Journal for Re Attach Therapy and Developmental Diversities
eISSN: 2589-7799
2024 October; 7(6): 343-361

Developing The Stoa Attitudes And Behaviors Scale

Mehmet Selim Bor[1*], Mehmet Önal[2]

[1*]Hakkari University, Turkey / Hakkari, ORCID:0000-0002-8854-8550, mehmetselimbor@hakkari.edu.tr
[2]İnönü University, Turkey/ Malatya orcid.org/0000-0003-0191-8780 onal.mehmet@inonu.edu.tr

ABSTRACT

Philosophical counseling is a guidance process based on philosophical concepts and methods that helps individuals solve life problems through reflection, questioning and wisdom. Before performing philosophical counseling or therapy, it is necessary to determine the situation with a scale. The aim of the study was to develop and test the validity and reliability of the Stoic attitudes and behaviors scale that philosophical counselors can use in their first encounters with their clients. For this purpose, in creating an item pool; First of all, a literature search was made, the current situation of counseling and therapy based on Stoic philosophy was examined in the world and in Turkey, and expert opinions were received. As a result of the examinations, the draft structure consisting of 55 items was applied to the students of İnönü University Faculty of Letters. Explanatory factor analysis, confirmatory factor analysis and internal consistency analyzes were carried out as statistical methods in the research. The creation of a large-scale scale that can measure Stoic Attitudes and Behaviors by considering all the steps of scale development in the research contributes to the originality of the study. As a result of exploratory factor analysis, a measurement tool consisting of 7 factors and 36 items was obtained. The validity of the resulting measurement structure was supported by confirmatory factor analysis. Cronbach's alpha internal consistency coefficient values were calculated for the entire scale and the factor structures in the scale, and it was concluded that the scale had high reliability. It can be stated that the Stoic Attitudes and Behaviors Scale, developed as a result of the findings, is a reliable and valid measurement tool.

Keywords: Stoa, Scale, Attitudes and Behaviors

1. BACKGROUND

Philosophical counseling is a form of counseling that emerged in the 20th century to return philosophy to its roots. It is meaningful that the concept of philosophical counseling has gained importance at a time when the question of what philosophy is, rather than the question of what philosophy is, comes to the fore. Although their aims are similar to the aims of today's philosophical counseling, as a result, the discourses of these ideologies have led to philosophical counseling today (Lahav, 1996). The first international conference on philosophical counseling was held at the University of British Columbia in Canada in 1994 (Lahav, 1996). Some theorists of philosophical counseling view philosophical counseling as a deeply philosophical practice. In 1982, Achenbach founded the first Philosophical Counseling Association, consisting of ten members. (Marinoff, 2019) These statements point to Achenbach's reformulations that represent the zero point of philosophical counseling. With the emergence of this field, a philosopher can abandon academic discussions and become a practitioner, or, as Marinoff states, he may not abandon academic research, but at least devote time to practice by advising clients around the philosopher (Marinoff, 2019). However, as Hațegan notes, Achenbach, who was the first philosopher in Europe to open a philosophical community of practice at Bergisch Gladbach in 1981, has recently challenged philosophers who engage in such activities, especially in the context of their peers, to develop their own ways of dealing with the problems of their clients. This can be considered as a parallel development to the Socratic Street philosophy we mentioned at the beginning. Those who emphasize the inseparable relationship of philosophical counseling with philosophy and those who argue that there is no serious difference between philosophy and philosophical counseling must inevitably reveal what makes counseling philosophical. Iftode also rejects the claim that philosophical counseling is a phenomenon that uses psychotherapy methods. On the other hand, philosophical counseling focuses not on the individual's current problems, but on the confusions that cause these problems, and thus allows the client to interpret the situation he is in differently ((Iftode, 2010). Another topic that should be discussed after the critical thinking method should be the Socratic method. That's why Raabe calls this philosophical therapy (Lahav, 2001). However, it is necessary to examine the concept of therapy used instead of counseling. Grimes calls these false beliefs pathologies. These incorrect conceptual uses arise in the form of beliefs as a result of critical statements made either early in the client's life or following critical moments. Lahav; In his book A Conceptual Framework for Philosophical Counseling: Worldview Interpretation, in the section defining philosophical counseling, he draws a framework specific to philosophical counseling that reveals the principle of worldview interpretation. Grimes calls these false beliefs pathologies. These incorrect conceptual uses arise in the form of beliefs as a result of critical statements made either early in the client's life or following critical moments. The role of philosophy in philosophical counseling is to open counseling to wisdom, the horizons of meaning that encompass everything that makes up our reality. To put it dramatically, in terms of Plato's famous cave metaphor about us living in a dark cave and seeing only shadows, the goal of philosophy in counseling is not to help cave dwellers

discover the shadows they live in, but to help them leave the cave and turn to the greater light of the world outside (Lahav , 2001). Therefore, philosophical counseling can be viewed as a process of promoting virtues.
Briefly, Lahav (2008) argues that philosophical counseling practices should not follow normative psychologies and psychotherapies, but that this should not be understood as meaning that philosophical counselors should absolve themselves from thinking about the possibilities of a philosophical psychology. Later practitioners influenced by them began to view philosophical practice primarily as a form of counseling. According to him, philosophers, the pioneers of philosophical practice, initiated hour-long talking sessions about personal dilemmas, just as psychotherapists did.
To summarize, Lou Marinoff agrees with Achenbach that just as there is no general method for the practice of philosophy, there is not and cannot be a general method for philosophical counseling. This makes the problem specific. However, based on his experiences, Marinoff stated that the five-step application he developed, called the PEACE method, works in many cases.
When we look at the Stoic texts that have survived to the present day, we see that the Stoics have very effective words and practices, especially about life wisdom, in the context of philosophical counseling. When Seneca said, 'the mind is sick without wisdom' (Letter 15), he meant this practical wisdom of life. Epictetus' book Thoughts and Speeches is a very suitable text for group therapies today. Marcus Aurelius's personal diary, translated into Turkish as Thoughts on Myself, is again a masterpiece for self-therapy. (Robertson, 2019) Therefore, if we are going to talk about philosophical counseling and philosophical therapy, we should first start with the works of these three philosophers, who come to mind when the Roman Stoa or the Last Stoa are mentioned in the history of philosophy. Stoic literature offers us many options for philosophical counseling in the context of guidance as well as philosophical therapy aimed at treatment and healing. Because their main purpose was to put forward a strong and healthy life philosophy practice that included not only counseling but also therapeutic elements. However, in today's conditions, there is a need for a scale to be used in sessions for counselors who want to provide counseling and therapy based on Stoic philosophy. There is no scale developed for this subject in the world yet. However, before doing philosophical counseling or therapy, it is necessary to determine the situation with a scale. Stoic Philosophy stands before us as the strongest life philosophy practice that can be relied upon for such a scale. In the literature review, no scale was found that could measure the attitudes and behaviors that field experts can apply to their clients before counseling or therapy. In order to fill this gap in the literature, the current study aimed to develop and verify the validity and reliability of the Stoic attitudes and behaviors scale that philosophical counselors can use in the first encounter with their clients.

2. MATERIAL-METHOD

This section includes information about the research model, population and sample, data collection tools, applied procedures and data analysis.

2.1. Research Method

The method used in the research is quantitative research method. Quantitative research is research in which quantitative data is collected on a sample group determined to test the hypotheses and the cause-effect relationship between social facts and events is investigated using statistical methods. In quantitative research, analysis is carried out on parts. The data obtained in quantitative research can be generalized and analysis is carried out through statistical means on numbers. The data in the research were collected according to the survey model, one of the quantitative research methods (Şavran, 2018). Quantitative research method was also preferred in the study because the mentioned features were suitable for the research.

2.2. Model of the Research

Within the scope of the Stoic Attitudes and Behaviors Scale, which was planned to be developed within the scope of the research, a total of seven sub-dimensions were found and analyzed with demographic variables. In this context, the model of the research is as follows:

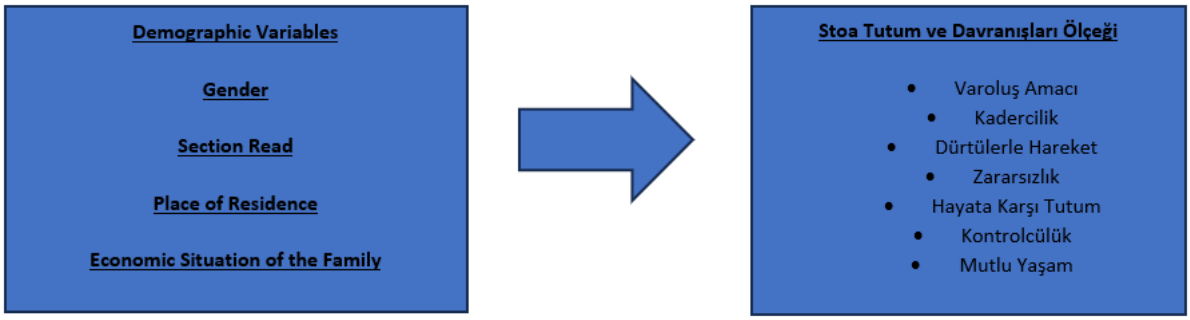

Figure 1. Research Model

2.3. Working Group of the Research

The universe is the set of elements from which the results of the research are intended to be generalized. Samples, on the other hand, are small clusters that are selected from a certain universe, of a certain size and according to the impartiality rule, and are considered to be representative of the universe from which they were selected (Karasar, 2016). In this research, the population consists of students studying at Malatya İnönü University. In this regard, it has been determined that there are a total of 7000 students at Malatya İnönü University. In order for the sample to represent the universe, the number of people in the universe and the number of selected samples must be consistent. Therefore, based on the data obtained, the sample of the number of students representing the universe was selected by using the universe and sample table given in Table 1:

Table 1. Population and Sample Number Table

	+- 0.03 sampling error (d)			+- 0.05 sampling error (d)			+-0.10 sampling error (d)		
	p=0.5 q=0.5 (heterogeneous)	p=0.8 q= 0.2	p=0.3 q=0.7	p=0.5 q=0.5 (heterogeneous)	p=0.8 q= 0.2	p=0.3 q=0.7	p=0.5 q=0.5 (heterogeneous)	p=0.8 q= 0.2	p=0.3 q=0.7
100	92	87	90	80	71	77	49	38	45
500	341	289	321	217	165	196	81	55	70
750	441	358	409	254	185	226	85	57	73
1.000	516	406	473	278	198	244	88	58	75
2.500	748	537	660	333	224	286	93	60	78
5.000	880	601	760	357	234	303	94	61	79
10.000	964	639	823	370	240	313	95	61	80
25.000	1023	665	865	378	244	319	96	61	80
50.000	1045	674	881	381	245	321	96	61	81
100.000	1056	678	888	383	245	322	96	61	81
1.000.000	1066	682	896	384	246	323	96	61	81
100 million	1067	683	896	384	245	323	96	61	81

Source: (Erdoğan and Yazıcıoğlu, 2014).

When Table 1 is evaluated, it is necessary to work with a total of 240 people to ensure distribution with a sampling error of 8% in a group with a population of 50,000 with a sampling error of .05%. Therefore, in the research, the number of students studying at Malatya İnönü University was first determined and it was determined that there were 7000 students in total. Systematic sampling method was used to determine the sample to be representative of the students at the university. In choosing convenience sampling, it is aimed to reach individuals in the universe due to the width of the universe and sample (Şavran, 2018). With the sampling method used, 30 people were reached for the pilot study and 300 people were reached for the explanatory and confirmatory factor analysis. The characteristics of the sample group included in the explanatory and confirmatory factor analysis of the research are listed below:

Table 2. Sociodemographic characteristics of the participants

N=300	**N**	**%**
Gender		
Male	133	44,3
Woman	167	55,7
Economic Situation of the Family		
Income is less than expenses	111	37,0
Income equals expenses	147	49,0
Income exceeds expenses	42	14,0
Your department		
Philosophy	75	25,0
Theology	34	11,3
Other	191	63,7
Place of Residence		
Bay	20	6,7
District	74	24,7
Province	206	68,7

When the demographic information of the participants was examined, 55.7% were women and 44.3% were men; 49.0% saw their income as equal to their expenses, 37.0% saw their income as less than their expenses, and 14.0% saw their income as more than their expenses; 63.7% were in other departments, 25.0% were in philosophy and 11.3% were in theology department; It was concluded that 68.7% of them lived in provinces, 24.7% in districts and 6.7% in villages (Table 2).

2.4. Data Collection and Analysis

Under this heading, there are explanations about the quantitative data collection tools used in the research and the analysis of the data collected with them.

2.4.1. Quantitative Data Collection Tools

A form consisting of two stages, a demographic information form and the Stoic Attitudes and Behaviors Scale, which was planned to be developed, was used in the research.

2.4.1.1. Demographic Information Form

In research, demographic information forms consist of questions used to summarize the demographic characteristics of the participants. The demographic information form used in this research includes questions about the participants' gender, economic status, department and place of residence.

2.4.1.2. Stoic Attitudes and Behaviors Scale

The scale specified in the research is a scale intended to be developed by the author. As a result of the analyzes carried out in this context, 55 questions were first determined in the question pool; After the scale structure was determined, it was decided that the scale had a 7-factor structure consisting of 27 questions. The dimensions of the scale were determined as purpose of existence, fatalism, acting on impulse, harmlessness, attitude towards life, controllingness and happy life, in accordance with the content of the questions and the literature, respectively. The reliability of the existential purpose dimension of the factors of the scale, respectively, is .955; .890 in the fatalism dimension; .830 in the dimension of acting with impulses; .873 in the harmlessness dimension; .879 in the dimension of attitude towards life; It was found to be .913 in the controllingness dimension and .877 in the happy life dimension. Items on the scale are scored as completely agree, agree, undecided, disagree and strongly disagree. Although the maximum score that can be obtained from the scale is 135, it is seen that as the score obtained from the scale increases, the attitude score also increases. The questions of the controllingness and attitude towards life dimensions in the scale are reverse coded. The final version of the scale questions is given in Annex…

2.4.2. Analysis of Data

SPSS 25.0 and AMOS 24.0 programs were used to analyze quantitative data. The analysis consists of two stages. In the first stage, the necessary analyzes were carried out during the development of the scale. Then, the relationship of the scale with demographic variables was examined.

2.4.2.1. Applications in Scale Development Stage

Scale development is an application that goes through certain stages. At these stages, analyzes such as content validity, item-total correlation, reliability analysis, explanatory and confirmatory factor analysis are performed.

Content Validity

After preparing the candidate scale form of the research and determining the expert opinions, the content validity rates were calculated in the next stage. In this context, the following formula is used to ensure the content validity of a scale (Lawshe, 1975):

$$KGO = \frac{Nu - N/2}{N/2}$$

Equation 1: Content Validity Rate Calculation Equation

In the equation shown above, Nu refers to the number of experts who say the item is suitable, and N refers to the number of experts who express their opinions about the item. In this research, the content validity rate for the items was calculated by making calculations using the equation. The scope validity ratio is expected to be between -1 and +1. When the ratio approaches -1, absolute rejection occurs. The maximum value was accepted as .99 in case there was a margin of error or chance (Yeşilyurt & Çapraz, 2018). In Ayre and Scally's study in 2014, the KVR was determined according to the number of experts. In this context, according to the table given below, it is deemed appropriate for an item's content validity rate to be .800 (Ayre & Scally, 2014):

Table 3. Minimum/Critical Values of CGOs at α=0.05 Significance Level

Number of Experts	Minimum	Number of Experts	Minimum
5	1.000	23	0.391
6	1.000	24	0.417
7	1.000	25	0.440
8	0.750	26	0.385
9	0.778	27	0.407
10	**0.800**	28	0.357
11	0.636	29	0.379
12	0.667	30	0.333
13	0.538	31	0.355
14	0.571	32	0.375
15	0.600	33	0.333
16	0.500	34	0.353
17	0.529	35	0.314
18	0.444	36	0.333
19	0.474	37	0.297
20	0.500	38	0.316
21	0.429	39	0.333
22	0.455	40	0.300

The content validity of the 55-question draft form included in this research was calculated and the content validity rate was found to be .80. The fact that the content validity index in candidate scale forms is equal to or greater than the content validity ratio indicates that the scale items have content validity (Çam & Arabacı, 2010). It was concluded that the content validity of the scale items was ensured in the candidate scale form prepared in this research.

Item Total Correlation and Reliability Analysis

The relationship of each item in the scale with the total score of the scale is examined. High scale consistency is achieved by having a high value, the minimum value of which is 0.30 (Büyüköztürk, 2011). In this study, 10 questions with a correlation coefficient below .30 were removed in the first stage through scale item-total correlation analysis; In the main study, one question was removed.

Cronbach Alpha Coefficient is checked to determine the consistency level of the items in the scale with each other and whether they measure the same conceptual structure. This value is between 0-1. A negative result indicates that the scale is not homogeneous. The obtained value >0.7 means that the scale reliability is high (Erefe, 2002; Polit et al., 2001; Dempsey and Dempsey, 2000). The number of items in the scales affects the internal consistency coefficient. If the number of items in the scale is small, the alpha coefficient is lower than its actual value. The reliability coefficient of the scale in this research was .955 for the pilot study; .972 for the main study; In scale dimensions, .955 for the purpose of existence; .890 for fatalism; .830 for impulse action; .873 for harmlessness; .879 for attitude towards life; .913 for controllingness; It is calculated as .877 for happy life.

Factor Analysis

It is one of the most preferred construct validity methods. It groups many items that are similar in terms of concept and quality into different sub-dimensions and explains them with fewer factors. Sub-dimensions are formed as a result of the relationship between the items. It should be 5-10 times the number of samples and generally over 100. Otherwise, the sample is interpreted as insufficient and unreliable (Eser and Baydur, 2007; Şencan, 2005). The correlation coefficient significance of the variables in the scale is evaluated with the Bartlett test. If the KMO (Kaiser-Meyer Olkin) value is >0.60 and the Bartlett test is p<0.05, it is interpreted that the scale is suitable for item analysis. If Bartlett's p is not <0.05, the factor analysis needs to be reconsidered. Reference ranges of KMO (Kaiser-Meyer Olkin) value, where the sampling adequacy level is determined;

• ".90-100 is perfect
• .80-89 is very good
• .70-79 is good
• .60-69 medium
• .50-59 weak
• It is interpreted as .50 and below (the sample is not sufficient) (Gözüm and Aksayan, 2003; Eser and Baydur, 2007). In this research, it was concluded that the KMO Bartlett value was above .90 and was suitable for factor analysis.

Factor load value determines the item-factor relationship. The highest score the item receives determines which factor it belongs to. Factor load value in general;

• .30-.50 = medium
• .60 and above = determined to be high.

Again, in order for an item to be included in a factor, it is expected to have a load value of ".30 and above" (Gözüm and Aksayan, 2002; Özdamar, 2005). It was determined that the factor loadings of the scale items in the study were above .50 and that the item loadings were medium-high.
Explanatory factor analysis was used in all these stages. EFA is the first stage and determines which factors the variables constitute (Devellis, 2016). Confirmatory factor analysis was preferred to verify the structure. Confirmatory factor analysis, CFA, is performed to determine the level at which the items are represented in the resulting sub-dimensions and the adequacy of these levels. With CFA, the extent to which the sub-dimensions obtained from the scale explain the scale structure and the adequacy of the relationship between the items and the factors to which they belong are determined (Gözüm and Aksayan, 2002; Şencan, 2005; Simsek, 2008). As a result of confirmatory factor analysis, fit values were determined and GFI, CFI, TLI, NFI, RMSEA and CMIN/DF values were found to be above acceptable values; It was determined that a structure consisting of 27 questions and seven factors was confirmed.

2.4.2.2. Relationship Analyzes Related to the Scale

In the quantitative research, relationship analyzes were achieved using the SPSS 25.0 package program. In this context, before proceeding with the analysis, skewness and kurtosis values were examined and normal distribution was tested. In the literature, the skewness and kurtosis value being between -2 and +2 indicates that the data is normally distributed. As a result of the analysis, it was determined that the skewness and kurtosis values were within this range and the data were normally distributed. Following this process, tests such as t-test and Anova Test were conducted to determine the change in attitude dimensions according to demographic variables.

2.5. Problem of Research

A problem is any difficulty that disturbs the individual physically or mentally because it does not meet the felt needs, and there is indecision and the possibility of more than one solution (Karasar, 2016). Stoic philosophy is a Hellenistic period thought movement developed on how virtuous behavior should be. Individuals strive to act virtuously throughout their lives. There is no measurement tool to measure this behavioral attitude. In this regard, the problem of this research is "What is the place of Stoic attitudes and behaviors in the lives of individuals?" It was founded on. Hypotheses were tested through scale forms created in line with this problem, relevant analyzes were made and the results were reported.

2.6. Purpose and Importance of the Research

The purpose of research is to make interrogative sentences about the variables that the researcher thinks affect the solution of the problem encountered and need to be clarified (Karasar, 2016). The aim of this research is to determine to what extent individuals accept and apply Stoic attitudes and behaviors in their lives. The importance of the research generally consists of the purpose of the researcher. The importance of the research refers to the purpose for which the data is collected or how it will be used (Karasar, 2016). In this regard, the importance of the research is to fill the gap in this field by developing a scale that will determine the detection of stoic attitudes and behaviors.

2.7. Hypothesis of the Research

The content of the research consists of quantitative research. The aim of this step is to develop a measurement tool that will measure stoic attitudes and behaviors. In this context, the hypothesis developed in parallel with the variables of the research is as follows:
H1: Participants' stoic attitudes and behaviors persist throughout their lives.
H2: Participants' stoic attitudes and behavior dimensions differ according to gender.
H3: Participants' stoic attitude and behavior dimensions differ according to their income level.
H4: Participants' stoic attitudes and behavior dimensions differ according to their region of residence.
H5: Participants' stoic attitudes and behavior dimensions differ depending on the department studied.

2.8. Data Collection Techniques of the Research

One of the final aims of the research was the scale development part. The technique to be used at this stage is the survey method, which is frequently used in social sciences and is used to obtain superficial data from a large sample in a short time, and involves delivering pre-prepared questions to the participants through various methods (Şavran, 2018). Considering the scale stages, a question pool was first created and expert opinion was taken for content validity analysis to ensure the content validity of the scale. The content validity of the scale was calculated with the scores obtained from the expert opinions; Then, a pilot analysis of the scores obtained from the question pool of the scale was conducted and an exploratory factor analysis was conducted to determine the final structure. Following this stage, confirmatory factor analysis was performed and the final structure was determined.

2.9. Ethical considerations

This study was conducted in accordance with the principles of the Declaration of Helsinki, and approval was obtained from the Hakkari University Scientific Research and Publication Ethics Ethics Committee to approve the study (numbered 2022/80-01). The purpose and method of the study were explained to the participants by the researcher and their consent

was obtained. This article was produced from the doctoral study titled "Re-evaluation of Stoic Philosophy in the Context of Philosophical Counseling, Development of a Stoic Attitudes and Behaviors Scale"**.**

3. FINDINGS

The quantitative findings of the research consist of item analysis, explanatory factor analysis and confirmatory factor analysis of the questions in the "Stoic Attitudes and Behaviors Scale" to be developed.

3.1. Item Analysis of the Pilot Application of the Stoic Attitudes and Behaviors Scale

Item analysis means developing tests and scales consisting of items with desired properties. Although item analysis has certain purposes, it constitutes the first stage of the scale development process. Item analysis has purposes such as determining which items come together, why and to what extent, determining the degree to which the item serves the purpose for which it was produced, determining the level of approval, detecting items that were skipped or not accessed, examining descriptive statistics, examining correlations, and determining reliability. In item analysis, a correlation coefficient of .30 or below indicates that there is a problem in the item (Erkuş, 2021, p. 158). For these purposes, item analysis was performed and items with a correlation coefficient below .30 were removed from the scale pool. Item analysis was conducted to test the suitability of the items of the "Stoic Attitudes and Behaviors Scale" that was intended to be developed. The results of the item analysis are shown in Table 4.

Table 4. Item Analysis of the Pilot Application of the "Stoic Attitudes and Behaviors Scale"

Factors	Substances	Number of Verified Correlations	Alpha
Stoic Attitudes and Behaviors Scale	ST1	,440	,925
	ST2	,514	
	ST3	,248	
	ST4	,472	
	ST5	,472	
	ST6	,358	
	ST7	,282	
	ST8	,302	
	ST9	,520	
	ST10	,674	
	ST11	,527	
	ST12	,497	
	ST13	,461	
	ST14	,484	
	ST15	,420	
	ST16	,263	
	ST17	,504	
	ST18	,654	
	ST19	,277	
	ST20	,714	
	ST21	,266	
	ST22	,479	
	ST23	,403	
	ST24	,493	
	ST25	,412	
	ST26	,322	
	ST27	,352	
	ST28	,229	
	ST29	,475	
	ST30	,620	
	ST31	,693	
	ST32	,417	
	ST33	,518	
	ST34	,443	
	ST35	,607	
	ST36	,505	
	ST37	,623	

	ST38	,402	
	ST39	,372	
	ST40	,280	
	ST41	,189	
	ST42	,149	
	ST43	,436	
	ST44	,204	
	ST45	,482	
	ST46	,305	
	ST47	,309	
	ST48	,686	
	ST49	,740	
	ST50	,346	
	ST51	,365	
	ST52	,437	
	ST53	,238	
	ST54	,387	
	ST55	,722	

When Table 1 is examined, it has been determined that in this measurement tool, which is intended to measure Stoic attitudes and behaviors, the item-correlation number is not over .30, based on the dimensions of all items, and the reliability coefficient is over .70. Questions 3, 7, 16, 19, 21, 28, 40, 41, 42, 44 and 53 were not included in the analysis because their correlation load was below .30 (Table 4).

Table 5. Item Analysis of the Main Application of the "Stoic Attitudes and Behaviors Scale"

Factors	Substances	Number of Verified Correlations	Alpha
Stoic Attitudes and Behaviors Scale	ST1	,536	,972
	ST2	,692	
	ST4	,644	
	ST5	,652	
	ST6	,690	
	ST8	,628	
	ST9	,625	
	ST10	,736	
	ST11	,823	
	ST12	,793	
	ST13	,589	
	ST14	,744	
	ST15	,584	
	ST17	,621	
	ST18	,695	
	ST20	,792	
	ST22	,701	
	ST23	,665	
	ST24	,669	
	ST25	,700	
	ST26	,636	
	ST27	,707	
	ST29	,618	
	ST30	,770	
	ST31	,785	
	ST32	,645	
	ST33	,630	
	ST34	,597	
	ST35	,737	
	ST36	,680	
	ST37	,706	

	ST38	,640	
	ST39	,628	
	ST43	,755	
	ST45	,495	
	ST46	,590	
	ST47	,473	
	ST48	,744	
	ST49	,819	
	ST50	,272	
	ST51	,625	
	ST52	,541	
	ST54	,450	
	ST55	,727	

When Table 5 is examined, it has been determined that the item-correlation number of all items in this measurement tool, which is intended to measure Stoic attitudes and behaviors, is not over .30 based on their dimensions, and the reliability coefficient is over .70. Since the correlation load of the 50th question was below .30, it was not included in the analysis, resulting in a structure consisting of 44 questions in total (Table 5). In the second phase of the research, explanatory factor analysis was conducted to determine the factor structure. Explanatory factor analysis is an analysis performed to reveal the structures of variables whose structure is not fully determined, to develop measurement tools with certain features, and to group large amounts of data in order to achieve the least content loss (Can, 2020, p. 320). In order for a data set to be suitable for factor analysis, there must be no outliers in the data set, normal distribution must occur, the KMO test must be sufficient, there must be no multicollinearity problem among the independent variables, it must be linear and there must be measurable data (Coşkun, Altunışık and Yıldırım, 2017, p. 275). -278). As a result of the analysis, it was determined that the data set was suitable for factor analysis and there was no obstacle to performing explanatory factor analysis. In addition, 8 (2, 3, 6, 7, 12, 13, 16, 21) questions were removed based on the presence of overlapping factor loads, questions not being included in the relevant factor in the theoretical context, and questions that should be removed in line with expert opinion. In the final version of the explanatory factor analysis, a structure consisting of 36 questions and seven dimensions was determined (Table 6).

Table 6. Explanatory Factor Analysis Table of the Main Application of the "Stoic Attitudes and Behaviors Scale"

Factors	**Substances**	**Factor Loadings**							**Factor Explanatory**	**Alpha**
Purpose of existence	ST10	,944							46,043	,955
	ST48	,887								
	ST11	,744								
	ST31	,705								
	ST14	,682								
	ST30	,588								
	ST18	,561								
	ST20	,556								
	ST4	,529								
	ST27	,495								
	ST43	,493								
	ST55	,480								
Fatalism	ST54		,881						7,716	,890
	ST45		,827							
Movement with Impulses	ST8			,818					4,154	,830
	ST1			,715						
	ST9			,688						
Harmlessness	ST19				,863				3,867	,873
	ST15				,840					
	ST46				,807					

Attitude Towards Life	ST39					-,876				
	ST24					-,794			3,554	,879
	ST29					-,760				
	ST23					-,606				
	ST36					-,416				
Controllingism	ST26						-,888		2,889	,913
	ST34						-,842			
	ST32						-,833			
Happy Life	ST51							,645	2,793	,877
	ST38							,601		
	ST47							,547		
	ST52							,544		
	ST25							,520		
	ST5							,517		
	ST37							,403		
	ST17							,373		
Total Disclosure									71,016	
KMO Measurement Competency										,931
Bartlett Test of Sphericity								Chi-Square		8749,76
								Degrees of Freedom		630
								Significance (Sig.)		,000

In the factor analysis conducted with the Stoic Attitudes and Behaviors Scale, it is seen that the factors consist of seven dimensions and the total explanation rate is 71.016%. Additionally, the alpha value (reliability) of the dimensions is calculated and shown in Table 6. The alpha values of the sub-dimensions of the Stoic Attitudes and Behaviors Scale are .955 for the purpose of existence dimension, respectively; .890 for the fatalism dimension, .830 for acting on impulse, .873 for the harmlessness dimension; .879 for the attitude towards life dimension; It was calculated as .913 for the controllingness dimension and .877 for the happy life dimension. Measurement of Sampling Adequacy, expressed by the KMO value in the scale, is 0.967 and is seen to be sufficient for factor analysis or sample size. He says that the distribution in the universe should be normal in factor analysis.

In this context, whether the data comes from a multivariate normal distribution is tested with the Bartlett Test of Sphericity. A high score on this test indicates a high probability of being significant. It was determined that the Bartlett Test of Sphericity applied to the data in Table 3 was significant and the correlation between the variables was high (8749.76; df: 630, p: .000). Following the structure determined in the explanatory factor analysis, confirmatory factor analysis was conducted to verify the structure. Confirmatory factor analysis is used to determine whether there is a sufficient relationship between the determined factors, to determine the relationship between variables and factors, whether the factors are independent of each other, and whether the factors are sufficient to explain the model (Erkorkmaz, Etikan, Demir, Özdamar, & Sanisoğlu, 2012, p. .210). In confirmatory factor analysis, fit indices are used to determine the fit of the factor structure of the items. These values, called fit index, are accepted as SRMR, CFI, NFI, TLI, GFI, CMIN/DF and RMSEA values. The values accepted in the literature are shown in Table 7:

Table 7. Accepted Indices in Confirmatory Factor Analysis

Indexes	Acceptable Value
SRMR	<0.08
CFI	>0.90
NFI	>0.90
TLI	>0.90
CMIN/DF	<5
RMSEA	0.08
GFI	<0.90

Source: (Zyphur et al., 2023)

The indexes and their interpretations obtained as a result of the confirmatory factor analysis are shown in Table 8:

Table 8. Index Values of the Stoic Attitudes and Behaviors Scale

Indexes	Scale Value
SRMR	,035
CFI	,940
NFI	,900
TLI	,929
CMIN/DF	2,319
RMSEA	,066
GFI	,905

As a result of the confirmatory factor analysis, it was concluded that the TLI, GFI, CFI, NFI, CMIN/DF and RMSEA values of the scale were above acceptable values and the structure was confirmed **(Table 8).** As a result of the confirmatory factor analysis performed to ensure the harmony of the structure, the final structure consisting of 27 questions and seven factors was obtained. The path diagram of this structure is given in Figure 2:

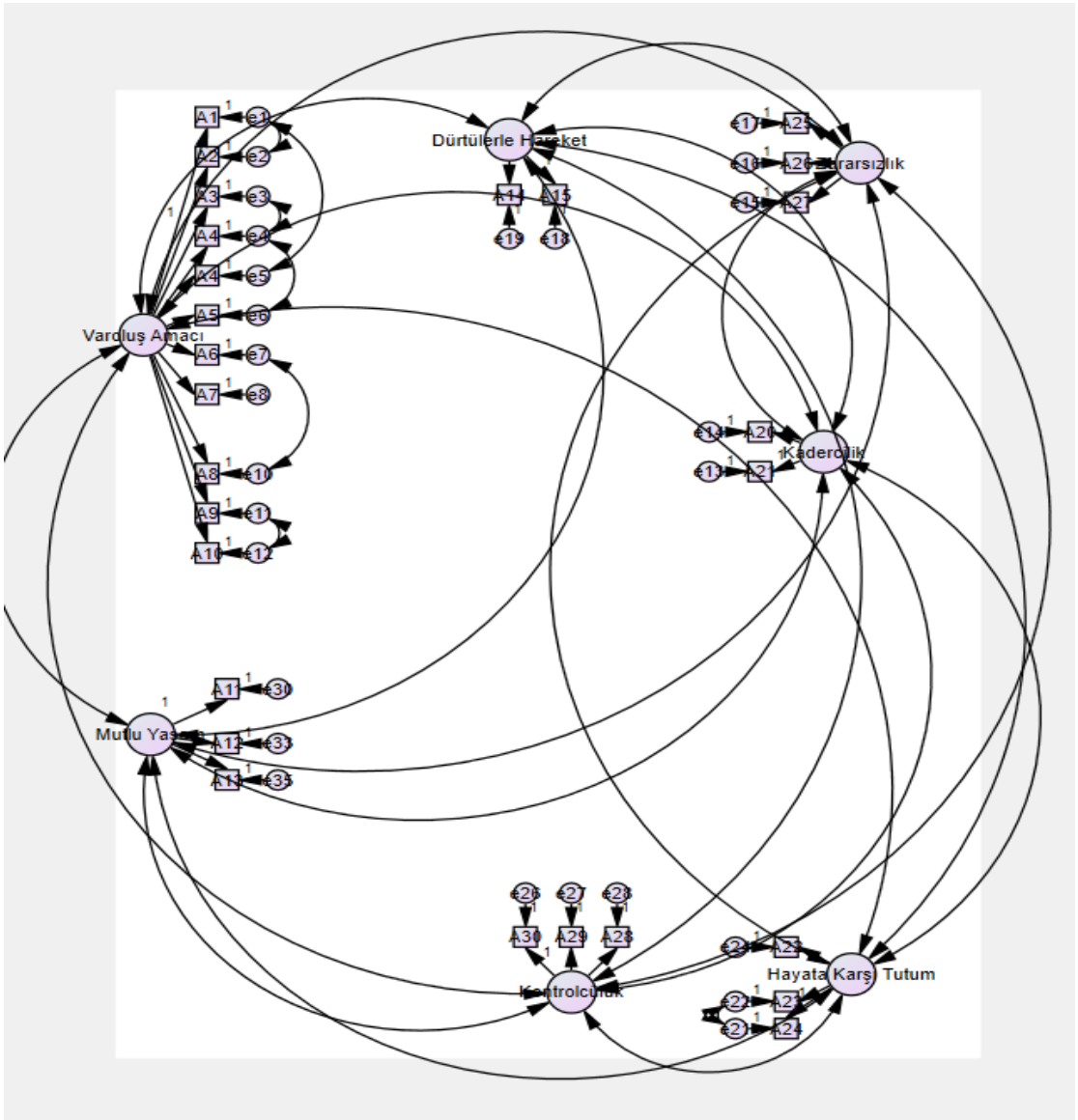

Figure 2. Road Diagram

Determining the cutoff score for the scale

The total score obtained from the scale items in the Stoic attitude scale was analyzed by two-stage cluster analysis. By applying "Two-Step Clustering" to cluster the heterogeneous data set, the average value for the "attitude" sub-dimension

of the Stoa attitudes and behaviors scale was calculated as 125.87 ± 30.40. In order to determine how many homogeneous subsets the universe should be divided into, it was calculated that the data set was divided into 3 different clusters by using the BIC (Bayesian Information Criterion) clustering criterion, and it was observed that the mean-standard deviation values in each cluster differed from each other. The graph showing information about the clustering quality of these 3 clusters is given in Figure 3.

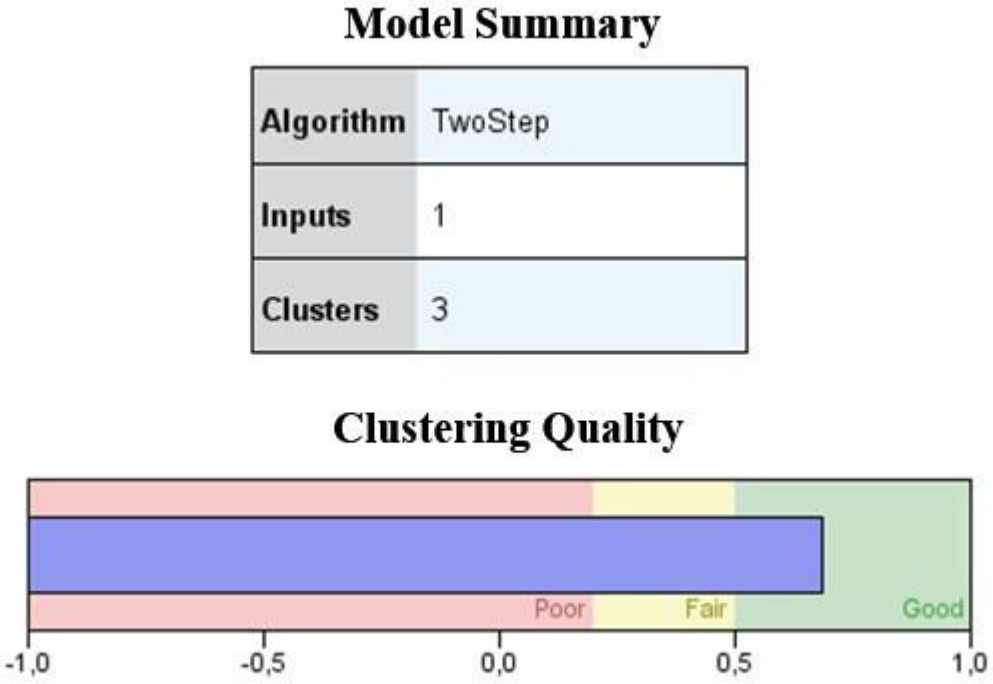

Figure 3. Clustering quality as a result of two-stage cluster analysis

As can be seen in Figure 3, 3 clusters that are homogeneous within the data set cluster the data set. The current distribution for these 3 clusters is as in Table 9. The frequency and percentage distribution of these 3 clusters are given in Table 9.

Table 9. Cluster values obtained as a result of two-stage cluster analysis

	Frekans	**Percent**	**cumulative percentage**	**Score Range**
1	32	10.7	10.7	36-90
2	132	44.0	54.7	91-134
3	136	45.3	100.0	135-180
Total	300	100.0		

As can be seen in Table 9, our data set is clustered under 3 clusters. The first cluster consists of individuals who score between 36 and 90 points on the Stoic attitude scale (Stoa attitudes and behaviors scale is at a low level), the second cluster consists of individuals who score between 91 and 134 (Stoa attitudes and behaviors scale is at a medium level), and the third cluster consists of individuals who score between 135 and 180 points. It consists of individuals who got high scores (Stoa attitude and behavior scale is at a good level).

Difference Analyzes Related to the Scale

In order to analyze the scores obtained from the scale according to independent variables, normality analysis was first used. Normality analysis provides answers as to whether the existing data set shows a normal distribution according to the variables. The normality analysis of the factor structure resulting from the answers of the participants in the research to the created scale is given in Table 10:

Table 10. Normality Analysis of the Scale

	Skewness	**Kurtosis**
Purpose of existence	-1,837	2,000
Fatalism	-,050	-1,106
Movement with Impulses	-,734	-,219
Harmlessness	-,158	-,781
Attitude Towards Life	,803	-,103

Controllingism	-,341	-,647
Happy Life	-,836	,262

As a result of the normality analysis, when the seven-factor structure created for the scale was evaluated, it was concluded that the skewness and kurtosis values of the scale sub-dimensions were between -2 and +2 and the scale structures showed a normal distribution (Table 10).

Table 11. Cutoff Scores for Scale Factors

	Average	Standard Deviation	Min-Max Value
Purpose of existence	42,77	11,06	11-55
Fatalism	6,01	2,50	2-10
Movement with Impulses	6,80	2,28	2-10
Harmlessness	9,28	3,45	3-15
Attitude Towards Life	7,65	3,19	3-15
Controllingism	9,71	3,46	3-15
Happy Life	10,37	3,07	3-15

According to the Angoff method, the cut-off scores of the scores obtained from the scale dimensions were determined and categories were determined for each dimension based on the average of the total scores obtained from the scales. In this context, those who have a score between 0-42.70 in the purpose of existence dimension are considered to have low perception of purpose of existence, and values between 42.71-55.00 are considered to be high. Those who scored between 0-6.01 in their understanding of fatalism had low understanding of fatalism, while those who scored between 6.02-10.00 had high understanding of fatalism; In the impulse movement dimension, those with scores between 0-6.80 are low, while those between 6.81-10.00 are high; In the harmlessness dimension, those between 0-9.28 are low, and those between 9.29-15.00 are high; In the dimension of attitude towards life, those between 0-7.65 are considered low, while those between 7.66-15.00 are considered high; Those who score between 0-9.71 in the controlling dimension are considered low, those who are between 9.72-15.00 are high, and those who are between 0-10.37 are low in the happy life dimension; Those between 10.38-15.00 were found to be high (Table 11).

Table 12. Evaluation of Scale Scores by Gender*

Scale	**Gender**	**N**	**X**	**Ss**	**T Test**	
					T	**P**
Purpose of existence	Male	133	43,06	10,67	,418	,676
	Woman	167	42,53	11,38		
Fatalism	Male	133	6,41	2,53	2,458	,015
	Woman	167	5,70	2,44		
Movement with Impulses	Male	133	6,95	2,26	1,026	,306
	Woman	167	6,68	2,30		
Harmlessness	Male	133	9,63	3,31	1,594	,112
	Woman	167	9,00	3,53		
Attitude Towards Life	Male	133	7,51	3,27	-,647	,518
	Woman	167	7,76	3,13		
Controllingism	Male	133	9,84	3,33	,594	,553
	Woman	167	9,60	3,56		
Happy Life	Male	133	10,55	3,02	,907	,365
	Woman	167	10,23	3,11		

***T Test**

When the scores of the participants from the scales were evaluated according to their gender, it was concluded that there was no significant difference between the gender groups in the dimensions of existential purpose, acting on impulse, harmlessness, attitude towards life, controllingness and happy life ($p>.05$). There is a significant difference between gender groups in the fatalism dimension ($p<.05$). In the fatalism dimension, it was concluded that men (X: 6.41±Sd: 2.53) were more fatalistic than women (X: 5.70±Sd: 2.44) (Table 12).

Table 13. Evaluation of Scale Scores by Income *

Scale	Income	N	X	Ss	ANOVA Test		Differentiating Groups
					F	p	
Purpose of existence	Income<Expense	111	41,75	12,26	,831	,436	
	Income=Expense	147	43,55	10,27			
	Income>Expense	42	42,71	10,39			
Fatalism	Income<Expense	111	6,50	2,56	3,441	,033	1→2
	Income=Expense	147	5,70	2,43			
	Income>Expense	42	5,83	2,41			
Movement with Impulses	Income<Expense	111	6,54	2,27	2,575	,078	
	Income=Expense	147	6,80	2,29			
	Income>Expense	42	7,47	2,22			
Harmlessness	Income<Expense	111	9,63	3,34	,978	,377	
	Income=Expense	147	9,03	3,49			
	Income>Expense	42	9,23	3,59			
Attitude Towards Life	Income<Expense	111	7,60	3,48	,702	,496	
	Income=Expense	147	7,53	3,03			
	Income>Expense	42	8,19	2,94			
Controllingism	Income<Expense	111	9,67	3,36	,282	,754	
	Income=Expense	147	9,82	3,59			
	Income>Expense	42	9,38	3,26			
Happy Life	Income<Expense	111	10,13	3,28	,999	,369	
	Income=Expense	147	10,63	2,88			
	Income>Expense	42	10,11	3,15			

*ANOVA Analysis, LSD Test

When the participants' perceptions of stoic attitudes and behaviors were evaluated, it was determined that there was a significant difference only in the fatalism sub-dimension in terms of income ($p < .05$). In the fatalism sub-dimension, it was concluded that those whose income was less than their expenses (X: 6.50±Sd: 2.56) had a higher understanding of fatalism than those whose income was equal to their expenses (X: 5.70±Sd: 2.43) (Table 13).

Table 14. Evaluation of Scale Scores According to Department Studied*

Scale	Section	N	X	Ss	ANOVA Test		Differentiating Groups
					F	p	
Purpose of existence	Philosophy	75	42,84	11,46	1,218	,297	
	Theology	34	45,47	7,75			
	Other	191	42,26	11,37			
Fatalism	Philosophy	75	5,78	2,56	,976	,378	
	Theology	34	5,67	2,54			
	Other	191	6,16	2,47			
Movement with Impulses	Philosophy	75	6,46	2,44	2,280	,104	
	Theology	34	7,47	2,28			
	Other	191	6,81	2,20			
Harmlessness	Philosophy	75	8,90	3,58	2,116	,122	
	Theology	34	8,47	3,85			
	Other	191	9,58	3,30			
Attitude Towards Life	Philosophy	75	8,02	3,28	2,128	,121	
	Theology	34	8,38	3,00			
	Other	191	7,37	3,17			
Controllingism	Philosophy	75	9,97	3,49	,295	,745	
	Theology	34	9,55	3,52			
	Other	191	9,63	3,44			
Happy Life	Philosophy	75	10,44	3,31	,200	,819	
	Theology	34	10,64	2,22			
	Other	191	10,30	3,11			

*ANOVA Analysis, LSD Test

When the participants' perceptions of stoic attitudes and behaviors were evaluated, it was determined that there was no difference in terms of the section read in the sub-dimensions (Table 14) (p>.05).

Table 15. Evaluation of Scale Scores by Place of Residence*

Scale	Residence	N	X	Ss	ANOVA Test		Differentiatig Groups
					F	p	
Purpose of existence	Bay	20	41,60	11,82	,396	,673	
	District	74	43,67	9,92			
	Province	206	42,55	11,40			
Fatalism	Bay	20	6,50	2,48	,837	,434	
	District	74	6,21	2,42			
	Province	206	5,89	2,53			
Movement with Impulses	Bay	20	6,40	2,64	,335	,716	
	District	74	6,85	2,29			
	Province	206	6,82	2,25			
Harmlessness	Bay	20	8,90	3,83	,134	,875	
	District	74	9,32	3,42			
	Province	206	9,31	3,43			
Attitude Towards Life	Bay	20	8,35	3,40	2,164	,117	
	District	74	7,02	2,97			
	Province	206	7,81	3,23			
Controllingism	Bay	20	9,50	3,94	1,291	,277	
	District	74	10,27	3,13			
	Province	206	9,52	3,51			
Happy Life	Bay	20	10,40	3,50	,038	,962	
	District	74	10,45	2,58			
	Province	206	10,34	3,20			

*ANOVA Analysis, LSD Test

When the participants' perceptions of stoic attitudes and behaviors were evaluated, it was determined that there was no difference in terms of residence in the sub-dimensions (Table 15) (p>.05).

4. DISCUSSION

Stoic Attitudes and Behaviors Scale is a scale developed inspired by the ancient Greek philosophical school Stoicism. This scale aims to evaluate participants' attitudes and behaviors based on stoic principles. In the discussion section, the results of the scale in terms of reliability and validity are discussed. Statistical analysis of the data obtained from the participant groups to which the scale is applied provides information about the consistency and measurement power of the scale. Additionally, the theoretical foundations of the scale's design and its compatibility with the principles of stoicism are discussed, and in this context, it is emphasized that the use of the scale is scientifically and psychometrically strong. In conclusion, the Stoic Attitudes and Behaviors Scale appears to be an effective tool for understanding and measuring the Stoic worldview. Thus, it can be said that the scale is in integrity with philosophical foundations.

The scale, which was developed as a total of 55 items, provides integrity with 7 sub-dimensions: "purpose of existence", "fatalism", "acting with impulses", "harmlessness", "attitude towards life", "controllingness" and "happy life". It has been determined that it is related to the severity of the phenomenon in the relevant dimension. On the other hand, apart from the psychometric properties, in-depth analyzes conducted with students studying at Malatya University also revealed the differences and relationships on the sample.

Accordingly; Findings from the research show that young men are significantly more fatalistic than young women. However, it is possible to say that many studies in the literature are not similar to this phenomenon. As a matter of fact, Albayrak and Atan (2019) state in their studies with convicted people that women are more fatalistic than men. Similarly, Pehlivan and Aktaş (2022) state that being a woman, being older, having a low level of education, and having a low socioeconomic income level are directly proportional to fatalism.

On the other hand, studies can be found showing that fatalism does not differ according to gender. In the study conducted by Sözcü and Aysan (2014) with university students, it was observed that men had a higher level of fatalism than women, but this difference was not significant. This framework points to an area of differentiation with a significant difference in the current study results. At this point, Köten (2021) argues that the basis of the differentiation of fatalism according to gender is related to life crises. In other words, Köten's work underlines that fatalism is a contextual argument. Therefore, when integrated with the findings of the current study, it can be concluded that university students may have a more

fatalistic nature, but life crises and different contexts may affect young women's understanding of fatalism, causing them to have a more fatalistic perspective.

Similar to gender, it is observed that socioeconomic income level also creates a significant difference in terms of fatalism, but there is no significant difference in the remaining six sub-dimensions. This situation is one of the points mentioned in the study of Pehlivan and Aktaş (2022). Accordingly; The findings of the current study completely coincide with the findings of Pehlivan and Aktaş, and it was discovered that participants with lower income levels were significantly more fatalistic than participants with higher income levels.

This issue, also mentioned in Orhan (2018)'s study, is explained together with low education level and age variables. Durmaz and Capik (2023) similarly stated that a decrease in the level of education also decreases the level of income and indirectly the understanding of fatalism increases.

Findings showing that the purpose of existence does not differ depending on the region of residence can also be exemplified in the literature. Particularly due to the developing technological conjuncture, the rural-urban distinction becomes blurred and sociocultural dynamics begin to stabilize across geographies, which may cause the purpose of existence to not differ depending on the size of the region inhabited. In this regard, this issue was also touched upon in the studies of Tatlılıoğlu (2020), Ümmet (2019), Akbaba and Çetinkaya (2024) and Savaş (2019) and it was stated that the size of the region and the purpose of existence do not have a differentiating effect on young people.

Another finding from the research was that impulsivity did not differ significantly according to gender. However, it can be said that this finding is not supported by many studies in the literature. While research underlines that women are more impulsive than men, this difference becomes even larger, especially in sub-concepts where impulsivity is more specific. These studies, which indicate that women behave more impulsively in general life areas as well as in impulsive buying behavior, indicate that this phenomenon may be caused by the fact that women have more intense emotions than men in terms of both positive and negative mood (Ağaççı Kıtıroğlu and Yıldız, 2022; Aytekin and Ay, 2015).

The fact that other sub-dimensions within the framework of the scale developed in the research do not create a significant difference according to gender, income level, region of residence and department of education is considered an important indicator that different variables focusing on the emotions, thoughts and behaviors of individuals are needed in addition to the variables in question. Demographic variables have pointed out important findings that individuals should be compared according to different criteria today, where social structures are so intertwined that stoic attitudes and behaviors cannot be meaningfully differentiated within the framework of 21st century paradigms. Thus, the study emphasizes that stoic attitudes and behaviors should be addressed with a sociocultural perspective that includes different variables such as personality structure, mood, life crises and education level.

REFERENCES

1. Ağaççı K. L. & Yıldız, M. (2022). Investigation of Hedonic and Utilitarian Consumption Tendencies of Female: A Research on Generations Y and Z. Journal of Current Marketing Approaches and Research, 3(1), 18-29. doi:10.54439/gupayad.1073610
2. Akbaba, D. &Çetinkaya Yıldız, E. (2024). The Role of Experiential Avoidance, Belonging and Psychological Well-Being in Predicting University Students' Digital Game Addiction. Addiction Journal, 25(1), 31-42. https://doi.org/10.51982/bagimli.1269225.
3. Savaş, O. (2019). Analysıs of relatıons between moral maturıty, socıal well-beıng and psychologıcal well-beıng of unıversıty students (masterThesis).1269225.
4. Albayrak, A. & Atan, B. A. (2019). Destıny and fatalısm ın convıcts. Kader, 17(1), 124-152. doi: https://doi.org/10.18317/kaderdergi.544062
5. Ayre, C. and Scally, J. A. (2014). Critical Values for Lawshe's Content Validity (https://doi.org/10.1177 /0748175613513808).
6. Aytekin, P. **&**Ay, C. (2015). The Relationship Between Hedonic Consumption and Impulse Buying. Academic Review of Economics & Administrative Sciences, 8(1), 141-156. http://dergipark.ulakbim.gov.tr/niguiibfd/
7. Büyüköztürk, Ş. (2011). Data analysis handbook for social sciences: Statistics, research design, SPSS applications and interpretation. Multivariate Statistics, 15, 124.
8. Büyüköztürk, Ş., Çokluk, Ö., & Köklü, N. (2011). Sosyal bilimler için istatistik (7. baskı). *Ankara: Pegem Akademi Yayıncılık*.
9. Büyüköztürk, Ş. (2011). Handbook of Data Analysis for Social Sciences - Statistics, Research Design, Spss Applications and Interpretation (15th Edition). Ankara: Pegem Akademi Publications.
10. Coşkun, R., Altunışık, R. **&** Yıldırım, E. (2019). Research Methods in Social Sciences. Sakarya: Sakarya University Publishing House.
11. Çam, O. M. **&** Arabacı, B. L. (2010). Qualitative and Quantitative Steps in Preparing an Attitude Scale. Journal of Research and Development in Nursing, 12(2), pp. 64-71.

12. Dempsey, P.A. & Dempsey, A.D. (2000). Using nursing research process, critical evaluation and utilization (5th ed.). Philadelphia: Lippincott.
13. Devellis, R. F. (2016). Scale development, theory, and applications, 4th ed. New Delhi, India: SAGE Publication Inc.
14. Durmaz, H. & Çapik, C. (2023). Are Health Fatalism and Styles of Coping with Stress Affected by Poverty? A Field Study. Iranian Journal of Public Health, 52(3), ss. 575-583. doi:10.18502/ijph.v52i3.12140.
15. Erdoğan, S. **&**Yazıcıoğlu, Y. (2014). SPSS Applied Scientific Research Methods. Ankara: Detay Publishing.
16. Erefe, İ. (2002). Hemşirelikte Araştırma İlke ve Süreçleri. Veri toplama araçlarının niteliği. İçinde, İ Erefe (Ed.). İstanbul: Odak Ofset.
17. Erkorkmaz, Ü., Etikan, İ., Demir, O., Özdamar, K., & Sanisoğlu, S. Y. (2013). Confirmatory Factor Analysis and Fit Indices. Türkiye Klinikleri Med. Sci. 33(1), 210-223. doi: 10.5336/medsci.2011-26747
18. Erkuş, A. (2012). Measurement and scale development in psychology. Ankara: Pegem Akademi Publications.
19. Eser, E. & Baydur, H. (2007). Sağlıkta yaşam kalitesi ölçeklerinin psikometrik çözümlemesi: geçerlik ve güvenirlik. 2. Sağlıkta Yaşam Kalitesi Kongresi Öncesi Kurs Not.: 3- 29, İzmir.
20. Gözüm, S., **&** Aksayan, S. (2002). Guide for cross-cultural scale adaptation II: Psychometric properties and cross-cultural comparison, Journal of Research and Development in Nursing, 1: pp. 3-14.
21. Iftode, C. (2010). Filosofia ca mod de viață: sursele autenticității. Pitești: Paralela 45 (scirp.org/reference/referencespapers?referenceid=2434615)
22. Karasar, N. (2016). Scientific will perception framework and scientific research method concepts principles techniques. (31st Edition). Ankara: Nobel Publications.
23. Köten, E. (2021). Fatalism, health behavior and Covid-19: A literature review. Journal of Social Sciences Research, 10(2), 515-528.
24. Lahan, R. (1996). Philosphical counseling and taoism: wisdom and lived philosophical understanding. Journal for Chinese Philosophy R. Lahav &M.d.V. Tillmans (Ed.), Essays on Philosophical Counseling, 61-74. New York: University
25. Lahav, R. (2001). "Philosophical counselling as a quest for wisdom." Practical Philosophy 4 (1): 6-18.
26. Lahav, R. (2008). Philosophical practice: have we göne far enought? practical philosophy, The Journal of the Society for Philosophy in Practice, 9 (2), 13-20
27. Marinoff, L. (2019). Practica filosofică (2nd Edition). Translated by Florin Lobonț and Vasile Hațegan. București: Eikon.
28. Ozdamar, K. (1999). Statistical data analysis with package programs. Kaan Publication.
29. Pehlivan, İ. & Aktaş, B. (2022). Relationship between Medication Compliance and Fatalistic Tendency in Patients with Hypertension, 15(1), 167-76.
30. Robertson, D. (2019). How to think like a Roman emperor: The stoic philosophy of Marcus Aurelius. New York, NY: St. Martin's Press.
31. Şavran, G. T. (2018). Research Methods in Sociology. Eskişehir: Anadolu University Open Education Faculty Publications.
32. Tatlılıoğlu, K. (2020). Examining the Relationship Between Life Centers and Psychological Well-Being of University Students: Bingöl University Example. Bingöl Research Journal, 7(1), pp. 27-42.
33. Ummet, D. (2019). Examination of the Relationships Between Moral Maturity, Social Well-Being and Psychological Well-Being in University Students, Istanbul Sabahattin Zaim University Unpublished Master's Thesis.
34. Zyphur, M. J., Bonner, C. V., & Tay, L. (2023). Structural equation modeling in organizational research: The state of our science and some proposals for its future. *Annual Review of Organizational Psychology and Organizational Behavior*, *10*(1), 495-517. https://doi.org/10.1146/annurev-orgpsych-041621-031401

Stoic Attitudes and Behaviors Scale in University Students

Sıra No	**QUESTIONS**	**I Strongly Disagree (1)**	**I disagree**	**Somewhat Disagree**	**I Neither Agree nor Disagree**	**I somewhat agree**	**I agree**	**I totally agree (7)**
1	I think of my life as an ongoing project to become a better person.							
2	Having a good understanding and a good character is all it takes to be happy.							

Sıra No	QUESTIONS	I Strongly Disagree (1)	I disagree	Somewhat Disagree	I Neither Agree nor Disagree	I somewhat agree	I agree	I totally agree (7)
3	Seeing other people as members of the human brotherhood helps me avoid feeling angry and resentful.							
4	Bad luck can prevent me from being happy.							
5	I do the right thing even when I'm afraid.							
6	It is my duty to help others.							
7	Sometimes the experience of controlled anger is good in resolving conflicts with others can be helpful.							
8	I am determined to help humanity in general.							
9	I aim to treat everyone fairly.							
10	If things don't go well with your friends, I can't live a good life.							
11	I take active steps to reduce the suffering of others.							
12	I spend a lot of time trying to understand the mistakes I've made in the past.							
13	It is possible to live a happy life even after the death of a loved one.							
14	I can't really be harmed by what others say.							
15	The universe/nature is a living thing.							
16	I need a lot of money to be happy.							
17	When I have a problem, I am good at taking constructive action in a timely manner.							
18	We can't really control other people.							
19	When making an important decision, I think about what a good role model would do.							
20	Nothing in life is truly under our control except our judgments and voluntary actions.							
21	I am very careful before doing something good or bad or judging people..							
22	To be happy, I need to be thought good by others.							
23	It's good to think of life as a journey towards becoming a better person.							
24	I pay attention to my thoughts about what I want to do before I act on them.							
25	I want to be a better person ethically.							
26	When a negative thought enters my mind, I remind myself that it is just an interpretation of the situation.							
27	It is okay to feel intense and overwhelming grief after a significant loss.							
28	To be happy, I need to be healthy.							
29	Every day I spend some time thinking about how I can best face the challenges that lie ahead..							
30	Our voluntary actions are one of the few things in life that are truly under our control.							

Sıra No	QUESTIONS	I Strongly Disagree (1)	I disagree	Somewhat Disagree	I Neither Agree nor Disagree	I somewhat agree	I agree	I totally agree (7)
31	As long as you have the right attitude, you can live a good life even in the most difficult circumstances.							
32	Problems worry me a lot, even when I can't do anything more.							
33	I see my happiness as completely harmonious by comparing it with other people.							
34	The best principle is to stop trying to control people and instead focus on our own actions, judgments, and character.							
35	I wonder what the ideal wise and good person would do when faced with misfortunes in life?.							
36	If things don't go well for my family, I can't live a good life.							

The Stoic Attitudes and Behaviors Scale in University Students, obtained from the literature review, consists of 36 items, and all of the items are 7-point Likert type. Responses are 7=Strongly Agree, 6=Agree, 5=Somewhat Agree, 4=Neither agree nor disagree, 3=Somewhat disagree, 2=Disagree, 1=Strongly Disagree. Items 8., 11., 17., 25., 32., 33., 39., 43., 48., 50., 54. in the scale are reverse coded.
Please answer honestly and without thinking about how “correct” the Stoic answer might be.
A score between 36 and 216 can be obtained from the scale. The higher the score, the more Stoic the individual is considered to be.