

Adaptation and Validation of the We-ness Questionnaire in a Turkish Sample

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Abstract

We-ness refers to a feeling of unity between partners and a mental representation of the relationship as a shared identity. Despite its relevance, research on understanding partners' sense of we-ness is limited in collectivist cultures such as Turkey. A psychometrically sound measure of we-ness is needed to increase research on we-ness. Hence, this study aimed to examine the basic psychometrics of the We-ness Questionnaire. Two hundred and nineteen married individuals participated in this study. They completed the Turkish versions of the We-ness Questionnaire, the Couple Satisfaction Index, Self-developmental Orientation Subscale, and Inter-relational Orientation Subscale of the Balanced Integration and Differentiation Scale. The one-factor structure of the We-ness Questionnaire was confirmed via confirmatory factor analysis. Adequate convergent and discriminant validity, besides satisfactory internal consistency results, were achieved as a result of these analyses. Based on the preliminary investigation, the Turkish We-ness Questionnaire proved to be a promising measure of we-ness in Turkish married individuals. As such, the findings of this study were discussed regarding the previous literature, limitations were pointed out, and suggestions for future research were given.

Keywords: we-ness, couple satisfaction, self-developmental orientation, inter-relational orientation, scale adaptation

Biz-Oлма Ölçeğinin Türkiye Örnekleminde Uyarlama ve Geçerlik Çalışması

Öz

Biz-olma, partnerler arasındaki birlik duygusunu ve ilişkinin paylaşılan ortak bir kimlik olarak zihinsel temsilini ifade eder. İlişkiler dikkate alındığında oldukça önemli bir konu olmasına rağmen, partnerlerin ilişkide biz-olma hissine ilişkin araştırmaların Türkiye gibi kolektivist bir kültüre sahip ülkelerde sınırlı olduğu görülmektedir. Bu sebeple de, biz-olma üzerine araştırmaları artırmak için psikometrik olarak güçlü bir biz-olma ölçeğine ihtiyaç vardır. Alanyazındaki bu boşluğu gidermek için, bu çalışma Biz-Oлма Ölçeğinin temel psikometrik özelliklerini incelemeyi amaçlamıştır. Araştırmanın örneklemini 219 evli kişi oluşturmuştur. Bu çalışma kapsamında veriler Biz-Oлма Ölçeği, İlişki Doyum İndeksi, Kendileşme Alt Ölçeği ve İlişkililik Alt Ölçeği kullanılarak toplanmıştır. Biz-Oлма Ölçeğinin tek faktörlü yapısı, doğrulayıcı faktör analizi ile doğrulanmıştır. Ayrıca, ölçeğin psikometrik özellikleri incelendiğinde, yeterli yakınsak ve iraksak geçerliğe ek olarak, kabul edilebilir iç tutarlılığının olduğu sonucuna erişilmiştir. Yapılan geçerlik ve güvenilirlik çalışmaları sonucunda, Biz-Oлма Ölçeğinin Türk evli bireylerle kullanılabilen bir ölçek olduğu sonucuna erişilmiştir. Son olarak, mevcut çalışmanın bulguları alanyazın bulgularıyla ilişkilendirilerek tartışılmıştır.

Anahtar kelimeler: biz olma, ilişki doyumunu, kendileşme, ilişkililik, ölçek uyarlama.

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INTRODUCTION

Research on relationships has long focused on understanding partners' shared interdependence. To refer to the nature of interdependence, researchers have come up with several explanations and definitions, such as mutuality (Singer et al., 2015), couple identity (Acitelli et al., 1999), and interdependence in stress experience (Bodenmann, 2005; Bodenmann et al., 2016), all of which ultimately lead to a feeling of we-ness in the relationships (Buehlman et al., 1992). According to the Investment Model of Rusbult (1983), since the partners' behaviors influence each other heavily, romantic partners develop interdependence (Kelley, 1979; Kelley & Thibaut, 1978). Based on the fundamental premises of the Investment Model (Rusbult, 1983), Agnew et al. (1998) developed the concept of cognitive interdependence. The basic tenets of cognitive interdependence depict that partners develop cognitive, emotional, and behavioral patterns specific to their relationship. Moreover, partners begin to diminish the distinctions between self, other, and the relationship and perceive higher levels of similarity with their partners (Agnew & Etcheverry, 2006). Overall, in the case partners are satisfied and happy with their relationships, lack good quality alternatives, and have invested in their relationships, they choose to stay together (Agnew et al., 1998; Panayiotou, 2005; Whitton & Kuryluk, 2012) which in turn increases the feeling of we-ness in the relationship reflecting a cognitive dimension of we-ness (Agnew et al., 1998; Arriaga & Agnew, 2001).

Acitelli et al. (1999) define couple identity as individuals' perception of seeing themselves as part of a binary system as they progress in their relationships. As Topcu-Uzer et al. (2020) suggested, couple identity, which is the emotional part of we-ness, does not mean that individuals identify and include the partner in the self. Still, they have a relationship that results in a healthy relationship. In terms of mutuality, it is defined as awareness among the partners that they are a part of something bigger than their selves. It includes sentiments, thoughts, and actions that advance the relationship's welfare while remaining conscious of each partner's personal concerns (Singer et al., 2015), and mutuality is generally used interchangeably with the term "we-ness."

Lastly, the Systemic Transactional Model (STM; Bodenmann, 2005) states that coping strategies and partners' experiences of stress are interrelated. There are two distinct ways that one partner's experience with stress might affect the other's experience: spillover and crossover (Falconier et al., 2015). Couples cope with stress better when they think it is "we-stress" (our-stress) rather than one partner having to deal with it alone. As seen, various perspectives have been used to define individuals' we-ness experiences in their romantic relationships, including cognitive (Agnew et al., 1998), emotional (Acitelli et al., 1999), and behavioral (Bodenmann, 2008; Singer et al., 2015) dimensions.

Taking into consideration these explanations and the findings in the literature, Topcu-Uzer et al. (2020) have come up with a conceptualization of we-ness which depicts that we-ness refers to the extent to which romantic partners see themselves as a single entity (we/us) as opposed to two distinct self (I/me or you/him/her/they) regarding behavioral, emotional, and cognitive dimensions. Moreover, it refers to the partners' sense of togetherness, doing things together, being emotionally and cognitively connected (Meier et al., 2021), and making mutual investments in their relationships (Gildersleeve, 2015). Partners have a shared "we-experience" of behaviors and emotions in their relationship (Fergus & Reid, 2001). It is commonly thought that we-ness develops as a result of partners' commitment to their relationship, putting effort into their relationship, and contributing to their partner's everyday life and well-being (Cutrona, 1996). Moreover, couples' sense of we-ness has been shown to have beneficial impacts on their resilience (Skerrett, 2003), relationship stability (Gottman, 2011), and benefits to partners' physical and mental health (e.g., Acitelli et al., 1999).

The extent to which people commit to close relationships varies among individuals and cultures (Terzino & Cross, 2009). In collectivist cultures like Turkey, people's self-image is commonly defined in the context of we (Hofstede, 1980); being loyal to the group that they live with is the price of belongingness to that group (Hofstede et al., 2010), and they are to be other-oriented (Markus & Kitayama, 1991), and value and prioritize religion and extended family (Cukur et al., 2004; Hofstede et al., 2010). As such, "we-ness" can be considered foundational in belonging and feeling committed to one's relationship, especially for those living in a collectivistic society like Turkey. Despite its relevance, there has been limited research on the concept of "we-ness" in Turkish culture, which can provide a fruitful avenue for both research and clinical practice, and there is a lack of psychometrically sound measure to assess we-ness in Turkish. Therefore, the present study aims to validate the We-ness Questionnaire (WQ) in married individuals living in Turkey.

METHOD

Recruitment and Participants

Participants were recruited via convenient and snowball sampling by posting research flyers on social media (e.g., Instagram and Facebook). Interested participants were screened via the following eligibility criteria: (1) being at least 18 years of age or older, (2) living in Turkey, and (3) being married for at least three months.

Two hundred nineteen participants ($n = 143$ women and $n = 76$ men) who had been married for at least five months participated in the study. The participants' age ranged between 22 and 60 ($M = 38.66$, $SD = 8.40$). When examined separately for women and men, the mean age was 36.35 ($SD = 7.10$) for women and 43.01 ($SD = 8.97$) for men. One hundred twenty-two of the women were Muslim (85.3%), 15 of them were non-religious (10.5%), and the remaining 6 participants reported believing in other religions (4.2%). Of men, 65 of them were Muslim (85.5%), 7 of them were non-religious (9.2%), and 4 of them reported believing in other religions (5.3%). Most women (43.4%, $n = 62$) and men (57.9%, $n = 44$) had at least undergraduate degrees. While 104 women had a job (72.7%), 39 were not working at the time of data collection (27.3%). Of men, 70 reported having a job (92.1%), and six were not working (7.9%). Approximately 67.9% ($n = 97$) of women and 60.5% of men ($n = 46$) reported having an income between 4000 Turkish Liras and 10000 Turkish Liras. The poverty line was announced to be 9.533,28 Turkish Liras by August 2021 within the data collection period of this study. Participants reported being in a marriage for approximately 12 years ($M = 140.51$ months, $SD = 110.25$ months; Range = 5 – 468 months). Of the participants, 174 (79.5%) had children while 45 (20.5%) had no children. Most of the participants who had children had one child (32.4%, $n = 71$) or two children (34.7%, $n = 76$).

Procedure

Prior to collecting data, ethical board approval was obtained (granted to the second author). Data were collected between January 2021 and August 2021. Interested participants were screened to guarantee they met the eligibility criteria noted above. Eligible participants were directed to the online research questionnaire hosted on Google Forms, which took about 30 minutes to complete. Participants did not receive compensation for their time.

Data Collection Tools

We-ness Questionnaire

The original We-ness Questionnaire (WQ; Topcu-Uzer et al., 2020) is a measure based on individuals' self-reports. It was created to evaluate the partners' experiences of behavioral, emotional, and cognitive we-ness in their romantic relationships. The We-ness Questionnaire (WQ; Topcu-Uzer et al., 2020) has 17 items (e.g., "We tolerate and support each other's unique characteristics") which are scored on a 5-point rating scale (1 = not at all to 5 = to a great extent). Topcu-Uzer et al. (2020) conducted an exploratory factor analysis to explore the factor structure of the WQ and found a one-factor solution. The Cronbach alpha coefficient was reported as .95 for the whole sample, while it was found to be .94 for women and .95 for men separately (Topcu-Uzer et al., 2020). Additionally, strong evidence was provided by Topcu-Uzer et al. (2020) for the convergent validity of the WQ by presenting its correlation with mutuality and common dyadic coping and for discriminant validity by presenting the correlation between the WQ and perceived choice. For further validity evidence, researchers have examined the gender differences in the We-ness Questionnaire (Topcu-Uzer et al., 2020). The results have displayed that women's scores were higher than men's scores in we-ness. Overall, there were not any reversed items in the measure.

Procedures for Translation and Face Validity of We-ness Questionnaire

In the current study, after receiving permission from Topcu-Uzer et al. (2020), we followed the recommendations of Hambleton and Patsula (1999) for the translation of WQ. First, four Turkish professionals who are advanced in English (a Ph.D. candidate, two assistant professors, and an associate professor, who were all heterosexual women) in the counseling field translated the WQ items from English to Turkish. Second, the translated items were reviewed by the first and second authors of the current study for adequacy and cultural appropriateness. Then, two Turkish professionals who hold a Ph.D. in counseling, who are all heterosexual women and fluent in English, ran the back translations. The back-translated final version was compared to the original English version of the WQ (Topcu-Uzer et al., 2020).

The translation of the word "meaning" in two items ("We share similar meanings about life" and "We share similar meanings about the future of our relationship") did not correspond to any Turkish words. After discussing alternative words, expert opinion from the fourth author of the present study was obtained, and an alternative word for "meaning" was chosen in Turkish. An experienced Turkish, university instructor in the Turkish language

reviewed the final version of the scale regarding the structure, wording, and meaning of the items. This person suggested corrections on punctuation and using singular/plural forms of the words, which were implemented in the final version. To assure the readability of the WQ, a focus group was conducted with 16 individuals between the ages of 21 and 43 ($M = 30.50$, $SD = 7.81$) ($n = 15$ women, $n = 1$ man). Seven were in a committed relationship (43.8%), three were in a committed relationship and living together with their partner (18.8%), and six were married (37.5%). All items were evaluated individually by the participants in a group interview facilitated by the first and second authors of the current study.

Participants stated that the following items were not easily understood: Item 3 (“We share similar meanings about life”), item 9 (“We share similar meanings about the future of our relationship”), item 11 (“When we disclose something meaningful [i.e., information, thoughts and/or feelings] to each other, there is mutual understanding and validation”), and item 17 (“When we disclose something meaningful [i.e., information, thoughts and/or feelings] to each other, there is mutual acceptance and caring”). Participants commented that they had difficulty differentiating between items 3 and 9 and items 11 and 17 since they sounded similar.

Lastly, we tested the final questionnaire’s language equivalency with 18 bilingual individuals between the ages of 21 and 43 ($M = 27.44$, $SD = 6.77$) ($n = 14$ women, $n = 4$ men); fluent in Turkish and English. Of the 18 participants, ten were dating (55.6%), three were in a committed relationship and living together (16.7%), and five were married (27.8%). Three participants had children (16.7%) and 15 did not have children (83.3%). Participants were first administered the English version of the WQ (Topcu-Uzer et al., 2020), and after three weeks, they were given the Turkish version. The Pearson correlation coefficient between the Turkish and English forms was .77 ($p = .01$).

Couple Satisfaction Index

To provide evidence for convergent validity, the Turkish Couple Satisfaction Index (CSI; Ozdemir & Sagkal, 2021) was utilized to measure relationship satisfaction. CSI is a self-report measure and has four items (e.g., I have a warm and comfortable relationship with my partner) with three items on a 6-point rating scale (0 = not at all true, 5 = completely true) and one item on a 7-point rating scale (0 = extremely unhappy, 6 = perfect). The higher the scores on the scale, the greater the relationship satisfaction. In the present study, Cronbach’s alpha coefficient was .96 for the whole sample, .96 for women, and .95 for men.

Balanced Integration and Differentiation Scale

The Turkish version of the Balanced Integration and Differentiation Scale (BIDS; İmamoğlu, 1998, 2003) was used to evaluate WQ-TR’s convergent and discriminant validity. BIDS is used to assess an individual’s degree of individuation. The scale has 29 items and two subscales: Self-developmental Orientation Subscale (SOS) and Inter-relational Orientation Subscale (IOS). The Self-Developmental Orientation Subscale is a 13-item scale that concerns intrapersonal differentiation toward individuation (e.g., It is important for me that I develop my potential and characteristics and be a unique person). The Inter-relational Orientation Subscale is a 16-item scale that measures relatedness and connectedness with family and others (e.g., I emotionally feel very close to my family). Participants were requested to indicate their responses on a 5-point rating scale (0 = totally disagree, 4 = totally agree) with higher mean scores reflecting higher self-developmental or inter-relational orientation. In the scope of the present study, the internal consistency coefficient of the Self-developmental Orientation Subscale for the whole sample was .76 for women and .71 for men. Internal consistency of the Inter-relational Orientation Subscale for the whole sample was .88; .88 for women and .87 for men.

Data Analyses

Before starting data analyses, we completed the preliminary procedures, such as data screening and cleaning. Then, the assumptions (missing value analysis, sample size, outliers, normality, linearity, and multicollinearity) were checked. Afterward, descriptive statistics were run to understand the sample profile better and test the relationships among variables. Lastly, we conducted Confirmatory Factor Analyses (CFA) via AMOS Version 21 software (Arbuckle, 2012) to examine the construct validity of the Turkish version of the We-ness Questionnaire (WQ). To evaluate the model fit χ^2/df -ratio (< 3 ; Kline, 2005), comparative fit index (CFI $> .90$), Tucker-Lewis Index (TLI $> .90$), the root mean square error of approximation (RMSEA $< .08$), and the standardized root mean square residual (SRMR $< .10$) were used (Kline, 2005). To test the convergent validity of the WQ-TR (Authors), Pearson correlation coefficients between the WQ, couple satisfaction (Ozdemir & Sagkal, 2021), and Inter-relational Orientation Subscale (İmamoğlu, 1998) were calculated. The Pearson correlation coefficient between the WQ-TR and Self-developmental Orientation (İmamoğlu, 1998) was calculated for the discriminant validity of WQ-TR. The cutoff point for the correlations was determined as follows: $\pm .10$ is small; \pm

.30 is medium; $\pm .50$ is large (Field, 2005). Preliminary analyses and Pearson correlation coefficients were calculated with SPSS Version 22 (IBM Corp., 2013).

Research Ethics

Before collecting data, the ethical permissions of this research were obtained from a university ethics committee (granted to the second author). After the ethical approval was obtained, the information about the study was shared via social media. The eligible individuals were asked to read the informed consent form before collecting data. They were informed that their identity would not be revealed. Hence, they were not asked for any identification. The ones who accepted participating in the current study were asked to go on with answering the online questionnaires.

FINDINGS

Testing the Factor Structure of the We-ness Questionnaire

A confirmatory factor analysis (CFA) was run to test the original one-factor structure of the WQ. The assumptions of confirmatory factor analyses (sample size, normality, missing values, outliers, multicollinearity, and linearity) (Ullman, 2001) were checked before running CFA. Afterwards, results indicated an inadequate model fit [$\chi^2 (119) = 360.09, p = .00; \chi^2/df\text{-ratio} = 3.03; CFI = .91; TLI = .89, RMSEA = .10, \text{ and } SRMR = .05$]. The examination of the modification indices starting with the highest value revealed that the error covariance of items 10 and 14, items 3 and 9, and items 1 and 4 were freely estimated. After examining the items, it was discovered that the covariance of errors of these items was theoretically related. The modifications improved the model fit [$\chi^2 (116) = 306.30, p = .00; \chi^2/df\text{-ratio} = 2.64; CFI = .93; TLI = .91, RMSEA = .09, \text{ and } SRMR = .05$] as displayed in Figure 1. Standardized factor loadings were greater than .55.

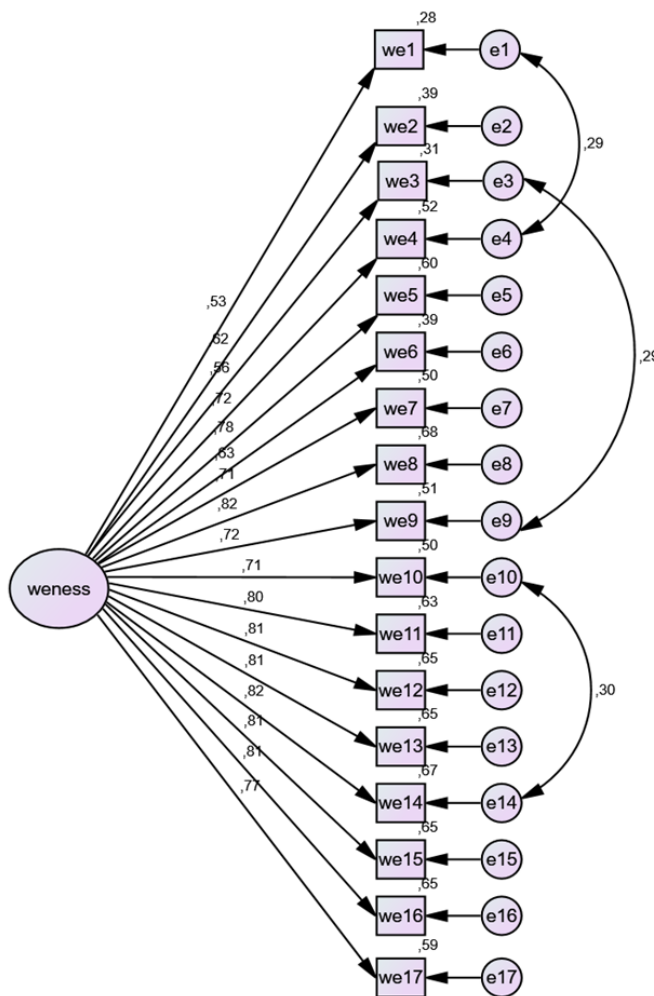


Figure 1. Confirmatory Factor Analyses of We-ness Questionnaire

When Figure 1 is examined, it is understood that the one-factor structure of the We-ness Questionnaire has been confirmed with the data in the current study.

Reliability, Convergent, and Discriminant Validity of the WQ

The Cronbach's alpha coefficient for one-factor 17 items WQ was found as .95 for the whole sample, .95 for women, and .94 for men in this study, which indicated high reliability. The Pearson correlation coefficient between relationship satisfaction and we-ness was significant ($r = .79, p < .01$), and the association between we-ness and inter-relational orientation was significant ($r = .37, p < .01$), both in the expected directions. The findings supported the convergent validity of the Turkish version of the WQ (Authors). Furthermore, the association between we-ness and self-developmental orientation was non-significant ($r = .11, p > .05$), supporting the discriminant validity of the WQ. Taken together, the Turkish version of the WQ was found to be a psychometrically sound and reliable measure.

Other Evidence for Further Validity of WQ

We performed an independent samples t-test to investigate whether there are gender differences in terms of we-ness in marriages. The results revealed that there was not a significant difference in we-ness between women ($M = 71.22, SD = 12.47$) and men ($M = 74.33, SD = 10.11$); $t(217) = -1.87, p = .06$. Besides, the association between we-ness and the duration of relationship was explored via Pearson correlation coefficient. It was found to be non-significant ($r = -.06$).

DISCUSSION AND CONCLUSION

The study aimed to validate the English version of the WQ (Topcu-Uzer et al., 2020) for use with heterosexual married individuals living in Turkey. The original one-factor structure of the WQ was confirmed in the present study. The 17-item version of the WQ (Authors) demonstrated acceptable reliability and validity for use with individuals in Turkey. Also, confirmatory factor analysis results were consistent with the previous validation studies (e.g., Topcu-Uzer et al., 2020). However, different from the study of Topcu-Uzer et al. (2020), in the present study, the modification corrections were made between some items. Modifications were carried out considering the meaning of items, and it was observed that the fit indices increased significantly after the modifications.

Given the well-documented positive association between relationship satisfaction and we-ness in the literature (e.g., Reid et al., 2006), the association between couple satisfaction and we-ness was tested. As predicted, the Turkish version of the WQ was positively and significantly associated with relationship satisfaction, reflecting evidence of its convergent validity. We-ness also significantly affected couples' ability to foster positive emotions and resolve marriage conflicts (Gildersleeve et al., 2017). Daily stressors in the relationship affect the feelings of togetherness and dyadic coping (Randall & Bodenmann, 2017), and acute and chronic stressors influence relationship outcomes, such as relationship satisfaction (e.g., Hocker et al., 2022). These findings do depict that the Turkish WQ exhibits convergent validity. However, additional research is required to determine the associations between the Turkish WQ and acute and chronic stressors and other related constructs, such as dyadic coping and couple resilience.

The Turkish WQ was unrelated to self-developmental orientation. Interestingly, in the original article, Topcu-Uzer et al. (2020) reported a positive relationship between the need for autonomy scale and the WQ. This difference may stem from the different cultural orientations of samples of these studies, as in Topcu-Uzer et al.'s study (2020) a U.S. sample was used. While not reported, those from the U.S. commonly adopt a more self-focused, individualist culture. In contrast, the Turkish sample of the current study follows the rules of a collectivist culture, adopting normative patterning such as behaving in line with society and avoiding individuation (Güler, 2004; Hofstede, 1980). On the other hand, the Turkish version of the WQ was positively related to inter-relational orientation. Since inter-relational orientation focuses on feeling attached to one's family, feeling connected to personal relationships, and belonging to a group (İmamoğlu, 1998, 2003), its significant association with we-ness is understandable due to the interdependent nature of we-ness. In addition to the models that emphasize intercultural differences such as individualism and collectivism (Kağıtçıbaşı, 2005), the Balanced Integration and Differentiation (BID) Model (İmamoğlu, 1998, 2003), which includes self-development orientation and inter-relational orientation components, is one of the main approaches that explain self-construals in Turkish culture. This model mainly focuses on intracultural differences (İmamoğlu, 1998, 2003). Considering intracultural differences, it is predicted that we-ness of married individuals will show changes in Turkey's urban and rural areas.

Although further evidence is needed, the study's results indicate that the presence of inter-relational orientation strengthens the feeling of we-ness in marriage.

In addition, these findings demonstrate that there is no gender difference in the we-ness of Turkish participants. On the other hand, men in the US sample scored lower on the we-ness scale than women, according to the scale analyses (Topcu-Uzer et al., 2020). Furthermore, some previous studies revealed no differences between husband and wife on we-ness scores (Reid et al., 2006; Seider et al., 2009). However, there is a need for additional studies to examine the sense of we-ness by gender. As a result, using the Turkish version of the WQ will increase the empirical knowledge in the literature in the realization of cross-sectional and longitudinal studies that address the relationships between we-ness, relationship quality, and psychological adjustment processes in married individuals.

Limitations

This study carries several limitations. Firstly, data collection was conducted with self-report online measures in which the volunteer participants could sign in via their smartphones or PCs. Relying on online survey methods was limited to participants with access to such technology. Data were collected with convenient samples and using snowball sampling strategies. The sample comprised individuals between the ages of 22 and 60, with the length of marriages varying from five months to 39 years, which are all quite wide ranges.

Additionally, participants identified themselves as Muslim, came from a collectivist culture, were highly educated, were from middle to upper-middle SES groups, and all were in heterosexual relationships. Together, these demographics limit the study's generalizability. In addition, the study's sample mainly consisted of females, which can be considered one of the limitations. Also, the participants of this study were in their first marriages and free from problems related to their previous spouses or stepchildren.

Future Directions and Conclusion

By translating and validating the WQ in a Turkish population, we filled a significant gap in the literature in this study. This validation may lead researchers to assess and explore individual and relational mechanisms of cultural context and their associations with we-ness, especially considering the changing Turkish cultural values and characteristics. In addition, this study may help family and couple practitioners working with individuals and couples develop relationship-strengthening programs and interventions. Future studies could collect data from diverse age groups, gender identities, and relationship durations to examine measurement invariance. Additionally, future studies may include dyadic data to investigate interdependence's effect on we-ness. In future studies, it is essential to conduct longitudinal studies to examine we-ness in a couple relationship and its changes in marriage over time. Since participants in this study consisted of a married and heterosexual group, examining the construct validity of the scale with couples who are engaged, dating, cohabiting, and in a same-sex relationship will contribute to an understanding of we-ness based on other contexts. Future research may also examine the sense of we-ness of individuals with a sample of Turkish-speaking participants in Turkey and immigrant participants from other countries (such as other Asian nations, Europe, and the USA).

Statements of Publication Ethics

We declare that we obey the principles of publication ethics. The ethical permission for this research was obtained from ADÜ Educational Research Ethics Committee dated 10.12.2020 and numbered 84982664-050.01.04.

Researchers' Contribution Rate

The first and second authors contributed to the research by conceiving the study and collecting the data. The first author was also responsible for the data analysis. All of the authors were involved in the writing of the manuscript. The first author was responsible for the submission of the article.

Conflict of Interest

We hereby declare that there is no conflict of interest in this study.

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