MATERNAL DISCIPLINE, CULTURE, AND SENSORY PROCESSING SENSITIVITY: A CROSS-CULTURAL STUDY OF CHILDREN'S SHAME- AND GUILT-PRONENESS IN TÜRKİYE AND IRAN

A THESIS SUBMITTED TO
THE GRADUATE SCHOOL OF SOCIAL SCIENCES
OF
MIDDLE EAST TECHNICAL UNIVERSITY

BY

SARVIN GOLCHIN

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR
THE DEGREE OF MASTER OF SCIENCE
IN
THE DEPARTMENT OF PSYCHOLOGY

AUGUST 2025

Approval of the thesis:

MATERNAL DISCIPLINE, CULTURE, AND SENSORY PROCESSING SENSITIVITY: A CROSS-CULTURAL STUDY OF CHILDREN'S SHAME- AND GUILT-PRONENESS IN TÜRKİYE AND IRAN

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ABSTRACT

MATERNAL DISCIPLINE, CULTURE, AND SENSORY PROCESSING SENSITIVITY: A CROSS-CULTURAL STUDY OF CHILDREN'S SHAME- AND GUILT-PRONENESS IN TÜRKİYE AND IRAN

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AUGUST 2025, 95 pages

This cross-cultural study examined how maternal disciplinary practices, maternal self-construals, children's sensory processing sensitivity (SPS), and perceived normativeness of disciplinary practices relate to children's shame- and guilt-proneness in Türkiye and Iran, two culturally similar societies undergoing distinct social transitions. Participants consisted of 344 mother-child dyads (174 from Turkey, 170 from Iran), with children aged 9-10. Mothers completed questionnaires on self-construal and their child's SPS, which included the dimensions of overreaction to stimuli and depth of processing. Children reported on their mother's discipline, perceived normativeness of these practices, and their own shame- and guilt-proneness. Turkish mothers were perceived to use power assertion, love withdrawal, and induction more frequently than Iranian mothers and reported higher levels of individuated and balanced self-construals. The conducted hierarchical regressions revealed that love withdrawal predicted higher shame-proneness in both countries, while other-oriented induction predicted lower shame-proneness in Iran. Guilt-proneness was not significantly associated with disciplinary practices. In Türkiye maternal induction was associated with higher shame-proneness among children who

were low in overreaction to stimuli. In Iran, higher overreaction predicted greater shame-proneness, while depth of processing predicted lower shame-proneness. Additionally, children's perceptions of the normativeness of inductive discipline moderated its association with shame-proneness in Iran. Maternal self-construals did not directly predict discipline overall, but in Iran, greater relatedness was associated with lower love withdrawal. The current findings highlight the relevance of parenting, cultural context, and child-specific characteristics in understanding children's proneness to experience shame and guilt.

Keywords: Shame and Guilt, Maternal Discipline, Cultural Differences, Sensory Processing Sensitivity, Self-Construals

ÖZ

ANNE DİSİPLİNİ, KÜLTÜR VE DUYUSAL İŞLEMLEME DUYARLILIĞI: TÜRKİYE VE İRAN'DA ÇOCUKLARIN UTANMA VE SUÇLULUK EĞİLİMLERİNİN KÜLTÜRLERARASI İNCELEMESİ

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AĞUSTOS 2025, 95 sayfa

Bu çalışma, annelerin disiplin uygulamaları, annenin benlik kurguları, çocukların duyusal işlemleme duyarlılıkları ve disiplin uygulamalarının algılanan kültürel yaygınlığının, Türkiye ve İran'daki çocukların utanma ve suçlu hissetme eğilimleriyle ilişkisini incelemiştir. Her iki toplum kültürel olarak benzer olmakla birlikte farklı sosyal dönüşümler yaşamaktadır. Katılımcılar, yaşları 9-10 arasında değişen 344 anne-çocuk ikilisinden (Türkiye: 174, İran: 170) oluşmuştur. Anneler, benlik kurguları ile çocuklarının duyusal işlemleme duyarlılıklarını değerlendirmiştir. Çocuklar, annelerinin disiplin uygulamalarını, bu uygulamaların kültürel yaygınlığını ve kendi utanma ile suçluluk eğilimlerini bildirmiştir. Türk annelerin, İranlı annelere kıyasla güç kullanımı, sevgiyi geri çekme ve açıklayıcı disiplin yöntemlerini daha sık kullandıkları algılanmıştır. Ayrıca, özerk ve dengeli benlik kurguları Türk annelerde daha yüksek bulunmuştur. Yapılan hiyerarşik regresyon analizleri, sevgiyi geri çekmenin her iki ülkede de çocukların utanma eğilimiyle pozitif yönde ilişkili olduğunu göstermiştir. Diğer kişilere yönelik açıklayıcı disiplin ise yalnızca İran örnekleminde utanma eğilimi ile negatif yönde ilişkili bulunmuştur. Suçlu hissetme eğilimi ile disiplin uygulamaları arasında anlamlı bir ilişki bulunmamıştır. Türkiye'de,

düşük uyaranlara karşı aşırı tepkisellik düzeyine sahip çocuklarda, annelerin açıklayıcı disiplin uygulamaları daha yüksek utanma eğilimi ile ilişkili bulunmuştur. İran'da ise uyaranlara karşı aşırı tepkiselliği yüksek olan çocuklarda daha fazla utanma eğilimi görülmüştür. İşleme derinliği yüksek olan çocuklarda ise daha düşük utanma eğilimi gözlenmiştir. Ayrıca, çocukların açıklayıcı disiplinin kültürel yaygınlığına ilişkin algıları, İran'da bu yöntemin utanma eğilimiyle olan ilişkisini etkilemiştir. Annelerin benlik kurguları genel olarak disiplin uygulamalarını doğrudan yordamamıştır. Ancak İran'da, ilişkisel benlik kurgusu yüksek olan annelerin sevgiyi geri çekme yöntemini daha az kullandığı bulunmuştur. Bu bulgular, çocukların utanma ve suçlu hissetme eğilimlerinin anlaşılmasında ebeveynlik uygulamalarının, kültürel bağlamın ve çocuğa özgü özelliklerin önemini vurgulamaktadır.

Anahtar Kelimeler: Utanma ve Suçluluk, Anne Disiplini, Kültürel Farklılıklar, Duyusal İşlemleme Duyarlılığı, Benlik Kurguları

To my family

ACKNOWLEDGMENTS

First and foremost, I would like to express my gratitude to my thesis supervisor, Prof. Dr. Sibel Kazak Berument. Her integrity, curiosity, and guidance has shaped my understanding of what it means to be a researcher and a mentor. The passion and dedication she brings to her work and her students has set a standard I hope to carry forward in my own academic journey. It has truly been an honor to be her student.

I would also like to thank my thesis committee members, Assoc. Prof. Başak Şahin Acar and Prof. Dilek Sarıtaş Atalar, for their valuable time, insightful feedback, and thoughtful questions.

I am also truly grateful to the children, parents, teachers, and school staff who took part in this study. Without their cooperation and trust, this research would have been impossible.

To my mother, father, and brother, thank you for always being there for me, even from miles away. Studying in a foreign country came with many challenges, but your constant support and encouragement gave me the confidence to keep moving forward.

I also want to thank my partner, Moein, for being with me through every step of this journey, from the first page to the last late-night edit. You've listened to every idea, read more drafts than anyone should ever have to, and at this point, you could probably explain my thesis better than I can. I'm so grateful for your patience and endless support.

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CHAPTER 1

INTRODUCTION

1.1 Overview

The present study aims to investigate how maternal disciplinary practices, maternal self-construals, children's perceptions of the cultural normativeness of these practices, and children's sensory processing sensitivity (SPS) are associated with Turkish and Iranian children's proneness to shame and guilt in middle childhood. This research is conducted as a cross-cultural study between Türkiye and Iran, and it further explores whether the associations between maternal disciplinary practices and children's emotional tendencies are moderated by children's SPS, their perceptions of normativeness, and cultural context. Therefore, the introduction that follows first introduces guilt- and shame-proneness, followed by sections on parental disciplinary practices, cultural influences, maternal self-construals, children's perceived normativeness of discipline, and sensory processing sensitivity. In addition to reviewing relevant literature, the research aims and hypotheses of the current study are presented.

1.2 Guilt- and Shame-proneness

Shame and guilt are moral and self-conscious emotions that, although related, are markedly distinct in nature. Both emotions arise when individuals deviate from moral or social values (Leary, 2015); however, they differ in their focus and the impact they have on individuals. Guilt is experienced when an individual appraises a particular behavior negatively and subsequently becomes concerned about the implications of their wrongdoing on others. On the other hand, shame is felt when individuals assess their core self negatively and become distressed regarding how others perceive them (Tangney & Dearing, 2002). Generally, guilt is considered as the less disturbing and

more adaptive emotion compared to shame. By focusing on specific actions rather than the self as a whole, guilt encourages individuals to engage in reparative behaviors and make amends. Nevertheless, shame can lead to withdrawal, a tendency to hide or escape, and it can bring on feelings of worthlessness (Lewis, 1971; Tangney et al., 1996). Shame and guilt are thought to have evolved to solve social challenges (Dempsey, 2017; Sznycer, 2019). Shame likely developed to help individuals prevent social exclusion by discouraging behaviors that could damage their reputation and promoting body language that reduces the risk of conflict. On the other hand, guilt has evolved to help individuals reconcile with those they care about, especially after causing them harm. By motivating reparative actions, this emotion plays a crucial role in preserving important social bonds (Sznycer, 2019).

Prior to the emergence of shame and guilt, children must first establish a sense of self, comprehend external evaluative standards, and internalize these norms in order to assess their own behavior accordingly (Lewis, 2008; Tracy & Robins, 2004). Mirror self-recognition studies have shown that infants typically begin to exhibit signs of physical self-awareness between 18 and 24 months of age (Amsterdam, 1972; Lewis & Brooks-Gunn, 1979). However, research indicates that infants begin to differentiate their face from others prior to fully demonstrating self-recognition, as seen in tasks like the mirror test. For example, in a study by Rochat and Striano (2002), 4-month-old infants were found to distinguish between live video of themselves and an adult imitating their movements by showing greater social responses and longer looking times toward the other person. Additionally, the experiments carried out by Sloane et al. (2012) demonstrated that 19-21-month-old toddlers exhibit sensitivity to equitable resource distribution in certain social contexts, pointing to the early development of a sense of fairness and an awareness of social rules. Together, the emergence of these foundational abilities in infancy lays the groundwork for the subsequent emergence of self-conscious emotions. For instance, Drummond et al. (2017) revealed that 28- 32-month-old toddlers already display behaviors indicative of guilt (i.e., attempts to repair the wrongdoing or admitting to it) and shame (i.e., avoiding eye contact and withdrawal) following a transgression. Nonetheless, these manifestations are merely elementary forms of shame and guilt. As children grow, they advance in cognitive abilities like theory of mind, which refers to the ability to understand that others have

their own thoughts, feelings, and perspectives that guide their behavior (Flavell, 1999). This cognitive milestone is closely associated with children's understanding and their subjective experiences of shame and guilt (Misailidi, 2018, 2020; Misailidi & Kapsali, 2022). According to Olthof et al. (2000), while 6-year-olds show limited differentiation between shame and guilt, children from age 9 onward demonstrate an improvement in their ability to distinguish between these self-conscious emotions. For this reason, the present study focuses on 9- to 10-year-olds, a period when these emotional distinctions become clearer.

Individuals vary in their inclination to feel shame and guilt, with some exhibiting a greater propensity towards these emotions across various circumstances, such as personal failures. These personality traits are referred to as shame- and guilt-proneness (Tangney, 1996). Guilt-proneness has been associated with lower levels of aggression, greater empathy (Stuewig et al., 2010), and higher exhibition of prosocial behaviors (Torstveit et al., 2016). In contrast, shame-proneness has been found to contribute to depressive symptoms (Bennett et al., 2010), anxiety symptoms (Muris et al., 2015), and aggression indirectly through externalization of blame (Stuewig et al., 2010).

In summary, although guilt and shame are emotions that are common to all humans and have evolutionary roots, the individual differences in how frequently and intensely they are experienced highlight the need to understand the factors that shape these dispositional tendencies. Considering the association of guilt-proneness with prosocial outcomes and shame-proneness with negative outcomes such as psychological distress, understanding how factors such as parenting, culture, and child characteristics (e.g., sensory processing sensitivity) contribute to their development is crucial. This is particularly important during middle childhood, when these emotions become more distinct compared to previous stages. Thus, the following sections will examine key environmental and individual factors that shape guilt- and shame-proneness in greater detail.

1.3 Parental Disciplinary Practices

From early childhood, children begin to absorb norms and behavioral standards within their culture, particularly through their interactions with parents (Zahn-Waxler, 2010).

Parental disciplinary practices play an essential role in children's socialization, guiding them to understand right and wrong and internalize values (Grusec et al., 2017). Parenting practices and how parents respond to children's misbehavior are influenced by the goals they hold when disciplining their children. These objectives can range from demanding instant obedience to fostering sustained moral development or maintaining a positive parent-child relationship (Hastings & Grusec, 1998). Accordingly, parents may employ various disciplinary strategies such as power assertion, induction, and love withdrawal to achieve these goals (Hoffman & Saltzstein, 1967). Using **power assertion**, parents tend to rely on strategies such as physical punishment, withholding privileges, and verbal punishment, such as yelling and threatening, in order to control the child's behavior immediately (Hoffman, 2000). As a result of using this method, children become driven by fear and a tendency to avoid punishment rather than contemplating the negative impact of their actions on the ones they hurt (Gibbs, 2019). Parenting practices that emphasize control have been shown to inhibit children's need for autonomy and elicit psychological reactance, which may contribute to both internalizing and externalizing difficulties, as well as increased resistance to parental demands (Van Petegem et al., 2015). Kochanska et al. (1996) observed that children whose mothers utilized power assertion demonstrated diminished levels of internalized moral conduct, with effects evident during toddlerhood and persisting through preschool. Supporting these findings, dos Santos et al. (2020) reported that power assertion negatively predicted children's guilt-proneness, although it was not significantly associated with shame-proneness. In addition, a recent meta-analysis, based primarily on studies conducted in Western contexts, found a small but significant association between dysfunctional parent–child relationships and heightened levels of shame-proneness, but no significant link with guilt (van Eickels et al., 2025).

Love withdrawal is another disciplinary strategy in which caregivers intentionally withhold their expressions of love and support toward the child in order to showcase their disapproval. This strategy can either take a direct verbal form of rejection or an indirect/nonverbal form, such as giving silent treatment (Hoffman, 2000). Prior research has linked love withdrawal to several adverse outcomes in children, including increased risk for depressive symptoms, heightened aggression and bullying behavior,

and lower academic achievement (Cheah et al., 2019; Xu et al., 2024; Yu et al., 2019). Furthermore, love withdrawal often leads to a type of consciousness that is fearing to lose parents' affection than truly caring about others, which might be effective in eliciting compliance, but may undermine the development of empathy-based morality (Bornstein, 2002). While Karos (2006) reported a positive association between love withdrawal and children's shame-proneness, dos Santos et al. (2020) did not find a statistically significant relationship. They speculated that this link may be more evident in populations where negative disciplinary strategies are more prevalent.

Induction is a disciplinary practice in which parents adopt reasoning to help children understand how their behavior affects others and encourage them to consider the other person's perspective (Hoffman, 2000). When parents provide explanations and rationales behind the discipline they have employed, their actions may appear more justified to the child, reducing the likelihood that the child will perceive the discipline as undermining their autonomy and react with resistance (Eisenberg & Valiente, 2002). This type of parenting practice may facilitate the internalization of parental values and moral standards (Grusec et al., 2017). Essler and Paulus (2022) found that this kind of caregiver reasoning was associated with increased prosocial behaviors and reduced aggression over time. Moreover, children of parents who used reasoning were more likely to engage in reparative actions or offer explanations after a transgression. Dos Santos et al. (2020) revealed that victim focused induction contributes to higher levels of guilt-proneness among elementary school children. While traditional definitions of induction have emphasized other-oriented reasoning, Krevans and Gibbs (1996) suggested that parental expressions of disappointment may also function as a form of induction. In this method, parents tend to express a sense of letdown and disapproval in response to the behaviors of their children that do not comply with moral standards, often conveying that the child is capable of better conduct. This approach may encourage self-reflection and self-directed disappointment in children, leading them to internalize parental moral standards and promote more ethical, considerate behavior over time (Gibbs, 2019). Yavuz et al. (2022) found that parental expressions of disappointment were associated with enhanced sympathy in children, which in turn predicted increased prosocial behavior. Additionally, Patrick and Gibbs

(2012) reported that induction, particularly parental disappointment, is associated with greater moral identity among adolescents.

To conclude, parents' choices and implementation of disciplinary strategies have significant implications for children's moral and emotional development, particularly their tendency to experience shame or guilt. The following section explores how these practices are shaped by diverse cultural contexts.

1.4 Culture

The ways caregivers think, feel, and interact with their children are greatly influenced by the cultural context they live in. While some parenting behaviors, such as providing basic care and emotional support, are commonly found across societies, many others are shaped by the unique values and norms of a given culture (Lansford, 2022). Despite this, Nielsen et al. (2017) demonstrated that more than 90% of participants in developmental psychology research came from Western, industrialized nations. They also noted that this pattern remained consistent in publications from 2015. This lack of cultural representation poses challenges to the generalizability of findings in developmental psychology and whether they can be applied to various cultures. Consequently, conducting cross-cultural studies and considering overlooked cultural contexts might be crucial to better understand parenting and child development across the globe.

A beneficial way to understand cultural differences is through dimensions such as Individualism versus Collectivism (Hofstede, 2011). People in individualistic cultures often define themselves as autonomous beings rather than through group roles. Instead of conforming to social expectations, their behaviors are driven by personal goals and preferences. On the other hand, in collectivist cultures, individuals define themselves through their relationships and group memberships, and their behavior is guided by social norms and maintaining group harmony (Triandis, 1995). Individualistic cultures are more commonly associated with Western and economically developed societies, while collectivistic orientations tend to exist in less affluent and Eastern societies (Hofstede et al. 2010). These cultural orientations also shape parenting goals and practices. For instance, a cross-cultural study by He et al. (2021) found that while

Chinese mothers favored fostering collectivistic goals such as compliance and politeness in their children, European American mothers placed greater emphasis on individualistic traits such as self-esteem and creativity. In addition, mothers in collectivistic cultures are more likely to adopt authoritarian styles of parenting in comparison to individualistic cultures (Rudy & Grusec, 2006). Furthermore, the family change theory (Kagitcibasi, 2007) asserts that aside from cultures that emphasize either interdependence or independence, there is a third model that combines both. When collectivistic, interdependent countries experience societal shift they can develop a unique family model that maintains emotional reliance on family while their individuality and independence increase (Mayer et al., 2013). According to Kagitcibasi (2007), middle- high-class families in a collectivistic society undergoing modernization tend to encourage individuality aligned with relational objectives, whereas families from lower classes merely emphasize interdependence and a hierarchical structure. Türkiye is an instance of a country currently experiencing a social transformation (Okur & Corapci, 2016). Altan-Aytun et al. (2013) highlighted that high maternal education of Turkish mothers are associated with greater encouragement of children's emotional expression and increased use of inductive reasoning in parenting. Furthermore, Turkish parents with high education demonstrate less coercive and power-assertive disciplinary strategies (Nacak et al., 2011).

Moreover, Hofstede, in his assessment of 50 nations in the 1970s regarding how individualistic or collectivistic countries are, categorized Iran as relatively collectivistic (Hofstede, 2001). In line with this classification, Iranian young adults were found to make fewer decisions about their lives, including their relationships, choosing a career, or everyday matters, compared to Canadians, reflecting lower levels of autonomy (Tavakoli, 2011). Moreover, a study by Shahaeian et al. (2014) posited that the majority of Iranian caregivers from middle-class families adopted discipline strategies that attempted to control children's actions without allowing them to express themselves and make a choice. However, a notable proportion also integrated reasoning into their disciplinary approach. Additionally, Bidjari and Zahmatkesh (2011) viewed a positive trend toward higher individualism across three generations of Iranian women, with a significant increase observed between the first and third generations. Also, Iranian mothers with lower education have been found to hold more

authoritarian styles of parenting compared to mothers with better education levels (Assadi et al., 2011).

Cross-cultural research has often focused on contrasting Western, individualistic societies with Eastern, collectivistic ones, while less attention has been given to differences within culturally similar contexts. For instance, Mousavi et al. (2018) studied Iranian, Iraqi, and Afghan mothers, all of whom come from collectivistic and religiously similar contexts, and found meaningful variations in their expectations for children, especially regarding attachment, obedience and autonomy. Similarly, Ellonen et al. (2017) compared caregivers from Finland and Sweden, both Nordic countries with similar values, yet found differences in parental practices like physical discipline and humiliation. These examples demonstrate that even when countries share cultural or religious values, there can still be meaningful differences in how parenting is practiced. Iran and Türkiye are also two countries that share a collectivistic background but are going through social transition. However, they may be following different trajectories in this transformation. Türkiye has been experiencing westernization for a long time. This transformation has been influenced by globalization, Türkiye's geographical proximity to Europe, and its inclination to integrate with Western politics and societies (Baycar, 2013). Whereas, the cultural shift in Iran appears to be constrained by enduring political suppression and conservative religious values, despite increasing global influences through social media and youth exposure. Consequently, the present study aimed to examine parenting and children’s emotional development in Iran and Türkiye.

The next section will extend the discussion of contrasting parenting practices between individualistic and collectivistic countries, delving deeper into the specific cultural values embraced by parents within a particular society. This brings us to the concept of self-construal, which aids us in understanding how individual differences in cultural orientations impact parenting practices within a country.

1.5 Maternal Self-Construals

Self-construal of individuals determines how they experience and conceptualize themselves, specifically in terms of their orientation toward self-reliance or social

connectedness. Individuals with an individuated self-construal tend to define themselves through their characteristics, accomplishments, and unique qualities while emphasizing self-expression. On the other hand, those with a related self-construal characterize themselves based on their social bonds (Markus & Kitayama, 1991, 2010). Overall, individuation represents the capacity to have a separate sense of self by holding your own drives and goals, whereas relatedness is about a person's capability to develop meaningful interpersonal connections (Imamoğlu, 1998, 2003). Expanding on this dichotomy, Imamoğlu (1998, 2003) suggested that not only do these self-construals not contrast, but they can also coexist. Her model introduced the related-individuated self-construal, a balanced form of self-construal that integrates both relational closeness and personal autonomy.

Studies indicate that self-construals can influence the practices parents choose to adopt. For instance, Rivera and Gore (2023) found that parents who embrace interdependent self-construals (prioritizing close relationships) tended to utilize relational parenting approaches, encouraging children to overcome their problems through cooperation and support from their social network. Similarly, in a study focused on how mothers assist their toddlers' emotional regulation in a challenging task, researchers found that mothers with a stronger individualistic self-construal were less likely to employ tactile soothing or behaviors to direct the child's action to stay on a task. In addition, those who had a tendency to prioritize personal needs over others were more likely to promote children’s emotional expression. These findings point out that mothers with an independent self-construal prioritize children’s autonomy by allowing time for the child to self-regulate during distress (Benga et al., 2019). Moreover, Corapci et al. (2018) revealed that Turkish mother’s balanced self-construal had a significant role in their sensitive parenting behavior. Nonetheless, there are few studies that have examined how related and individuated self-construals of mothers can influence their disciplinary practices. A study by Memişoğlu-Sanlı (2023), conducted in Türkiye, revealed that mothers exhibiting related self-construals demonstrated greater use of warmth and parenting by lying, while adopting less inductive reasoning. Conversely, mothers with an individuated self-construal were found to employ reasoning more often, while showing a reduced reliance on physical discipline and deceptive tactics. These findings suggest that mothers with a related

self-construal may favor disciplinary approaches that elicit instant compliance in the child, which might come at the expense of the child's autonomy. Whereas, mothers with an individuated self-construal may prioritize practices that supports children's autonomy.

However, despite the emerging research in Türkiye, the topic of self-construals and their effect on parenting disciplinary practices remain unexplored in the Iranian context. Consequently, the present study aims to contribute to the limited literature in Türkiye and address the gap in Iran by examining how individuated and related self-construals of mothers are associated with maternal disciplinary strategies in two culturally similar but socially transitioning countries.

In addition to exploring parenting practices, it is equally important to consider children's interpretation of these behaviors within their society since it can influence their emotional responses. The following section introduces the concept of perceived cultural normativeness and its potential moderating role in how maternal discipline influences children's self-conscious emotions.

1.6 Perceived Normativeness

Parental disciplinary practices can have varying effects on children's outcomes across different societies. For instance, Louis et al. (2013) revealed that among white Americans, children of caregivers who exerted more control were more likely to express anger. However, this relationship did not hold for families of Asian American or Korean backgrounds. This finding indicates that children's reaction to controlling parenting can be influenced by the cultural context they live in. Scholars argue that these differences may stem from children's perceived normativeness, which is the degree to which a child considers a certain parental disciplinary practice as common or normative in their culture. A study by Gershoff et al. (2010) supported this idea by demonstrating that when children viewed parenting practices such as physical punishment, displays of disappointment, and shouting as less widely used in their environment, these practices were more strongly related to their anxiety and aggressive tendencies. In contrast, these adverse associations became significantly weaker when children viewed the same practices as culturally normative. Similarly, Liu and Wang

(2018) found that parental use of aggression was more strongly linked to children's internalizing difficulties among those who considered such parenting as uncommon in their society compared to those who viewed it as more typical. Across these studies, children's perceived normativeness of such parenting practices reduced the severity of their negative outcomes.

While not specifically measuring perceived normativeness, other studies have highlighted the importance of children's perceptions of parental behavior in shaping child development. Notably, Patrick and Gibbs (2011) demonstrated that adolescents who interpret their caregivers' use of inductive discipline as a reasonable and just response to their wrongdoing tend to exhibit a greater sense of moral identity. Similarly, Lansford et al., (2017) found that in cultural contexts where maternal warmth was more prevalent, such parenting was a better predictor of prosocial outcomes in children. However, this study measured normativeness based on the average level of warmth reported within each studied culture rather than children's perceptions. Moreover, the Parental Acceptance-Rejection theory proposes that children's adjustment depends less on the actual actions of caregivers and more on how children appraise those behaviors, particularly whether they feel supported or rejected by their parents. This theory emphasizes the child's personal experience rather than how a parenting practice might be evaluated from outside or be classified by experts (Rohner et al., 2005).

Together, these findings align with the arguments of Grusec and Goodnow (1994) that in order for children to embrace the principles underlying their caregivers' discipline, they need to view the practice as fair and sensible. Parents' disciplinary efforts fail when children see them as harsher or more lenient than what other children in their community experience (Gershoff et al., 2010). It is, therefore, crucial to account for children's perceived normativeness in order to gain a better understanding of parental disciplinary practices and their varied associations with children's development across cultural contexts. Nonetheless, it remains unexplored whether perceived normativeness also moderates the relationship between maternal disciplinary practices and children's proneness to self-conscious emotions such as shame and guilt. The present study aims to address this gap in the literature by capturing the within-culture

differences in how children perceive the normativeness of maternal disciplinary practices and how these perceptions relate to children's shame- and guilt- proneness.

In addition to children's perceptions of parenting behaviors, their temperament plays an essential role in how they experience and respond to parenting. The following section explores sensory processing sensitivity, a temperamental trait, in greater detail.

1.7 Temperament and Sensory Processing Sensitivity

Our personalities are not only shaped by our early environments but also by the characteristics we bring into this world. Among these characteristics, temperament refers to biologically rooted variations in how human beings react to their environment and adjust their emotional and behavioral responses. These traits tend to remain contextually and longitudinally persistent (Rothbart & Gartstein, 2008).

Sensory processing sensitivity (SPS; Aron & Aron, 1997) has emerged in the literature as a form of temperamental trait. This characteristic involves strong emotional responsiveness and a more in-depth processing of sensory and social information. People with increased levels of SPS tend to notice faint details more easily, stop to evaluate unfamiliar settings more carefully, and engage in thorough processing when determining how to respond (Aron et al., 2012). Past research has revealed that individuals with higher scores in SPS are more influenced by the quality of their environment compared to their less sensitive peers. For example, children with high SPS exhibit fewer problematic behaviors when raised in supportive parenting environments and more problem behaviors when exposed to adverse parenting. In contrast, children low in SPS show little change regardless of parenting quality (Slagt et al., 2018). In addition, a study by Pluess and Boniwell (2015) found that following a depression intervention program, female adolescents with high SPS demonstrated greater reductions in depression scores compared to those with lower SPS levels. These findings align with the differential susceptibility model (Belsky and Pluess, 2009), which states that individuals with higher SPS are not only more negatively impacted by adverse contexts, but they also derive more benefit from supportive and nurturing settings. From an evolutionary perspective, having children with varying levels of sensitivity may have enhanced the chances of survival. This diversity may

have helped ensure that at least some children would adapt successfully to varying environmental conditions (Belsky and Pluess, 2009).

Initially, SPS was viewed as a single trait, and individuals scoring above the 80th percentile were considered highly sensitive (Aron & Aron, 1997). However, Aron (2010) later proposed four components that more accurately capture the features of this trait. The first component, "depth of processing", refers to deep contemplation about experiences, choices, consequences, and emotions, which can contribute to greater insight and empathic concern for others. The second component, "overarousal", refers to the tendency to become easily overwhelmed in stressful circumstances, which can be accompanied by autonomic symptoms (e.g., racing heart) and impaired functioning. Another component is "emotional intensity", which characterizes individuals who exhibit amplified affective reactions to both positive and unpleasant events. The last component, "sensory sensitivity", involves being easily affected by sensory input, picking up on small details others miss, and increased sensitivity to pain. Boterberg and Warreyn (2016) carried out a factor analysis on the parent-reported Highly Sensitive Person Scale for children and found it consisted of two dimensions. The Overreaction to Stimuli dimension encompassed overstimulation, emotional intensity, and sensory sensitivity, which are three key components of SPS described by Aron (2010), while the second dimension reflected depth of processing. These dimensions were further supported by findings from the Türkiye Family, Child, and Adolescent Project (Türkiye Aile, Çocuk ve Ergen Projesi; TAÇEP), which used a nationally representative sample of children across Türkiye.

Previous research has demonstrated that parenting practices such as love withdrawal, power assertion, and induction can be associated with children's proneness to guilt and shame (e.g., Hoffman, 1994). However, as mentioned previously, not all children respond to these practices the same way. Studying SPS may help explain why some children are more influenced by the parenting practices and the environment they are raised in. Although SPS has not been examined in relation to moral emotions like guilt and shame, there is evidence linking it to related moral outcomes. For instance, Li et al. (2022) found that children with high SPS who were exposed to harsh and rejecting parenting displayed fewer prosocial behaviors. On the other, prosocial behaviors of

children with low SPS appeared to be unaffected by negative parenting. Considering that prosocial behaviors and moral emotions such as guilt and shame are closely linked (e.g., Roos et al., 2014; Torstveit et al., 2016), it is possible that children high in SPS may also differ in their proneness to these emotions in response to parenting. Therefore, the current study aims to fill a gap in the literature by exploring how children's SPS interacts with their caregivers' disciplinary practices to shape their proneness to experiencing shame and guilt. This study specifically examines the differential susceptibility model by investigating whether children with heightened depth of processing and overreaction to stimuli are more prone to shame with negative discipline (i.e., love withdrawal and power assertion) or guilt with positive discipline (i.e., induction).

1.8 Current study

Emotions such as shame and guilt are integral to our moral development and preserving our social relationships, as they help individuals recognize when their actions may harm others or undermine their value within social groups (Leary, 2015). The development of these emotions can vary based on cultural contexts, adopted parenting practices, and child characteristics. Türkiye and Iran are neighboring countries that share collectivistic and religious roots, yet they have followed different paths of social change in recent decades. These similarities, along with different patterns of modernization, provide the opportunity to examine children's development of moral emotions and see whether their link with parenting practices show similarities or differences across the two cultures. The current study aimed to explore how maternal disciplinary practices, children's perceptions of the cultural normativeness of these practices, children's SPS, and mothers' self-construals are associated with children's proneness to shame and guilt in Türkiye and Iran.

The first aim of the study was to compare parenting practices such as parental power assertion, love withdrawal, and induction between Turkish and Iranian mothers, while controlling for maternal education levels. To examine this objective, an exploratory approach was employed. **The second aim** of the study was to compare the self-construals of Turkish and Iranian mothers, while accounting for maternal education level differences. Similar to the previous aim, no specific hypothesis was formed, and

thus this aim was examined using an exploratory approach. **The third aim** of the study was to examine potential differences between Iranian and Turkish children in their perceptions of the normativeness of parental disciplinary practices. As with the previous aims, this aim was investigated using an exploratory approach. **The fourth aim** of the study was to examine the differential predictive roles of parental disciplinary practices on children's proneness to shame and guilt. It was hypothesized that mothers who employed induction in response to children's misbehavior would have children with higher levels of guilt-proneness and lower levels of shame-proneness. Conversely, mothers who relied on power assertion and love withdrawal were expected to have children with higher levels of shame-proneness and lower levels of guilt-proneness. In addition, **the fifth aim** of the study was to investigate how different parenting disciplinary practices contributed to children's shame- and guilt-proneness across varying levels of child SPS. It was hypothesized that children with high SPS whose mothers adopted power assertion and love withdrawal as discipline strategies would exhibit higher levels of shame-proneness and lower levels of guilt-proneness. Contrarily, children with higher SPS whose mothers utilized induction would be more guilt-prone and less shame-prone. **The sixth aim** of the study was to assess whether children's perceptions of the normativeness of parental disciplinary practices influence the associations between these practices and children's proneness to shame and guilt. It was hypothesized that children's perceptions of the normativeness of power assertion and love withdrawal would moderate the relationships between these disciplinary strategies and shame-proneness. Although no specific hypothesis was formulated for inductive discipline, we explored whether the perceived normativeness of induction moderates its associations with guilt- and shame-proneness. Moreover, **the seventh aim** of the study was to investigate potential cross-cultural variations between Iran and Türkiye in the associations between parental disciplinary practices and children's proneness to shame and guilt. This objective was examined using an exploratory approach. **The final aim** of the study was to examine whether maternal self-construals predict the use of disciplinary practices and whether these associations vary between Iran and Türkiye. It was hypothesized that mothers with a related self-construal would report higher levels of power assertion and love withdrawal, whereas mothers with an individuated orientation would report greater

use of induction. In addition, an exploratory approach was taken to test whether these relationships differed across the two cultural contexts. The study also explored the association between balanced self-construals and maternal disciplinary practices.

By exploring these research questions, we aimed to gain a better understanding of how parenting practices, cultural influences, and individual differences contribute to the development of shame- and guilt-proneness among children. The next chapter outlines the methods used to investigate these questions.

CHAPTER 2

METHOD

2.1 Participants

The present study consisted of 346 mother-child dyads from Türkiye and Iran. The Turkish sample comprised 175 dyads (50.6% were girls) recruited from Ankara, while the Iranian sample included 171 dyads (65.5% were girls) recruited from Tabriz. Ankara and Tabriz were selected due to their metropolitan characteristics and their accessibility to the researcher.

Data were collected from private and public primary schools, focusing particularly on 4th-grade children. Since this grade level encompasses children aged 9 to 10 years in both the Iranian and Turkish education systems, individual ages of the children were not collected. The ages of Turkish mothers ranged from 28 to 52 years (M = 38.7, SD = 4.94). In comparison, Iranian mothers were between 29 and 49 years old (M = 39.36, SD =4.5). Regarding maternal education level, the majority of Turkish mothers were high school (34.3%) and university (49.1%) graduates. Additionally, 8.6% of the mothers held a master's degree, and 1.7% had a doctorate. A smaller number of mothers were elementary school (3.4%) and middle school (2.9%) graduates. Similarly, most Iranian mothers in the study had completed high school (21.1%) or university (42.7%). Furthermore, 18.7% of mothers had pursued a master's degree, while 11.1% had a doctorate. In addition, 4.1% had finished middle school, 1.8% had completed elementary school, and one mother (0.6%) was literate but had no formal education.

Moreover, mothers rated their perceived socio-economic status (PSES) on a scale of 1 (lowest) to 10 (highest). In the Turkish sample, 72.5% of mothers rated themselves in the midrange of the scale (scores 4–7), 22.3% in the lower range (scores 1-3), and

5.1% in the higher range (scores 8-10). In parallel, 72% of the Iranian mothers perceived their socio-economic status to be in the midrange of the scale, 23.4% in the lower range, and 4.7% in the higher range.

2.2 Measures

2.2.1 Demographic Information

The demographic information of mothers was collected using a questionnaire that included questions about their age, education level, marital status, employment, total number of children, and perceived socio-economic status.

2.2.2 Brief Shame and Guilt Questionnaire (BSGQ)

In order to assess children's proneness to experience shame and guilt, the BSGQ, developed by Novin and Rieffe (2015), was used by translating it to Turkish and Persian. This scale consists of 12 short items, with half of them representing situations that provoke shame (e.g., "You get a very bad grade at school") and the other half representing situations that provoke guilt (e.g., "Your classmate is using the red pen the whole time. You also need the pen. You snatch away the pen"). This questionnaire is a child-report measure, rated on a 3-point Likert scale, ranging from 1 (Not at all) to 3 (A lot). Scores were computed separately for shame- and guilt-proneness by summing the scores of relevant items. For the Persian version of the BSGQ, the items were translated by the researcher and then back-translated by a native Persian speaker fluent in English. The Turkish version of the scale was translated by the researcher and her thesis supervisor and then reviewed collaboratively in the research lab with native speakers. Next, a group of fourth graders were asked to complete the questionnaires and identify unclear items or explain certain selected items to assess their understandability.

The original scale (Novin & Rieffe, 2015) demonstrated good psychometric properties, with satisfactory Cronbach's alpha values for shame-proneness (0.80) and guilt-proneness (0.76). Factor analysis confirmed the presence of two distinct factors, and the scale’s validity was further supported by the expected associations observed between shame- and guilt-proneness and related child outcomes. In the current study, the internal consistency for the shame-proneness subscale was assessed and found to

be acceptable (α = 0.70 in Türkiye; α = 0.69 in Iran). Regarding the guilt-proneness subscale, Cronbach's alpha was 0.66 in both countries. In addition, the construct validity of the translated versions was evaluated using confirmatory factor analysis, with the details presented in the results section.

2.2.3 Perceived Parental Discipline Questionnaire (PPD)

The Persian and Turkish translations of the child-report version of the PPD by Patrick and Gibbs (2012) was used to assess the frequency with which mothers implement disciplinary practices. This scale consists of six scenarios in which the child engages in wrongdoing towards someone else. For the current study, only two scenarios were selected in order to reduce the length of the questionnaires and ensure cultural relevance to the target sample. The selected scenarios included taking something that belongs to someone else without asking, and talking back or shouting angrily at one's mother. Following each scenario, children are asked to respond to items assessing three disciplinary practices: power assertion, induction, and love withdrawal. In total, the scale includes six items assessing the mother's use of power assertion (e.g., "your mother Spanks or slaps you"), ten items measuring induction (e.g., "asks you how you think that student or neighbor must feel about having his things taken"), and seven items assessing love withdrawal (e.g., "Shows you she doesn't like it by not talking to you for a while"). Children respond to these items on a 4-point Likert scale, ranging from 0 (never) to 3 (usually). The score for each disciplinary practice was calculated by initially summing the relevant items for that practice within each scenario (power assertion: 3 items per scenario; induction: 5 items per scenario; love withdrawal: 1 item in Scenario 1, 4 items in Scenario 2). The summed scores were then divided by the maximum possible score for the practice in each scenario to normalize the scores. Finally, the normalized scores for each disciplinary practice were averaged across the two scenarios to obtain an overall score. In the original study, the induction subscale was analyzed both as a composite score and as two distinct subdimensions, namely Other-oriented Induction (6 items, e.g., “Asks you how you'd feel if someone took one of your things without asking”) and Disappointment (4 items, e.g., “Tells you she loves you but doesn’t love what you did”). In the present study, both the composite induction score and the two subdimensions were used in analyses. The composite score captures

the overall level of maternal induction, while examining the subdimensions separately helps to identify whether aspects of induction relate differently to children's proneness to shame and guilt.

The Persian and Turkish versions of the PPD were translated using the same procedure described for the BSGQ. Regarding reliability, the original study reported Cronbach's alpha for love withdrawal, induction, and power assertion as 0.84, 0.92, and 0.91, respectively. In the present study, two items were removed from the love withdrawal subscale to improve reliability, reducing the number of items to five. These items were "Annen pek bir şey söylemez ama seni bir süre görmezden gelir (Your mother doesn't say much but she ignores you for a while afterward)" and "Annen hırsızlık yapan birinin yakını olmak istemediğini söyler (Your mother tells you she doesn't want to be around someone who steals)". After these adjustments, Cronbach's alpha for love withdrawal was 0.60 for Türkiye and 0.72 for Iran; for induction, it was 0.84 for Türkiye and 0.79 for Iran; and for power assertion, it was 0.75 for Türkiye and 0.84 for Iran. Furthermore, internal consistency for other-oriented induction was 0.75 (Türkiye) and 0.71 (Iran), and for Disappointment, it was 0.67 in Türkiye and 0.61 in Iran. Moreover, confirmatory factor analysis was carried out to assess the construct validity of the translated versions of this scale.

2.2.4 Perceived Normativeness of Parental Discipline

To assess children's perceptions of how common or normative they think parental disciplinary practices are within their broader social context, an additional question was added to each item of the PPD. Specifically, after responding to how often their own mother engages in a disciplinary practice, children were asked how often they believed other mothers engaged in the same behavior. This item was developed for the purpose of the current study, and it was consistent with previous research that measured perceived normativeness by asking children to report how often they believe specific parenting practices are used by other caregivers in their environment (Chiang, 2024; Liu & Wang, 2018). Furthermore, responses were given on a 4-point Likert scale, ranging from 0 (never) to 3 (usually). Five items measured the perceived normativeness of love withdrawal, ten assessed induction normativeness (including the subdimensions of other-oriented induction and disappointment normativeness),

and six evaluated power assertion normativeness. The items relevant to each normativeness subscale were summed to obtain scores for each discipline type. Furthermore, reliability analyses indicated that for love withdrawal normativeness, Cronbach's alpha was .53 in Türkiye and .73 in Iran. For induction normativeness, Cronbach's alpha was .84 in Türkiye and .74 in Iran. For power-assertion normativeness, Cronbach's alpha was .76 in Türkiye and .84 in Iran.

2.2.5 Highly Sensitive Person Scale (HSPS)

The 23-item parent-report version of HSPS, developed by Aron (2002), was used in the current study and completed by mothers. In the present study, the two-factor structure identified by Boterberg and Warreyn (2016) was used, which consisted of Depth of Processing and Overreaction to Stimuli. The Depth of Processing subscale included 13 items (e.g., "My child asks deep, thought-provoking questions"), while the Overreaction to Stimuli subscale contained 10 items (e.g., "My child startles easily"). This scale was rated on a 5-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree). Subscale scores were calculated by averaging the relevant items. The Turkish version of the scale was translated by Berument, S.K. (2019–2024) as part of the Türkiye Family, Child, and Adolescent Project. Exploratory factor analysis supported the two-factor structure proposed by Boterberg and Warreyn (2016). The internal consistency coefficients were found to be $\alpha = .83$ for depth of processing and $\alpha = .66$ for overreaction to stimuli. Additionally, the Persian version was translated by the researcher. Several mothers were asked afterward to review the Persian translation and provide feedback to ensure clarity. Construct validity of the Persian version was examined using confirmatory factor analysis, the details of which is provided in the results section.

In the current study, Cronbach's alpha for the depth of processing subscale was .78 in the Turkish sample and .71 in the Iranian sample. For the overreaction to stimuli subscale, Cronbach's alpha was .58 in Türkiye and .61 in Iran. One item was removed from each subscale to improve reliability. The deleted item from the Depth of Processing subscale was “My child learns better from a gentle correction than from strong punishment,” and the deleted item from the Overreaction to Stimuli subscale

was “My child prefers quiet play.” This reduced the total number of items to 12 and 9, respectively.

2.2.6 Balanced integration-differentiation scale (BID)

The BID scale, developed by Imamoğlu (1998, 2003), was adopted to assess the self-construals of mothers. This scale was selected because it goes beyond the traditional independence-interdependence dichotomy (Markus & Kitayama, 1991) and treats individuation and relatedness as two separate but complementary dimensions. This means that individuals can value both autonomy and closeness at the same time and have a balanced type of self-construal. Imamoğlu (1998, 2003) and Kağıtçıbaşı (2007) have stressed the importance of this approach, particularly in collectivistic societies experiencing modernization, where collectivistic family norms are maintained alongside increasing endorsement of individuality. For this reason, the BID scale was considered as the more suitable choice for assessing self-construals in Türkiye and Iran. This is a self-report measure completed by the mothers. The scale comprises two subscales: Individuation and Relatedness. The Individuation subscale includes 13 items (e.g., "One should be able to develop and actualize one's uniqueness"), while the Relatedness subscale consists of 16 items (e.g., "I emotionally feel very close to my family"). The responses were given on a 5-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree). Some items were reverse-coded, and scores for each subscale were calculated by summing the relevant items. In addition, the scores of subscales were multiplied to compute the balanced self-construal style. The scale was adapted to Persian using the same procedure as the HSPS scale.

Imamoğlu (2003) reported Cronbach's alpha values of 0.82 for the individuation subscale and 0.89 for the relatedness subscale in a sample of university students. In the current study, one item was removed from the Individuation subscale to enhance reliability. The internal consistency was acceptable, with Cronbach's alpha values of .83 (Türkiye) and .78 (Iran) for the relatedness subscale, and .70 (Türkiye) and .69 (Iran) for the Individuation subscale. These findings are consistent with Alkis et al. (2024), who reported similar reliability coefficients in a comparable sample.

2.3 Procedure

Before data collection, the Human Subjects Ethical Committee at Middle East Technical University granted ethical approval for the current study. In Türkiye,

additional permission was received from the Ministry of Education in Ankara. Subsequently, 7 schools in Tabriz and 19 schools in Ankara were contacted, and permissions were obtained from principals and teachers. Consent forms and study information were then sent to mothers by school teachers, and data collection proceeded only after receiving consent. After receiving parental consent, mothers were asked to complete the demographic information form, HSPS, and the BID scale. This process was conducted on paper in Iran, while it was carried out online in Türkiye. Initially, web-based questionnaires were chosen as the primary method for data collection. However, due to limited access to online platforms among Iranian mothers, caused by internet filtering during the study period, paper-based questionnaires were used in Iran to reach the intended sample size. Furthermore, children completed the BSGQ and PPD scales, along with normativeness questions regarding disciplinary practices. This stage was carried out at school using tablets, with the researcher's or trained assistants' support. Completing the scales took approximately 20 minutes per child. Overall, the data collection process took place between September 2024 and January 2025, encompassing the period from receiving consent from schools and mothers to completing data collection from children.

CHAPTER 3

RESULTS

3.1. Analysis Overview

This chapter presents the study's findings by addressing the research aims identified in the introduction. Initially, Confirmatory Factor Analyses were carried out for the translated scales to evaluate their construct validity and determine whether they hold a similar factor structure to the original scales. Subsequently, the data were screened to check for missing values, address outliers, and test assumptions. Next, descriptive statistics and bivariate correlations between key variables are provided. Group comparisons between Turkish and Iranian samples were then performed, using independent samples t-tests to compare parenting practices and children's perceived normativeness of discipline. An Analysis of Covariance was conducted to compare maternal self-construals between the two groups, controlling for maternal education.

Moreover, hierarchical regression analyses were conducted to assess the associations between maternal disciplinary practices, including power assertion, love withdrawal, and induction, and children's proneness to shame and guilt. Children's SPS, including depth of processing and overreaction to stimuli, was included as a moderator to further explore these relationships. The moderating role of children's perceived normativeness of discipline was also assessed in separate hierarchical regressions. Notably, all hierarchical regressions were carried out separately for shame- and guilt-proneness, as well as for each country. Additionally, all sets of hierarchical regressions were repeated with the subdimensions of inductive discipline (i.e., other-oriented induction and disappointment) to understand whether these dimensions were differentially related to children's emotional outcomes. Furthermore, to explore whether the relationships between maternal disciplinary practices and children's

shame- and guilt-proneness varied across Iran and Türkiye, hierarchical regression analyses were performed.

Finally, the relationship between maternal self-construals (relatedness and individuation) and disciplinary practices were tested with separate regression analyses for Turkish and Iranian mothers. Additional regressions were carried out to examine whether balanced self-construals predicted each maternal discipline use. Hierarchical regressions were also performed for each disciplinary practice to determine if these associations varied by country.

3.2. Confirmatory Factor Analysis (CFA)

This analysis was conducted separately for the Turkish and Iranian samples using EQS version 6.4. Decisions regarding keeping or removing scale items were made based on CFA results (e.g., low factor loadings) and Cronbach's alpha.

3.2.1 Brief Shame and Guilt Questionnaire

CFA was conducted using robust maximum likelihood estimation to assess the two-factor structure (shame-proneness and guilt-proneness) of the BSGQ. The results demonstrated an excellent model fit in the Turkish sample, Sattora-Bentler scaled $\chi^2(53) = 52.85$, $p = .48$, $\chi^2/df \approx 1$, CFI = 1, RMSEA = .00, 90% CI = [.00, .048]. In the Iranian sample, model fit was acceptable, Sattora-Bentler scaled $\chi^2(53) = 77.13$, $p = .017$, $\chi^2/df \approx 1.46$, CFI = .898, RMSEA = .052, 90% CI = [.023, .075]. Although the CFI was slightly below the recommended cut-off point (.95), the RMSEA and the χ^2/df ratio indicated an overall acceptable fit. Furthermore, in the Turkish sample, factor loadings for shame-proneness items ranged from .49 to .59, and for guilt-proneness items from .27 to .68. In the Iranian sample, loadings ranged from .31 to .66 for shame-proneness and from .31 to .59 for guilt-proneness.

3.2.2 Perceived Parental Discipline Questionnaire (PPD)

3.1.2.1 Power Assertion

For the Turkish sample, the CFA results for the power assertion subscale demonstrated a good model fit: Sattora-Bentler scaled $\chi^2(9) = 13.5$, $p = .14$, $\chi^2/df = 1.5$, CFI = .976,

RMSEA = .054, 90% CI = [.00, .108]. Factor loadings for Türkiye ranged from .29 to .81. For the Iranian sample, modification indices suggested correlation between the error terms of two conceptually similar items (i.e., “Tells you that you'll be punished for what you've done” and “Doesn't let you have something you like or do something you like to do”). After allowing this correlation, model fit improved and reached an acceptable level: Sattora-Bentler scaled $\chi^2(8) = 19.05$, $p = .015$, $\chi^2/df = 2.38$, CFI = .950, RMSEA = .090, 90% CI = [.038, .143]. Factor loadings ranged from .42 to .81 in the Iranian sample.

3.2.2.2 Induction

In the Turkish sample, the modification indices suggested correlating the error terms between two similar items (i.e., “Tells you that you should have more self-control and respect than that” And “Tells you that what you said makes her feel you don't respect her”). After applying the modification, the model demonstrated a good fit, Sattora-Bentler scaled $\chi^2(34) = 56.59$, $p = .009$, $\chi^2/df = 1.66$, CFI = .950, RMSEA = .062, 90% CI = [.031, .089]. The factor loading in this sample spanned from .46 to .65. In the Iranian sample, two sets of correlations were applied based on the Lagrange Multiplier (LM) test. The first was between the items “Asks you how you'd feel if someone took one of your things without asking” and “Asks you hows you think that student or neighbor must feel about having his things taken.” The second was between “Tells you the thing you took probably meant a lot to your friend” and “Asks you how you think that student or neighbor must feel about having his things taken”. Following these modifications, the fit indices improved to an acceptable level: $\chi^2(33) = 60.45$, $p = .002$, $\chi^2/df = 1.83$, CFI = .925, RMSEA = .070, 90% CI = [.041, .097]. Furthermore, the factor loadings ranged from .24 to .70.

3.2.2.3 Love Withdrawal

In the Turkish sample, LM test suggested correlation between the error terms of two identical items presented in different disciplinary scenarios. After accounting for this shared variance, the model fit improved substantially, indicating an excellent fit, $\chi^2(4) = 2.24$, $p = .692$, $\chi^2/df = 0.56$, CFI = 1.000, RMSEA = .000, 90% CI = [.000, .087]. The factor loadings in this sample ranged from .23 to.63. In the Iranian sample,

modification indices suggested a correlation between the errors of two conceptually similar items: “Shows you she doesn't like it by not talking to you for a while” and “Tells you that she won't talk to you or have anything to do with you if that's how you're going to act”. Following the adjustment, the model showed an acceptable fit, $\chi^2(4) = 8.49$, $p = .075$, $\chi^2/df = 2.12$, CFI = .973, RMSEA = .081, 90% CI = [.000, .158]. The factor loadings in this sample fell in the range of .37 and .75.

3.2.3 Highly Sensitive Person Scale (HSPS)

As the Turkish version of the HSPS had already been validated in a prior study in a comparable sample (Berument, 2019-2022), CFA was not done. CFA was only performed for the Iranian sample.

3.2.3.1 Depth of Processing

In the Iranian sample, two residual correlations between conceptually related items were added based on modification indices. These included residual correlations between “My child notices the distress of others” and “My child feels things deeply”, and between “My child asks a lot of questions” and “My child uses big words for his/her age”. After these adjustments, model fit showed the following fit indices: Satorra-Bentler scaled $\chi^2(52) = 104.45$, $p < .001$, $\chi^2/df = 2.01$, CFI = .804, RMSEA = .077, 90% CI = [.055, .098]. Although the CFI value fell below the threshold of .95, the RMSEA and χ^2/df values suggested an acceptable model fit. In addition, standardized factor loadings ranged from .19 to .71.

3.2.3.2 Overreaction to Stimuli

In accordance with the modification indices and conceptual similarity between items, two sets of residual correlations were incorporated into the model. The first was between “My child is bothered by noisy places” and “My child complains about scratchy clothing, seams in socks, or labels against his/her skin”; the second was between “My child doesn't usually enjoy big surprises” and “My child doesn't do well with big changes”. In the wake of this adjustment, the model showed an excellent fit, $\chi^2(25) = 30.14$, $p = .219$, $\chi^2/df = 1.21$, CFI = .952, RMSEA = .035, 90% CI = [.000, .074]. The standardized factor loadings ranged from .26 to .56.

3.3 Data Screening

Prior to the main analysis, Missing Value Analysis (MVA) using SPSS version 28 was carried out to identify missing values and impute them using the Expectation-Maximization (EM) algorithm. The two variables containing missing data were perceived socioeconomic status (13 cases, 7.6%) and maternal age (4 cases, 2.3%) in the Iranian sample. Little's MCAR test indicated the data were Missing Completely At Random ($\chi^2(16) = 21.409$, $p = .163$). Subsequently, the missing values were imputed based on variables that were correlated with the variables containing missing data. In addition, the univariate outliers were assessed by evaluating each variable's standardized (z-score) values. Following the recommendation by Tabachnick and Fidell (2013), three cases with higher scores than 3.29 were identified and replaced with scores slightly higher than the next highest value within the same variable. To assess linearity, scatterplot matrices were examined and no apparent nonlinear patterns were observed in either the Turkish or Iranian samples. Moreover, the skewness and kurtosis of most variables were assessed and found to be within the acceptable ranges of ±1. An exception was the Power Assertion variable in the Iranian sample (skewness = 1.31, $z = 7.04$), which was positively skewed. A square root transformation reduced the skewness to .24 ($z = 1.24$) and improved normality.

Furthermore, multivariate outliers were examined using the Mahalanobis distance. One case from the Turkish sample and one from the Iranian sample exceeded the critical threshold (χ^2 (12) = 33.91, $p < .001$) and were therefore excluded from subsequent analyses. The analysis was carried out with 344 participants.

3.4 Descriptive Statistics

Descriptive statistics such as means, standard deviations, minimum and maximum values were calculated for the Turkish and Iranian samples as represented in Table 3.1.

3.5 Bivariate Correlations

Pearson correlation was used for assessing bivariate correlations between study variables (see Tables 3.2 and 3.3).

Table 3.1 Descriptive Statistics for Study Variables in Türkiye and Iran

Variable	Türkiye (N=174)				Iran (N = 170)			
	M	*SD*	*Min*	*Max*	*M*	*SD*	*Min*	*Max*
Maternal Age	38.72	4.96	28	52	39.32	4.48	29	49
Education	4.61	.88	2	7	5.04	1.13	1	7
Perceived SES	4.8	1.86	1	10	4.74	1.81	1	10
Depth of Processing	3.61	.51	2.17	4.75	3.65	.50	2.33	4.83
Overreaction to stimuli	3.12	.51	1.78	4.33	2.93	.58	1.33	4.56
Relatedness	4.09	.54	2.4	5	4.12	.44	2.75	5
Individuation	3.73	.53	2.25	4.92	3.51	.48	2.25	4.83
Balanced self-construal	15.33	3.26	6.19	23.35	14.47	2.66	8.86	21.2
Shame-proneness	13.58	2.68	6	18	13.94	2.79	6	18
Guilt-proneness	14.79	2.14	8	18	15.18	2.28	8	18
Love Withdrawal	.42	.25	0	1	.36	.27	0	1
Power Assertion	.27	.22	0	.89	.20	.23	0	.89
Induction	.63	.24	0	1	.58	.21	.03	1
Other-oriented Induction	.63	.25	0	1	.56	.23	.06	1
Disappointment	.36	.19	0	.58	.60	.24	0	1
Love Withdrawal Norm.	7.61	2.90	0	15	8.55	3.29	0	15
Power Assertion Norm.	8.51	3.83	0	18	8.01	4.47	0	18
Induction Norm.	19.43	5.93	1	30	18.5	4.99	7	30
Other-oriented Induction Norm.	11.76	3.57	0	18	10.94	3.32	3	18
Disappointment Norm.	7.67	2.72	0	12	7.55	2.26	1	12

Note. Norm. = Normativeness

Table 3.2 Bivariate Correlations for Türkiye (N = 174)

	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.	18.
1. Maternal age	1																	
2. Education	.19*	1																
3. Perceived SES	.08	.27**	1															
4. Depth of Processing	.18*	.13	.10	1														
5. Overreaction	.01	.06	-.04	.24**	1													
6. Relatedness	.11	.11	.19*	.03	-.19*	1												
7. Individuation	.08	.32**	.13	.09	-.01	.21**	1											
8. Gender	.04	.06	.02	.09	.01	-.15*	-.16*	1										
9. Shame Proneness	-.14	0	.03	-.06	-.09	-.03	-.16*	.26**	1									
10. Guilt Proneness	-.16*	-.12	-.06	-.09	.01	-.11	-.09	.12	.35**	1								
11. Love Withdrawal	-.06	-.08	0	.14	.05	.13	.08	-.09	.19*	.02	1							
12. Power Assertion	-.07	-.03	-11	-.03	.20**	-.13	.01	-.27**	.02	-.06	.35**	1						
13. Induction	-.07	.03	.1	.27**	.06	.07	0	.07	.16*	.14	.51**	.19*	1					
14. Love Withdrawal Normativeness	-.11	-.1	.03	.17*	.03	-.01	.08	-.08	0	.01	.43**	.14	.38**	1				
15. Power Assertion Norm.	-.11	.04	-.07	.05	.01	-.06	.15*	-.16*	-.10	-.11	.19*	.40**	.16*	.44**	1			
16. Induction Norm.	-.06	.05	.12	.19*	.16	0	.03	.04	.06	.09	.31**	.08	.50**	.45**	.03	1		
17. other-oriented Induction	-.08	-.01	.09	.26**	.05	.05	-.03	.09	.15*	.15	.49**	.15*	.95**	.34**	.11	.50**	1	
18. Disappointment	-.05	.09	.11	.21**	.07	.04	.04	.07	.15	.15	.35**	.14	.74**	.31**	.13	.40**	.57**	1

Note: Gender was coded as 0 = male, 1 = female.
$p < .05$ (*), $p < .01$ (**)

Table 3.3 Bivariate Correlations for Iran (N=170)

	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.	18.
1. Maternal age	1																	
2. Education	.25**	1																
3. Perceived SES	.21**	.43**	1															
4. Depth of Processing	.08	.02	.05	1														
5. Overreaction	.07	-.17*	-.10	.31**	1													
6. Relatedness	.06	.14	.19*	.15	-.19*	1												
7. Individuation	-.02	.34**	.21**	-.03	-.33**	.11	1											
8. Gender	.02	.13	.14	.01	.13	0	.06	1										
9. Shame Proneness	-.09	-.09	.01	-.11	.24**	-.08	-.12	.22**	1									
10. Guilt Proneness	-.20*	-.17*	-.21**	-.05	.11	-.05	-.23**	.11	.18*	1								
11. Love Withdrawal	-.07	-.05	.03	-.10	.07	-.15*	.05	-.11	.20**	.04	1							
12. Power Assertion	.08	-.12	-.04	-.10	.10	-.13	-.07	-.27**	.15	-.07	.43*	1						
13. Induction	-.09	-.08	-.02	-.11	.05	-.13	-.01	.04	.10	.09	.59*	.38**	1					
14. Love Withdrawal Normativeness	-.19*	.03	.08	.02	.01	-.18*	.02	-.04	.03	.04	.35**	.07	.32**	1				
15. Power Assertion Norm.	-.13	-.15	-.08	-.12	.02	-.11	.03	-.05	.08	-.05	.24**	.29**	.25**	.55**	1			
16. Induction Norm.	-.16*	.03	.03	-.04	.07	-.09	-.04	.13	.02	.15*	.21*	.04	.46	.65**	.45**	1		
17. other-oriented Induction	-.06	-.11	.04	-.15	.06	-.13	-.01	.04	·04	.07	.49**	·38**	·93**	.23**	.24**	.41**	1	
18. Disappointment	-.10	-.01	0	-.04	.03	-.10	-.01	.05	.16*	.10	.59**	.28**	.85*	.37**	.20**	.41**	.60**	1

Note: Gender was coded as 0 = male, 1 = female.
$p < .05$ (*), $p < .01$ (**)

3.5.1 Correlations with Shame and Guilt-proneness

In the Turkish sample, shame-proneness was negatively associated with mothers' individuated self-construal (r = -.16, p < .05), and positively associated with child gender (r = .26, p < .001), indicating higher shame levels in girls. Shame was also positively correlated with guilt-proneness (r = .35, p < .001), love withdrawal (r = .19, p < .05), induction (r = .16, p < .05), and other-oriented induction (r =.15, p = .05). Guilt-proneness was not significantly associated with parenting practices or child temperamental characteristics.

In the Iranian sample, shame-proneness was positively associated with children's overreaction to stimuli (r = .24, p < .001), gender (r = .22, p < .001; 1 = female), guilt-proneness (r = .18, p < .05), maternal disappointment (r = .16, p = .04), and parental love withdrawal (r = .20, p < .001). Guilt-proneness was negatively correlated with maternal education (r = -.17, p < .05) and mothers' individuated self-construal (r = -.23, p < .001), and positively associated with children's perception of the normativeness of induction (r = .15, p < .05).

3.5.2 Correlations with Maternal Disciplinary Practices

In the Turkish sample, mothers' use of power assertion was positively associated with children's overreaction to stimuli (r = .19, p < .05), and negatively with child gender (r = -.27, p < .001). Power assertion was positively related to love withdrawal (r = .36, p < .001), induction (r = .20, p < .001), and power assertion normativeness (r = .43, p < .001). Induction was positively associated with children's depth of processing (r = .27, p < .001), love withdrawal (r = .51, p < .001), and both induction normativeness (r = .53, p < .001) and love withdrawal normativeness (r = .38, p < .001).

In the Iranian sample, power assertion was negatively correlated with child gender (r = -.27, p < .001), indicating greater use with boys, and was positively associated with love withdrawal (r = .43, p < .001), induction (r = .38, p < .001), and the perceived normativeness of power assertion (r = .29, p < .001). Love withdrawal was negatively associated with mothers' relatedness (r = -.15, p < .05) and positively correlated with induction (r = .59, p < .001), as well as with love withdrawal normativeness (r = .35,

p < .001), induction normativeness (r = .21, p < .001), and power assertion normativeness (r = .24, p < .001). Induction was strongly associated with all three normativeness perceptions: induction normativeness (r = .46, p < .001), love withdrawal normativeness (r = .32, p < .001), and power assertion normativeness (r = .25, p < .001).

3.6 Group Comparisons

3.6.1 Parenting Practices in Türkiye and Iran

The first aim of the study was to compare the Turkish and Iranian mothers' use of parenting disciplinary practices. Although maternal education was initially considered as a control variable, it was excluded from the analyses as it was not significantly related to the parenting disciplinary practices. To examine this aim, independent samples t-tests were carried out. Since the power assertion subscale was transformed in the Iranian sample, the same square root transformation was applied to the Turkish data to ensure comparability in group analyses. Results indicated that Turkish mothers adopted higher levels of power assertion (M = .46, SD = .24) compared to Iranian mothers (M = .35, SD = .28), t(328.61) = 4.02, p < .001. Similarly, Turkish mothers used higher levels of love withdrawal (M = 0.42, SD = 0.25) than Iranian mothers (M = 0.36, SD = 0.27), t(342) = 2.07, p = .039. Turkish children also perceived their mothers to use more induction (M = 0.63, SD = 0.24) compared to their Iranian counterparts (M = 0.58, SD = 0.21), t(338.40) = 2.20, p = .029.

3.6.2 Self-construals in Turkish and Iranian Mothers

The second aim of this study was to examine the difference between self-construals of Turkish and Iranian mothers, while controlling for their education level. To achieve this, an analysis of covariance (ANCOVA) was conducted. Assumptions of linearity, homogeneity of variance, and homogeneity of regression slopes were examined and met prior to conducting the ANCOVA. For homogeneity of variance, the F_{max} ratio, aligned with sample size ratio, was evaluated and found to be within the acceptable limits (Tabachnick and Fidell 2013). The results revealed a significant cultural difference between maternal adoption of individuated (F(1, 341) = 30.44, p < .001, ηp^2

= .082) and balanced self-construals ($F(1, 341) = 15.04$, $p < .001$, $\eta p^2 = .042$). Turkish mothers endorsed more individuation ($M = 3.77$, $SE = .04$) compared to Iranian mothers ($M = 3.47$, $SE = .04$). Similarly, Turkish mothers reported higher levels of balanced self-construal ($M = 15.51$, $SE = .22$) than Iranian mothers ($M = 14.29$, $SE = .22$). However, no significant difference was found in relatedness self-construal between Turkish and Iranian mothers ($F(1, 341) = 0.002$, $p = .969$, $\eta p^2 = .000$).

3.6.3 Children's Perceived Normativeness of Maternal Discipline

Independent samples t-tests were conducted to examine whether Turkish and Iranian children differed in their perceptions of how commonly mothers in their culture use different discipline strategies. Results indicated that Iranian children perceive love withdrawal ($M = 8.55$, $SD = 3.29$) as more normative than Turkish children ($M = 7.61$, $SD = 2.90$), $t(342) = -2.79$, $p = .006$. However, there was not a significant cultural difference in children's perceptions of induction, $t(342) = 1.57$, $p = .117$, or power assertion ($t(342) = 1.10$, $p = .271$). Further analysis of the components of induction demonstrated that Turkish children ($M = 11.76$, $SD = 3.57$) perceived other-oriented induction as a more common practice compared to Iranian children ($M = 10.94$, $SD = 3.32$), $t(342) = 2.21$, $p = .03$.

3.7 Parenting and Temperamental Predictors of Shame and Guilt-Proneness

To examine the main and interaction effects of parental disciplinary practices and children's SPS dimensions (i.e., overreaction to stimuli and depth of processing) on shame- and guilt-proneness, separate hierarchical regression analyses were conducted using SPSS 28. Predictors were entered at four stages. In the first step, maternal age, education, perceived SES, and self-construals were entered. In the second step, child-level variables including gender, depth of processing, and overreaction to stimuli were added. The third step included the disciplinary strategies, namely power assertion, love withdrawal, and induction. In the final step, interaction terms between each SPS dimensions and each parenting discipline variable were entered. In addition, a further hierarchical regression analysis was conducted by including the subdimensions of induction, namely other-oriented induction and disappointment.

3.7.1 Shame-Proneness

In the Turkish sample, the final model explained 24% of the variance in shame-proneness, $R^2 = .24$, $F(17, 156) = 2.83$, $p < .001$ (see Table 3.4). Significant predictors in the final model included child gender ($\beta = .30$, $p < .001$), with girls showing higher shame-proneness, and maternal love withdrawal ($\beta = .26$, $p = .004$). The interaction between maternal induction and children's overreaction to stimuli was additionally trend level ($\beta = -.18$, $p = .07$), which was further examined using Process Macro version 4.2 (Hayes, 2022). Simple slopes analysis revealed that maternal induction was positively associated with shame-proneness only when children had low levels of overreaction ($\beta = .24$, $p = .034$; see Figure 3.1). Furthermore, when the induction subdimensions were examined separately, no significant interactions were found with either dimension of SPS, indicating that neither overreaction to stimuli nor depth of processing moderated the associations between maternal use of other-oriented induction or disappointment and children's shame-proneness.

Table 3.4 Hierarchical Regression Results for Predicting Shame-Proneness in Turkish Children

	Predictors	R	R^2	ΔR^2	ΔF	F	B	SE	β
Step 1		.23	.05	.05	1.81	1.81			
	Maternal Age						-.08	.04	-.15[a]
	Maternal Education						.20	.25	.07
	Perceived SES						.07	.11	.05
	Individuation						-.89	.41	-.18*
	Relatedness						.01	.39	.001
Step 2		.34	.11	.06	3.88*	2.64*			
	Maternal Age						-.08	.04	-.15*
	Maternal Education						.14	.25	.05
	Perceived SES						.05	.11	.04
	Individuation						-.66	.40	-.13
	Relatedness						.11	.39	.02
	Gender						1.31	.41	.24*
	Depth of Processing						-.16	.41	-.03
	Overreaction to stimuli						-.40	.41	-.08
Step 3		.41	.17	.05	3.50*	2.96**			
	Maternal Age						-.07	.04	-.13[a]
	Maternal Education						.22	.25	.07
	Perceived SES						.05	.11	.04
	Individuation						-.73	.40	-.14[a]
	Relatedness						-.03	.39	-.01
	Gender						1.41	.42	.26**
	Depth of Processing						-.39	.42	-.07
	Overreaction to stimuli						-.48	.40	-.09

Table 3.4 (continued)

	Predictors	R	R^2	ΔR^2	ΔF	F	B	SE	β
	Love Withdrawal						2.23	.96	.21*
	Power Assertion						.30	1.03	.03
	Induction						.45	.98	.04
	Children' sensory processing sensitivity dimensions as moderators								
Step 4		.49	.24	.07	2.33*	2.83**			
	Maternal Age						-.06	.04	-.11
	Maternal Education						.15	.24	.05
	Perceived SES						.02	.11	.02
	Individuation						-.72	.39	-.12
	Relatedness						.30	.39	.04
	Gender						1.62	.41	.30**
	Depth of Processing						-.57	.42	-.12
	Overreaction to stimuli						-.62	.42	-.07
	Love Withdrawal						2.78	.96	.26*
	Power Assertion						.24	1.02	-.01
	Induction						-.11	.97	.02
	Love Withdrawal * Depth						-2.52	2.16	-.11
	Love Withdrawal * Overreac.						-1.89	2.37	-.09
	Power Assertion * Depth						-1.33	2.12	-.07
	Power Assertion * Overreac.						3.52	1.91	.16[a]
	Induction * Depth						2.14	2.11	.09
	Induction * Overreac.						-4.00	2.23	-.19[a]
	Children's perceived normativeness as moderators								
Step 4		.43	.18	.01	.93	2.52*			
	Maternal Age						-.08	.04	-.14[a]
	Maternal Education						.23	.25	.07
	Perceived SES						.05	.11	.03
	Individuation						-.62	.40	-.12
	Relatedness						-.09	.39	-.02
	Gender						1.36	.42	.25**
	Depth of Processing						-.31	.43	-.06
	Overreaction to stimuli						-.54	.41	-.10
	Love Withdrawal						2.32	1.02	.22*
	Power Assertion						.88	1.15	.07
	Induction						.71	1.08	.06
	Love Withdrawal Norm.						-.02	.09	-.02
	Power Assertion Norm.						-.09	.07	-.12
	Induction Norm.						-.01	.04	-.02
Step 5		.45	.20	.02	1.05	2.26*			
	Maternal Age						-.07	.04	-.13[a]
	Maternal Education						.20	.25	.07
	Perceived SES						.05	.11	.03
	Individuation						-.65	.40	-.13
	Relatedness						-.08	.39	-.02
	Gender						1.38	.42	.26**
	Depth of Processing						-.30	.43	-.06
	Overreaction to stimuli						-.56	.41	-.11
	Love Withdrawal						2.54	1.03	.24*
	Power Assertion						1.02	1.20	.08
	Induction						-.02	1.17	-.002
	Love Withdrawal Norm.						-.04	.09	-.4
	Power Assertion Norm.						-.12	.07	-.17
	Induction Norm						.01	.04	.02

Table 3.4 (continued)

Predictors	R	R^2	ΔR^2	ΔF	F	B	SE	β
Love Withdrawal * Love Withdrawal norm.						.17	.30	.05
Power Assertion * Power Assertion norm.						-.04	.29	-.01
Induction * Induction norm.						-.24	.14	-.16[a]

Note. $p < .05$ (*), $p < .001$ (**), $p < .10$ ([a])
Abbreviations: Depth = Depth of Processing; Overreac. = Overreaction to stimuli; Norm. = Normativeness

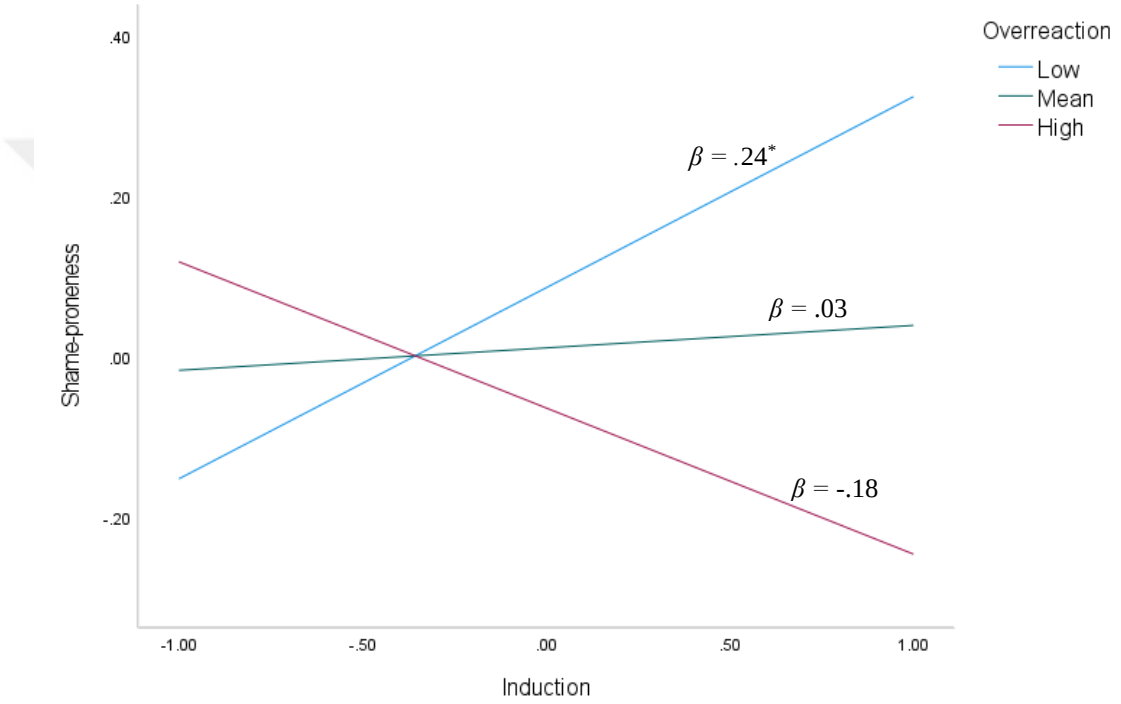

Figure 3.1 Interaction Between Maternal Induction and Children's Overreaction to Stimuli in Predicting Shame-Proneness in Türkiye

In the Iranian sample, the final model accounted for 22% of the variance in shame proneness, $R^2 = .22$, $F(17, 152) = 2.51$, $p = .001$ (see Table 3.5). Child gender ($\beta = .29$, $p < .001$), overreaction to stimuli ($\beta = .201$, $p = .02$), and maternal love withdrawal ($\beta = .22$, $p = .03$) significantly predicted children's shame proneness. However, there was no evidence of moderating effects in this sample. Further analysis on subdimensions of induction revealed a significant negative relationship between maternal use of other-oriented induction and children's shame proneness ($\beta = -.25$, $p = .01$). Additionally, the trend level relation of depth of processing and shame-proneness in the previous

regression model (β = -.14, p = .08) became statistically significant in this model (β = -.17, p = .04), indicating a negative relationship between children's depth of processing and their shame proneness.

Table 3.5 Hierarchical Regression Results for Predicting Shame-Proneness in Iranian Children

	Predictors	R	R^2	ΔR^2	ΔF	F	B	SE	β
Step 1		.19	.03	.03	1.17	1.17			
	Maternal Age						-.06	.05	-.09
	Maternal Education						-.13	.22	-.05
	Perceived SES						.14	.13	.09
	Individuation						-.68	.48	-.12
	Relatedness						-.46	.50	-.07
Step 2		.38	.15	.11	6.98**	3.43**			
	Maternal Age						-.06	.05	-.10
	Maternal Education						-.12	.21	-.05
	Perceived SES						.11	.13	.07
	Individuation						-.32	.47	-.06
	Relatedness						.01	.49	.001
	Gender						1.12	.44	.19*
	Depth of Processing						-1.03	.44	-.19*
	Overreaction to stimuli						1.27	.41	.26*
Step 3		.45	.20	.05	3.57*	3.59**			
	Maternal Age						-.07	.05	-.11
	Maternal Education						-.08	.21	-.03
	Perceived SES						.07	.13	.05
	Individuation						-.45	.46	-.08
	Relatedness						.18	.48	.03
	Gender						1.56	.46	.27**
	Depth of Processing						-.87	.44	-.16*
	Overreaction to stimuli						1.06	.41	.22*
	Love Withdrawal						2.17	.95	.21*
	Power Assertion						1.41	.84	.14[a]
	Induction						-1.76	1.21	-.13
	Children' sensory processing sensitivity dimensions as moderators								
Step 4		.47	.22	.02	.63	2.51**			
	Maternal Age						-.07	.05	-.12
	Maternal Education						-.15	.22	-.06
	Perceived SES						.07	.13	.04
	Individuation						-.36	.48	-.06
	Relatedness						.16	.49	.03
	Gender						1.71	.48	.29**
	Depth of Processing						-.77	.44	-.14[a]
	Overreaction to stimuli						.97	.42	.21*
	Love Withdrawal						2.20	1.01	.22*
	Power Assertion						1.22	.88	.13
	Induction						-2.13	1.33	-.16
	Love Withdrawal * Depth						-.22	2.02	-.01
	Love Withdrawal * Overreac.						.70	2.10	.03
	Power Assertion * Depth						.22	1.68	.01

Table 3.5 (continued)

	Predictors	R	R^2	ΔR^2	ΔF	F	B	SE	β
	Power Assertion * Overreac.						-2.25	1.64	-.13
	Induction * Depth						3.26	2.67	.13
	Induction * Overreac.						.04	2.38	0
	Children's perceived normativeness as moderators								
Step 4		.45	.20	.13	.23	2.83**			
	Maternal Age						-.08	.05	-.12
	Maternal Education						-.05	.22	-.02
	Perceived SES						.08	.13	.05
	Individuation						-.50	.47	-.09
	Relatedness						.15	.50	.02
	Gender						1.57	.47	.27**
	Depth of Processing						-.85	.45	-.15[a]
	Overreaction to stimuli						1.08	.41	.22*
	Love Withdrawal						2.13	1.01	.21*
	Power Assertion						1.24	.89	.13
	Induction						-1.30	1.37	-.10
	Love Withdrawal Norm.						-.01	.10	-.01
	Power Assertion Norm.						.03	.06	.04
	Induction Norm.						-.04	.06	-.07
Step 5		.48	.23	.03	1.77	2.67**			
	Maternal Age						-.07	.05	-.11
	Maternal Education						.03	.22	.01
	Perceived SES						.06	.13	.04
	Individuation						-.47	.47	-.08
	Relatedness						.12	.50	.02
	Gender						1.49	.46	.25*
	Depth of Processing						-.63	.45	-.11*
	Overreaction to stimuli						.96	.42	.20
	Love Withdrawal						2.04	1.02	.20*
	Power Assertion						.14	1.67	.02
	Induction						-.96	1.38	-.07
	Love Withdrawal Norm.						-.004	.10	-.01
	Power Assertion Norm.						.02	.06	.03
	Induction Norm						-.04	.06	-.07
	Love Withdrawal * Love Withdrawal norm.						.25	.27	.08
	Power Assertion * Power Assertion norm.						.12	.18	.11
	Induction * Induction norm.						-.50	.22	-.21*

Note. $p < .05$ (*), $p < .001$ (**), $p < .10$ ([a])
Abbreviations: Depth = Depth of Processing; Overreac. = Overreaction to stimuli; Norm. = Normativeness

3.7.2 Guilt-Proneness

In the Turkish sample, the final model explained 15% of the variance in guilt-proneness, $R^2 = .15$, $F(17, 156) = 1.62$, $p = .07$ (see Table 3.6). The R^2 changes across steps and the regression models in each stage were not statistically significant.

Table 3.6 Hierarchical Regression Results for Predicting Guilt-Proneness in Turkish Children

	Predictors	R	R^2	ΔR^2	ΔF	F	B	SE	β
1		.20	.04	.04	1.44	1.44			
	Maternal Age						-.06	.03	-.13[a]
	Maternal Education						-.18	.2	-.07
	Perceived SES						-.01	.09	-.01
	Individuation						-.17	.33	-.04
	Relatedness						-.29	.31	-.07
2		.24	.06	.02	.96	1.26			
	Maternal Age						-.05	.03	-.12
	Maternal Education						-.21	.2	-.09
	Perceived SES						-.01	.09	-.01
	Individuation						-.07	.33	-.02
	Relatedness						-.22	.32	-.06
	Gender						.52	.33	.12
	Depth of Processing						-.27	.34	-.06
	Overreaction to stimuli						.05	.33	.01
3		.31	.09	.04	2.13	1.51			
	Maternal Age						-.04	.03	-.1
	Maternal Education						-.2	.2	-.08
	Perceived SES						-.04	.09	-.03
	Individuation						-.04	.33	-.01
	Relatedness						-.31	.32	-.08
	Gender						.34	.35	.08
	Depth of Processing						-.52	.35	-.12
	Overreaction to stimuli						.11	.34	.03
	Love Withdrawal						-.2	.8	-.02
	Power Assertion						-1.03	.86	-.11
	Induction						1.84	.82	.21*
	Children' sensory processing sensitivity dimensions as moderators								
4		.39	.15	.06	1.73	1.62			
	Maternal Age						-.02	.04	-.06
	Maternal Education						-.23	.21	-.09
	Perceived SES						-.07	.09	-.06
	Individuation						-.04	.33	-.01
	Relatedness						-.24	.33	-.06
	Gender						.34	.35	.08
	Depth of Processing						-.73	.36	-.17*
	Overreaction to stimuli						.43	.36	.1
	Love Withdrawal						.08	.82	.01
	Power Assertion						-.88	.87	-.09
	Induction						1.64	.83	.18*
	Love Withdrawal * Depth Proc.						-3.13	1.81	-.17[a]
	Love Withdrawal * Overreac.						-.15	.13	-.1
	Power Assertion * Depth Proc.						-.18	1.81	-.01
	Power Assertion * Overreac.						-2.05	1.48	-.11
	Induction * Depth Proc.						3.04	1.8	.17[a]
	Induction * Overreac.						-.88	1.69	-.05
	Children's perceived normativeness as moderators								
4		.32	.10	.01	.60	1.31			

Table 3.6 (continued)

	Predictors	R	R^2	ΔR^2	ΔF	F	B	SE	β
	Maternal Age						-.05	.03	-.11
	Maternal Education						-.2	.21	-.08
	Perceived SES						-.04	.09	-.04
	Individuation						.03	.34	.01
	Relatedness						-.34	.33	-.09
	Gender						.31	.35	.07
	Depth of Processing						-.47	.36	-.11
	Overreaction to stimuli						.06	.34	.01
	Love Withdrawal						-.22	.85	-.03
	Power Assertion						-.57	.96	-.06
	Induction						1.84	.91	.21*
	Love Withdrawal Norm.						-.01	.08	-.01
	Power Assertion Norm.						-.06	.06	-.11
	Induction Norm.						.01	.04	.02
5		.33	.11	.01	.50	1.15			
	Maternal Age						-.05	.04	-.11
	Maternal Education						-.21	.21	-.09
	Perceived SES						-.04	.1	-.04
	Individuation						.01	.34	0
	Relatedness						-.33	.33	-.08
	Gender						.32	.35	.08
	Depth of Processing						-.46	.36	-.11
	Overreaction to stimuli						.04	.34	.01
	Love Withdrawal						-.09	.86	-.01
	Power Assertion						-.52	1.01	-.05
	Induction						1.45	.99	.16
	Love Withdrawal Norm.						-.02	.08	-.02
	Power Assertion Norm.						-.08	.06	-.14
	Induction Norm						.02	.04	.05
	Love Withdrawal * Love Withdrawal norm.						.02	.25	.01
	Power Assertion * Power Assertion norm.						-.01	.24	0
	Induction * Induction norm.						-.14	.12	-.11

Note. $p < .05$ (*), $p < .001$ (**), $p < .10$ ([a])

Abbreviations: Depth = Depth of Processing; Overreac. = Overreaction to stimuli; Norm. = Normativeness

In the Iranian sample, the final model explained 15% of the variance in guilt-proneness, $R^2 = .15$, $F(17, 152) = 1.53$, $p = .09$ (see Table 3.7). A considerable portion of the explained variance was accounted for by the maternal variables entered in the first step, $R^2 = .11$, $F(5, 164) = 3.99$, $p = .002$. Nonetheless, the R^2 changes in the next steps were not statistically significant. Individuated self-construal ($\beta = -.20$, $p = .016$) consistently predicted guilt-proneness throughout the models. While maternal age was a significant predictor in the first two steps ($\beta = .17$, $p = .031$), its effect became

marginally significant in later steps. In further analysis of the subdimensions of induction, no significant links for other-oriented induction or maternal disappointment emerged.

Table 3.7 Hierarchical Regression Results for Predicting Guilt-Proneness in Iranian Children

	Predictors	R	R^2	ΔR^2	ΔF	F	B	SE	β
1		.33	.11	.11	4.00*	4.00*			
	Maternal Age						-.09	.04	-.17*
	Maternal Education						-.01	.18	-.01
	Perceived SES						-.16	.11	-.13
	Individuation						-.97	.37	-.21*
	Relatedness						.06	.39	.01
2		.36	.13	.02	1.44	3.05*			
	Maternal Age						-.09	.04	-.17*
	Maternal Education						-.03	.18	-.01
	Perceived SES						-.18	.11	-.14[a]
	Individuation						-.93	.39	-.2*
	Relatedness						.16	.4	.03
	Gender						.66	.36	.14[a]
	Depth of Processing						-.26	.36	-.06
	Overreaction to stimuli						.17	.34	.04
3		.38	.14	.01	.76	2.42*			
	Maternal Age						-.08	.04	-.15[a]
	Maternal Education						-.04	.18	-.02
	Perceived SES						-.18	.11	-.15[a]
	Individuation						-.96	.39	-.2*
	Relatedness						.19	.41	.04
	Gender						.53	.39	.11
	Depth of Processing						-.27	.37	-.06
	Overreaction to stimuli						.19	.34	.05
	Love Withdrawal						.46	.8	.06
	Power Assertion						-.87	.71	-.11
	Induction						.76	1.02	.07
	Children' sensory processing sensitivity dimensions as moderators								
4		.38	.15	.00	.06	1.53			
	Maternal Age						-.08	.04	-.16[a]
	Maternal Education						-.03	.18	-.02
	Perceived SES						-.18	.11	-.14
	Individuation						-.97	.41	-.21*
	Relatedness						.17	.42	.03
	Gender						.55	.41	.12
	Depth of Processing						-.26	.38	-.06
	Overreaction to stimuli						.23	.35	.06
	Love Withdrawal						.61	.86	.07
	Power Assertion						-.83	.75	-.1
	Induction						.49	1.14	.05
	Love Withdrawal * Depth Proc.						-.52	1.59	-.03
	Love Withdrawal * Overreac.						-.07	.1	-.06
	Power Assertion * Depth						.27	1.44	.02

Table 3.7 (continued)

	Predictors	R	R^2	ΔR^2	ΔF	F	B	SE	β
	Power Assertion * Overreac.						.01	1.38	0
	Induction * Depth						.39	2.24	.02
	Induction * Overreac.						.77	1.76	.04
	Children's perceived normativeness as moderators								
4		.41	.17	.02	1.40	2.21*			
	Maternal Age						-.07	.04	-.14[a]
	Maternal Education						-.1	.18	-.05
	Perceived SES						-.19	.11	-.15[a]
	Individuation						-.85	.39	-.18*
	Relatedness						.19	.41	.04
	Gender						.5	.39	0.1
	Depth of Processing						.15	.35	.04
	Overreaction to stimuli						.15	.35	.04
	Love Withdrawal						.67	.84	.08
	Power Assertion						-.48	.75	-.06
	Induction						-.03	1.14	0
	Love Withdrawal Norm.						-.01	.08	-.02
	Power Assertion Norm.						-.08	.05	-.15
	Induction Norm.						.08	.05	.18
5		.44	.19	.02	1.51	2.11*			
	Maternal Age						-.07	.04	-.13[a]
	Maternal Education						-.11	.18	-.05
	Perceived SES						-.2	.11	-.16[a]
	Individuation						-.8	.4	-.17*
	Relatedness						.04	.42	.01
	Gender						.47	.39	.1
	Depth of Processing						-.21	.38	-.05
	Overreaction to stimuli						.07	.35	.02
	Love Withdrawal						.39	.86	.05
	Power Assertion						-.57	.74	-.07
	Induction						-.03	.08	-.04
	Love Withdrawal Norm.						-.07	.05	-.14
	Power Assertion Norm.						.08	.05	.18
	Induction Norm						.28	1.15	.03
	Love Withdrawal * Love Withdrawal norm.						.41	.23	.17[a]
	Power Assertion * Power Assertion norm.						-.2	.15	-.11
	Induction * Induction norm.						-.21	.19	-.11

Note. $p < .05$ (*), $p < .001$ (**), $p < .10$ ([a])
Abbreviations: Depth = Depth of Processing; Overreac. = Overreaction to stimuli; Norm. = Normativeness

3.8 Parenting Normativeness as a Predictor of Shame and Guilt Proneness

A five-step hierarchical regression was conducted to examine how children's perceptions of normativeness of parental disciplinary practices can influence the relationships between these practices and shame-proneness and guilt-proneness. In the first step, variables related to the mother's demographics and self-construal were

entered. The second step included child gender, depth of processing, and overreaction to stimuli. In the third step, maternal disciplinary practices were added, followed by children's perceived normativeness of these practices in the fourth step. Finally, the fifth step included the interaction terms between maternal practices and children's perceived normativeness.

3.8.1 Shame proneness

In the Turkish sample, the final model explained 19.8% of the variance in shame-proneness, R^2 = .198, $F(17, 156) = 2.26$, p = .005 (see Table 3.4). Children's perceptions of maternal discipline did not significantly increase explained variance (ΔR^2 = .016, p = .37), and none of the interaction terms reached significance.

In the Iranian sample, the final model accounted for 23.0% of the variance in shame-proneness, R^2 = .23, $F(17, 152) = 2.67$, $p < .001$ (see Table 3.5). None of the main effects of perceived normativeness were significant. However, the interaction of maternal induction and children's perceived normativeness was significant. Simple slopes analysis demonstrated that at high levels of perceived induction normativeness, there was a trend level negative relationship between maternal induction and shame proneness (β = -.21, p = .08; see Figure 3.2). Further analysis of the subdimensions of induction, revealed a similar trend, with other-oriented induction showing a significant negative relationship with shame proneness at high levels of perceived normativeness (β = -.34, p = .005, see Figure 3.3).

3.8.2 Guilt-proneness

In the Turkish sample, the final model predicting guilt-proneness was not statistically significant, R^2 = .112, F(17, 156) = 1.15, p = .309, with no significant R^2 changes at any step.

In the Iranian sample, the final model explained 19.1% of the variance in guilt-proneness, R^2 = .191, $F(17, 152) = 2.11$, p = .009. However, neither the main effects nor the interaction effects of perceived normativeness reached statistical significance. Only the interaction between love withdrawal and love withdrawal normativeness approached significance (β = .17, p = .074), but follow-up simple slope analyses did not yield significant effects.

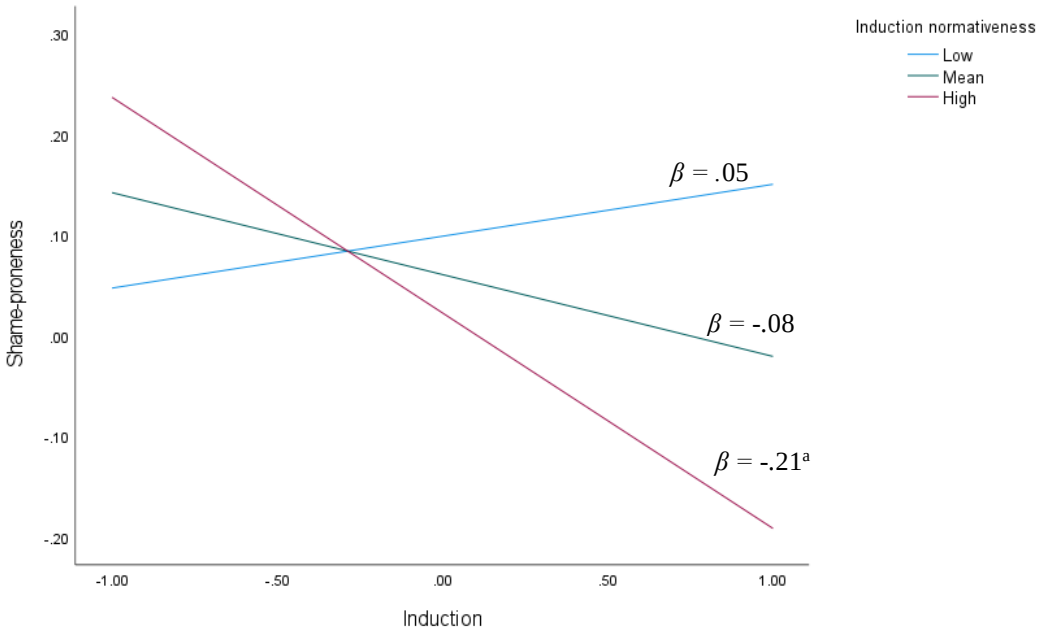

Figure 3.2 Interaction Between Maternal Use of Induction and Children's Perceived Induction Normativeness in Predicting Shame-Proneness in Iran

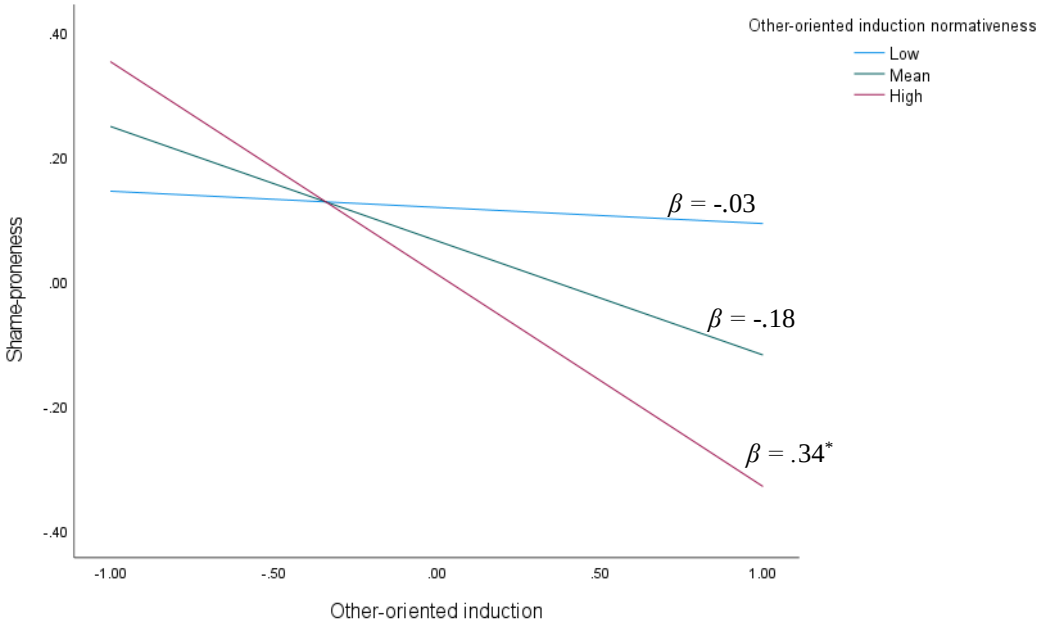

Figure 3.3 Interaction Between Maternal Use of Other-Oriented Induction and Children's Perceived Normativeness in Predicting Shame-Proneness in Iran

3.9 Cultural Differences in the Association Between Parental Discipline and Children's Shame and Guilt-Proneness

Two separate hierarchical regression analyses were conducted to investigate whether the relationship between maternal disciplinary practices and children's proneness to shame and guilt varies across the cultural contexts of Iran and Türkiye. In the first step, maternal age, education, and perceived SES were entered. Maternal discipline and country were added in the second step, followed by their interaction terms in the third step.

The results of hierarchical regression for shame-proneness indicated that the initial model including maternal variables did not significantly predict shame-proneness, R^2 = .02, $F(3, 340) = 1.71$, p = .16 (see Table 3.8). The second model revealed that love withdrawal was a significant predictor of shame-proneness in children (β = .17, p = .01), ΔR^2 = .04, $F(4, 336) = 3.62$, p = .01. Nonetheless, none of the interaction terms in the final model reached significance, suggesting that the associations between maternal discipline and shame-proneness did not differ significantly across Iran and Türkiye.

Table 3.8 Hierarchical Regression Results for Cross-Cultural Differences in the Association Between Maternal Discipline and Children's Shame-Proneness

	Predictors	R	R^2	ΔR^2	ΔF	F	B	SE	β
Step 1		.12	.2	.2	1.71	1.71			
	Maternal Age						-.07	.03	-.12*
	Maternal Education						-.07	.16	-.03
	Perceived SES						.07	.09	.04
Step 2		.24	.6	.4	3.62	2.82*			
	Maternal Age						-.06	.03	-.11[a]
	Maternal Education						-.08	.16	-.03
	Perceived SES						.06	.09	.04
	Love Withdrawal						1.75	.69	.17*
	Power Assertion						.13	.61	.01
	Induction						.25	.77	.02
	Country						.44	.3	.08
Step 3		.25	.6	.1	.91	2.25*			
	Maternal Age						-.07	.03	-.11*
	Maternal Education						-.07	.16	-.03
	Perceived SES						.05	.09	.04
	Love Withdrawal						1.74	.99	.17
	Power Assertion						-.77	.92	-.07
	Induction						.84	1	.07

Table 3.8 (Continued)

	Predictors	R	R^2	ΔR^2	ΔF	F	B	SE	β
	Country						.43	.3	.08
	Love Withdrawal * Country						.16	1.39	.01
	Power Assertion * Country						1.71	1.24	.13
	Induction * Country						-1.64	1.59	-.09

Note. $p < .05$ (*), $p < .001$ (**), $p < .10$ (^{a})

The hierarchical regression analysis for guilt-proneness demonstrated that maternal demographic variables in step one significantly predicted guilt-proneness, $R^2 = .04$, $F(3, 340) = 5.24$, $p = .002$. In the second model induction emerged as a significant positive predictor of guilt-proneness ($\beta = .15$, $p = .02$), along with country, indicating higher guilt-proneness in Iran compared to Türkiye ($\beta = .11$, $p = .03$). Additionally, power assertion showed a marginal negative association with guilt-proneness ($\beta = -.11$, $p = .054$). However, in the final step, no significant interactions were observed, suggesting that the relationships between maternal discipline and guilt-proneness were similar across the two countries.

Table 3.9 Hierarchical Regression Results for Cross-Cultural Differences in the Association Between Maternal Discipline and Children's Guilt-Proneness

	Predictors	R	R^2	ΔR^2	ΔF	F	B	SE	β
Step 1		.21	.04	.04	5.24^{*}	5.24^{*}			
	Maternal Age						-.07	.03	$-.14^{*}$
	Maternal Education						-.14	.12	-.06
	Perceived SES						-.11	.07	-.09
Step 2		.28	.08	.04	3.32^{*}	4.21^{**}			
	Maternal Age						-.06	.03	$-.13^{*}$
	Maternal Education						-.2	.13	-.09
	Perceived SES						-.12	.07	$-.1^{a}$
	Love Withdrawal						-.12	.55	-.01
	Power Assertion						-1.33	.56	$-.13^{*}$
	Induction						1.47	.61	$.15^{*}$
	Country						.51	.24	$.12^{*}$
Step 3		.29	.08	.001	.15	2.97^{**}			
	Maternal Age						-.06	.03	$-.13^{*}$
	Maternal Education						-.21	.13	$-.1^{a}$
	Perceived SES						-.12	.07	$-.1^{a}$
	Love Withdrawal						-.47	.8	-.06
	Power Assertion						-1.04	.81	-.11
	Induction						1.76	.8	$.18^{*}$
	Country						.51	.24	$.12^{*}$
	Love Withdrawal * Country						.72	1.11	.06

Table 3.9 (Continued)

Predictors	R	R^2	ΔR^2	ΔF	F	B	SE	β
Power Assertion * Country						-.53	1.13	-.04
Induction * Country						-.69	1.26	-.05

Note. $p < .05$ (*), $p < .001$ (**), $p < .10$ (^{a})

3.10 Maternal Self-Construal as a Predictor of Maternal Disciplinary Practices

Initially, regression analyses were conducted separately for Türkiye and Iran to examine whether maternal self-construals (i.e., relatedness and Individuation) predicted mothers' use of disciplinary practices. As an additional exploratory analysis, a separate set of regressions was conducted to examine whether balanced self-construal of mothers predicted their use of disciplinary practices. Furthermore, separate hierarchical regressions were conducted for each disciplinary practice to examine whether their associations with maternal self-construals differed by country. In step 1, maternal demographics were entered, followed by relatedness and individuated self-construals in step 2. In step 3, interaction terms between self-construals and country were added. In addition, a parallel set of hierarchical regressions was conducted to examine whether balanced self-construal interacted with country in predicting each disciplinary practice. To meet the assumption of residual normality for regression analyses, square root transformations were applied to maternal love withdrawal for Iran, and power assertion for both countries. The transformed version of love withdrawal was also used to test for cross-country variations.

3.10.1 Love Withdrawal

In the Turkish sample, the overall model did not significantly predict love withdrawal, $R^2 = .04$, $F(5, 168) = 1.29$, $p = .27$. Similarly, in the Iranian sample, the model was also not significant, $R^2 = .05$, $F(5, 164) = 1.58$, $p = .17$. Nonetheless, relatedness self-construal demonstrated a negative association with love withdrawal ($\beta = -.16$, $p = .04$). Furthermore, the exploratory regression analysis examining the role of balanced self-construal in predicting maternal love withdrawal was not significant at the model level in neither the Turkish sample, $R^2 = .04$, $F(4, 169) = 1.74$, $p = .14$, nor the Iranian sample, $R^2 = .03$, $F(4, 165) = 1.12$, $p = .35$. However, balanced self-construal emerged

as a significant individual predictor in the Turkish sample (β = .16, p = .04). In the combined model, the hierarchical regression results examining individuated and related self-construals indicated that the final model accounted for 5% of the variance in love withdrawal, R^2 = .05, $F(8, 335) = 2.21$, p = .03 (see Table 3.10). Notably, the interaction between relatedness self-construal and country was significant, (β = -.16, p = .03). Simple slopes analysis revealed that in Iran, higher maternal relatedness was associated with lower use of love withdrawal (B = -0.09, p = .04; see Figure 3.5). In contrast, this association was not significant in Türkiye (β = 0.05, p = .16). The additional hierarchical regression examining balanced self-construal showed a statistically significant model, R^2 = .04, $F(6, 337) = 2.40$, p = .03. However, the interaction between country and balanced self-construal was not significant (β = -0.10, p = .13).

Table 3.10 Hierarchical Regression Results for Associations of Self-Construal and Country with Maternal Love Withdrawal

	Predictors	R	R^2	ΔR^2	ΔF	F	B	SE	β
Step 1		.15	.02	.02	2.45	2.45[a]			
	Maternal Age						0	0	-.06
	Maternal Education						-.02	.02	-.09
	Perceived SES						.01	.01	.06
Step 2		.19	.04	.01	1.68	2.07[a]			
	Maternal Age						0	0	-.05
	Maternal Education						-.02	.02	-.09
	Perceived SES						.01	.01	.04
	Relatedness						-.01	.03	-.01
	Individuation						.05	.03	.09
	Country						-.05	.03	-.09
Step 3		.22	.05	.02	2.58	2.21[*]			
	Maternal Age						0	0	-.06
	Maternal Education						-.02	.02	-.09
	Perceived SES						.01	.01	.04
	Relatedness						.05	.04	.1
	Individuation						.04	.04	.07
	Country						-.05	.03	-.09
	Relatedness * Country						-.15	.06	-.18[*]
	Individuation * Country						.01	.06	.02

Note. $p < .05$ ([*]), $p < .001$ ([**]), $p < .10$ ([a])

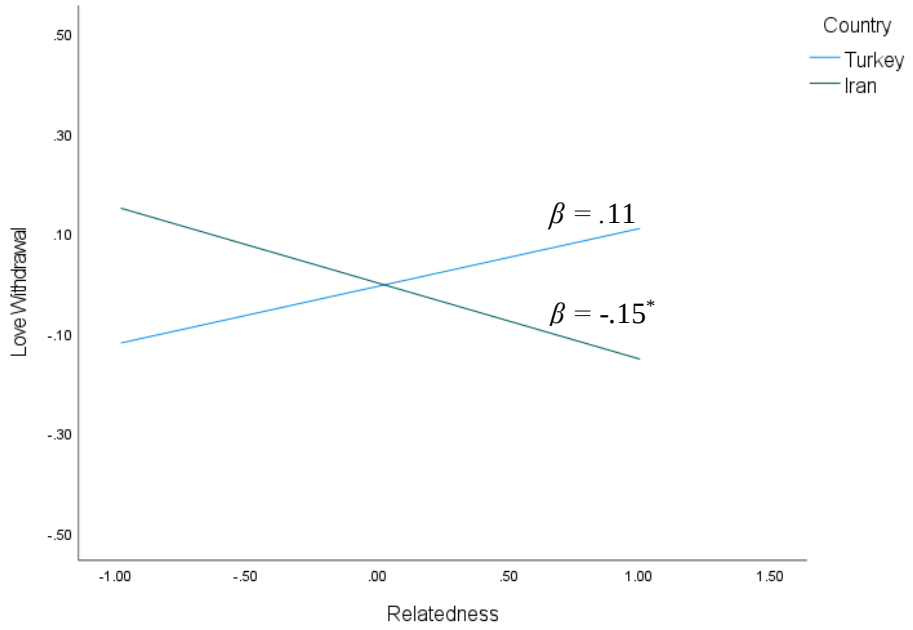

Figure 3.4 Interaction Between Maternal Relatedness and Country in Predicting Maternal Use of Love Withdrawal

3.10.2 Power Assertion

The regression analysis predicting power assertion in the Turkish sample revealed a non-significant model, R^2 = .03, F(5, 168) = .84, p = .52. Similarly, in the Iranian sample, the model did not significantly predict love withdrawal, R^2 = .04, F(5, 164) = 1.46, p = .21. Moreover, the separate exploratory regression analysis revealed that balanced self-construal did not significantly predict maternal use of power assertion in either the Turkish sample, R^2 = .01, F(4, 169) = 0.52, p = .72, or the Iranian sample, R^2 = .03, F(4, 165) = 1.43, p = .23. The hierarchical regression exploring individuated and relatedness demonstrated that when self-construals and country were added in the second step, the model significantly improved (ΔR^2 = .050, p < .001), with country (β = -0.20, p < .001) and maternal relatedness (β = -0.11, p = .039) emerging as significant predictors of power assertion (see Table 3.11). Nonetheless, the final model of the regression did not reveal any statistically significant interactions, R^2 = .07, F(8, 335) = 3.10, p = .002. Additionally, the hierarchical regression examining balanced self-construal showed a statistically significant model, R^2 = .06, F(6, 337) = 3.49, p = .002. However, the interaction between country and balanced self-construal did not reach significance (β = -0.06, p = .40).

Table 3.11 Hierarchical Regression Results for Associations of Self-Construal and Country with Maternal Power Assertion

	Predictors	R	R^2	ΔR^2	ΔF	F	B	SE	β
Step 1		.13	.02	.02	1.89	1.89			
	Maternal Age						0	0	.02
	Maternal Education						-.03	.02	-.12*
	Perceived SES						0	.01	-.02
Step 2		.26	.07	.05	5.97**	3.97**			
	Maternal Age						0	0	.04
	Maternal Education						-.02	.02	-.08
	Perceived SES						0	.01	-.02
	Relatedness						-.06	.03	-.11*
	Individuation						.01	.03	.03
	Country						-.11	.03	-.2**
Step 3		.26	.07	.003	.51	3.10*			
	Maternal Age						0	0	.03
	Maternal Education						-.02	.02	-.08
	Perceived SES						0	.01	-.02
	Relatedness						-.05	.04	-.1
	Individuation						.04	.04	.07
	Country						-.11	.03	-.2*
	Relatedness * Country						-.02	.06	-.03
	Individuation * Country						-.05	.06	-.06

Note. $p < .05$ (*), $p < .001$ (**)

3.10.3 Induction

In the Turkish sample, the regression model did not significantly predict induction, $R^2 = .02$, $F(5, 168) = 0.69$, $p = .63$. Similarly, in the Iranian sample, the model was also non-significant, $R^2 = .03$, $F(5, 164) = .91$, $p = .48$. In addition, the separate regression conducted to explore the role of balanced self-construal in predicting maternal induction was non-significant in both the Turkish sample, $R^2 = .02$, $F(4, 169) = 0.79$, $p = .54$, and the Iranian sample, $R^2 = .01$, $F(4, 165) = 0.58$, $p = .68$. Further examination of the hierarchical regression models for all three types of self-construals revealed that none of the models improved the explanation of variance in induction.

Table 3.12 Hierarchical Regression Results for Associations of Self-Construal and Country with Maternal Induction

	Predictors	R	R^2	ΔR^2	ΔF	F	B	SE	β
Step 1		.12	.01	.01	1.61	1.61			
	Maternal Age						0	0	-.08
	Maternal Education						-.01	.01	-.06
	Perceived SES						.01	.01	.08
Step 2		.16	.03	.01	1.23	1.42			
	Maternal Age						0	0	-.08
	Maternal Education						-.01	.01	-.04
	Perceived SES						.01	.01	.07
	Relatedness						-.01	.03	-.02
	Individuation						0	.03	0
	Country						-.05	.03	-.1[a]
Step 3		.18	.03	.01	1.59	1.47			
	Maternal Age						0	0	-.08
	Maternal Education						-.01	.01	-.03
	Perceived SES						.01	.01	.07
	Relatedness						.03	.03	.06
	Individuation						0	.03	-.01
	Country						-.05	.03	-.11[a]
	Relatedness * Country						-.09	.05	-.12[a]
	Individuation * Country						.01	.05	.01

Note. $p < .10$ ([a])

CHAPTER 4

DISCUSSION

Individuals differ in their inclinations to experience self-conscious emotions such as shame and guilt in response to their wrongdoings or failures, with some being more prone to these emotions than others (Tangney, 1996). Children's proneness to experiencing guilt is generally linked to positive child outcomes such as empathy (Stuewig et al., 2010), whereas shame-proneness is linked to maladaptive outcomes, including depression and anxiety symptoms (Kim et al., 2011; Schoenleber et al., 2014). Understanding these emotions across cultures is particularly important, as social norms and parenting practices can influence how children experience them. Therefore, this study adopted a cross-cultural approach, comparing Türkiye and Iran, which are both collectivist societies experiencing distinct social transformations. The comparison of these similar yet different societies allowed us to explore how children's shame- and guilt-proneness develop and whether they are linked to parenting practices in similar or distinct ways across these cultural settings. Specifically, the present study set out to understand how factors such as maternal disciplinary practices, maternal self-construals, children's sensory processing sensitivity (SPS), and their perceptions of the cultural normativeness of discipline contribute to the development of shame- and guilt-proneness among Turkish and Iranian children. It also investigated whether the relationships between maternal disciplinary practices and shame- and guilt-proneness were moderated by children's SPS, their perceived normativeness of parenting practices, and cultural context (i.e., country). Additionally, the study explored whether mothers' self-construals were linked to their use of specific disciplinary strategies, and whether these associations varied across the two cultural contexts. This chapter proceeds by addressing each aim and hypothesis individually,

while interpreting the findings in light of past studies. It then discusses the study's implications, limitations, and possible directions for future research.

The first aim of the study was to compare Turkish and Iranian mothers' use of parenting disciplinary practices, including power assertion, love withdrawal, and induction. Although there is limited research directly comparing Türkiye and Iran, both countries share cultural similarities as Middle Eastern societies with predominantly Muslim populations. However, they also differ in their history, politics, and social norms. For this reason, this study took an exploratory approach to gain an initial understanding of how culture may influence the use of different disciplinary strategies. This comparison was conducted to identify potential cultural differences in disciplinary strategies. Interestingly, Turkish children perceived that their mothers were using higher levels of power assertion, love withdrawal, and induction compared to Iranian mothers. This finding may be better understood through the cultural pattern of Türkiye. Research has shown that Turkish parents exhibit affection and warmth while also employing controlling parenting strategies (Sen et al., 2014). In line with this, Kağıtçıbaşı's (2007) model of emotional interdependence suggests that Turkish parenting reflects a balance between relatedness and the development of autonomy. Together, these perspectives may help explain why, compared to Iranian mothers, Turkish mothers were perceived to use both control-oriented strategies (e.g., power assertion and love withdrawal) and reasoning-based practices such as induction more frequently. It should also be recognized that this study only focused on more direct and overt forms of parenting behaviors. Whereas, evidence from Iranian samples suggests that parents may also rely on less confrontational or more passive strategies that were not captured here. For instance, Shahaeinan et al. (2014) demonstrated that over half of Iranian mothers reported using passive or avoidant responses when children engaged in a wrongdoing, such as not addressing the misbehavior or asking someone else to intervene. This may partially explain why Iranian mothers were perceived to use fewer disciplinary strategies overall.

The second aim of the study was to compare the self-construals of Turkish and Iranian mothers, specifically relatedness, individuation, and balanced self-construal, while controlling for maternal education level. Results revealed that Turkish mothers reported significantly higher levels of individuated and balanced self-construals

compared to Iranian mothers, while no cultural difference was found in relatedness. This pattern suggests that although emotional connectedness remains a common and important value in both countries, Turkish mothers may be more inclined to view themselves as autonomous individuals. This finding is in line with Kağıtçıbaşı's (2007) model of family change, which highlights that in collectivistic societies experiencing modernization (e.g., urban Türkiye), individuation can begin to coexist with relational values. On the other hand, the Iranian mothers in this study seemed to place relatively less emphasis on individuation. This result aligns with Ghorbani et al. (2022), who found that Iranian parents show a stronger orientation toward interdependence than independence. Overall, these findings suggest that while some Turkish mothers have begun to incorporate individuation and autonomy into their self-construals, Iranian mothers continue to place higher importance on interdependence and familial ties. This finding may indicate a more gradual cultural shift in Iran.

The third aim of the study was to explore whether Turkish and Iranian children differed in how normative they perceived their mothers' disciplinary practices to be. While there were no cultural differences in perceptions of induction or power assertion, Iranian children viewed love withdrawal as a more common disciplinary strategy in their cultural context compared to Turkish children. This finding is interesting when considering the earlier results, which showed that Turkish mothers were perceived to use all three disciplinary strategies more frequently than Iranian mothers. Despite this, Turkish children rated love withdrawal as less normative than Iranian children. One possible way to interpret this is that Turkish children are exposed to a wider range of disciplinary practices, and thus, they may view love withdrawal as a less central part of the parent-child relationship. This would be consistent with the finding that Turkish mothers are comparatively higher on individuated and balanced self-construals, indicating that they adopt parenting styles that incorporate both autonomy and relatedness. On the other hand, although Iranian mothers were reported to employ love withdrawal less frequently than Turkish mother, Iranian children perceived this discipline as more culturally normative. This may be due to the cultural emphasis on family closeness and emotional interdependence in Iran, which can make even infrequent instances of love withdrawal feel significant and emotionally

impactful. As a result, children may come to view this form of discipline as a more expected parental response to wrongdoing.

The fourth aim of the study was to examine how different maternal disciplinary practices predicted children's proneness to shame and guilt across Turkish and Iranian samples. Parents start conveying social norms and expectations to their children from an early age, especially through everyday interactions and disciplinary practices. Therefore, such practices can be central to the development of children's self-conscious emotions, including shame and guilt. Based on this, it was hypothesized that inductive discipline, particularly other-oriented induction and disappointment, would be linked to greater guilt-proneness and lower shame-proneness. In contrast, power assertion and love withdrawal were expected to be associated with heightened shame-proneness and reduced guilt-proneness.

Findings offered partial support for these hypotheses. In both countries, maternal **love withdrawal** was a positive predictor of shame-proneness, even after controlling for child gender, SPS, maternal education, perceived SES, and age. Love withdrawal is a disciplinary practice that involves withholding affection in response to a child's misbehavior (Hoffman, 2000). This type of discipline has been associated with several negative child outcomes such as depressive symptoms and bullying behaviors (Cheah et al., 2019; Yu et al., 2019). According to Hoffman (1994), when parents employ love withdrawal, it can generate emotional distress in children due to the fear of losing parental affection. Such distress may lead children to become focused on self-relevant outcomes (e.g., feeling rejected or unworthy) rather than contemplating the impact of their misbehavior on others. This self-directed focus resembles shame, which is a self-conscious emotion that arises when individuals evaluate themselves negatively and become preoccupied with how they're seen by others (Tangney & Dearing, 2002). This may help explain why love withdrawal was linked to increased shame-proneness among children of both cultural groups. Furthermore, the present finding is consistent with the recent meta-analysis by van Eickels et al. (2025), which found a significant positive association between poor parent-child dynamics and children's feelings of shame. In sum, by showing that maternal love withdrawal predicts shame-proneness in both Turkish and Iranian children, this study highlighted love withdrawal's potential role as a risk factor for shame-proneness across collectivist societies.

On the other hand, the findings provided weaker support for the hypothesis that **inductive discipline** is linked to lower shame or heightened guilt-proneness. Through inductive discipline, caregivers help children understand expected behaviors and social norms by providing explanations, as well as the impact of their actions on others (Kerr et al., 2004). This type of discipline has been found to reduce children's problem behaviors, both in the short term at age 5.5, and indirectly in the longer term at age 10 (Choe et al., 2013). In addition, Patrick and Gibbs (2011) found that inductive discipline was associated with stronger moral identity, especially among older adolescents relative to younger adolescents. In addition, dos Santos et al. (2020) reported that the use of other-oriented induction was a significant predictor of guilt-proneness in children aged 8 to 10 years. In the current study, while the overall induction score did not show significant associations with shame- or guilt-proneness, exploring the subdimensions separately revealed that other-oriented induction was linked to lower shame-proneness in the Iranian sample. Consistent with this result, Hoffman (1994) pointed out that when caregivers employ reasoning to help children consider the effects of their actions on others, they encourage a focus beyond self-directed concerns. This type of focus may help shift children's attention away from negative self-evaluations and possibly reduce the likelihood of becoming a shame-prone individual. However, this association was not observed in the Turkish sample. This might suggest that there are cultural differences in how reasoning-based discipline is perceived or internalized by children. It is also possible that mothers in these two cultures use reasoning-based discipline in different ways. Children's reports of this discipline may not accurately reflect these differences, especially since they are based on children's subjective interpretations of their mothers' disciplinary practices. Therefore, future cross-cultural studies would benefit from using observational methods, as they provide a more objective measure of parental disciplinary practices. Additionally, Maternal disappointment did not show any significant relationship with either shame or guilt-proneness in neither Turkish nor Iranian children. Maternal disappointment, a subdimension of inductive discipline, refers to the mother's expression of disapproval at the child's transgression. For example, mothers may express surprise or dissatisfaction with their child's actions or may say they love the child but disapprove of the behavior. While previous studies had demonstrated a link

between maternal expression of disappointment and moral identity for children between 10 and 16 years old, or with sympathy for those aged 6 and 8 (Patrick & Gibbs, 2012; Yavuz et al., 2022), this link was not found for moral emotions such as shame and guilt. In these studies, maternal disappointment was measured using the Perceived Parental Discipline (PPD) Questionnaire, which includes six vignettes assessing various disciplinary practices. However, both this study and Yavuz et al. (2022) selected only two scenarios that seemed most relevant to the studied sample.

Additionally, maternal induction was not a significant predictor of guilt-proneness in either cultural context. This finding contrasts with prior research showing that inductive discipline supports children's moral development, including higher levels of guilt-proneness, empathy, and moral identity (e.g., dos Santos et al., 2020, Patrick & Gibbs, 2012; Yavuz et al., 2022). One possible reason is that the effectiveness of induction depends on the context in which it is delivered. Patrick & Gibbs (2016) found that the relationship between inductive discipline and moral identity in children was stronger when the discipline occurred in the context of high perceived parental acceptance. Moreover, children who responded to inductive discipline with guilt-related emotions also reported greater warmth and acceptance from their caregivers. It is possible that children who feel supported and accepted by their parents are more open to the moral messages communicated through induction. Consequently, the nature of the parent-child relationship may help explain why the expected link between inductive discipline and guilt-proneness did not emerge. Future research could investigate how parental warmth and perceived parental acceptance moderate the link between inductive discipline and guilt-proneness.

Interestingly, **power assertion** did not predict shame- or guilt-proneness in either sample. This finding contrasts prior research linking harsh and strict disciplinary strategies to negative moral and emotional outcomes (e.g., Kochanska et al., 1996; Mintz et al., 2017; dos Santos et al., 2020). It is possible that the lack of association in the present study is due to the relatively low levels of power assertion reported in both cultural groups. In both samples, children perceived their mothers as using power assertive discipline infrequently, which may have limited the variability needed to detect meaningful associations with shame- or guilt-proneness. Therefore, it is necessary to further investigate this in samples where power assertion is more

commonly used or perceived more intensely. In addition, according to Grusec et al. (2017), when discipline, such as physical punishment, is delivered by caregivers that are nurturing and caring, children are less likely to exhibit negative outcomes compared to when the same discipline is administered by dismissive or unsupportive parents. The absence of an association may be due to the study not measuring parental warmth, which could influence how power assertion relates to children's moral emotions.

The fifth aim of the study was to examine whether the associations between maternal disciplinary practices and children's shame- and guilt-proneness were moderated by children's SPS. It was hypothesized that children high in SPS (i.e., depth of processing and overreaction to stimuli) would show stronger associations between maternal discipline and moral emotions. To be precise, we expected them to exhibit higher shame-proneness in response to power assertion and love withdrawal, and higher guilt-proneness in response to inductive discipline. This hypothesis was formed based on the differential susceptibility model (Belsky & Pluess, 2009), which indicates that children with high sensitivity are more likely to experience stronger reactions to both the positive and negative aspects of their environment.

In the Turkish sample, maternal induction was found to be positively associated with shame-proneness among children low in overreaction to stimuli. Since inductive discipline has generally been associated with more adaptive emotional outcomes, this finding was unexpected (e.g., Hoffman, 2000). It is possible that these children, due to their low emotional reactivity and sensitivity to cues, may not fully notice the tone of concern or empathy in inductive discipline. Instead, they may interpret the discipline more as criticism and a judgment of their character rather than guidance. This may be associated with children's tendency to feel shame in response to misbehavior. This interpretation may be consistent with Grusec and Goodnow's (1994) framework, which suggests that for children to internalize the messages parents convey through discipline, they must first comprehend the message clearly and perceive it as being well-intentioned. In the context of this study, children who do not interpret the intention behind inductive discipline as supportive and instead view it negatively, may experience more negative emotional outcomes. However, this speculation requires further investigation. Particularly, future studies could explore whether children with

low overreaction to stimuli interpret the tone and intent of the inductive discipline differently compared to more reactive children.

As for the Iranian sample, no interaction between induction and SPS was observed. Instead, a significant direct association between maternal other-oriented induction and lower shame-proneness was found, which did not depend on children's level of SPS. This may suggest that Iranian children generally tend to interpret victim-focused inductive discipline positively, regardless of their sensitivity levels. This idea is further explored in the following aim, which considers how children's perceptions of inductive discipline's normativeness relate to their shame and guilt experiences.

The remaining moderation effects tested in this study were not significant. Children's SPS, including both depth of processing and overreaction to stimuli, did not moderate the associations between power assertion or love withdrawal and either shame- or guilt-proneness. Nonetheless, as previously mentioned, maternal love withdrawal was a consistent predictor of shame-proneness across both cultural groups. This may suggest that love withdrawal is linked to heightened shame-proneness among children, regardless of their level of sensitivity. In contrast, power assertion was not associated with shame- or guilt-proneness, and it did not interact with SPS. As noted before, the relatively low perceived usage of power assertion in the current sample could have limited the ability to find significant correlations with children's self-conscious emotions. Additionally, no significant associations, either direct or moderated by SPS, were found between maternal disciplinary practices and children's guilt-proneness. This finding indicates that, in the current samples, guilt-proneness may be more influenced by other factors, such as parental warmth, that have not been examined in this study.

Overall, the results do not support the hypothesis that SPS moderates the relationship between maternal disciplinary practices and shame- and guilt-proneness, particularly for children with high SPS. More importantly, these findings do not support the differential susceptibility model (Belsky & Pluess, 2009), which proposes that highly sensitive children tend to be more influenced by both positive and negative aspects of their environment. Instead, the results suggest that maternal disciplinary practices,

particularly love withdrawal, may consistently influence children's shame-proneness regardless of their SPS.

It is also worth noting that in the Iranian sample, children's sensory processing sensitivity showed direct associations with shame-proneness. Specifically, depth of processing was negatively associated with shame-proneness, whereas overreaction to stimuli was positively associated. One possible interpretation may be that since children with high depth of processing have a deeper understanding of their experiences, they may also have a lower tendency to engage in negative self-evaluations in response to wrongdoing. On the other hand, children with heightened overreaction to stimuli may experience stronger emotional arousal in response to transgressions, and thus, may experience higher shame-proneness. Considering these opposite patterns, we speculated that the dimensions of SPS may not operate independently, but rather, their associations with shame-proneness may vary depending on each other. In order to explore this possibility and paint a clearer picture of the link between dimensions of SPS and shame-proneness, we tested whether depth of processing and overreaction to stimuli interact in predicting shame-proneness. The results revealed that the negative association between depth of processing and shame-proneness was only evident among children with lower levels of overreaction to stimuli. In addition, **overreaction to stimuli** was more strongly associated with shame-proneness at higher levels of depth of processing. These findings may suggest that for children with low overreaction to stimuli, deep processing might allow for a more thoughtful interpretation of wrongdoing and its impact on others, rather than engaging in negative self-evaluations. In contrast, when children are more emotionally reactive, even minor transgressions may feel overwhelming, and when this trait is combined with deeper processing, it might lead children to dwell on and elaborate these experiences in ways that may heighten their inclination to experience shame.

The sixth aim of the study was to examine whether children's perceptions of the normativeness of maternal disciplinary practices moderated the associations between these practices and children's proneness to shame and guilt. It was hypothesized that when children viewed power assertion and love withdrawal as more normative, these practices would be less strongly linked to shame-proneness. In contrast, no specific

hypothesis was formulated for inductive discipline, and its moderation effects were examined in an exploratory way.

Although none of the hypothesized moderations were significant, one significant interaction for maternal induction was detected in the Iranian sample. Specifically, at high levels of perceived normativeness, there was a trend-level negative relationship between maternal induction and shame-proneness. Although this result did not reach conventional statistical significance, it suggests that among Iranian children who perceive inductive discipline as highly normative, greater maternal use of this disciplinary practice may be less strongly associated with shame-proneness. Further examination of subdimensions of inductive discipline revealed a similar interaction for other-oriented induction, specifically, a significant negative relationship with shame-proneness was found at high levels of perceived normativeness. This finding may suggest that when children perceive other-oriented induction as a typical and accepted disciplinary method in their culture, they may be more likely to interpret it as fair and appropriate, rather than as personal criticism. Consequently, they may be more open to its intended moral message and less inclined to experience self-focused negative emotions like shame. This interpretation aligns with previous research that indicates children's perceptions of parenting behaviors is linked to their emotional and psychological outcomes (e.g., Grusec and Goodnow, 1994). Patrick and Gibbs (2011) also reported that adolescents who regarded inductive discipline as a reasonable response to wrongdoing showed greater levels of moral identity.

However, no moderation effects were found in the Turkish sample, and no significant interactions were observed for power assertion or love withdrawal in either cultural context. Although prior research has suggested that children's perceptions of disciplinary practices as normative are often linked to less adverse psychological outcomes (e.g., Gershoff et al., 2010; Liu & Wang, 2018), this pattern did not appear in the current findings. This may be because certain disciplinary practices involving withdrawal of affection or harsh control are difficult for children to interpret as well-intentioned or fair, even when perceived as common within their cultural context. It is possible that children continue to view these practices as rejecting or coercive, despite their cultural normativeness. As previously mentioned, examining the role of parental

warmth in future studies may help clarify whether children's responses to stricter types of discipline depend on how accepted and supported they feel by their caregivers.

The seventh aim of the study was to explore potential cross-cultural differences in the associations between maternal disciplinary practices and children's proneness to shame and guilt in Iran and Türkiye. This aim was examined using an exploratory approach. The results did not reveal any significant interaction between country and maternal discipline in predicting either shame- or guilt-proneness. These findings suggest that the associations between parenting disciplinary practices and children's self-conscious emotions were generally consistent across the two cultural contexts examined. Despite differences in their political and social contexts, Iran and Türkiye are collectivistic countries that emphasize relational values such as emotional closeness and family interdependence. These common values may influence how children interpret disciplinary strategies and help explain the similar emotional tendencies observed in both contexts. Overall, these findings indicate that the link between maternal discipline and children's self-conscious emotions may be rooted in shared relational values across Türkiye and Iran, rather than cultural differences between the two countries.

The final aim of the study was to examine whether maternal self-construals predict the use of disciplinary practices and whether these associations vary between Iran and Türkiye. It was hypothesized that mothers with a related self-construal would report higher levels of power assertion and love withdrawal, while mothers with an individuated orientation would report greater use of induction. Additionally, the study explored the relationship between balanced self-construals and maternal disciplinary practices in an exploratory manner.

The regression models examining the link between self-construals and maternal discipline were not significant in either the Turkish or Iranian samples, meaning that neither relatedness, individuatedness, nor balanced self-construals were predictors of maternal use of power assertion, love withdrawal, or induction. This finding contrasts past research showing that self-construals are associated with parenting behaviors. For instance, Sahin-Acar and Leichtman (2015) found that mothers' levels of individuation were linked to how detailed and non-repetitive they were when discussing future-

related topics with their 4-year-old children. In addition, Memişoğlu-Sanlı (2023) found that Turkish mothers with a related self-construal used more warmth and lying, while those with an individuated self-construal adopted more reasoning and less physical discipline with their preschool-aged children.

One possible explanation is that disciplinary practices are influenced by various context-related factors. For example, Fung et al. (2017) showed that mothers adjusted their disciplines based on factors such as the type of misbehavior and where it occurred. However, the present study measured maternal discipline using only two scenarios, which may not have captured the diverse disciplinary practices used. This limitation may have made it more difficult to detect associations with maternal self-construals. Additionally, the children in the study were aged 9 to 10 years. In this stage of development parenting behaviors may differ from those observed in studies with younger children. This may explain the lack of significant findings.

In addition, there are also mixed findings in the literature regarding the link between self-construals and parenting. Corapci et al. (2018) found that balanced self-construals were associated with nurturing and attentive parenting but not unsupportive parenting among Turkish mothers with 4-6-year-old children. Similar to the current study, they found that relatedness and individuatedness were not significantly related to parenting outcomes. A study by He et al. (2021) also revealed that while the interdependent values of Chinese mothers were associated with sensitive parenting, neither independent nor interdependent values of Western mothers were linked to their parenting practices. These differing results suggest that self-construals may not always predict parenting behaviors in the same way and could depend on the age of the child, specific type of parenting or cultural context.

There was also a noteworthy finding regarding the interaction between relatedness self-construal and country in predicting love withdrawal. While the direct relationship between relatedness and love withdrawal was not significant in the Iranian sample, the interaction revealed that higher maternal relatedness was associated with lower use of love withdrawal among Iranian mothers. This finding is interesting because it contradicts the hypothesis, which expected a positive link between relatedness and love withdrawal. This finding may suggest that Iranian mothers who define themselves

through their emotional closeness and social bonds are more likely to avoid disciplinary practices that could disrupt emotional bonds with their children.

This study offers several contributions to our understanding of children's moral and self-conscious emotions. First and foremost, unlike the majority of studies focusing solely on Western samples or comparing individualistic and collectivistic cultures, this study examined two collectivistic societies that are undergoing different paths of social transitions. This unique comparison made it possible to examine variations within collectivistic cultures and explore how parenting, cultural context, and child characteristics relate to children's proneness to shame and guilt. Secondly, this study contributes novel findings on the moderating role of SPS. To our knowledge, no study has examined how dimensions of SPS relate to children's proneness to shame and guilt, or how they may alter the associations between parenting practices and these moral emotions. In addition, the inclusion of children's subjective experiences and their perceptions of how common different parenting behaviors are in their culture are another strengths of the current study.

Nonetheless, this study has several limitations that should be considered. Firstly, this study employed a cross-sectional design that prevented us from making causal conclusions. Future studies would benefit from using longitudinal or experimental designs to examine how parental disciplinary practices and children's SPS influence the development of shame- and guilt-proneness over time. Such designs would also demonstrate the directions of these relationships.

Secondly, the samples were limited to mostly middle-class families from metropolitan and urban areas, and thus, the findings could not represent the broader population of Türkiye and Iran. Cultural norms and parenting practices can differ between small towns, urban, and rural areas, with research showing that rural parents are more likely to engage in adverse parenting practices compared to urban parents (Han et al., 2023). Since power assertion was reported at relatively low levels in this study, we were not able to detect meaningful associations between this disciplinary strategy and children's shame- or guilt-proneness. Future studies would benefit from including families from different socioeconomic backgrounds or less urbanized regions to better capture various disciplinary practices and their relationships.

In addition, the models predicting guilt-proneness in the current study explained relatively low variance in both the Turkish and Iranian samples. This suggests that guilt-proneness in middle childhood may be linked to additional factors that were not captured in the current study (e.g., parental warmth or peer influences). Future studies should include additional variables to better understand the emergence of guilt-proneness.

Another limitation of the study is that several subscales used in the study demonstrated low reliabilities, including love withdrawal in Türkiye, disappointment in Iran, overreaction to stimuli and guilt-proneness in both countries, which may have limited the accuracy of the findings. Therefore, the associations involving these constructs should be interpreted with caution.

Furthermore, the same sample was used both for validating the translated scales and for hypothesis testing. This may have influenced the results by making the relationships between variables appear stronger than they actually are.

Lastly, the way data was collected from mothers differed in Türkiye and Iran. While Iranian mothers filled out the questionnaires on paper, Turkish mothers completed them online. Although, previous research has revealed that online and paper-based versions of psychological questionnaires generally demonstrate similar psychometric properties and data quality (Vallejo et al., 2007; Zeiler et al., 2021), this difference may still be a limitation. This may have influenced how mothers interpreted or responded to items in these specific cultural contexts, which could have influenced the results.

Despite the mentioned limitations, this study also has several implications. The consistent association between maternal love withdrawal and children's shame-proneness across both Türkiye and Iran underlines the harmfulness of this disciplinary strategy, regardless of cultural context or child temperament (i.e., SPS). Consequently, practitioners may benefit from supporting parents in developing alternative approaches to discipline that do not involve withdrawing affection or threatening emotional connection. Additionally, the finding that inductive discipline was associated with increased shame-proneness among children low in overreaction to stimuli underscores the potential importance of tailoring parenting practices to child

characteristics. Therefore, it may be beneficial for parenting programs in Türkiye to help parents adapt their disciplinary strategies to align with their child's sensitivity, rather than assuming that reasoning-based discipline is beneficial for every child.

To conclude, this study sheds light on how maternal disciplinary practices, maternal self-construals, children's perceptions of the cultural normativeness of these practices, and children's sensory processing sensitivity interact and relate to children's shame- and guilt-proneness across Türkiye and Iran. The findings revealed similarities and differences between the two countries. Although the overall links between maternal discipline and children's emotional tendencies were mostly the same in Türkiye and Iran, there were important variations based on individual characteristics. For example, children who were less reactive to stimuli or who viewed certain parenting behaviors as more culturally typical responded differently. In addition, the comparisons between countries showed that Turkish mothers were perceived to use all three disciplinary practices more frequently and reported higher levels of individuated and balanced self-construals. On the other hand, Iranian children perceived maternal love withdrawal as a more common practice in their country. Furthermore, although maternal self-construals did not predict disciplinary strategies overall, an interesting cultural difference was found. In Iran, mothers who scored higher in relatedness reported using less love withdrawal. Overall, these findings enhance our understanding of how shame and guilt are related to parenting, cultural context, and child temperament in middle childhood.

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APPENDICES

A. APPROVAL OF THE METU HUMAN SUBJECTS ETHICS COMMITTEE

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ORTA DOĞU TEKNİK ÜNİVERSİTESİ
MIDDLE EAST TECHNICAL UNIVERSITY

06 MAYIS 2024

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Sibel Kazak Berument

Danışmanlığını yürüttüğünüz Savin Golchin'in ***"Exploring the Interplay of Parental Disciplinary Strategies, Cultural Normativeness, Sensory Processing Sensitivity, Self-Construal, and Maternal Education Level in Children's Proneness to Shame and Guilt: A Cross-Cultural Study in Turkey and Iran"*** başlıklı araştırmanız İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek **0307-ODTUİAEK-2024** protokol numarası ile onaylanmıştır

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B. TURKISH SUMMARY / TÜRKÇE ÖZET

1. GİRİŞ

1.1 Utanma ve Suçluluk Eğilimleri

Utanma ve suçluluk, bireylerin ahlaki veya toplumsal değerlere aykırı davrandıklarında ortaya çıkan, kendilik odaklı ahlaki duygulardır (Leary, 2015). İki duygu, oluşma koşulları bakımından benzerlik gösterse de odak noktaları ve birey üzerindeki etkileri bakımından ayrışır. Suçluluk, kişinin belirli bir davranışını olumsuz değerlendirerek, bu davranışın başkaları üzerindeki etkisinden endişe duymasıyla ortaya çıkar. Utanma ise bireyin benliğini bütünüyle olumsuz değerlendirmesi ve başkalarının kendisini nasıl gördüğüne dair kaygı yaşaması ile karakterizedir (Tangney & Dearing, 2002). Genel olarak suçluluk, davranışa odaklandığı ve telafi edici eylemleri teşvik ettiği için daha uyumlu ve yapıcı bir duygu olarak kabul edilirken; utanma, geri çekilme, saklanma eğilimi ve değersizlik hissi gibi olumsuz sonuçlara yol açabilir (Lewis, 1971; Tangney et al., 1996).

Bu duyguların ortaya çıkabilmesi için çocukların öncelikle benlik algısı geliştirmeleri, dışsal değerlendirme ölçütlerini kavramaları ve bu ölçütleri içselleştirmeleri gerekir (Lewis, 2008; Tracy & Robins, 2004). Araştırmalar, 18–24 ay civarında çocukların kendilerini aynada tanımaya başladıklarını, fakat benlik farkındalığına dair bazı belirtilerin daha erken ortaya çıktığını göstermektedir (Amsterdam, 1972; Rochat & Striano, 2002). Bu erken gelişimsel adımlar, ilerleyen dönemde utanma ve suçluluk gibi kendilik odaklı duyguların temelini oluşturur. 28–32 ay civarında çocuklar basit suçluluk (ör. hatayı telafi etmeye çalışma) ve utanma (ör. göz temasından kaçınma) davranışları sergilemeye başlar (Drummond et al., 2017). Bu duyguların bilişsel olarak daha belirgin şekilde ayrışması genellikle 9 yaş civarında başladığından (Olthof et al., 2000), bu çalışma da söz konusu ayrışmanın daha net gözlenebileceği 9–10 yaş aralığındaki çocuklara odaklanmıştır.

Utanma ve suçluluk eğilimleri, bireylerin çeşitli durumlarda bu duyguları hissetme yatkınlıklarını ifade eder (Tangney, 1996). Suçluluk eğilimi daha düşük saldırganlık, yüksek empati (Stuewig et al., 2010) ve artmış prososyal davranışlarla ilişkilidir (Torstveit et al., 2016). Utanma eğilimi ise depresif belirtiler (Bennett et al., 2010), kaygı (Muris et al., 2015) ve dolaylı olarak saldırganlıkla (Stuewig et al., 2010) ilişkilendirilmiştir. Bu nedenle, çocukların bu eğilimlerini şekillendiren ebeveynlik, kültür ve bireysel özelliklerin anlaşılması önem taşımaktadır.

1.2 Ebeveyn Disiplin Uygulamaları

Çocuklar, toplumsal norm ve değerleri büyük ölçüde ebeveynleriyle olan etkileşimleri yoluyla öğrenirler (Zahn-Waxler, 2010). Bu süreçte ebeveynler, davranışları yönlendirmek amacıyla farklı disiplin stratejileri kullanır (Hoffman & Saltzstein, 1967). **Güç kullanımı**, fiziksel ceza, tehdit veya ayrıcalıkların kaldırılması gibi yöntemlerle çocuğun davranışını hızlıca değiştirmeyi amaçlar (Hoffman, 2000). Bu yaklaşım, çocukların cezadan kaçınmaya odaklanmasına yol açabilir ve suçluluk eğilimini zayıflatırken (dos Santos et al., 2020) ahlaki içselleştirmeyi düşürebilir (Kochanska et al., 1996). **Sevgiyi geri çekme**, ebeveynin ilgisini ve sevgisini geçici olarak keserek onaylamadığını ifade etmesidir. Kısa vadede itaat sağlayabilir ancak empati temelli ahlaki gelişimi zayıflatabilir (Bornstein, 2002) ve depresyon ile saldırganlık gibi olumsuz sonuçlarla ilişkilendirilmiştir (Cheah et al., 2019; Xu et al., 2024). Bazı çalışmalar, utanma eğilimini artırabileceğini öne sürmektedir (Karos, 2006). **Açıklayıcı disiplin**, çocuğun davranışlarının başkaları üzerindeki etkisini anlamasını sağlayan açıklamalar içerir (Hoffman, 2000). Bu strateji, değerlerin içselleştirilmesini kolaylaştırır (Grusec et al., 2017) ve prososyal davranışlarla ilişkilidir (Essler & Paulus, 2022). Özellikle kurban odaklı açıklamalar, suçluluk eğilimini artırmaktadır (dos Santos et al., 2020). Ebeveynin hayal kırıklığını ifade etmesi de bu stratejinin bir parçası olarak değerlendirilebilir ve çocukta öz-yansıtma ile ahlaki kimlik gelişimini destekleyebilir (Patrick & Gibbs, 2012; Yavuz et al., 2022).

1.3 Kültür

Ebeveyn tutumları, içinde bulunulan kültürel bağlamdan güçlü biçimde etkilenir (Lansford, 2022). Bireyci kültürler özerklik ve kişisel hedeflere öncelik verirken, toplulukçu kültürler ilişkisel bağlara ve grup uyumuna önem atfeder. Türkiye ve İran,

köken olarak toplulukçu kültürlere sahip olmakla birlikte, modernleşme süreçleri bakımından farklı yollar izlemiştir. Türkiye'de Batı'ya yakınlık ve küreselleşme etkisiyle bireycilik unsurları artarken (Baycar, 2013), İran'da siyasi ve dini kısıtlamalar, kültürel değişimi yavaşlatmaktadır. Bu farklılaşma, benzer kültürel kökenlere sahip iki toplumda ebeveynlik uygulamalarının nasıl çeşitlendiğini ve bunun çocukların ahlaki duygularıyla ilişkisini incelemek için önemli bir zemin sunmaktadır.

1.4 Annenin Benlik Kurguları

Benlik kurgusu, bireyin kendisini nasıl algıladığını ve başkalarıyla ilişkilerini nasıl tanımladığını ifade eder. Özerk benlik kurgusu, kişinin kendini kişisel özellikler ve bireysel hedefler üzerinden tanımlamasını ve ilişkisel benlik kurgusu ise sosyal bağlar ve aidiyetler üzerinden tanımlamasını ifade eder (Markus & Kitayama, 1991, 2010). Bu ikili yapı, İmamoğlu'nun (1998, 2003) önerdiği dengeli benlik kurgusu ile birlikte hem özerklik hem de ilişkisel yakınlığın bir arada bulunabileceğini ortaya koyar. Araştırmalar, benlik kurgusunun ebeveynlik uygulamalarını etkileyebileceğini göstermektedir. Türkiye'de yapılan çalışmalar, ilişkisel benlik kurgusuna sahip annelerin anlık uyumu kolaylaştıran disiplin yöntemlerini, özerk benlik kurgusuna sahip annelerin ise akıl yürütmeye dayalı, fiziksel cezadan uzak yaklaşımları tercih ettiğini ortaya koymaktadır (Memişoğlu-Sanlı, 2023). İran bağlamında ise bu ilişki henüz araştırılmamıştır. Bu çalışma, iki ülkede annelerin benlik kurguları ile disiplin stratejileri arasındaki ilişkileri karşılaştırmalı olarak incelemeyi amaçlamaktadır.

1.5 Algılanan Yaygınlık

Disiplin yöntemlerinin çocuk üzerindeki etkisi, yalnızca ebeveynin niyetine değil, çocuğun bu yöntemi kültüründe ne kadar yaygın gördüğüne de bağlıdır. Algılanan normatiflik, bir disiplin davranışının çocuğun gözünde toplumda ne derece "normal" kabul edildiğini ifade eder. Çocuk, ebeveynin tepkisini yaygın ve adil görüyorsa olumsuz etkiler zayıflayabilir; aksi durumda bu etkiler güçlenebilir (Gershoff et al., 2010; Liu & Wang, 2018). Ancak algılanan normatifliğin utanma ve suçluluk eğilimleri üzerindeki düzenleyici etkisi yeterince incelenmemiştir.

1.6 Mizaç ve Duyusal İşlemleme Duyarlılığı

Duyusal işlemleme duyarlılığı, duyusal ve sosyal bilgileri daha derinlemesine işleme ve güçlü duygusal tepki verme eğilimi ile karakterize edilen bir mizaç özelliğidir (Aron & Aron, 1997). Bu özelliğe yüksek düzeyde sahip bireyler, çevredeki ince ayrıntıları fark etme, yeni durumları dikkatle değerlendirme ve tepkilerini planlamada daha özenli olma eğilimindedir (Aron ve ark., 2012). Araştırmalar, bu çocukların çevrenin kalitesinden daha fazla etkilendiğini; destekleyici ebeveynlikte daha uyumlu, olumsuz ebeveynlikte ise daha sorunlu davranışlar sergilediğini göstermektedir (Slagt ve ark., 2018). Aron (2010), duyusal işlemleme duyarlılığını derinlemesine işleme, aşırı uyarılma, duygusal yoğunluk ve duyusal hassasiyet olmak üzere dört bileşenle tanımlamıştır. Çocuklarda yapılan çalışmalar bu boyutları "uyaranlara aşırı tepki" ve "derinlemesine işleme" olmak üzere iki ana faktörde toplamıştır (Boterberg & Warreyn, 2016). Duyusal işlemleme duyarlılığının utanma ve suçluluk gibi ahlaki duygularla ilişkisi sınırlı olarak incelenmiştir. Ancak yüksek düzeyde duyusal işlemleme duyarlılığına sahip çocukların olumsuz ebeveynlikte daha az prososyal davranış sergilediği bulunmuştur (Li ve ark., 2022). Prososyal davranışların ahlaki duygularla yakından ilişkili olması (Roos ve ark., 2014) göz önünde bulundurulduğunda, duyusal işlemleme duyarlılığının disiplin yöntemleri ile bu duygular arasındaki ilişkide önemli bir rol oynayabileceği düşünülmektedir.

1.7 Mevcut Çalışma

Bu çalışmanın amacı; annelerin disiplin uygulamaları, çocukların bu uygulamaların kültürel olarak ne kadar yaygın olduğunu algılamaları, çocukların duyusal işlemleme duyarlılıkları ve annelerin benlik kurguları ile çocukların utanma ve suçluluk eğilimleri arasındaki ilişkileri Türkiye ve İran örneklemlerinde incelemektir.

1. Birinci amaç, güç kullanımı, sevgiyi geri çekme ve açıklayıcı disiplin stratejilerinin Türk ve İranlı anneler arasında, anne eğitim düzeyi kontrol edilerek karşılaştırılmasıdır.

2. İkinci amaç, annelerin benlik kurgularının kültürler arası karşılaştırılmasıdır.

3. Üçüncü amaç, çocukların disiplin yöntemlerinin yaygınlığına ilişkin algılarındaki kültürler arası farkları incelemektir.

4. Dördüncü amaç, disiplin yöntemlerinin çocukların utanma ve suçluluk eğilimlerini yordayıcı rolünü incelemektir. Hipoteze göre, açıklayıcı disiplin daha yüksek suçluluk ve düşük utanma eğilimiyle; güç kullanımı ve sevgiyi geri çekme ise daha yüksek utanma ve düşük suçluluk eğilimiyle ilişkili olacaktır.

5. Beşinci amaç, disiplin yöntemleri ile utanma/suçluluk eğilimleri arasındaki ilişkilerin çocukların duyusal işlemleme duyarlılık düzeylerine göre farklılaşıp farklılaşmadığını incelemektir. Hipoteze göre, duyarlılığı yüksek çocuklar olumsuz disiplinle (güç kullanımı, sevgiyi geri çekme) daha yüksek utanma, açıklayıcı disiplinle ise daha yüksek suçluluk eğilimi gösterecektir.

6. Altıncı amaç, disiplin yöntemleri ile ahlaki duygular arasındaki ilişkilerde algılanan yaygınlığın düzenleyici rolünü test etmektir. Hipoteze göre, güç kullanımı ve sevgiyi geri çekmenin yaygın algılanması, bu yöntemlerin utanma eğilimiyle ilişkisini zayıflatacaktır. Açıklayıcı disiplin için özel bir hipotez geliştirilmemiş, keşfedici analiz yapılmıştır.

7. Yedinci amaç, disiplin yöntemleri ile ahlaki duygular arasındaki ilişkilerin iki kültürde farklılaşıp farklılaşmadığını incelemektir.

8. Sekizinci amaç, annelerin benlik kurgularının disiplin yöntemleriyle ilişkisini ve bu ilişkilerin kültürler arası farklılık gösterip göstermediğini değerlendirmektir. Hipoteze göre, ilişkisel benlik kurgusu yüksek anneler daha fazla güç kullanımı ve sevgiyi geri çekme, bireyleşmiş benlik kurgusu yüksek anneler ise daha fazla açıklayıcı disiplin kullanacaktır. Dengeli benlik kurgusu için keşfedici analiz yapılacaktır.

2. Yöntem

2.1 Katılımcılar

Bu araştırmaya Türkiye ve İran'dan toplam 346 anne–çocuk çifti katılmıştır. Türk örneklem, Ankara'dan ulaşılan 175 çift (çocukların %50,6'sı kız), İran örneklem ise

Tebriz'den ulaşılan 171 çift (çocukların %65,5'i kız) ile oluşturulmuştur. Veriler, özel ve devlet ilkokullarının özellikle 4. sınıf öğrencilerinden (9-10 yaş grubu) toplanmıştır.

2.2. Ölçekler

2.2.1. Demografik Bilgi Formu

Anne yaşı, eğitim düzeyi, medeni durum, çocuk sayısı ve algılanan sosyoekonomik durum sorulmuştur.

2.2.2 Kısa Utanma ve Suçluluk Ölçeği (BSGQ):

Novin ve Rieffe (2015) tarafından geliştirilen, çocukların utanma ve suçluluk eğilimlerini ölçen 12 maddelik çocuk formudur. Altı madde utanma, altı madde suçluluk durumlarını temsil eder. Farsça versiyon araştırmacı tarafından çevrilmiş, ardından ana dili Farsça ve İngilizceye hakim bir kişi tarafından geri çevrilmiştir. Türkçe versiyon araştırmacı ve tez danışmanı tarafından çevrilmiş ve laboratuvarda ana dili Türkçe olan kişilerle gözden geçirilmiştir. Her iki ülkede de dördüncü sınıf öğrencileri ölçekleri inceleyerek anlaşılırlığını değerlendirmiştir. Bu çalışmada, utanma alt ölçeği için Cronbach alfa değerleri Türkiye'de .70 ve İran'da .69 olarak bulunmuştur. Suçluluk alt ölçeği için ise her iki ülkede $\alpha = .66$'dır.

2.2.3 Algılanan Ebeveyn Disiplin Ölçeği (PPD)

Patrick ve Gibbs (2012) tarafından geliştirilen çocuk formu kullanılmıştır. Ölçek, çocuğun başkasına zarar verici bir davranışta bulunduğu altı senaryo içermektedir. Bu çalışmada iki senaryo seçilmiştir, ve her senaryonun ardından, güç kullanımı, açıklayıcı disiplin ve sevgi geri çekme olmak üzere üç disiplin yöntemini değerlendiren maddeler yer almaktadır. Çocuklar her maddeyi 0 (hiçbir zaman) ile 3 (çoğunlukla) arasında derecelendirmiştir. Farsça ve Türkçe PPD versiyonları, BSGQ için açıklanan aynı yöntem izlenerek çevrilmiştir. Bu çalışmada Cronbach alfa değerleri; güç kullanımı için Türkiye'de $\alpha = .75$, İran'da $\alpha = .84$; açıklayıcı disiplin için Türkiye'de $\alpha = .84$, İran'da $\alpha = .79$; sevgiyi geri çekme için ise Türkiye'de $\alpha = .60$, İran'da $\alpha = .72$ olarak bulunmuştur.

2.2.4 Ebeveyn Disiplininin Algılanan Normalliği

Çocukların disiplin yöntemlerinin kendi sosyal çevrelerinde ne kadar yaygın olduğunu algılamalarını ölçmek amacıyla, PPD'deki her maddeye ek bir soru eklenmiştir. Çocuklara, annelerinin bu davranışı ne sıklıkla yaptığını yanıtladıktan sonra, diğer annelerin aynı davranışı ne sıklıkla yaptıkları sorulmuştur. Her madde 0 (hiçbir zaman) ile 3 (çoğunlukla) arasında derecelendirilmiştir. Bu çalışmada Cronbach alfa değerleri; sevgi geri çekmenin normalliği için Türkiye'de α = .53, İran'da α = .73; açıklayıcı disiplinin normalliği için Türkiye'de α = .84, İran'da α = .74; güç kullanımının normalliği için Türkiye'de α = .76, İran'da α = .84'tür.

2.2.5 Yüksek Duyarlılığa Sahip Birey Ölçeği (HSPS)

Aron (2002) tarafından geliştirilen, ebeveyn raporuna dayalı 23 maddelik ölçektir. Boterberg ve Warreyn'in (2016) belirlediği iki alt boyut kullanılmıştır: Derinlemesine İşleme ve Uyarıcılara Aşırı Tepki. Maddeler 1 (kesinlikle katılmıyorum) ile 5 (kesinlikle katılıyorum) arasında derecelendirilmiştir. Türkçe versiyon Berument (2019–2022) tarafından, Farsça versiyon ise araştırmacı tarafından çevrilmiştir. Bu çalışmada Cronbach alfa değerleri; derinlemesine işleme için Türkiye'de α = .78, İran'da α = .71; uyarıcılara aşırı tepki için Türkiye'de α = .58, İran'da α = .61'dir. Her iki alt boyutta güvenirliği artırmak için birer madde çıkarılmıştır.

2.2.6 Dengeli Bütünleşme-Farklılaşma Ölçeği (BID)

İmamoğlu (1998, 2003) tarafından geliştirilen, annelerin benlik kurgularını ölçen öz-bildirim ölçeğidir. İlişkililik ve Bireyleşme olmak üzere iki alt boyuttan oluşur. 1 (kesinlikle katılmıyorum) ile 5 (kesinlikle katılıyorum) arasında derecelendirilir. Alt ölçek puanları çarpılarak dengeli benlik kurgusu puanı elde edilir. Farsça versiyon araştırmacı tarafından çevrilmiştir. Bu çalışmada Cronbach alfa değerleri; ilişkilik için Türkiye'de α = .83, İran'da α = .78; bireyleşme için Türkiye'de α = .70, İran'da α = .69'dur.

2.3 İşlem

Araştırma için Orta Doğu Teknik Üniversitesi Etik Kurulu ve ilgili milli eğitim müdürlüklerinden onay alınmıştır. Okul izinleri sonrasında annelere bilgilendirme ve onam formları ulaştırılmış, onam veren anneler demografik form, HSPS ve BID

ölçeklerini doldurmuştur (Türkiye'de çevrim içi, İran'da kâğıt form). Çocuklar ise okullarında tabletler aracılığıyla BSGQ ve PPD ölçeklerini, ardından yaygınlık sorularını yanıtlamıştır. Uygulama yaklaşık 20 dakika sürmüş, veri toplama süreci Eylül 2024–Ocak 2025 arasında tamamlanmıştır.

3. BULGULAR

3.1 Grup Karşılaştırmaları

Türk anneler, İranlı annelere kıyasla daha fazla güç kullanımı, sevgiyi geri çekme ve açıklayıcı disiplin uygulamaktadır. Türk anneler ayrıca bireyleşme ve dengeli benlik kurgusunda daha yüksek puanlar alırken, ilişkilik düzeyleri iki ülke arasında benzer bulunmuştur. İranlı çocuklar sevgiyi geri çekmeyi daha yaygın algılarken, diğer disiplin yöntemlerinin normalliğine ilişkin algılar benzerdir.

3.2. Hiyerarşik Regresyonlar

Çalışmanın dördüncü, beşinci, altıncı, yedinci ve sekizinci amaçlarını incelemek için hiyerarşik regresyon analizleri yapılmıştır.

Türkiye ve İran örnekleminde kız çocukları daha yüksek utanma eğilimi göstermiştir. Her iki ülkede de annelerin sevgiyi geri çekmesi, çocukların utanma eğilimini artırmıştır. Türkiye'de ayrıca düşük düzeyde uyarana aşırı tepki gösteren çocuklarda annelerin açıklayıcı disiplin kullanımı, utanma eğilimini yükseltmiştir. İran'da uyarana aşırı tepki ve sevgiyi geri çekme, çocukların utanma eğilimi ile pozitif; diğer odaklı açıklayıcı disiplin ve derinlemesine işlemleme ise negatif yönde ilişkilidir. Suçluluk eğilimi açısından, Türkiye'de anlamlı yordayıcı bulunmamıştır. İran'da annelerin bireyleşme puanı yüksek olduğunda çocukların suçluluk eğilimi düşük çıkmıştır. Algılanan normallik değişkenleri Türkiye'de utanma ve suçluluk eğilimini anlamlı biçimde yordamamıştır. İran'da ise açıklayıcı disiplinin normalliği yüksek olduğunda, bu stratejinin kullanımı utanma eğilimi ile negatif ilişki göstermiştir. Algılanan normallik değişkenleri Türkiye'de utanma ve suçluluk eğilimini anlamlı biçimde yordamamıştır. İran'da ise açıklayıcı disiplinin normalliği yüksek olduğunda, bu stratejinin kullanımı utanma eğilimi ile negatif ilişki göstermiştir. Kültürlerarası

karşılaştırmalarda, disiplin türleri ile çocukların utanma ve suçluluk eğilimleri arasındaki ilişkiler açısından iki ülke arasında anlamlı bir fark bulunmamıştır.

Annelerin benlik kurguları ile disiplin stratejileri arasındaki ilişkiler incelendiğinde, tek anlamlı bulgu, ilişkilik benlik kurgusu ile ülke arasındaki etkileşimin sevgiyi geri çekmeyi yordamış olmasıdır. İran'da yüksek ilişkilik puanı, sevgiyi geri çekmenin daha az kullanılmasına yol açarken, Türkiye'de bu ilişki anlamlı bulunmamıştır.

4. TARTIŞMA

Araştırmanın **ilk amacı**, annelerin disiplin stratejilerini (güç kullanımı, sevgiyi geri çekme, açıklayıcı disiplin) karşılaştırmaktı. Bulgular, Türk annelerin tüm stratejileri İranlı annelere kıyasla daha sık kullandığının çocuklar tarafından algılandığını göstermiştir. Bu durum, Türkiye'de ebeveynliğin hem yakınlık hem de kontrol unsurlarını bir arada barındıran duygusal karşılıklı bağımlılık modeli (Kağıtçıbaşı, 2007) ile uyumludur. İranlı annelerin ise, literatürde bildirildiği gibi, daha pasif veya dolaylı disiplin yöntemlerine başvurabileceği (Shahaeinan ve ark., 2014) göz önünde bulundurulmalıdır. Bu tür yöntemler mevcut çalışmada ölçülmediği için, İran annelerinin disiplin davranışlarının eksik yansımış olması olasıdır.

İkinci amaç, annelerin benlik kurgularını karşılaştırmaktı. Türk anneler, İranlı annelere göre daha yüksek bireyleşme ve dengeli benlik kurgusu bildirmiş, ilişkilikte ise fark bulunmamıştır. Bu bulgu, modernleşme sürecindeki kolektivist toplumlarda (ör. kentsel Türkiye) bireyleşmenin ilişkisel değerlerle bir arada var olabileceğini öne süren aile değişim modeli ile uyumludur (Kağıtçıbaşı, 2007). İranlı annelerde bireyleşmenin görece düşük kalması, toplumsal dönüşümün daha yavaş ilerlediğini gösterebilir.

Üçüncü amaç, disiplinin normalliğine ilişkin algılardaki kültürel farkları incelemekti. İranlı çocuklar, sevgiyi geri çekmeyi kültürel olarak daha yaygın bir disiplin biçimi olarak algılarken, telkin ve güç kullanmada kültürel fark algılanmamıştır. Bu durum, Türkiye'de annelerin sevgiyi geri çekme yöntemini daha sık kullandıkları halde, çocukların bu stratejiyi ilişkide daha "ikincil" bir yöntem olarak algılamasıyla açıklanabilir. İran'da ise bu yöntem, uygulama sıklığı düşük olsa bile, aile bağlarının

duygusal yakınlığa dayalı olması nedeniyle çocuklar tarafından daha merkezi bir disiplin biçimi olarak görülüyor olabilir.

Dördüncü amaç, annelerin disiplin stratejilerinin (güç kullanımı, sevgiyi geri çekme, açıklayıcı disiplin) çocukların utanç ve suçluluk eğilimlerini yordayıp yordamadığını incelemekti. Bulgular, her iki ülkede de sevgiyi geri çekmenin çocuklarda daha yüksek utanç eğilimi ile ilişkili olduğunu göstermiştir. Bu sonuç, sevgiyi geri çekmenin çocukta ebeveyn sevgisini kaybetme korkusu yaratarak, davranışın başkaları üzerindeki etkisinden çok çocuğun kendi benlik değerine odaklanmasına yol açabileceğini öne süren Hoffman'ın (1994) açıklamalarıyla örtüşmektedir. Böyle bir öz-odaklı değerlendirme süreci, utancın temelinde yer alan "olumsuz benlik değerlendirmesi" ile de tutarlıdır (Tangney & Dearing, 2002).

İran örnekleminde ayrıca, başkası-odaklı açıklamanın utanç eğilimini azalttığı bulunmuştur. Hoffman'ın (1994) modeline göre, çocuğun davranışının başkaları üzerindeki etkisini düşünmeye yönlendirilmesi, öz-odaklı olumsuz değerlendirmeyi azaltabilir ve bunun yerine empati ile sorumluluk duygusunu teşvik edebilir. Ancak bu ilişki Türkiye örnekleminde gözlenmemiştir. Bu durum, açıklayıcı disiplinin çocuklar tarafından algılanma biçiminin kültürel bağlama göre değişebileceğini düşündürmektedir. Türkiye'de çocukların açıklayıcı mesajı daha eleştirel veya yargılayıcı biçimde yorumlamaları, yöntemin beklenen olumlu etkisini zayıflatmış olabilir.

Güç kullanımı ise iki örneklemde de ne utanç ne de suçluluk eğilimleriyle anlamlı ilişki göstermemiştir. Bu bulgu, fiziksel veya otoriter disiplinin olumsuz duygusal sonuçlarla bağlantılı olduğunu bildiren çalışmalarla (Kochanska ve ark., 1996; Mintz ve ark., 2017) çelişmektedir. Ancak mevcut çalışmada hem Türkiye hem de İran örnekleminde güç kullanımının düşük seviyede bildirilmiş olması, istatistiksel olarak anlamlı ilişkilerin ortaya çıkmasını engellemiş olabilir. Ayrıca Grusec ve ark.'nın (2017) belirttiği gibi, otoriter disiplinin etkileri, ebeveynin genel sıcaklık düzeyine bağlı olarak değişebilir. Sıcak ve ilgili ebeveynler tarafından uygulandığında, olumsuz etkiler zayıflayabilir. Bu çalışmada ebeveyn sıcaklığı ölçülmediği için, güç kullanımının etkilerini tam olarak değerlendirmek mümkün olmamıştır.

Beşinci amaç, disiplin stratejileri ile utanç ve suçluluk arasındaki ilişkilerde çocukların duyusal işlemleme duyarlılığının düzenleyici rolünü test etmekti. Bulgular, bu hipotezi desteklememiştir. Ancak, Türkiye örnekleminde, açıklayıcı disiplin düşük düzeyde duygusal aşırı tepki gösteren çocuklarda daha yüksek utanç eğilimi ile ilişkili bulunmuştur. Olası bir açıklama, düşük duygusal tepki düzeyine sahip çocukların açıklamayı rehberlikten çok eleştiri olarak algılamaları ve bu nedenle utanç yaşamaları olabilir. Bu durum, çocuğun disiplin mesajının niyetini doğru yorumlamasının önemine işaret etmektedir (Grusec & Goodnow, 1994).

İran örnekleminde duyusal işlemleme duyarlılığının utanç eğilimiyle doğrudan ilişkili olduğu bulunmuştur. Derinlemesine işlemleme utanç eğilimiyle negatif, uyaranlara aşırı tepki ise pozitif ilişkilidir. Yani derinlemesine işlemleme yapan çocuklar kendilerini olumsuz yargılamaya daha az eğilimli olurken, aşırı tepkili çocuklar daha yüksek utanç yaşamaktadır. Ayrıca bu iki boyut birlikte ele alındığında önemli bir etkileşim ortaya çıkmıştır: Derinlemesine işlemlemenin koruyucu etkisi yalnızca düşük düzeyde aşırı tepki gösteren çocuklarda görülmüş, yüksek aşırı tepki düzeylerinde ise derinlemesine işlemleme utanç eğilimini artırmıştır. Bu bulgu, duyusal işlemleme duyarlılığının boyutlarının birbirinden bağımsız değil, etkileşimli biçimde çalıştığını göstermektedir.

Altıncı amaç, çocukların annelerinin disiplin stratejilerini ne kadar kültürel olarak "normal" algıladıklarının bu stratejiler ile utanç ve suçluluk eğilimleri arasındaki ilişkileri düzenleyip düzenlemediğini incelemekti. Bulgular genel olarak bu hipotezi desteklememiştir. Ne Türkiye ne de İran örnekleminde güç kullanımı ve sevgiyi geri çekmenin normalliğe ilişkin algılarla etkileşimi anlamlı çıkmamıştır. Bununla birlikte İran örnekleminde açıklayıcı disiplin için dikkat çekici bir bulgu elde edilmiştir. Çocuklar açıklayıcı disiplini yüksek düzeyde kültürel olarak normatif gördüklerinde, annenin bu yöntemi kullanması daha düşük utanç eğilimiyle ilişkili bulunmuştur. Özellikle başkası-odaklı açıklama, yüksek normallik algısı olduğunda çocukların daha az utanç yaşamasıyla bağlantılıdır. Bu sonuç, açıklamanın adil ve makul görüldüğü bağlamlarda çocukların mesajı kişisel bir eleştiri olarak değil, yapıcı bir rehberlik olarak algılayabildiklerini düşündürmektedir. Böylece çocuklar

daha az öz-odaklı olumsuz değerlendirme yaparak utanç yerine empati ve sorumluluk geliştirebilir.

Yedinci amaç, Türkiye ve İran arasında annelerin disiplin stratejileri ile çocukların utanç ve suçluluk eğilimleri arasındaki ilişkilerin kültürler arası farklılık gösterip göstermediğini incelemekti. Bulgular, ülke ile disiplin stratejileri arasındaki etkileşimlerin anlamlı olmadığını ortaya koymuştur. Yani, disiplin stratejilerinin çocukların utanç ve suçluluk eğilimleriyle ilişkileri iki kültürde de benzer şekilde işlemiştir. Bu sonuç, her iki toplumun da kökeninde kolektivist değerlere dayanmasıyla açıklanabilir. Türkiye ve İran sosyal ve politik açıdan farklılaşsa da, her iki kültürde de aile içi yakınlık, duygusal bağlılık ve karşılıklı bağımlılık güçlü şekilde vurgulanmaktadır. Dolayısıyla, çocukların disiplin yöntemlerini benzer biçimde yorumlamaları ve buna bağlı olarak benzer duygusal tepkiler geliştirmeleri olasıdır. Genel olarak, bu bulgu annelik disiplin stratejileri ile çocukların öz-bilinçli duyguları arasındaki ilişkinin kültürel farklılıklardan ziyade ortak kolektivist değerlerden kaynaklanabileceğini göstermektedir.

Sekizinci amaç, annelerin benlik kurgularının (ilişkililik, bireyleşme, dengeli benlik) disiplin stratejilerini yordayıp yordamadığını ve bu ilişkilerin Türkiye ile İran arasında farklılaşıp farklılaşmadığını incelemekti. Bulgular genel olarak benlik kurgularının disiplin stratejilerini anlamlı biçimde yordamadığını göstermiştir.

Bu çalışma, çocukların utanç ve suçluluk eğilimlerini anlamaya önemli katkılar sunmuştur. Çoğu araştırma Batı örneklemleriyle sınırlıyken, bu çalışma iki kolektivist toplum olan Türkiye ve İran'ı karşılaştırarak kültür içi farklılıkların da incelenmesine olanak tanımıştır. Ayrıca, duyusal işlemleme duyarlılığının rolüne dair literatürde ilk kez yeni bulgular sunulmuş ve çocukların disiplinin kültürel normalliğine dair algıları da dikkate alınmıştır.

Bununla birlikte, çalışmanın bazı sınırlılıkları vardır. Kesitsel tasarım nedensel sonuçlara izin vermemektedir; örneklemin çoğunlukla kentli ve orta sınıf ailelerden oluşması genellenebilirliği sınırlamaktadır; bazı alt ölçeklerde güvenirlik düşüktür; aynı örneklemin hem ölçek uyarlaması hem hipotez testleri için kullanılması bulguları güçlendirmiş olabilir. Ayrıca, veri toplama yöntemi ülkeler arasında farklıydı: İranlı

anneler anketleri kağıt formda doldururken, Türk anneler çevrimiçi olarak yanıt vermiştir.

Tüm bu sınırlılıklara rağmen, önemli çıkarımlar elde edilmiştir. Her iki ülkede de annelerin sevgiyi geri çekme stratejisinin çocuklarda utanç eğilimini artırdığı görülmüş, bu da bu stratejinin olumsuz etkilerini kültürden bağımsız olarak vurgulamaktadır. Ayrıca bulgular, disiplin stratejilerinin çocuğun bireysel özelliklerine (ör. duyusal işlemleme duyarlılığı) uyarlanması gerektiğini göstermektedir.

Sonuç olarak, bu çalışma annelerin disiplin stratejileri, benlik kurguları, çocukların kültürel normallik algıları ve duyusal işlemleme duyarlılıklarının, utanç ve suçluluk eğilimleriyle nasıl ilişkili olduğunu ortaya koymuştur. Türkiye ve İran arasında genel benzerlikler bulunmakla birlikte, bireysel ve kültürel farklılıkların da önemli rol oynadığı görülmüştür.

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TEZİN ADI / TITLE OF THE THESIS (**İngilizce** / English): MATERNAL DISCIPLINE, CULTURE, AND SENSORY PROCESSING SENSITIVITY: A CROSS-CULTURAL STUDY OF CHILDREN'S SHAME- AND GUILT-PRONENESS IN TÜRKİYE AND IRAN

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