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Mindful parenting and irrational beliefs of Turkish gifted students' parents

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ABSTRACT The purpose of this study is twofold, to examine gifted students' parents' (n=202) irrational belief levels and the level of mindful parenting, and to investigate whether or not gifted students' parents' irrational belief levels explain the parents' level of mindful parenting. The results showed that the level of mindful parenting was not low and the level of irrational beliefs of the parents were not high. There was no significant difference between the total scores of the Mindfulness in Parenting Scale (MIPQ) and subscale scores that took into account the variables of parents' educational background and monthly income level. Mothers' scores were significantly higher than fathers' in one subscale of the MIPQ. With regards to the parents' monthly income level and educational background variables, significant differences were obtained in the level of total and subtest scores of Parents' Irrational Beliefs Scale (PIBS). The total MIPQ and PIBS scores of the parents showed a significant negative low correlation, and total PIBS scores explained a 4.56% variance in MPIQ scores. As parents' irrational belief levels decrease, levels of mindful parenting increase. In addition, one of the variables that explains mindful parenting is the irrational beliefs of parents.

Keywords: *Gifted students, Irrational beliefs, Mindfulness, Mindful parenting, Parents*

Üstün yetenekli Türk öğrencilerin ebeveynlerinin bilinçli ebeveynliği ve akılcı olmayan inançları

ÖZ Bu çalışmanın amacı iki yönlüdür. Öncelikle üstün yetenekli öğrencilerin ebeveynlerinin (n=202) akılcı olmayan inanç düzeylerini ve ebeveynlerin bilinçli farkındalık düzeylerini incelemektir. İkinci olarak ebeveynlerin akılcı olmayan inanç düzeylerinin ebeveynlik konusundaki farkındalık düzeylerini açıklayıp açıklamadığını araştırmaktır. Bulgular, ailelerin ebeveynlikte bilinçli farkındalık düzeylerinin düşük olmadığını ve ebeveynlerin akılcı olmayan inanç düzeylerinin de yüksek olmadığını göstermektedir. Ebeveynlikte Bilinçli Farkındalık Ölçeği (EBFÖ) toplam puanları ile ebeveynlerin eğitim düzeyi ve aylık gelir düzeyi değişkenlerini dikkate alan alt ölçek puanları arasında anlamlı bir fark bulunmamıştır. EBFÖ'nin bir alt ölçeğinde annelerin elde ettiği puanlar, babaların elde ettiği puanlardan anlamlı derecede yüksektir. Ebeveynlerin aylık gelir düzeyi ve eğitim durumu değişkenleri açısından Ebeveynlerin Akılcı Olmayan İnançları Ölçeği (EAİÖ) toplam ve alt test puanları düzeyinde anlamlı farklılıklar elde edilmiştir. Ebeveynlerin EBFÖ ve EAİÖ toplam puanları negatif yönde anlamlı düşük korelasyon göstermiş ve toplam EAİÖ puanları EBFÖ puanlarındaki %4,56'lık varyansı açıklamıştır. Ebeveynlerin akılcı olmayan inanç düzeyleri azaldıkça ebeveynlikte bilinçli farkındalık artmaktadır. Ayrıca ebeveynlikte bilinçli farkındalığı açıklayan değişkenlerden birisi, ebeveynlerin akılcı olmayan inançlarıdır.

Anahtar Sözcükler: *Akılcı olmayan inançlar, Bilinçli farkındalık, Ebeveynler, Ebeveynlikte bilinçli farkındalık, Üstün yetenekli öğrenciler*

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INTRODUCTION

Attention toward the parents of gifted individuals can be traced back to Galton's study with the families of famous individuals about the inheritance of giftedness (Jolly & Matthews, 2012). From the past to the present, researchers have been interested in gifted children's parents (Colangelo & Dettmann, 1983; Jolly & Matthews, 2012; Keirouz, 1990; Koshy et al., 2013; Olszewski-Kubilius et al., 2014; Söğüt & Çekiç, 2020). For example, Jolly and Matthews (2012) examined 53 studies on parenting gifted learners between the years 1983 and 2010. They categorized the studies under three themes: "parent influence, parent perceptions of giftedness and ability, and parent satisfaction with the gifted programming" (p. 259). They also emphasized the gaps "in what we know about the parents of gifted children and their parenting practices" (p. 274).

Another study involving 1,500 gifted students and their parents examined the relationship between family environment and social competence of gifted students (Olszewski-Kubilius et al., 2014). The results indicated that family members' relationships were harmonious, communicative, and flexible, thereby consistent with research suggesting that loving, supportive, and respectful family environments are important for the development of interpersonal skills, competence, and peer relationships for gifted students. Koshy and colleagues (2013) conducted a study with 21 parents of gifted children to determine their perceptions of support and what kind of support they needed to maximize the potential of their gifted children. Most parents reported that they had good relationships with their children and had high expectations for their children. However, 86% of parents felt inadequate to help with their child's education and make decisions about further grades and university pathways (Koshy et al., 2013).

Parenting gifted children can sometimes be difficult due to gifted children's diverse social-emotional needs (Papadopoulos, 2021; Renati et al., 2023; Yaman & Sökmez, 2020). Being loved by the family, developing a safe relationship with the family, and being understood, supported, and accepted by the family are some examples of these social-emotional needs (Coşkun et al., 2019; Demirkaya et al., 2021). Addressing all those needs can be over demanding on the parents; therefore, they may feel helpless in this journey due to their low level of general education and immediate vicinity, the intolerant and discouraging attitudes of the environment, the wrong attitudes of other's parents, their limited ability to cope with the problems, and the challenges they face in getting professional help (Kök, 2023). In addition, supporting the overall development of their gifted children can be challenging for parents since the needs of these children can be different from typically developing counterparts. Therefore, all these needs and expectations add more to gifted children's parents' agenda which is already filled with great responsibilities.

According to Söğüt and Çekiç (2020), there is a negative, reciprocal and significant relationship between parental self-efficacy perception and parenting stress in mothers and fathers of gifted and non-gifted children. However, it has been found to be stronger in parents of gifted children. In addition, no significant difference was found between parental efficacy perceptions and stress points of parents with and without gifted children. Parents' self-efficacy is accompanied by a sense of confidence in having and implementing a certain infrastructure for their children's development. On the other hand, in addition to having the necessary knowledge and equipment for parenting skills, parents also need to have awareness skills in their communication with their children (Fu et al., 2024). High levels of parenting stress are also associated with the parent's cognitively negative interpretation of this stress (Durmaz, 2023; Limbers et al., 2020). Parents with high levels of parenting stress also have high levels of irrational beliefs. Additionally, these parents have unrealistic expectations from both themselves and their children (Durmaz, 2023; Neece et al., 2012).

Parenting gifted children requires parents first to recognize special characteristics of their children such as asynchronous developmental process, increased sensitivity in emotional and other developmental areas, and tendencies toward incompatibility (Jolly & Matthews, 2012; Köksal, 2020) and then develop rational beliefs towards them. Mindfulness in and of itself can be a way for gifted children's parents to eliminate the negative impact of their irrational beliefs on those aforementioned characteristics. It can

be said that it is important for the families of gifted children to carry out the parenting process with awareness and to have rational rather than irrational beliefs in order to carry out healthy parenting and raise healthy children. Mindfulness enables parents to manage their own emotions and behavior and is considered the key to teaching children how to engage in self-management (Durmaz, 2023; Larrucea-Iruretagoyena et al., 2024; Wang et al., 2023). Thus, in this study, mindfulness and irrational beliefs should be further explored among the parents of the gifted students. Expanding our knowledge of gifted children's parents and those of parenting practices may contribute to clarify emerging themes that have been emphasized above and ensure progress in these areas. In the following sections, the concepts of mindful parenting and irrational beliefs are discussed.

Mindful Parenting

Mindfulness is broadly defined as intentionally paying attention to thoughts, feelings, and sensations with nonjudgmental acceptance and can be characterized as both a general tendency to be mindful (dispositional mindfulness) and a moment-to-moment state of awareness (state mindfulness) (Davidson & Kaszniak, 2015; Kabat-Zinn, 2013; Mettler et al., 2023). On the other hand, mindful parenting or mindfulness in parenting means allowing parents to pay full attention to their children in a conscious and non-judgmental way and to enable parents to better interact with their children by taking their needs into account, regardless of the situation at a particular moment (Aydın, 2023; Kabat-Zinn & Kabat-Zinn, 2021). Mindful parenting is not only an ongoing creative process but also an ongoing practice that may grow to "include: (1) greater awareness of the child's unique nature, emotions, and needs; (2) a greater ability to be present and listen with full attention; (3) recognizing and accepting things as they are, whether pleasant or unpleasant; (4) recognizing one's own reactive impulses and learning to respond more appropriately and imaginatively, with greater clarity and kindness" (Kabat-Zinn & Kabat-Zinn, 2021, p. 268).

Positive parenting, which emphasizes communication and a cozy atmosphere, is linked to mindful parenting (Huynh et al., 2024; Orue et al., 2020). A child's overall development and interactions with parents are positively affected by mindful parenting (Acet et al., 2024; Fu et al., 2024). This is because mindful parenting is "a high-level construct that describes parents' efforts to self-regulate their own emotions, needs, and automatic response patterns in order to support their children's short- and long-term well-being" (Smith & Dishion, 2014, p. 138). In parent-child interaction, parents can develop and increase their parenting skills calmly, more consistently, and in accordance with their values and goals by adopting a mindful parenting approach (Duncan et al., 2009). Mindful parenting is associated with parents feeling more competent and having fewer negative parent-centered attributions about their parenting (Lippold et al., 2021). It is believed that parental care depends on the characteristics of parenting, the psychological problems of the parent, the emotional and behavioral changes of the child, and the quality of the family (Shorey & Ng, 2021). It has been demonstrated that there is a stronger correlation between parental psychological functioning and behavior and the mindfulness practices of accepting without passing judgment (Corthorn & Milicic, 2016), acting mindfully, and not reacting to internal events (Burke et al., 2020). In Rivera and colleagues' study (2022), with low socioeconomic status, "mothers' ability to accept without judgment was found to be the most consistent predictor of child functioning and parenting behavior" (p. 79). They also reported that mothers' lower levels of acceptance were found to be a strong predictor of both greater child externalization and internalization symptoms as well as more inconsistent and punitive parenting styles.

McCaffrey and colleagues (2017) investigated aspects of mindful parenting and found that mindful discipline and being with the child were associated with more effective parenting styles. The impact of attentive parenting and parental traits on the risky behaviors of adolescents was studied by Maglica and colleagues (2021). The study revealed a negative correlation between risk behavior and teenage family satisfaction, while a positive correlation was observed between adolescent contentment and self-efficacy, empathy, and child-centered parenting. In a study by Maglica and colleagues (2020), parents differed in only one dimension of mindful parenting: empathic understanding of the child, which was higher in mothers. The results also showed that some differences between parents lead to external

problems. Especially, father's acceptance of concern for the child and mother's self-efficacy were associated with lower levels of externalizing problems, whereas father's empathic understanding of the child and mother's unresponsiveness were associated with greater levels of externalizing problems in children (Maglica et al., 2020).

The study by Çakır and Gültekin Akduman (2023) investigated the correlations between preschoolers' anxiety levels and friendship abilities, and their mothers' mindfulness levels in parenting. The overall scores of mothers' mindfulness in parenting, the sub-dimensions of parental self-efficacy and being present with the kid, and the anxiety level of the children were found to be negatively and weakly correlated. Further, the overall mindfulness scores of mothers in parenting were found to have a somewhat favorable correlation with the sub-dimensions of parental self-efficacy, being present with the kid, and children's ability to make friends. Sezgin's (2022) research aimed to examine the relationship between the father-child relationship and fathers' mindfulness levels in parenting. It was found that the higher the education level of the fathers, the higher their mindfulness in parenting scores, especially the higher their "being in the moment with the child". In addition, a positive, weakly significant relationship was found between child-parent relationship and mindfulness levels in parenting.

Irrational Beliefs

The theoretical basis of Rational Emotive Behavioral Therapy (REBT) is the assumption that human thought, emotions, and behavior are not separate processes but are integrally interrelated (Trip et al., 2019). According to this therapy, humans apply two kinds of beliefs: rational and irrational beliefs, which have psychological roots. Basically, rational beliefs have at least one of the following characteristics: logical, empirically supported, healthy, adaptive, functional, and pragmatic. On the other hand, irrational beliefs are illogical, nonpragmatic, maladaptive, unhealthy, dysfunctional, and/or do not have empirical support (Ellis et al., 2010). It can be said that having rational beliefs enables individuals to be more functional, whereas having irrational beliefs increases the possibility of encountering difficulties in life.

In a recent study, Tiba and colleagues (2023) have found that the risk of bipolar disorder (hypomanic personality) is related to irrational beliefs. Tóth and colleagues (2022) found that athletes' irrational beliefs were related to their competitive anxiety. Balkıs and Duru (2022) found that the rational/irrational beliefs of adults predicted life satisfaction indirectly via procrastination. Vîslă and colleagues (2016) also found that irrational beliefs were positively correlated with various distress types, such as general distress, depression, anger, guilt, and anxiety. Recent studies have shown that irrational beliefs affect many areas of life.

When the studies conducted with families are observed, it was noticed that irrational thoughts are related to various social and emotional variables. Warren and Locklear (2021) found that parents' rational and irrational beliefs are associated with various parenting styles. For instance, they found a strong and positive correlation between rational parenting views and authoritarian parenting styles. On the other hand, illogical parenting beliefs were found to be significantly and positively associated to and predictive of permissive parenting styles (Warren & Locklear, 2021). Shmueli and colleagues (2021) examined whether parents and their children share similar rational and irrational factor structures, revealing that only mothers and their children share similar structures. The researchers stated that this may be attributed to the differences in the way fathers and mothers raise their children.

In addition to the effects of rational and/or irrational thinking on various psychological states, child rearing, etc., there are also research findings on whether having these beliefs is affected by various variables. There are some studies related to the irrational beliefs of mothers (Özbiler, 2017) of trained and untrained parents of gifted children (Ogurlu & Kahraman, 2018); relations between irrational beliefs and stress (Ackerman, 1991; Starko, 1991); life satisfaction (Çekiç et al., 2019); parental self-efficacy (Aydın & Buğa, 2020); and the effect of rational-emotive behavior therapy (REBT); and focused training (Çekiç et al., 2016). In these studies, it is seen that, in addition to examining whether the

irrational thinking levels of families change according to variables such as monthly income level, educational status, or gender.

Revealing the irrational beliefs of the parents of gifted children and the level of mindful parenting and examining whether there are significant differences between these levels in terms of various variables (i.e., monthly income level, gender, and education level) and whether they predict each other can give us clues about making the parenting process more effective. Moreover, if the parents are aware of the irrational beliefs, if any, at the point of raising a child and if they are supported to transfer mindfulness to their lives, the psychological development and well-being of the parents may be supported. Thus, individuals who are more psychologically sound and healthy can offer their children more peaceful and suitable environments, and longitudinal research findings indicate that the family environment of gifted children has an undeniable importance in their development (Freeman, 2017). There are a few studies on examining the irrational beliefs of the parents of gifted children, but there is no study in Türkiye examining diverse variables related to mindfulness in parenting—and also together with the irrational beliefs of gifted children's parents.

The Present Study

The aim of this study is twofold. Firstly, it is aimed to examine gifted students' parents' irrational belief levels and the level of mindful parenting in relation to gender, educational background, and monthly income level. Secondly, it is aimed to investigate whether or not those parents' irrational belief levels explain their level of mindful parenting. This study is the first in Türkiye to examine mindful parenting and parents' irrational beliefs together in a specific subgroup of gifted students' parents. The research questions considered for the study are as follows:

1) What are the levels of mindful parenting and the levels of parents' irrational beliefs?
2) Do the levels of mindful parenting and parents' irrational belief levels show a significant difference according to parental gender?
3) Do the levels of mindful parenting and parents' irrational belief levels show a significant difference according to the monthly income level of the parents?
4) Do the levels of mindful parenting and parents' irrational belief levels show a significant difference according to the educational background of the parents?
5) Are parents' irrational beliefs a significant predictor of mindful parenting?

METHOD

Research Design

This study was designed as survey research. Survey research is an appropriate methodology to explore participants' "attitudes and orientations", and researchers prefer to use surveys "for descriptive, explanatory and exploratory purposes" (Babbie, 2021, p. 251). In addition, since a single-time description was made in this study, cross-sectional survey design was used (Babbie, 1990). An online survey format was used to gather the data, which was compatible with the respondents' device choice. The participants preferred to use a computer, a tablet, or a smartphone when responding to the survey. Besides, the COVID-19 pandemic during the data collection required such a data collection procedure.

Participants

The research population consists of the parents of gifted students attending the Science and Art Centre (SAC) in Uşak province. SACs are the most widespread institutions affiliated to the Ministry of National Education (MONE) in all provinces of Türkiye, where students identified as gifted receive after-school education (MONE, 2022). For this reason, one of the most easily accessible institutions for reaching the

families of gifted students are SACs. To reach the parents of gifted students, the researchers contacted the director of the SAC in the province of Uşak in line with the convenience sampling method in which data were collected from a group of easily accessible and readily available people (Böke, 2010). A total of 202 parents of gifted children participated in the study.

Table 1 affirms the demographic characteristics of the participants. With regard to participants' educational backgrounds, 68 parents were graduates of K-12 (primary, secondary, and high school) and 134 parents had bachelor's or postgraduate degrees. Concerning the participants' monthly income level, most of the participants (N=121) appeared to have a high level of income (more than twice the minimum wage determined by the government in 2020).

Table 1.
Demographic Characteristics of the Participating Parents

	Variables	N	%
Gender	Female	124	61.4
	Male	78	38.6
Educational background	Primary school degree	14	6.9
	Secondary school degree	13	6.4
	High school degree	41	20.3
	Bachelor's degree	118	58.4
	Graduate degree	16	7.9
Income level (Monthly)	Low (0-2000 Turkish Liras-TL)	28	13.9
	Medium (2000-4000 TL)	53	26.2
	High (>4000 TL)	121	59.9

Data Collection Procedure and Tools

The data were collected over a period of three weeks (April 16- May 8, 2020). Prior to the data collection procedures, approval from the Ethics Committee of Uşak University was sought by the researchers, and following the Ethics Committee Meeting, approval was granted for the research. The document date and number were 13/04/2020- 89784354-050.99/2020-40. The data collection tools were then transformed into an online questionnaire, and the survey link was shared with the school principal. Since the data were collected during the COVID-19 pandemic, the online form provided more functional data collection. The school principal then shared the questionnaire link with all parents of gifted students who enrolled in the SAC of Uşak Turhan Akçay via social media networks. During the data collection process, although researchers had asked parents to participate in the online survey voluntarily, the principal reminded and encouraged parents several times to fill out the online survey.

Mindfulness in Parenting Questionnaire (MIPQ)

The original form of the MIPQ was a 4-point Likert-type scale with 28 items. It was designed to evaluate the mindful parenting level (McCaffrey et al., 2017). MIPQ can be used not only with parents of children but also with parents of adolescents. Greater level of mindfulness in parenting is indicated by higher scores on the scale, and lesser level of mindfulness in parenting is indicated by lower scores. MIPQ has two dimensions: *Parental Self-Efficacy* (*also called Mindful Discipline*, MIPQ-PSE) and *Being in the Moment with the Child* (MIPQ-BMC). Aslan Gördesli et al. (2018) adapted the MIPQ into Turkish. After the language equivalence of the scale was provided, the construct validity was examined with Confirmatory Factor Analysis (CFA). Their research findings showed that the fit indicators were at acceptable levels for the two-factor structure (χ^2/sd=1.927, RMSEA=.049, GFI=.90, CFI=.90, IFI=.90). In the subscales, the Cronbach alpha reliability coefficient was found to range from .73 to .87. There were notable variations in the item total correlations, which ranged from .50 to .85 and significant differences were found between the scores of the upper 27% and the lower 27% according to the t-test results (Aslan Gördesli et al., 2018). Cronbach alpha coefficient calculated for the current study was found .88 for the total scores, the alpha value was .85 for the MIPQ-PSE subscale scores and the alpha value was .76 for the MIPQ-BMC subscale.

Parent Irrational Beliefs Scale (PIBS)

Kaya and Hamamcı (2011) developed the Parent Irrational Beliefs Scale (PIBS) which is a 5-point Likert-type scale ranging from 1=strongly disagree to 5=strongly agree, and high scores on the scale mean a high level of irrational beliefs in parenting. PIBS had two factors called *Expectations* (PIBS-E) and *Perfectionism* (PIBS-P) explaining 38.33% of the total variance. Significant correlations were reported among the subscales. Reliability was examined by calculating test-retest correlations, and as a result .84 for the Expectations subscale and .80 for the Perfectionism subscale were found, and Cronbach's alpha coefficient was calculated .89 for the Expectations subscale and .86 for the Perfectionism subscale (Kaya & Hamamcı, 2011). For the current study, the Cronbach alpha coefficient was calculated and was found .89 for the T-PIBS, and the alpha value for the PIBS-E subscale score was .84 and it was .88 for the PIBS-P subscale.

Data Analysis

In this study, quantitative data were collected. For the first four questions of the study, descriptive statistics (mean, standard deviation, etc.) were calculated for the total scores obtained from the scales, and then in the pairwise group comparisons, initially, it was examined whether the sample was normally distributed and whether the variances were homogeneously distributed. Independent sample t-test was used in pairwise group comparisons where normal distribution and variances were homogeneously distributed; one-way ANOVA test was used in the comparison of groups of more than two; Mann-Whitney U test was used in pairwise group comparisons where normal distribution and variance equality preconditions were not met. For the last question of the research, the relationships between the variables were examined by Pearson Correlation analysis, and then Simple linear regression analysis was performed to calculate the predictive power of the variables. The 0.05 alpha level was accepted as a criterion of statistical significance for all the statistical procedures performed. The analyses were performed using the JAMOVI 2.3.12. programme.

RESULTS

The results are presented in detail below in the order of the research questions.

Levels of Mindful Parenting and The Levels of Parents' Irrational Beliefs

Descriptive statistics regarding the total and subtest scores of both scales are presented in Table 2 below. The maximum score that can be obtained from the MIPQ is 112, and the mean score of the scale that can be obtained is 70 whereas parents acquired higher average scores on this scale (72.6). The maximum score that can be taken from the PIBS scale is 145, and the mean score that can be obtained is 87 while the average of the scores that participants acquired from this scale was 71.2.

Table 2.
Descriptive Statistics for MIPQ and PIBS Total and Subtest Scores

	N	Mean	SD	Range	Minimum	Maximum
T-MIPQ	202	72.6	9.41	51	45	96
MIPQ-BMC	202	33.8	4.47	24	20	44
MIPQ-PSE	202	38.8	5.82	29	23	52
T-PIBS	202	71.2	14.10	96	29	125
PIBS-E	202	33.7	7.40	50	17	67
PIBS-P	202	37.4	9.13	46	12	58

Note. T-MIPQ: Total scores of the MIPQ; MIPQ-BMC: Being in the Moment with the Child subtest scores of MIPQ; MIPQ-PSE: Parental Self-Efficacy subtest scores of MIPQ; T-PIBS: Total test scores of PIBS; PIBS-E: Expectation subtest scores of PIBS; PIBS-P: Perfectionism subtest scores of the PIBS.

Differences in Mindful Parenting and Parents' Irrational Beliefs According to the Parent Gender

In order to examine whether there are statistically significant differences in MIPQ total and subtest scores and PIBS total and subtest scores according to parental gender, independent sample t-test assumptions (normality and homogeneity) were examined first. As a result of the Shapiro-Wilk normality test, it was determined that normality was provided for other dependent variables except T-PIBS and PIBS-E scores. The Mann-Whitney U test was used for these two test scores, and the independent sample t-test was used for the others.

In the test results, only in the MIPQ-BMC subtest, there was a significant difference between the mother and father test scores in favor of the mothers [t (200) = 2.202; p = .029]. When the effect size of this difference was calculated with Cohen d, it was found out that the effect size was small (Cohen d = .3182; Cohen, 1988). There were no significant differences in T-MIPQ [t (200) = 1.481; p = .140], in MIPQ-PSE [t (200) = .713, p = .477], in PIBS-P [t (200) = -1.583, p = .115]. A Mann-Whitney U test indicated that there were no statistically significant differences in T-PIBS (U = 4211, p = .122), in PIBS-E (U = 4621, p = .595). Table 3 also shows the descriptive statistics.

Table 3.
Descriptive Statistics Results According to the Gender

	Gender	N	Mean	Median	SD	Range	Minimum	Maximum
T-MIPQ	Female	124	73.4	73.0	8.67	43	53	96
	Male	78	71.3	72.0	10.43	51	45	96
MIPQ-BMC	Female	124	34.3	34.0	4.17	18	26	44
	Male	78	32.9	33.0	4.81	24	20	44
MIPQ-SE	Female	124	39.0	39.0	5.53	27	25	52
	Male	78	38.4	39.0	6.27	29	23	52
T-PIBS	Female	124	70.2	69.5	14.93	96	29	125
	Male	78	72.7	72.0	12.64	60	41	101
PIBS-E	Female	124	33.6	33.0	7.13	50	17	67
	Male	78	33.9	34.0	7.86	46	17	63
PIBS-P	Female	124	36.6	36.0	9.58	46	12	58
	Male	78	38.7	39.0	8.27	37	18	55

Note. T-MIPQ: Total scores of the MIPQ; MIPQ-BMC: Being in the Moment with the Child subtest scores of MIPQ; MIPQ-PSE: Parental Self-Efficacy subtest scores of MIPQ; T-PIBS: Total test scores of PIBS; PIBS-E: Expectation subtest scores of PIBS; PIBS-P: Perfectionism subtest scores of the PIBS.

Differences in Mindful Parenting and Parents' Irrational Beliefs According to the Monthly Income Level

A one-way ANOVA (Fisher's) test was performed since the MIPQ total and subtest scores according to monthly income level met the assumptions of normality and homogeneity. There were no statistical differences at the $p < .05$ level in the T-MIPQ score [F (2, 199) = .834; p = .436], in MIPQ-BMC score [F (2, 199) = .276; p = .759], and in MIPQ-PSE [F (2, 199) = 1.182; p = .309].

The Kruskal-Wallis test was performed because the normality and homogeneity assumptions were not met for the T-PIBS, PIBS-E, and PIBS-P scores according to monthly income level. Kruskal-Wallis test showed that there were significant differences in the T-PIBS [H(2) = 19.6, $p < .001$], in the PIBS-E [H(2) = 16.1, $p < .001$], and in the PIBS-P [H(2) = 19.6, p = .007]. Dwass-Steel-Critchlow-Fligner (DSCF) test was conducted for multiple comparisons of differences among the median values of the T-PIBS, PIBS-E, and PIBS-P. For the T-PIBS scores, there were differences on low-high monthly income level (W = -4.61, p = .003); medium-high monthly income level (W = -5.18, $p < .001$). For the PIBS-E scores, there were significant differences in low-high monthly income level (W = -4.29, p = .007); medium-high monthly income level. (W = -4.57, p = .004). For the PIB-P scores, there were significant differences in medium-high monthly income level. (W = -3.721, p = .023). Table 4 also shows the descriptive statistics.

Table 4.
Descriptive Statistics Results According to the Monthly Income Level of the Parents

	Income	N	Mean	Median	SD	Range	Minimum	Maximum
T-MIPQ	Low	28	70.8	68.0	10.92	43	53	96
	Medium	53	72.1	72	10.25	51	45	96
	High	121	73.2	73	8.65	46	50	96
MIPQ-BMC	Low	28	33.2	32.5	5.15	19	25	44
	Medium	53	33.7	34	4.82	24	20	44
	High	121	33.9	34	4.16	21	23	44
MIPQ-SE	Low	28	37.6	37.0	7.15	29	23	52
	Medium	53	38.4	39	6.20	27	25	52
	High	121	39.3	40	5.28	27	25	52
T-PIBS	Low	28	78.3	78.5	19.90	96	29	125
	Medium	53	74.9	75	14.62	72	35	107
	High	121	67.9	67	11.08	59	39	98
PIBS-E	Low	28	37.8	37.0	10.99	50	17	67
	Medium	53	35.4	35	6.42	32	21	53
	High	121	32.0	33	6.24	35	17	52
PIBS-P	Low	28	40.5	41.0	11.95	46	12	58
	Medium	53	39.5	39	9.75	44	14	58
	High	121	35.8	36	7.73	37	17	54

Note. T-MIPQ: Total scores of the MIPQ; MIPQ-BMC: Being in the Moment with the Child subtest scores of MIPQ; MIPQ-PSE: Parental Self-Efficacy subtest scores of MIPQ; T-PIBS: Total test scores of PIBS; PIBS-E: Expectation subtest scores of PIBS; PIBS-P: Perfectionism subtest scores of the PIBS.

Differences in Mindful Parenting and Parents' Irrational Beliefs According to the Educational Background

Homogeneity of groups by educational background was not provided only for T-MIPQ-BMC, normality assumptions were provided for all test scores. There were not statistically significant differences in T-MIPQ [Fisher's $F(4, 194) = .807$; $p = .522$), in MIPQ-BMC (Welch's $F(4, 36.4) = .884$; $p = .483$), and in MPPIQ-PSE (Fisher's $F(4,197) = 1.204$; $p = .310$) according to parents educational level.

One-way ANOVA test assumptions were examined to determine whether there was a significant difference in the T-PIBS and its subtests according to educational background variables, normality was ensured except for the PIBS-E, and homogeneity was ensured for all test scores. There were statistically significant differences in the T-PIBS [Fisher's $F(4, 197) = 8.60$; $p < .001$) and in the PIBS-P [Fisher's $F(4, 197) = 6.54$, $p < .001$] according to the educational background of the parents.

Based on the Tukey test results, the significant differences in the T-PIBS scores were between primary school degree and bachelor degree [$t(197) = 3.35$; $p = .009$]; primary school degree and graduate [$t(197) = 3.300$, $p = .010$]; secondary school degree and bachelor [$t(197) = 4.19$, $p < .001$]; secondary school degree and graduate [$t(197) = 3.979$, $p < .001$]; high school degree-bachelor degree [$t(197) = 3.05$, $p = .022$]; high school degree-graduate [$t(197) = 2.766$, $p = .048$].

In the Tukey test results, the significant differences in the PIBS-P scores were between primary school degree and bachelor degree [$t(197) = 2.83$, $p = .040$]; secondary school degree and bachelor [$t(197) = 3.48$, $p = .006$]; secondary school degree and graduate [$t(197) = 3.007$, $p = .025$]; high school and bachelor [$t(197) = 3.29$, $p = .010$].

After conducting Kruskal-Wallis testing, there were statistically significant differences in PIBS-E [$H(4) = 19.8$, $p < .001$]. Dwass-Steel-Critchlow-Fligner (DSCF), test was conducted for multiple comparisons of differences between the median values of the PIBS-E. For the PIBS-E scores, there were differences in primary school degree and graduates ($W = -4.39$, $p = .016$); secondary school degree and bachelor degree ($W = -4.30$, $p = .020$); secondary school degree and graduate ($W = -5.10$, $p = .003$). Table 5 also shows the descriptive statistics.

Table 5.
Descriptive Statistics Results According to the Educational Background

	Educational background (degree)	N	Mean	Median	SD	Minimum	Maximum
T-MIPQ	Primary school	14	72.8	72.5	10.67	53	91
	Secondary school	13	72.2	72	12.97	45	90
	High School	41	70.3	68	9.91	50	89
	Bachelor	118	73.3	73.0	8.80	53	96
	Graduate	16	73.4	73.5	8.29	57	93
MIPQ-BMC	Primary school	14	34.9	34.0	4.63	28	43
	Secondary school	13	31.9	33	6.70	20	43
	High School	41	33.0	32	4.99	23	43
	Bachelor	118	34.1	34.0	4.01	25	44
	Graduate	16	33.6	33.0	3.78	26	43
MIPQ-SE	Primary school	14	37.9	38.0	6.48	25	51
	Secondary school	13	40.2	43	6.61	25	48
	High School	41	37.3	37	6.14	26	50
	Bachelor	118	39.2	39.0	5.61	23	52
	Graduate	16	39.9	40.0	5.02	31	50
T-PIBS	Primary school	14	80.5	80.0	15.62	59	115
	Secondary school	13	84.2	79	16.54	66	125
	High School	41	75.3	75	14.89	41	107
	Bachelor	118	68.1	68.0	12.33	29	99
	Graduate	16	64.6	64.5	7.83	49	76
PIBS-E	Primary school	14	38.1	37.0	7.53	30	58
	Secondary school	13	39.9	40	9.00	32	67
	High School	41	34.8	35	6.58	23	53
	Bachelor	118	32.7	33.0	7.18	17	63
	Graduate	16	30.1	28.5	5.07	23	39
PIBS-P	Primary school	14	42.4	45.5	9.60	27	57
	Secondary school	13	44.2	43	9.28	32	58
	High School	41	40.6	41	9.60	18	55
	Bachelor	118	35.4	35.5	8.36	12	56
	Graduate	16	34.5	34.0	6.77	26	51

Note. T-MIPQ: Total scores of the MIPQ; MIPQ-BMC: Being in the Moment with the Child subtest scores of MIPQ; MIPQ-PSE: Parental Self-Efficacy subtest scores of MIPQ; T-PIBS: Total test scores of PIBS; PIBS-E: Expectation subtest scores of PIBS; PIBS-P: Perfectionism subtest scores of the PIBS.

Irrational Beliefs as A Predictor of Mindful Parenting

The correlation between the T-MIPQ and T-PIBS was statistically significant and negative (Pearson r = -.213, p = .002). After checking the collinearity and normality assumptions, linear regression was conducted. Results showed that the T-PIBS scores predicted the T-MIPQ scores [R^2 =. 0456, F (1, 200) = 9.55, p = .002]. It can then be affirmed that the parents' irrational beliefs significantly predicted their mindful parenting level.

DISCUSSION

The first aim of this study was to examine gifted students' parents' irrational belief levels and the level of mindful parenting in relation to gender, educational background, and socio-economic status. Secondly, it was aimed to examine whether irrational belief levels of parents predict their mindful parenting level. Descriptive statistics showed that participants' level of mindful parenting was not low and the level of the parents' irrational beliefs were not high. In addition, statistical differences were found in the total and subscale scores of mindful parenting and irrational beliefs in terms of some variables. A statistically significant negative correlation was found between irrational beliefs and mindful parenting. Moreover, the PIBS total scores predicted the MIPQ total scores, but the percentage was very low.

Relationship with the Existing Literature

Although mothers' scores were higher in terms of families' MIPQ scale total scores and subscale scores, the score difference was discovered to be significant only for the MIPQ-BMC subscale. Similar to the findings of the present study, Maglica and colleagues (2020) used the same scale and found that the scores of mothers were significantly higher than the scores of fathers in the sub-dimension of *empathic understanding towards the child*. Besides, there are findings in the literature that the general mindfulness levels of the mothers are significantly higher than the fathers (Gouveia et al., 2016; Medeiros et al., 2016; Moreira & Canavarro, 2015; Parent et al., 2016). Mothers spend more time together with their children and they may be the main caregivers for their children. Consequently, they may even have a closer chance to observe their children's needs, and this, in turn, might increase their awareness for their children. The study conducted by Siu and colleagues (2016) proved that mindful parents are the ones who are engaged in the lives of their children and attentive to their needs. In another study, fathers of children with intellectual disabilities who reported themselves as more mindful also reported themselves as more involved in child-related parenting tasks and roles related to child socialization (MacDonald & Hastings, 2010). In the literature, it is seen that there are not always significant differences between the mindfulness levels of the parents and that the mindfulness level of the parents can be affected by various variables.

Although the scores of parents with high educational backgrounds and high monthly income levels were observed to have higher scores in the MIPQ total and subscale scores in general, the differences between the groups appeared to be not statistically significant in the current study. This situation can be interpreted in the direction that the families generally see themselves as mindful in parenting regardless of their educational background and monthly income level. On the other hand, the fact that parents' children were diagnosed as gifted and started to receive education at SAC may have contributed to the development of their conscious awareness in parenting. Orientation, parent meetings, family education seminars, etc. attended by parents in these institutions may also have contributed to the increase in parents' awareness of their parenting. This may have reduced the effect of the differences in monthly income and educational status variables on the mindfulness of families whose children attend the SAC. In contrast to the results of the current study, there are findings in the literature indicating that their mindfulness scores are affected by their socio-economic status (Andrews, 2009; Jensen et al., 2019), and families with higher socio-economic levels have higher mindfulness scores. Furthermore, there are also findings in the literature suggesting that mindfulness scores are positively correlated with age (Parent et al., 2016), and positively correlated with education level (Gouveia et al., 2016).

As a result of the analysis conducted on whether the PIBS total and subscale scores differ in terms of various variables, significant differences were observed for some variables. When the PIBS total and subscale scores were examined according to the parental gender, the irrational beliefs of the fathers were discovered to be higher than those of the mothers, but the differences between the means were not significant. Contrary to this, in some studies in the literature, mothers' subscale scores were found to be higher than the fathers' (Aydın & Buğa, 2020; Çekiç et al., 2019). In a study conducted in a metropolitan area in southeastern Türkiye, the irrational belief scores of mothers with gifted children on the Expectancy subscale were significantly higher than those of fathers (Aydın & Buğa, 2020). This difference between the Expectation scores of parents of gifted children may arise from cultural differences between the east and west of Türkiye. Although the fathers' score was higher in the present research findings, this score did not create a statistical difference and the scores of the two groups were similar to each other, but for individual couples, the irrational thinking levels of a child's mother and father may be significantly different from each other (Starko, 1991).

According to the findings of the current study, as the education and monthly income level of the parents increase, their irrational belief scores on the perfectionism and expectations subscales decrease more often. Similarly, in the literature, there are some studies showing that as the education level of the families increases (Çekiç et al., 2019; Oğurlu & Kahraman, 2018) and their socio-economic levels increase (Çekiç et al., 2019), their irrational belief scores on the perfectionism and expectation subscales

decrease. The increase in the educational level of the parents may have influenced the families to think rationally and therefore to have less irrational thoughts and beliefs at the point of thinking and belief. Again, since parents with high income levels will increase the likelihood of having parents with high education level in general, it may have affected the parents to have more rational beliefs when the income level increases. However, Aydın and Buğa (2020) stated in their study that as the educational level of families with gifted children increased, their irrational beliefs about expectancy and perfectionism increased, and significant differences were detected. In the same study, it was also stated that although the scores of irrational beliefs about expectation and perfectionism increased as the socio-economic levels of families increased, significant differences were not detected (Aydın & Buğa, 2020).

Mindfulness in parenting levels and irrational beliefs were negatively correlated, and the irrational belief scores predicted mindful parenting scores, but at a very low percentage. According to this finding, as the irrational thinking levels of the families increase, their mindful parenting levels decrease. In addition, irrational beliefs predict mindfulness in parenting of the family. According to this finding, it can be said that irrational beliefs are one of the variables explaining mindful parenting, however, the power rate to explain appeared to be low. Based on the findings, families' high level of awareness of parenting and low level of irrational beliefs will provide a healthy family environment for the upbringing of the child. Subsequent studies in the literature also support this conclusion. For instance, mindfulness is functional in many ways, such as coping with irrational beliefs (David, 2014; David et al., 2010; Mellinger, 2010; Sears & Kraus, 2009; Stefan & David, 2020) and coping with stress (Burke, 2010; Corthorn & Milicic, 2016; Norouzi et al., 2020). If parents develop their mindfulness skills and can use their rational beliefs more effectively rather than their irrational beliefs, they can raise their children in a psychologically healthy way. Further, modern and contemporary approaches such as Emotional Behavior Therapy, Acceptance and Commitment Therapy, and Cognitive Behavioral Therapy benefit from mindfulness techniques and are recommended for use in daily life (Ellis, 2006; Hofmann & Asmundson, 2008; Jennings & Apsche, 2014).

CONCLUSION

Based on the findings of this study, it can be concluded that mothers are more aware than fathers, but in general, parents' level of mindful parenting were neither low nor very high. It can also be said that the irrational thinking levels of parents with gifted children are neither very high nor very low level. In line with these findings, it can be concluded that there are aspects in which the mindful parenting levels of the parents need to be improved, and they also need to gain more rational thinking skills and reduce their irrational thoughts. It was observed that irrational thinking was affected by education level and socio-economic level, while the mindfulness levels of the families were not affected by these variables. As the mindfulness level of the families' increases, irrational thinking levels decrease, and irrational thinking is one of the predictors of mindfulness in parenting.

Suggestions for Practice

Even if the mindful parenting level of gifted children's parents is not too low and their irrational beliefs are not too high, informative seminars and workshops on mindfulness in parenting and irrational beliefs can be organized to help parents to better understand these concepts and to use them more functionally in parenting processes. In these seminars and workshops, these concepts can be introduced to and discussed with families to help them realize which ones they are prone to and which ones they apply more frequently in their parenting experiences with their children. In addition, intervention programmes based on these concepts can be developed and applied to families in family education programmes to be organized for the guidance of the families of gifted children who are less likely to use mindful parenting and who are found to be prone to irrational beliefs.

Suggestions for Future Research

Since this current study is one of the first studies to determine the mindfulness levels of the parents in a special group in Türkiye (children with a label of giftedness) and the effect size of the difference is not very high, it is suggested that further studies should be conducted with larger samples in other cities of Türkiye by selecting random samples. Also, comparison studies should be conducted with parents who do and do not have gifted children. Future studies may use the other variables, for instance, families with children from other special needs groups, and families with different cultural backgrounds and beliefs.

Although fathers had higher PIBS scores than mothers, the difference was not found to be significant; this may be re-examined in other studies. In the literature, it is seen that the findings of studies examining irrational thinking of parents vary. It can be said that more studies are needed to understand the effect of these variables in groups such as families with gifted children, parents with children affected by a disability, and parents with normally developing children.

Consequently, there could be other variables rather than irrational beliefs that can have an effect upon mindful parenting and more studies need to be conducted for predicting whether or not other variables rather than the combination of the two variables affect mindfulness. It can be said that variables that predict mindful parenting more strongly should be investigated. Experimental/ quasi-experimental studies can be conducted to examine whether mindfulness and irrational beliefs in parenting together have an effect on positive parenting. As the mindfulness level of the families increases, irrational thinking levels decrease, and irrational thinking predicts the mindfulness level of the families, from which follows that studies can be carried out to increase mindfulness parenting in families with high irrational thinking levels.

Future studies may use different methods to examine mindful parenting and irrational beliefs; for instance, observational methods and/or gathering data by multiple-way interviews to compare the parents' responses related to mindful parenting and their irrational beliefs with their children's responses. If mindfulness in parenting and the irrational beliefs of families are measured in multiple ways, results may change, and we can learn more about these concepts. Future studies may also investigate the effects of having gifted and nongifted children and whether children's gender is important or not for mindfulness in parenting and irrational beliefs of parents.

Limitations

This current study has some methodological limitations. One of the most important limitations of the study is that the sample consists only of the parents of the students studying in the SAC of Uşak Turhan Akçay. This circumstance limits the generalizability of the study. In order to increase the diversity of the sample in the study, the survey link was shared on the social media platform where all the parents who attend the SAC are located. However, since volunteering was also essential, the number of parents reached was limited.

Collecting the data in the online environment may also constitute a limitation. Babbie (2021) emphasized that one of the disadvantages in the implementation of online surveys is the inability of people to access the appropriate tool in answering the questionnaire. In the interview with the director of the SAC where the research was conducted, it was learned that the children of the families took part in a common social media group to actively communicate with the institution. It was assumed that parents who have a mobile phone that provides access to social media platforms can easily respond to the survey. In addition, since the research was conducted during the COVID-19 pandemic, it can be said that face-to-face data collection was not possible, which made this type form of data collection compulsory.

The other limitation of the study is that the scales used were in the form of self-reports. This reliance on

self-report assessment limits the accuracy value of the findings of the irrational beliefs of the families and their mindful parenting to the answers of the family. Although self-report questionnaires can be administered quickly to large groups of people with less effort, they have some disadvantages. One of the main disadvantages of the self-report questionnaires might be the possibility of providing invalid answers, which may derive from social desirability bias (answering a socially acceptable one) (Demetriou et al., 2015). Also, participants' responses may also be influenced by defensive strategies (Moreira & Canavarro, 2015). Again, since the data was collected during the COVID-19 pandemic, it can be said that Likert-type self-report scales are more functional data collection tools, since the tension, uncertainty and uncertainty caused by this period on individuals restricts the participation of families in online or face-to-face interviews or any training practices.

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TÜRKÇE GENİŞLETİLMİŞ ÖZET

Üstün yetenekli bireylerin ebeveynlerine yönelik ilgi, Galton'un ünlü bireylerin aileleriyle üstün yetenekli olma ve kalıtım ilişkisi üzerine yaptığı çalışmaya kadar uzanmaktadır (Jolly ve Matthews, 2012). Jolly ve Matthews (2012), 1983-2010 yılları arasında üstün yetenekli öğrencilerin ebeveynleri üzerine yapılan 53 çalışmayı incelemiştir. Çalışmaları üç tema altında sınıflandırmışlardır: "Ebeveyn etkisi, ebeveynlerin üstün zekâ ve yetenek algıları ve ebeveynlerin üstün zekâlılar programından memnuniyeti" (s. 259). Ayrıca, "üstün yetenekli çocukların ebeveynleri ve onların ebeveynlik uygulamaları hakkında bildiğimiz konulardaki boşlukları" vurgulamışlardır (s. 274). Araştırmacıların bu vurgusuna dayanarak, üstün yetenekli çocukların ebeveynleri ve ebeveynlik uygulamaları hakkındaki bilgilerimizi artırmak, yukarıda vurgulanan temaların netleşmesine ve bu alanlarda ilerleme sağlanmasına katkıda bulunabilir.

Ebeveynler de bazen özel ihtiyaçları nedeniyle üstün yetenekli çocuklarıyla ilgili zorluklar yaşayabilmektedir. Üstün yetenekli çocukların farklı eğitim ihtiyaçları olsa da, temel sosyal ihtiyaçları yaşıtlarıyla benzerdir. Ailelerin karşılaştıkları en önemli sorun, üstün yetenekli çocuklarının gelişimini desteklemenin zor olmasıdır. Çocuklarının bazı ihtiyaçlarının yaşıtlarından farklı olması, çocuklarının ihtiyaçlarını karşılamak için uygun fırsatlar bulma veya yaratma konusunda ailelere daha büyük sorumluluklar yüklemektedir.

Ebeveynlerin çocuklarını yetiştirmelerinde bilinçli farkındalık ve akılcı olmayan inançlar olumlu ve olumsuz katkı sağlayabilecek değişkenler arasındadır. Alanyazında bilinçli farkındalık genel olarak düşünceleri, duyguları ve hisleri yargılamadan kabul ederek bunlara kasıtlı olarak dikkat etmek olarak tanımlanmakta; hem genel bir bilinçli olma eğilimi (eğilimsel bilinçli farkındalık) hem de an be an farkındalık hali (durumsal bilinçli farkındalık) olarak nitelendirilmektedir (Kabat-Zinn, 2013; Davidson ve Kaszniak, 2015; Mettler vd., 2023). Öte yandan, bilinçli ebeveynlik veya ebeveynlikte bilinçli farkındalık, ebeveynlerin bilinçli ve yargılayıcı olmayan bir şekilde çocuklarına tüm dikkatlerini vermelerine ve belirli bir andaki durumdan bağımsız olarak ebeveynlerin çocuklarının ihtiyaçlarını dikkate alarak onlarla daha iyi etkileşime girmelerine olanak sağlamak anlamına gelmektedir (Aydın, 2023; Kabat-Zinn ve Kabat-Zinn, 2021). Bilinçli ebeveynlik, genel olarak olumlu ebeveyn-çocuk etkileşimlerini ve çocuk gelişimini destekler. Farkındalıklı ebeveynlik uygulamalarını benimseyen ebeveynler, çocuğun büyüyen ve gelişen doğasında aktif bir rol alarak, yeteneklerinde ve gerçekten mevcut olma isteklerinde temel bir değişim yaşarlar. Ebeveynler 'ebeveynlikte farkındalık' konusunda yetkinse, ebeveyn iletişim davranışını geliştirmiş olurlar, bu da çocuklarıyla iletişimlerinin iyi olmasına ve çocukların davranış sorunlarının azalmasına katkı sağlar (Fu vd., 2024).

Öte yandan, rasyonel inançlara sahip olmanın bireylerin daha işlevsel olmasını sağladığı, irrasyonel inançlara sahip olmanın ise yaşamda zorluklarla karşılaşma olasılığını artırdığı söylenebilir. Akılcı ve/veya akılcı olmayan düşünce/inançların çeşitli psikolojik durumlar, çocuk yetiştirme vb. üzerindeki etkilerinin yanı sıra, bu inançlara sahip olmanın çeşitli değişkenlerden etkilenip etkilenmediğine dair araştırma bulguları da mevcuttur. Bu çalışmalarda ailelerin akılcı olmayan düşünce düzeylerinin sosyo-ekonomik düzey, eğitim durumu, cinsiyet vb. değişkenlere göre değişip değişmediğinin incelenmesinin yanı sıra çeşitli psikolojik değişkenlerle ilişkisinin de incelendiği görülmektedir. Üstün yetenekli çocukların ebeveynlerinin akılcı olmayan inançlarının ve ebeveynlikte farkındalık düzeylerinin ortaya çıkarılması ve bu düzeyler arasında çeşitli değişkenler (sosyo-ekonomik durum, cinsiyet ve eğitim düzeyi gibi) açısından anlamlı farklılıklar olup olmadığının ve birbirlerini yordayıp yordamadıklarının incelenmesi, ebeveynlik sürecinin daha etkili hale getirilmesi konusunda ipuçları verebilir. Ayrıca ebeveynlerin çocuk yetiştirme noktasında varsa akılcı olmayan inançlarının farkında olmaları ve bilinçli farkındalığı yaşamlarına aktarmaları desteklenirse, ebeveynlerin psikolojik gelişimleri ve iyi oluşları desteklenebilir. Üstün yetenekli çocukların ebeveynlerinin akılcı olmayan inançlarını inceleyen birkaç çalışma bulunmaktadır, ancak Türkiye'de üstün yetenekli çocukların ebeveynlerinin ebeveynlikte bilinçli farkındalıkla ilgili çeşitli değişkenleri, ebeveynlerinin akılcı olmayan inançlarıyla birlikte inceleyen bir çalışmaya rastlanmamıştır.

Bu çalışmanın amacı, üstün yetenekli çocukların ebeveynlerinin ebeveynlikte bilinçli farkındalık ve akılcı olmayan inanç düzeylerini ebeveyn cinsiyeti, eğitim durumu ve sosyo-ekonomik durum gibi değişkenler açısından incelemektir. Ayrıca, ebeveynlerin akılcı olmayan inanç düzeylerinin ebeveynlikte bilinçli farkındalık düzeylerini açıklayıp açıklamadığı da araştırılmıştır. Bu çalışmanın güçlü yönlerinden biri, Türkiye'de ebeveynlikte bilinçli farkındalığı ve bunun ebeveynlerin akılcı olmayan inançları ile ilişkisini üstün yetenekli öğrencilerin ebeveynlerinden oluşan belirli bir alt grupta inceleyen ilk çalışma olmasıdır.

Bu çalışmada tarama yöntemi kullanılmıştır. Katılımcılar, Uşak Turhan Akçay Bilim ve Sanat Merkezi'nde (BİLSEM) eğitim gören üstün yetenekli öğrencilerin ebeveynleridir. Uygun örnekleme yöntemi kullanılarak, çevrimiçi anketi gönüllü olarak dolduran toplam 202 veli çalışmaya katılmıştır. Çalışmada Ebeveynlikte Bilinçli Farkındalık Ölçeği (EBFÖ) ile Ebeveynlerin Akılcı Olmayan İnançlar Ölçeği (EAİÖ) kullanılmıştır. EBFÖ'nin iki boyutu vardır: Ebeveyn Özyeterliliği ve Çocukla Anda Olma. EBFÖ'nde ölçekten alınan yüksek puanlar ebeveynlikte bilinçli farkındalık düzeyinin daha yüksek olduğunu, düşük puanlar ise ebeveynlikte bilinçli farkındalık düzeyinin daha düşük olduğunu göstermektedir (Aslan Gördesli vd., 2018). Kaya ve Hamamcı (2011) tarafından geliştirilen EAİÖ'nde Beklentiler ve Mükemmeliyetçilik olarak adlandırılan iki faktöre sahiptir. Ölçekten alınan yüksek puanlar ebeveynlikte yüksek düzeyde akılcı olmayan inançlar anlamına gelmektedir.

Bu araştırmanın bulgularına göre, betimsel istatistikler, katılımcıların EBFÖ puan ortalamalarının düşük olmadığını göstermektedir. Ayrıca, ailelerin EAİÖ ölçeğinden aldıkları toplam puan ortalamalarının da yüksek olmadığı belirlenmiştir. Ayrıca ebeveynlikte bilinçli farkındalık ve akılcı olmayan inançların toplam ve alt ölçek puanlarında bazı değişkenler açısından farklılıklar bulunmuştur. Ailelerin EBFÖ ölçeği toplam puanları ve alt ölçek puanları açısından annelerin puanları daha yüksek olmasına rağmen, puan farkının sadece EBFÖ'nin Çocukla Anda Olma alt ölçeği için anlamlı olduğu bulunmuştur. Akılcı olmayan inançlar ile bilinçli ebeveynlik arasında negatif yönde anlamlı bir korelasyon bulunmuştur. Ailelerin akılcı olmayan düşünce düzeyleri arttıkça ebeveynlikte bilinçli farkındalık düzeyleri azalmaktadır. Ebeveynlerin EBFÖ ve EAİÖ toplam puanları negatif yönde anlamlı düşük korelasyon göstermiş ve toplam EAİÖ puanları EBFÖ puanlarındaki % 4,56'lık varyansı açıklamıştır. Ayrıca, çok düşük düzeyde de olsa, akılcı olmayan inançlar ailenin bilinçli ebeveynlik düzeyini yordamaktadır. Ebeveynler bilinçli farkındalık becerilerini geliştirir ve akılcı inançlarını akılcı olmayan inançlarından daha etkili bir şekilde kullanabilirlerse, çocuklarını psikolojik olarak sağlıklı bir şekilde yetiştirebilirler.

Bu çalışmanın bulgularına dayanarak, annelerin babalara göre daha yüksek bilinçli farkındalık düzeyine sahip olduğu, ancak genel olarak değerlendirildiğinde her iki ebeveynin de bilinçli farkındalığının düşük olmadığı söylenebilir. Üstün yetenekli çocuğa sahip ebeveynlerin akılcı olmayan inanç düzeylerinin de çok yüksek olmadığı söylenebilir. Anne- babaların akılcı olmayan inançların eğitim düzeyi ve sosyo-ekonomik düzeyden etkilendiği, ailelerin bilinçli farkındalık düzeylerinin ise bu değişkenlerden etkilenmediği görülmüştür. Ailelerin bilinçli farkındalık düzeyi arttıkça akılcı olmayan inanç düzeylerinin azaldığı, akılcı olmayan inancın ailelerin bilinçli farkındalık düzeyini yordadığı, buradan hareketle akılcı olmayan inanç düzeyi yüksek olan ailelerde bilinçli farkındalığı artırmaya yönelik çalışmalar yapılması önerilebilir. Araştırma bulgu ve sonuçlarından yola çıkılarak ailelerin ebeveynlikte bilinçli farkındalıkla hareket etmelerini ve akılcı olmayan inançlara yönelik farkındalıklarını arttırmaya ilişkin çeşitli çalıştay, seminerlerin düzenlenmesi önerilebilir. Bunun yanında bilinçli farkındalığı düşük, akılcı olmayan inançlara eğilimi yüksek ailelere yönelik müdahale programlarının düzenlenmesi de önerilebilir. Bu çalışmada özel yetenekli çocukların ailelerinin bilinçli farkındalığını inceleyen ilk çalışmalardan olması anne- baba arasındaki bilinçli farkındalık puan farkının etki büyüklüğünün çok yüksek olmaması nedeniyle ileri çalışmaların yapılması, yine çalışmalarda seçkisiz örnekleme yöntemleri ile katılımcı seçilerek yapılması önerilebilir. Benzer şekilde babaların EAİÖ puanları annelere göre daha yüksek olmasına rağmen aradaki fark anlamlı bulunmamıştır, bu durum başka çalışmalarda yeniden incelenebilir. Bilinçli farkındalıklı ebeveynlik üzerinde akılcı olmayan inançların dışında başka değişkenlerin de etkisi olabilir ve iki değişkenin birleşiminden ziyade başka değişkenlerin bilinçli farkındalığı etkileyip etkilemediğini tahmin etmek için daha fazla çalışmaya ihtiyaç olduğu söylenebilir. Bilinçli ebeveynliği daha güçlü yordayan değişkenlerin araştırılması gerektiği söylenebilir.

Bu mevcut çalışmanın bazı metodolojik sınırlılıkları bulunmaktadır. Araştırmanın sınırlılıklarından biri, örneklemin sadece Uşak Turhan Akçay BİLSEM'de öğrenim gören öğrencilerin velilerinden oluşması ve bu durumun araştırmanın genellenebilirliğini sınırlamasıdır. Araştırmada örneklem çeşitliliğini artırmak amacıyla BİLSEM'e katılan tüm velilerin bulunduğu sosyal medya platformunda anket bağlantısı paylaşılmıştır. Ancak gönüllülük de esas olduğundan ulaşılan veli sayısı sınırlı kalmıştır. Verilerin çevrimiçi ortamda toplanması da bir diğer sınırlılığı oluşturmaktadır. Araştırma uygulama sürecinde BİLSEM müdürüyle yapılan görüşme sonunda ailelerin kurumla aktif iletişim kurmak için kullandıkları ortak bir sosyal medya grubu olduğu öğrenildi. Bu tür sosyal medya platformlarını kullanabilen cep telefonuna sahip ebeveynlerin bu medya platformundaki paylaşım bağlantısına tıklayarak anket bağlantısını kolaylıkla yanıtlayabilecekleri varsayılmıştır. Ayrıca araştırmanın pandemi döneminde yapılmış olması, o dönemin şartlarında yüz yüze veri toplama zorlaştığı için çevrimiçi yolla veri toplama tercihi daha işlevsel bulunmuştur. Çalışmanın bir diğer sınırlılığı ise kullanılan ölçeklerin öz bildirim şeklinde olmasıdır. Bu durum, ailelerin akılcı olmayan inançları ve bilinçli ebeveynliklerine ilişkin bulguların doğruluk değerini (öz bildirim değerlendirmesine dayanması nedeniyle) ailenin yanıtlarıyla sınırlamaktadır. Yine veri toplama süreci pandemi döneminde olduğundan, bu dönemin bireyler üzerinde yarattığı gerilim ve belirsizlik duyguları ailelerin katılımlarını kısıtladığından, Likert tipi özbildirim ölçeklerinin veri toplamada daha işlevsel olduğu söylenebilir.