

# Inclusion of self-transcendence as a novel and complementary approach into global citizenship\*

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## Abstract

The purpose of this study was to examine the relationship between global citizenship and self-transcendence in pre-service social studies teachers. Some psychological factors such as personality and self may be effective in the formation of the perception of universal citizenship. Therefore, the concept of self-transcendence, which is thought to affect the perception of global citizenship, was discussed in this study. The study group consisted of 175 pre-service teachers studying in the Department of Social Studies at a state university in the Central Anatolia region of Turkey. As one of the general survey models in quantitative research methods, the relational survey model was used in this study. Global Citizenship Scale and Self-Transcendence Scale were used as data collection tools. Through the analysis, the global citizenship and self-transcendence levels of the teacher candidates were found to be moderate. Based on the findings of the research, it was concluded that self-transcendence could be an important predictor of global citizenship. In other words, pre-service teachers may be more prone to global citizenship as the level of self-transcendence increases.

**Keywords:** Self-transcendence, global citizenship, pre-service teachers, globalization, well-being

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## INTRODUCTION

The notion of citizenship has been given different meanings in certain eras of history. Sometimes it meant living in a city, sometimes it was interpreted as a sign of belonging based on blood ties (Bouineau, 1998). Particularly, the age of enlightenment in Europe and the emergence of nationalism with the effect of the French Revolution led to the use of citizenship as a legal and political term (Gülpınar, 2012). Sağırılı (2005) expressed citizenship as people living on the same piece of land and given a political identity by the state. Likewise, Üstel (2011) expressed citizenship as the legal and political union of the state with the individual. Nowadays, although the equivalent of citizenship generally has a national identity, the existence of multinational states has emerged as an inevitable reality as a result of intense migrations (Kadioğlu, 2008). In particular, an important mass of people, expressed in legal terms such as immigrants, refugees, and secondary protection, have emerged due to various difficulties in the world (Yıldız, 2017). The phenomenon of globalization has emerged after population movements (migrations, tourists, workers) and the advancement of technology around the world. These demographic movements have caused cultures to be influenced by each other and to spread to wider geographies, which thus led to the emergence of multicultural societies. As a consequence, this situation has inevitably brought about global citizenship.

Just as people cross country borders, in the concept of global citizenship, it is becoming increasingly important for people to expand personal boundaries and transcend oneself, with our world becoming a global village. This condition has brought the concept of self-transcendence to the literature and is the focus of our study.

### **Globalization and Citizenship**

Marshall McLuhan used the concept of globalization for the first time in his work *"Global Village"*. Especially with the development of communication technology, McLuhan claimed that the world will become a common village. Because he argued that people could share the same feelings and thoughts with the same mass media in different parts of the world (Symes, 1995). Today's mass media are not only limited to TV, as McLuhan stated, but also appear as the most concrete examples of globalization with popular social media applications (WhatsApp, Facebook, Instagram, Twitter, Tiktok, etc.). Owing to these applications, the borders between people in different parts of the world have been removed, and people could follow each other without intermediaries, have detailed information about each other's daily functioning and communicate directly with each other. This ensures the harmonization of cultures and makes the world a truly global village.

Although global citizenship has many meanings throughout the world, it can be expressed as a sense of belonging to a large community and common humanity, usually outside the political borders (United Nations Educational, Scientific and Cultural Organization, 2014). OXFAM (2006) defined global citizens as people who value diversity, understand the world, oppose injustices in society, and strive to make the world a more liveable place. Similarly, Brigham (2011) described the global citizen as those who have ethics, social norms, and intercultural skills, but also act with the responsibility of a global citizen. In this respect, global citizenship is extremely important for keeping up social peace and order. Global citizenship education given in schools hence has a special place.

Lewin (2009a) expressed that people who can make life easier for people around the world, understand and solve their problems can be raised through global citizenship education. Skelly (2009) stated that global citizenship education is particularly vital for a better, transparent, and fair order for all, where people build relationships by nurturing common ground. Therefore, with the increase of globalization, many of the countries in the world gave a special place to global education in their education systems at the beginning of the 20th century (Çolak, 2015). They usually provided this education under the name of Social Studies or Citizenship and Democracy Education. Among the common purposes of these courses were to eliminate the incompatibilities that may occur with the effect of globalization, to

produce solutions to problems together, to create a qualified human community that is participatory, sensitive to developments in the country, empathizing and communicating with different cultures. With this aspect, global citizenship education is given with courses such as Social Studies, Citizenship, Democracy and Human Rights Education starting from the primary education level in Turkey as well (Ministry of National Education [MoNE], 2018).

### **The Concept of Self-Transcendence**

In a period when globalization gains such importance, it is also extremely important for people to go beyond themselves and their limits. Namely, this refers to "self-transcendence". For this reason, it was thought that the concept of *self-transcendence* could contribute significantly to globalization. The self-transcendence theory is based on two main assumptions. The first is the assumption that human beings are integrated with their environment. Human beings have an awareness that goes beyond the multidimensional physical and temporal dimensions expanding with their environment (Rogers, 1994). The second assumption is that self-transcendence is a developmental imperative, that is, a human resource that requires expression, such as walking in young children, abstract reasoning in adolescents, grieving for loss, and other developmental processes. These resources are part of being human and realizing one's potential for well-being. Therefore, one's participation in self-transcendence is an integral part of well-being and dealing with it has a role in facilitating this process. Self-transcendence is the cognitive maturity providing awareness of the environment and adaptation to the environment, looking at life broadly, sharing wisdom with others, helping others, learning about the world, and giving a spiritual meaning to life (Reed, 2018). Reed defines self-transcendence as developing aspects of a person rather than decreasing aspects throughout their entire life. Again, she sees self-transcendence as turning towards goals beyond himself/herself, expanding his/her boundaries with different dimensions and ways. In this respect, self-transcendence is living in the present, having past and future perspectives that enrich the present. Rogers (1994) attributes self-transcendence to being integrated with one's environment. With self-transcendence, a person has an awareness that extends to their surroundings and beyond. From a perspective, self-transcendence is considered a concept that enables the examination and description of human nature, rather than separating the person from himself and his environment. In other words, it is seen as the realization of one's potential to be good. Self-transcendence is part of inclusion and well-being. Thus, a more livable world could emerge (Reed 2018). Frankl (1985) puts personal and social responsibility in the center and indicates that the way to be good is to serve others by discovering and developing one's abilities.

Wong (2016) defines self-transcendence as accepting responsibility for our lives and not blaming others, thus getting rid of our shortcomings. We can hence be good people when we accept our responsibility to life and start to care about others. Paradoxically, the more you help other people, the better person you could be. Similarly, Vanagas and Raksyns (2014) explained self-transcendence as more understanding and tolerant behavior in interpersonal relationships.

Carnelly (2013) described a person with self-transcendence not only as a living being for their own needs but also as individuals who prioritize and care about the needs of the world and other people in the world. According to Sariçam and Şahin (2015), a person could reach his final goal if he exceeds the physiological needs (food and clothing), safety needs (job security), social needs (friendship), self-esteem, and self-actualization in Maslov's hierarchy of needs. On the other hand, Vanagas and Raksyns (2014) and Sariçam (2015) put self-transcendence before the hierarchy of needs, stating that an individual cannot reach his final goal without surpassing himself, that is, reaching self-transcendence. While Levenson, Aldwin, and Cupertino (2001) argued that self-transcendence is a developmental process, Cloninger et al. (1993) considered self-transcendence as a personality process rather than a developmental one. Moreover, Levenson et al. (2005) emphasized that the two perspectives are not very different from each other; therefore, self-transcendence could be defined as both a developmental and a personality process.

Self-transcendence is being selfless (Sarıçam, 2015). In a world where there is so much competition, the most important way for individuals and societies to survive and develop is to serve each other and do our best for each other, which is self-transcendence. Schwartz (1992) stated that self-transcendence serves people as a value orientation whose decisions and benevolence lead them to universality. This shows that people could become a global citizen more easily.

Universality is having a global perspective or seeing oneself as connected with the universe and nature. In fact, this can be directly related to self-transcendence, which allows us to connect more strongly with others. When we care for others, we feel ourselves serving a greater purpose, which provides a deep, spiritual satisfaction (Sarıçam & Kaya). We can be completely good people when we accept serving others as a sacred duty. In this respect, people can perceive the world on a more global scale. Thus, the problems in the world could be solved more easily and the negative effects of globalization could be eliminated in this way. In this respect, it can be thought that self-transcendence can undertake a very important mission for global citizenship. Since our ultimate goal in self-transcendence is to be good, a global world could be a better place because the world can only be good if there are good people who dedicate themselves to others (Wong, 2016).

Based on all these definitions, self-transcendence reveals that individuals who have it could have a more livable world, that people could understand each other better, live more peacefully with themselves and their environment, and be more sensitive to the problems in the world.

### **Research Question**

The purpose of this research is to examine the relationship between the concepts of global citizenship and self-transcendence.

### **Research Sub-questions**

1. What are the descriptive statistics of the responses to the global citizenship and self-transcendence scale items?
2. What are the levels of teacher candidates according to the global citizenship and self-transcendence scale total scores?
3. Is there a significant difference between the groups according to gender, mother and father education level variables in the total scores of global citizenship and self-transcendence scales?
4. Does the self-transcendence variable predict global citizenship?

### **The Purpose and Importance of the Research**

Technological developments in the world have significantly improved communication and transportation opportunities. So much so that, because of the mass media, people can communicate with other people in the most remote corner of the world, see what they do, and be affected by their culture (Kaya, 2021). Again, with transportation technology, the distances on the world have decreased significantly. Today, airports have been built almost all over the world and distances have been shortened significantly by air transportation. Furthermore, high-speed trains turned countries into cities and cities into neighborhoods. In addition to all these developments, people had to migrate due to many problems such as war, economic distress, etc. This has increased the interaction of different cultures in the world and made the world a global village. Even though these aforementioned technological developments are for the benefit of humanity, the importance of educating teachers, who are one of the most important parts of the education system, in these subjects emerges for different ethnic structures, religions, and cultures to live together in peace. Because it is thought that the education to be given in schools could reduce the problems between these different ethnic, cultural, and religious beliefs. Indeed, many studies in the literature (Hjerm, Sevä & Werner 2018; Kaya, 2021; Uydaş & Genç, 2015; Polat 2009) support this. However, there are not enough studies in the national literature on self-transcendence, which is another important variable of this research. It is particularly

important to teach this concept, especially for a program that educates citizens such as social studies. Owing to self-transcendence, people could be more understanding and tolerant, reach cognitive maturity, look at life from a wider perspective, and live more peacefully and harmoniously with themselves and their environment (Reed, 2008; Sariçam, 2013; Vanagas & Raksyns 2014). In this aspect, self-transcendence could be a crucial predictor of global citizenship, and it is thought that this study would make an important contribution to the literature. That is why; this study aimed to examine the relationship between self-transcendence and global citizenship.

## METHOD

### Research Design

As one of the general survey models in quantitative research methods, the relational survey model was used in this study. The survey model is all of the processes that describe a past or present situation as it exists, and are applied to the realization of learning, the development of desired behaviors in the individual, and revealing the possible relationships between events. The main purpose of such studies is "to describe and explain the examined situation in detail" (Çepni, 2012). There are two methods of revealing the possible relationships between these events within the scope of the quantitative method. One of them is the Relational Survey Method and the other is the Causal Comparison Method. Since this study aims to reveal the interaction between pre-service teachers' global citizenship and self-transcendence tendencies without establishing a cause-effect relationship (Çepni, 2012), the relational survey method among these two methods was deemed appropriate for the study. Descriptive statistics are generally used in the analysis of survey studies since the purpose of survey studies is to describe a phenomenon, situation, or event (Özdemir, 2014).

### The Study Group of the Research

The study group of the research consisted of a total of 175 pre-service teachers, including 101 female and 74 male, enrolled in the Social Studies Teaching programs of the Faculty of Education of a state university in the Central Anatolia Region of Turkey. Since global citizenship education is given by social studies teachers in Turkey, it was determined choosing social studies teachers as the sample group. In this study, easily accessible sampling method was used due to the limitations in terms of time, money and labor. The demographic information of the participants in the study is presented in Table 1.

### Data Collection Instruments

**Self-Transcendence Scale:** The scale developed by Reed (1991) aims to measure self-transcendence and was adapted into Turkish by Sariçam (2015). It is a four-point Likert scale (1- None and 4- A lot) and consists of 15 items. The one-factor model was identified via confirmatory factor analysis. According to the data obtained from the construct validity study of the scale, valid fit index values were obtained in confirmatory factor analysis ( $\chi^2 = 301,39$ ,  $df = 86$ ,  $RMSEA = ,062$ ,  $CFI = ,97$ ,  $RFI = ,95$ ,  $GFI = ,94$ ,  $NFI = ,96$ ,  $SRMR = ,042$ ). The factor loads of the scale are between ,35 and 0.57. Considering the congruent validity, a positive correlation ( $r = ,38$ ) was found between the total score of self-transcendence and the total score of the Rosenberg Self-Esteem Scale. The Cronbach's alpha internal consistency reliability coefficient of the scale was calculated as ,81. The test-retest reliability coefficient of the scale was calculated as ,79 (Sariçam, 2015). The Cronbach alpha internal consistency coefficient calculated in this study was ,83. Sample items from the scale were "*I somehow help other people*" and "*I have hobbies and interests that I enjoy*". The scores obtained from the scale showed that the self-transcendence level of the individuals was moderate. The scale was used to determine pre-service teachers' attitudes towards self-transcendence in this study. The scale, which is a 4-point Likert type, is rated from "1-I do not agree at all to 4- I agree a lot". The Cronbach Alpha value for the entire scale was calculated as ,86.

**Global Citizenship Scale:** The scale developed by Morais and Ogden (2011) was adapted to Turkish culture by Şahin & Çermik (2014). As a result of the confirmatory factor analysis administered for the

construct validity of the scale, it was found that the three-dimensional (social responsibility, universal competence and universal citizenship commitment) and 30-item model of the scale corresponded well ( $\chi^2= 759,44$ ,  $df= 398$ ,  $RMSEA= ,046$ ,  $NFI= ,95$ ,  $CFI= ,96$ ,  $IFI= ,96$ ). The factor loads of the scale ranged from .23 to .68. After the standard solutions, the t values of the factors were examined. Items with a factor load of less than 0.30 were included because their significance values were higher than 0.05. The internal consistency reliability coefficients of the scale were ,73 for the social responsibility subscale, ,75 for the universal competence subscale, and ,76 for the universal citizenship commitment subscale. The internal consistency reliability coefficients of the scale were ,76. The corrected item-total correlations of the scale ranged from ,32 to ,60. The scale, which is a 5-point Likert type, was rated from "1-Strongly Disagree to 5-Strongly Agree". In this study, since the sub-dimensions in the relevant scale were not taken as the focus, analyzes were carried out only on the total score. In this study, the Cronbach Alpha value for the entire scale was calculated as ,88.

**Table 1.** Information on Demographic Distribution

<b>Attributes</b>		<b>N</b>	<b>%</b>
<b>Gender</b>	Female	101	57,7
	Male	74	42,3
	Total	175	100
<b>Age</b>	18 years and under	15	8,6
	Over 19 years	37	21,1
	20 years	52	29,7
	21 years	34	19,4
	22 years	22	12,6
	23 years and over	15	8,6
	Total	175	100
<b>Mother's Education Level</b>	Primary School	61	34,9
	Middle School	45	25,7
	High School	49	28,0
	Associate Degree and over	20	11,4
	Total	175	100
<b>Father's Education Level</b>	Primary School	40	22,9
	Middle School	43	24,6
	High School	64	36,6
	Associate Degree and over	28	16
	Total	175	100

**The Analysis of Data**

In such studies, descriptive statistics are generally used because survey studies have the feature of describing a phenomenon, situation, event and explaining it in detail. However, inferential or relational statistical analyzes can also be used when it is desired to describe the relationship between subgroups or measures (Özdemir, 2014). In the light of this information, firstly, the compatibility of the scores obtained from the Global Citizenship Scale and Self-Transcendence Scale applications to the parametric tests of the prospective teachers was tested. In order to determine whether parametric or non-parametric analyzes will be used in the research, it was checked whether the data were normally distributed. Kolmogorov-Smirnov analysis (Table 2) was used to determine whether the data showed normal distribution and it was determined that the data indicated normal distribution. Accordingly, it was concluded that parametric analyzes could be used in the analyses (Büyükoztürk, 2012).

**Table 2.** Kolmogorov-Smirnov Analysis of Normal Distribution of Data

<b>Scales</b>	<b>Statistics</b>	<b>df</b>	<b>p</b>
<b>Global Citizenship</b>	,065	175	,070
<b>Self-Transcendence</b>	,067	175	,052

### Ethical Considerations

This research was carried out after being approved by the decision of Anadolu University Ethics Committee dated 24.02.2022 and numbered "264635".

## FINDINGS

This section includes descriptive and variable statistics for the research.

### Descriptive Statistics

**Table 3.** Descriptive Statistics for the Self-Transcendence Scale

Items	Mean	Standard Error	Standard Deviation
1	3,37	,05	,71
2	3,33	,06	,79
3	3,34	,05	,68
4	3,21	,06	,80
5	3,18	,06	,77
6	3,18	,06	,81
7	3,29	,06	,80
8	3,37	,05	,72
9	3,30	,06	,77
10	3,34	,06	,84
11	3,50	,06	,80
12	3,10	,08	1,01
13	3,17	,06	,82
14	2,67	,07	,98
15	2,91	,07	,99

As seen in Table 3, when the statistics of the self-transcendence scale are examined, the items that the participants agreed the most were the 1<sup>st</sup> one "I have hobbies and interests that I enjoy" and the 8<sup>th</sup> one "I somehow help other people". The least agreed item by the participants was the 14<sup>th</sup> item, "I do not enjoy the pace of my life".

Descriptive statistics of the Global Citizenship Scale are given in the following Table 4.

**Table 4.** Descriptive Statistics for the Global Citizenship Scale

Items	Mean	Standard Error	Standard Deviation
1	2,09	,09	1,18
2	2,76	,10	1,30
3	2,01	,09	1,15
4	2,25	,10	1,31
5	1,72	,09	1,14
6	2,27	,09	1,20
7	3,12	,08	1,01
8	3,24	,08	1,02
9	3,54	,07	,95
10	3,37	,09	1,13
11	3,74	,08	1,05
12	3,97	,07	,86
13	3,93	,18	2,40
14	3,30	,09	1,15
15	3,22	,09	1,20
16	2,93	,10	1,28
17	3,59	,09	1,20

18	3,35	,09	1,19
19	3,21	,09	1,22
20	3,31	,09	1,17
21	3,14	,09	1,18
22	3,05	,09	1,19
23	2,79	,09	1,15
24	2,75	,10	1,29
25	2,93	,09	1,20
26	2,81	,10	1,27
27	3,29	,09	1,20
28	3,38	,08	1,04
29	2,97	,08	1,12
30	3,37	,09	1,18

As it can be seen in Table 4, when the descriptive statistics of the global citizenship scale are examined, the most agreed item by the participants was the 12<sup>th</sup> one "I can communicate with people from different cultures in different ways" while the least agreed item was the 5<sup>th</sup> one "The world is a fair place in general".

The score distributions of the participants regarding the global citizenship and self-transcendence scale are given below in Table 5.

**Table 5.** Score Distributions of Global Citizenship and Self-Transcendence Scale

Scale	N	Lowest Possible Value	Highest Possible Value	Lowest Value Received	Highest Value Received	$\bar{X}$	$\bar{X}$ /number of items	Sd
<b>Global Citizenship</b>	175	30	150	39	150	91,40	3,05	17,38
<b>Self-Transcendence</b>	175	15	75	29	60	48,26	3,22	7,20

In the interpretation of the average of the items in the questionnaire, intervals were created by using the formula of "array width/number of groups to be made" suggested by Tekin (2002). Accordingly, item averages for Global Citizenship were found as (1.00-1.79: Very low; 1.80-2.59: low; 2.60-3.39: medium; 3.40-4.19: high; 4.20-5.00: very high) Item averages for Self-Transcendence were found as (1.00-1.74: None; 1.75-2.49: Low; 2.50-3.24: moderate; 3.25-4.00: A lot). As can be seen in Table 5, the participants' global citizenship mean score was 3,05, and their self-transcendence mean score was 3,22. In this context, the global citizenship levels of the participants seemed to be at medium level and self-transcendence levels of the participants seemed to be at moderate level.

### Findings Regarding the Variables

#### Findings Regarding the Gender Variable

The t-test results for independent samples administered to determine whether the participants' scores obtained from the global citizenship and self-transcendence scales show a significant difference according to gender were displayed in Table 6.

**Table 6.** Results of Independent Groups t-Test by Gender

Scale	Groups	N	$\bar{X}$	Sd	Sex	t-Test			
						t	Df	P	d
<b>Global Citizenship</b>	Female	101	92,84	15,68	1,56	1,28	173	,20	



	Male	74	89,43	19,40	2,25				
<b>Self-Transcendence</b>	Female	101	49,30	7,39	,73	2,26	173	,02	
	Male	74	46,83	6,72	,78				0,34

As can be seen in Table 6, there was no statistically significant difference between the groups according to the gender variable in the global citizenship score levels of the participants ( $t(173)=1,286$ ,  $p>,05$ ). However, there was a statistically significant difference observed in favor of women between the groups according to the gender variable in the score levels of the self-transcendence scale ( $t(173)=2,267$ ,  $p<,05$ ). The calculated Cohen's  $d$  value was determined to be small.

### **Findings Regarding the Mother's Education Level**

The following Table 7 shows the results of one-way analysis of variance (ANOVA) performed to determine whether the participants' global citizenship (GC) and self-transcendence (ST) scale scores differ by the variable of the mother's education level.

**Table 7.** One-Way Analysis of Variance Results on Mother's Education Level

	Groups	n	$\bar{X}$	Sd		Sd	F	p
<b>GC</b>	Primary School	61	90,41	17,33	In Groups	633,71	3	211,24
	Middle School	45	89,23	15,24	Btwn,Grp	51965,75	171	303,89
	High School	49	93,79	18,85	Total	52599,47	174	,695
	Assoc. Deg. and over	20	93,43	18,71				,55
<b>ST</b>	Primary School	61	46,96	6,99	In Groups	179,02	3	59,67
	Middle School	45	48,44	7,30	Btwn,Grp	8846,88	171	51,73
	High School	49	49,40	7,54	Total	9025,90	174	1,15
	Assoc. Deg. and over	20	49,00	6,59				,32

As can be seen in Table 7, when the results of one-way analysis of variance regarding the total scores obtained from the global citizenship ( $F(3-171)=,695$ ,  $p>,05$ ) and self-transcendence ( $F(3-171)=1,153$ ,  $p>,05$ ) scale scores were examined, there was no statistically significant difference found between the groups.

### **Findings Regarding the Father's Education Level**

Table 8 below demonstrates the results of one-way analysis of variance (ANOVA) performed to determine whether the participants' global citizenship and self-transcendence scale scores differ by the variable of the father's education level.

**Table 8.** One-Way Analysis of Variance Results on Father's Education Level

	Groups	n	$\bar{X}$	Sd		Df	F	p
<b>GC</b>	Primary School	40	90,64	16,00	In Groups	188,09	3	62,69
	Middle School	43	90,39	13,65	Btwn,Grp	52411,38	171	306,49
	High School	64	92,75	19,92	Total	52599,47	174	,205

	Assoc. Deg. and over	28	90,95	18,83						
	Primary School	40	46,55	6,90	In Groups	216,38	3	72,12		
	Middle School	43	48,65	6,75	Btwn,Grp	8809,52	171	51,51		
<b>ST</b>	High School	64	49,37	7,30	Total	9025,90	174		1,40	,24
	Assoc. Deg. and over	28	47,57	7,87						

As seen in Table 8, when the results of the one-way analysis of variance regarding the total scores obtained from the global citizenship ( $F(3-171)=,205, p>,05$ ) and self-transcendence ( $F(3-171)=1,400, p>,05$ ) scale scores were examined, there is no statistically significant difference detected between the groups.

### Results of Correlation and Regression Analysis

Table 9 presents the relationship between the participants' global citizenship levels and their self-transcendence, and the findings regarding their self-transcendence predicting their global citizenship levels.

**Table 9.** Results of Correlation and Regression Analysis

	B	Se	$\beta$	t	p	R	R <sup>2</sup>	F*	Correlation	GC
<b>Constant</b>	54,03	8,48		6,37	,00	,32	,10		r	,32
<b>ST</b>	,77	,17	,32	4,45	,00			19,841	ÖA	p

Table 9 displays that there is a statistically significant low level positive relationship ( $r(175)=.321, p<.05$ ) between the participants' global citizenship levels and self-transcendence levels. As a result of the applied linear regression analysis, the regression model ( $F=19,841, p<.05$ ) was statistically significant and 10% of the variance in the dependent variable was explained by the independent variable. Accordingly, the independent variable of self-transcendence predicts the dependent variable of global citizenship positively and significantly ( $\beta = ,321, t= 4,454, p<.05$ ).

## DISCUSSION AND CONCLUSION

When we look at the descriptive statistics of the research, the participants in the global citizenship scale stated that they could communicate with people from different cultures in different ways. This is considered important and positive data for pre-service teachers. While one of the important reasons for this could be explained by the fact that teacher candidates may have a basic level of a foreign language; on the other hand, with the spread of mass media, especially translation programs, it might be easier to communicate with individuals in foreign cultures. In addition, since Turkey has been living together with immigrant people for a long time, immigrants in Turkey learned to speak Turkish at a level to communicate. Especially the children who continued their education had to learn Turkish quickly. Sağlam and Kanbur (2017) found in their research that the language difference of refugee children does not pose a problem for teachers, which supports the present results. Sarıtaş, Şahin and Çatalbaş (2016) revealed in their research that school administrators and teachers quickly solved the language problems they had with refugee students at the beginning. This is because refugees of Asian origin (Afghanistan, Iraq, Syria, and Iraq) come to Turkey to get a better education and to live a better quality of life. That is why they had to learn Turkish quickly. In their study, Alyılmaz, Biçer, and Çoban (2015) stated that immigrants coming from Central Asia have Turkish language roots, which enables them to overcome this problem more quickly.

The item that the pre-service teachers who participated in the research least agreed with was the item *"The world is a fair place in general"*. In this respect, pre-service teachers see the world as an unfair place. The main reasons for this, in addition to the current education system having a classical structure rather than responding the needs of the modern era, could be that pre-service teachers studying in the Turkish education system have serious financial concerns, and choose their departments for financial reasons, most of them cannot find a job related to their department after graduation or cannot be appointed to government positions. Studies in the literature also support these findings. Eđmir and elik (2020), in their research on teacher candidates, revealed that the Turkish Education System is one of a kind that is generally organized according to economic priorities, gives more importance to materiality and lacks human feelings, is based on scores and grades, which causes a lot of injustice. In their research, Yılmaz and Altinkurt (2011) revealed that the route structure of the Turkish education system, the lack of equality of opportunity and facility, its instability, and the inadequacy of teacher appointments generally damage the sense of justice in teachers.

When we look at the descriptive results regarding self-transcendence, it is seen that the most preferred items by pre-service teachers are *"I have hobbies that I enjoy"* and *"I somehow help other people"*. This reveals that pre-service teachers are prone to self-transcendence. As a matter of fact, Sarı, Kabadayı, and Şahin (2017) found that the mean scores of self-transcendence were significantly higher in their study on university students. The item that pre-service teachers least agreed with was the slow pace of their lives. The reason for this is thought to be the Covid-19 pandemic that has entered our lives since 2020; because, with the pandemic, a significant amount of people was left alone with the bans and had to spend a significant part of their lives at home. Again, they stayed away from social environments to avoid the disease. Therefore, this has a significant negative impact on people's pace of life. Çakın and Akyavuz (2020) revealed in their research that Covid-19 reduces the motivation of students. Arı and Kanat (2020) discovered in their research that the Covid-19 pandemic caused a decrease in social relations. These also support the current results.

The research revealed that the participants' self-transcendence scores were at a moderate level. Likewise, in the literature, some studies determining that the self-transcendence scores of the participants were at a moderate level (Er, 2020; Kim & Kim, 2017; Nygren et al., 2005). This is in line with the present results. The main shortcoming in these studies is that most of the studies on self-transcendence were psychological and sociological studies. Therefore, it would be beneficial to conduct more comprehensive studies on teacher candidates.

The current research discovered that the global citizenship scores of the participants were moderate. Similarly, a study conducted by Engin and Sarsar (2015) on primary school teacher candidates determined that the global citizenship level of the participants was moderate. Şahin, Şahin, and Yıldız (2016) found the participants' global citizenship scores to be moderate in their research on social studies teacher candidates. It is an unfavorable situation that the scores of pre-service teachers enrolled in the Social Studies program are not high enough; because the Social Studies program has been restructured to train world citizens (Lewin, 2009b; MEB, 2018). Yet, these results are in line with the current results. These results mean that pre-service teachers' both global citizenship and self-transcendence mean scores are low. In this era where technology has developed so much and the use of the internet has become widespread, the fact that the average of global citizenship scores of teacher candidates is not high enough makes it necessary to review education provided in this field and to conduct more extensive research on this subject.

The research showed that the global citizenship scores of the participants did not differ significantly by gender. Also, Şahin, Şahin, and Yıldız (2016) revealed in their research on world citizenship that there was no significant difference between teacher candidates by gender. Likewise, A research on pre-service teachers' perceptions of global citizenship conducted by Özkan (2020) indicated that teacher candidates' global citizenship views did not show a significant difference according to the gender variable. The

reason for this may be that male and female teacher candidates went through similar educational processes and were selected from a single region and school as a sample. In the study, there was a statistically significant difference observed in favor of women between the groups according to the gender variable in the score levels of the self-transcendence scale. Although research about teacher candidates in the literature was scarce (Coward 1996; Hunnibell et al. 2008; Iwamoto et al. 2011), it has been determined that self-transcendence levels vary according to gender in those studies conducted with different sample groups.

Social studies teacher candidates' self-transcendence and global citizenship perceptions do not make a significant difference according to age, mother's education and father's education in the research. This may be due to the fact that the participants in the research were in the same age group, the socio-economic levels of the families of the students who prefer the Faculty of Education were similar, and they went through similar learning processes in the same education system.

Consequently, there was a statistically significant positive relationship found in the research between the global citizenship levels of the participants and their self-transcendence levels. Accordingly, the independent variable of self-transcendence predicts the dependent variable of global citizenship positively and significantly. Since self-transcendence is an important factor in positive relationships, self-knowledge, adapting to the environment, living at peace with oneself, positive life purpose, personal development, empathy, etc., it is thought to help people become global citizens more easily. E. Venter and H. Venter (2010) found in their research that self-transcendence positively affects global citizenship; because self-transcendence has been defined as the enlightenment that one gains from life-changing experiences. Such a person would be able to see the world and its relations with other people in the world on a more global scale and be aware of its role not only within its own borders but also in the whole world. Tukamushaba, Xiao and Lakdin (2017) stated in their research that self-transcendence positively reinforces being a world citizen. Schwartz (2012) revealed that self-transcendence helps people develop and helps them to get rid of their selfish interests, and in this respect, it reinforces the common belonging. Thus, this indicated that self-transcendence positively affects global citizenship. As a result, this study showed that there is a positive relationship between self-transcendence, which is a factor that will facilitate teacher candidates to become global citizens, and global citizenship. This research is limited to pre-service teachers studying in the Department of Social Studies at the Faculty of Education of a state university in the Central Anatolia Region of Turkey. Therefore, the results of the study cannot be generalized to all university students. However, the developed version of the research could be repeated with different samples, age groups and regions, with different variables and different measurement tools measuring well-being. Nevertheless, despite its limitations, the results of the study would make an important contribution to the related literature.

### **Statement of Researcher**

**Researchers' contribution rate statement:** The first author's contribution rate is 100%.

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