindfulness mean score of Turkish students with respect to country variable is 56.77 (Ss: 10.89) and the mean score of American students is 59.94(Ss: 9.64). t test was employed in order to determine if there is a differentiation between the mean scores. As a result of the analysis, it was found that American students' mindfulness mean scores are significantly higher than the mindfulness mean scores of Turkish students ($t = -3.202, p < .01$).

2. Do the psychological needs of the Turkish and American University students significantly differ?

The statistical analysis performed to determine if the psychological needs sub dimensions mean scores of the Turkish and American students significantly differentiate is given in Table 3.

Table 3. The t Test Results of Turkish and American Students with respect to Psychological needs Sub dimensions

Dependent Variable	Country	N	\bar{X}	SD	t
Autonomy Need	Turkey	209	25.43	3.62	-2.287*
	USA	225	26.23	3.71	
Competence Need	Turkey	209	21.02	2.89	-4.556***
	USA	225	22.46	3.66	
Relatedness Need	Turkey	209	30.21	4.08	-8.303***
	USA	225	33.51	4.20	

* $p < .05$ *** $p < .001$

According to the results of table 3 the autonomy need sub dimension mean score of the Turkish Students with respect to country variable is 25.43 (SD:3.62) and the mean scores of American students is 26.23 (SD:3.71). A t test was employed in order to determine if there is a differentiation between the mean scores. As a result of the analysis, it was found that American students autonomy mean scores are significantly higher than the autonomy mean scores of Turkish students ($t = -2.287, p < .05$).

Competence need sub dimension mean score of the Turkish students with respect to country variable is 21.02 (Ss:2.89) and the mean scores of American students is 22.46 (Ss:3.66). A t test was employed in order to determine if there is a differentiation between the mean scores. As a result of the analysis, it was found that American students competence mean scores are significantly higher than the competence mean scores of Turkish students ($t = -4.556, p < .001$).

The final result of the study shows that relatedness need sub dimension mean score of the Turkish students with respect to country variable is 30.21 (Ss:4.08) and the mean scores of American students is 33.51 (Ss:4.20). A t test was employed in order to determine if there is a differentiation between the mean scores. As a result of the analysis, it was found that American students' relatedness mean scores are significantly higher than the relatedness mean scores of Turkish students ($t = -8.303, p < .001$).

3. Is there a significant relation between the mindfulness levels and psychological needs of the students?

The Pearson correlation technique is used to find if there is a significant correlation between American and Turkish students' mindfulness and psychological needs sub dimensions and the results are given in table 4.

Table 4. The Correlation between the Mindfulness and Psychological Needs of American and Turkish Students

		Autonomy Need	Competence Need	Relatedness Need
Mindfulness	r	.33	.29	.25
	p	.000	.000	.000

According to the results of the analysis used to find if there is a significant correlation between the mindfulness and psychological needs scores of the Turkish and American students, it is found that there are positive correlations between mindfulness and autonomy need ($r = .33, p < .001$), competence need ($r = .29, p < .001$), relatedness need ($r = .25, p < .001$).

CONCLUSION AND COMMENTS

This study shows that, across diverse cultures, the issue of autonomy can be similarly understood and that autonomy is the most important need and autonomy is associated with mindfulness. It is suggested that it is precisely because humans in different cultures must learn and adopt different practices and values that the issue of autonomy or the degree of internalization, has import. In this study, the results show that the American students mindfulness mean scores are significantly higher than the mindfulness mean scores of the Turkish students ($t = -3.202, p < .01$). The American students' autonomy mean scores are significantly higher than the autonomy mean scores of Turkish students ($t = -2.287, p < .05$). American students' competence mean scores are significantly higher than the competence mean scores of Turkish students ($t = -4.556, p < .001$). American students' relatedness mean scores are significantly higher than the relatedness mean scores of Turkish students ($t = -8.303, p < .001$) and there is a significant correlation between the mindfulness and psychological needs scores of the Turkish and American students. Positive correlations between mindfulness and autonomy need ($r = .33, p < .001$), competence need ($r = .29, p < .001$), relatedness need ($r = .25, p < .001$) were found. Chirkov et al. (2003) identified four types of cultures.

The collectivism/ individualism dimension concerns the priority given to the goals is crossed with the dimension of horizontal/vertical. Four countries, Russia, Turkey, South Korea were selected for this research since they fall on the dimensions of individualism/collectivism and horizontal/vertical. They calculated the relative autonomy for each cultural practice for each

participant and then aggregated them within persons to form each participant's relative autonomy for the four types of cultural practices, as a result the autonomous behavior was found to be important for psychological health in all cultures regardless of whether the practices being autonomously enacted were collectivist or individualist and whether they were horizontal and vertical. The results of the study provided very strong support for the importance of autonomy in all four cultures. The results of the study support the related literature which suggests that focus especially on the autonomy the most controversial of the three.

Although SDT proposes that the basic psychological needs are universal, behaviors in accord with group norms might have different meanings in two cultures and have different impacts. They may be manifest in different cultures with different values or behaviors so that basic needs satisfaction can differ from culture to culture. In collectivist culture, people can endorse collectivist values such as acting with group norms within their culture and this can lead them to experience relatedness and autonomy. Therefore the higher autonomy and relatedness needs of American sample might be resulted from this reason. In an individualistic culture acting with a group norm might mean compliance and can represent a threat to autonomy. Markus, Kitayama & Heiman (1996) suggest that individualist cultures highly valued autonomy but it is not valued within collectivist cultures. This suggestion is also consistent with our findings.

The results of the study also support the related literature that claims greater dose of mindfulness helps to inoculate individuals against social and cultural forces acting to inhibit or undermine choicefulness and self-endorsement of values, goals and behaviors (Brown & Ryan, 2004) thus individuals who are more mindfully attentive to their activities also experienced more autonomous motivation to engage in those activities.

In collectivist cultures, children grow up with so much introjections that establish an internal version of their parental evaluations of their behaviors. In collectivist cultures approval or disapproval of the society also has a great importance for their perceiving themselves and the environment. Society's influence on people in collectivistic culture might prevent the people being mindful as the nature of mindfulness includes being fully aware of and paying attention whatever is happening at present in a nonjudgmental way and see and accept the things as they are. The finding of the study claiming that the mindfulness level of American students are significantly higher than the mindfulness levels of Turkish students, may stem from this influence of the society which prevents individuals having a clear state of mind and see the things without cultural norms.

Further research regarding mindfulness and psychological needs from cross cultural aspects will contribute to the SDT, and more countries should be studied to ensure the universality of cross cultural studies in the SDT arena.

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Bilinçli Farkındalık ve Psikolojik İhtiyaçlar: Kùltürler Arası Bir Karşılaştırma*

Zümra Özyeşil**

ÖZ: Bu araştırmanın amacı Türk ve Amerikan üniversite öğrencilerinin bilinçli farkındalık ve psikolojik ihtiyaçlarının anlamlı düzeyde farklılaşıp farklılaşmadığını saptayarak, aralarındaki ilişkiyi belirlemeye yönelik kùltürler arası bir karşılaştırma yapmaktır. Bu çalışmada Türk örneğine ilişkin veriler Selçuk Üniversitesi Eğitim Fakùltesi Rehberlik ve Psikolojik Danışmanlık programı öğrencilerinden, Amerika örneğine ilişkin veriler ise Rochester Üniversitesi Psikoloji bölümü öğrencilerinden toplanmıştır. Türk örneği 209 (166 kız ve 43 erkek), Amerika örneği ise 225 (75 kız ve 150 erkek) üniversite öğrencisinden oluşmaktadır. Araştırma verileri Brown ve Ryan (2003) tarafından geliştirilen, Türkçeye uyarlama çalışması Özyeşil ve diğ. (2011) tarafından yapılan Bilinçli Farkındalık Ölçeği ve Deci ve Ryan, (2000) tarafından geliştirilen, Türkçeye uyarlama çalışması Kesici ve diğ. (2003) tarafından yapılan Temel Psikolojik İhtiyaçlar Ölçeği kullanılarak toplanmıştır. Araştırma sonucuna göre Amerikalı üniversite öğrencilerinin hem bilinçli farkındalıkları hem de psikolojik ihtiyaçlar alt boyutları olan özerklik, yeterlik ve ilişki ihtiyaçları Türk üniversite öğrencilerinden yüksek olduğu görülmüştür.

Anahtar Kelimeler: Bilinçli farkındalık, psikolojik ihtiyaçlar, üniversite öğrencisi

ÖZET

Amaç ve Önem: Bilinçli-farkındalık kaynağını doğu meditasyon geleneğinden alan bir dikkat yönlendirme yoludur, fakat batı kùltüründe de artarak tartışılmaya ve uygulanmaya başlanmıştır (Kabat-Zinn, 2009). Genellikle bir kişinin dikkatini şu anda meydana gelmekte olanlara, yargılamadan ve kabullenici bir şekilde odaklaması olarak tanımlanır (Kabat-Zinn, 1994; Brown and Ryan, 2003). Bilinçli farkındalık özenle dikkatli olmak demektir; bilerek, şimdiki anda ve yargılamadan dikkat kesilmektir. Bu türdeki bir dikkat daha fazla farkındalığa ve şimdiki an gerçekliğini kabule neden olur. Şimdiki an farkındalığımız düşük olduğunda, köklü korkularımız ve güvensizliklerimiz tarafından yönlendirilen bilinç dışı, otomatik davranışlarımızdan dolayı kaçınılmaz olarak başka sorunlar ortaya çıkar (Kabat-Zinn, 1994). Öz belirleme kuramında (SDT) bireylerin doğuştan özerklik, ilişki ve başarı ihtiyaçları vardır ve bu ihtiyaçların doyurulması bireyin motivasyonunu ve iyi oluşunu artırır (Deci, Ryan, Gagne, Leone, Usunov ve Kornazheva, 2001). Öz belirleme kuramı bireylerin kişisel motivasyonlarının ve kişiliklerinin integrasyonunun (bütünleşmesinin) temeli olan, özündeki gelişim eğilimleri ve doğal psikolojik ihtiyaçlarının yanı sıra insanların olumlu süreçlerini destekleyen koşulları da araştırır (Ryan ve Deci, 2000). Öz belirleme kuramının da Brown ve Ryan (2003) farkındalığı, bilinçli-farkındalık olarak çalışmışlardır ve bilinçli-farkındalığı şu anda meydana gelmekte olanın açık ve kabullenici farkındalığı olarak tanımlar. Çalışmalar göstermektedir ki, bireyler üç psikolojik ihtiyaçtan biri olan özerkliğin desteklendiği koşullarda daha fazla bilinçli-farkındalık ve canlılık deneyim etmeye meyillilerdir (Brown ve Ryan, 2003; Nix, Ryan, Manly ve Deci, 1999). Bu araştırmanın amacı Türk ve Amerikan üniversite öğrencilerinin bilinçli farkındalık ve psikolojik ihtiyaçlarının anlamlı düzeyde farklılaşıp farklılaşmadığını saptayarak, aralarındaki ilişkiyi belirlemeye yönelik kùltürler arası bir karşılaştırma yapmaktır.

Yöntem: Bu çalışmada Türk örneğine ilişkin veriler Selçuk Üniversitesi Eğitim Fakùltesi Rehberlik ve Psikolojik Danışmanlık programı öğrencilerinden, Amerika örneğine ilişkin veriler

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** Asst. Prof. Dr. Zümra Özyeşil, İstanbul Arel University, Faculty of Letters and Sciences, Department of Psychology, zumraozyesil@arel.edu.tr

ise Rochester Üniversitesi Psikoloji bölümü öğrencilerinden toplanmıştır. Türk örneklemini 209 (166 kız ve 43 erkek), Amerika örneklemini ise 225 (75 kız ve 150 erkek) üniversite öğrencisinden oluşmaktadır. Araştırma verileri Brown ve Ryan (2003) tarafından geliştirilen, Türkçeye uyarlama çalışması Özyeşil ve diğ. (2011) tarafından yapılan Bilinçli Farkındalık Ölçeği ve Deci ve Ryan, (2000) tarafından geliştirilen, Türkçeye uyarlama çalışması Kesici ve diğ. (2003) tarafından yapılan Temel Psikolojik İhtiyaçlar Ölçeği kullanılarak toplanmıştır. Araştırma verileri öğrencilere araştırmanın amacı açıklanarak toplanmıştır. Amerikan örnekleminde ilişkin veriler, TÜBİTAK yurt dışı araştırma burs programı çerçevesinde Rochester Üniversitesinde bulunan araştırmacı tarafından toplanmıştır. Daha sonra Türk örnekleminde ilişkin veriler araştırmacı tarafından toplanmış ve analiz için hazır duruma getirilmiştir. Verilerin analizi t testi ve Pearson Momentler Çarpımı Korelasyon Katsayısı teknikleri kullanılarak gerçekleştirilmiştir.

Bulgular: Araştırma sonuçlarına göre Amerikalı öğrencilerin bilinçli farkındalık puan ortalamaları Türk öğrencilerden anlamlı düzeyde yüksek bulunmuştur ($t = -3.202, p < .01$). Psikolojik ihtiyaçlarla ilgili olarak ise Amerikalı öğrencilerin özerklik ihtiyacı ($t = -2.287, p < .05$), yeterlik ihtiyacı ($t = -4.556, p < .001$) ve ilişki ihtiyacı ($t = -8.303, p < .001$) puan ortalamaları Türk öğrencilerden anlamlı düzeyde yüksek olduğu görülmüştür. Türk ve Amerikan Üniversite öğrencilerinin bilinçli farkındalık puanları ile psikolojik ihtiyaçlar alt boyutları puanları arasında anlamlı düzeyde bir ilişkinin olup olmadığını saptamak amacıyla yapılan analiz sonuçlarına göre bilinçli farkındalık ile psikolojik ihtiyaçlar özerklik ihtiyacı ($r = .33, p < .001$), yeterlik ihtiyacı ($r = .29, p < .001$) ve ilişki ihtiyacı alt boyutları ($r = .25, p < .001$) arasında pozitif yönlü anlamlı ilişkiler bulunmuştur.

Tartışma, Sonuç ve Öneriler: Araştırma sonucuna göre Amerikalı üniversite öğrencilerinin hem bilinçli farkındalıkları hem de psikolojik ihtiyaçlar alt boyutları olan özerklik, yeterlik ve ilişki ihtiyaçları Türk üniversite öğrencilerinden yüksek olduğu görülmüştür. Bu sonuçlar bilinçli farkındalık ve psikolojik ihtiyaçlar açısından kültürel farklılıkları ortaya koyması açısından önemlidir. Özellikle Amerikan kültüründe bireyselliğin ön planda olması bu sonuçların ortaya çıkmasında etkili olmuş olabilir. Diğer taraftan her iki kültürde de kişiler arası ilişkiler ve bireylerin yetiştirilme tarzlarında da farklılıkların olması dikkate alınması gereken değişkenlerdir. Bu araştırmalar daha geniş örneklem grupları ve farklı kültürleri de kapsayacak şekilde yapılması önerilebilir. Özellikle bilinçli farkındalık konusunda yapılan çalışmaların yeni olması nedeniyle hem ülkemizde hem de kültürler arası karşılaştırmalarda yeni çalışmalarında yapılması alan yazına katkı sağlaması açısından önemlidir.

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