A STUDY ON THE CORRELATION BETWEEN THE PERCEPTION OF CONSCIENCE AND THE MORAL COMPONENTS OF CONSCIENCE

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Abstract:

In this study, it was aimed to determine the relationship between individuals' perception of conscience and the moral components of conscience. In addition, it has been tried to determine the differentiation status the scores of individuals' conscience perceptions and moral components of conscience according to variables such as gender, age, place of residence, education level of parents, and monthly income of the household. A relational screening model was adopted in this study and the data were obtained with the scales developed by the researchers. Frequency, Pearson product-moment correlation coefficient, independent groups t-test, one-way analysis of variance (ANOVA) test was used in the analysis of the data. As a result of the research, there is a positive and significant relationship between the perception of conscience and the moral components of conscience. Findings revealed that conscience should be handled in two dimensions, internal and external. However, when the participants' averages for the scales are examined, it has been determined that the perceptions of conscience, which is considered as the internal dimension of conscience, are higher than the moral components of conscience, which is considered as the external dimension of conscience. While the participants have a high perception of conscience internally, they do not take the same amount of attitude, thought, and action in practice. As a matter of fact, this finding revealed that studies on conscience should be handled in a multidimensional way. In addition, the variables of gender, and educational status of the mother and father caused a significant difference in the scores of the participants for the scales.

Keywords: conscience, perception of conscience, components of conscience, religion

1. Introduction

Words such as "remorse of conscience", "conscientious", "unscrupulous", "conscientiously", "moral behaviour", which are frequently encountered in everyday language, point to conscience, which is also seen as an internal judgement ability / feeling

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/ consciousness that is believed to exist in individuals regarding the source and consequences of moral actions. The most important characteristic of conscience is that it is unique to human beings and has been regarded as one of the most fundamental bases for the survival of the "Good" on earth since the beginning of human existence. Although different views have been expressed over time, it is an indication of this that conscience is often considered as an innate ability of divine origin or expressed as a voice of the creator (Rousse, 2009; Kasapoğlu, 2003; Güngör, 1998; Akarsu, 1982). Raising conscientious individuals has always been the goal of educational policies, whether it is an innate inner strength or a later experienced ability.

The starting point of conscience development or raising conscientious individuals is to know what conscience and its components are. Is conscience a mental ability or is it a state of emotion that occurs before and after an individual's behaviour? Although considering conscience only on a cognitive basis seems to be sufficient in terms of the state of cognition, consciousness, and consciousness that occurs in the individual, this approach will leave conscience incomplete because it will not reflect the feeling of regret experienced by the individual. Similarly, seeing conscience only as an emotional state will again be incomplete as it will exclude the mental development of the individual in the formation of conscience. In defining conscience, Butler draws attention to the cognitive and affective characteristics of conscience. According to him, conscience is "*a combination of cognitive faculties that provide information about what is right and wrong (whether intuitive or not) and affective faculties that include feelings of obligation, regret, and occasion*" (Fuss, 1964, 111). As a result, conscience is a phenomenon that contains many components and should be handled in a holistic structure.

One of the most important indicators of conscience is its moral components (responsibility, empathy, sensitivity, sharing, forgiveness and tolerance, patience, and respect). These components, which can also be considered as the outputs of conscience, are the visible reflection of the individual's inner perception of conscience and help us to evaluate the functioning of conscience. Because conscience is not only the feeling of regret experienced after the behaviour, but also an internal ability that is effective in directing the individual's behaviour (thoughts, attitudes, and skills) towards what is good. In short, the best indicator of conscience is the positive relationship between the perception of the inner conscience and the moral components of conscience. Therefore, when it comes to measuring conscience, it is necessary to address the relationship between individuals' perception of conscience and the moral components of conscience that reveal the functioning of conscience, rather than only measuring their perception of conscience.

One of the most important reasons for the emergence of this research is that there are not many such studies in the literature. Because the studies generally tried to measure the nature of conscience, the relationship between conscience and religion, and individuals' perceptions of conscience (Aktepe et al., 2019; Demirkol & Kılıç, 2017; Demir, 2013; Kasapoğlu, 2003; Güngör, 1998). It is thought that the research will fill an important gap in the literature. From this point of view, the main problem of the research was determined as "What is the relationship between the perception of conscience and the

moral components of conscience?". In the sub-problems, the variables affecting the perception of conscience and the moral components of conscience (gender, age, place of residence, education level of mother and father, monthly income of the household) were discussed.

2. Method

To reveal how the relationship between individuals' perceptions of conscience (intrinsic dimension) and the moral components of conscience (extrinsic dimension), the relational survey model, one of the quantitative research designs, was used. The data of the study were collected between 2019 and 2020 with the perception of conscience scale showing the internal dimension of conscience and the moral components scale showing the external dimension of conscience. The sample of the research consists of 500 people residing in Isparta, selected by a simple random sampling method. The factual status of the sample group is as follows.

Table 1: Demographic information of the participants

		Frequency	Percentage
Gender	Male	283	56,6
	Female	217	43,4
	Total	500	100
Age	Between 9-12	125	25
	Between 13-15	125	25
	Between 16-19	125	25
	20 and older	125	25
	Total	500	100
Place of Residence	Village	64	12,8
	Town	32	6,4
	District	91	18,2
	City	313	62,6
	Total	500	100
Mother's Education Level	Illiterate	22	4,4
	Primary School	173	34,6
	Elementary School	107	21,4
	High School	112	22,4
	University Diploma	86	17,2
	Total	500	100
Father's Education Level	Illiterate	7	1,4
	Primary School	103	20,6
	Elementary School	92	18,4
	High School	146	29,2
	University Diploma	152	30,4
	Total	500	100
Monthly Income of the Household	Between 0-1500	92	18,4
	Between 1501 - 3000	185	37
	Between 3001 -4500	122	24,4

	Between 4501 -6000	43	8,6
	6001 and higher	58	11,6
	Total	500	100

2.1. Data Collection Methods/Tools

The validity and reliability studies of the scales developed by the researchers are given below.

2.1.1. Perception of Conscience (Internal Dimension) Scale

2.1.1.1. Content Validity

The literature on conscience was analysed in the development of the scale and a draft form consisting of 11 questions was created. This draft form, which was created in the five-point Likert type, which is mostly preferred in educational research, was first submitted to the evaluation of field experts in terms of comprehensibility, suitability to the subject, and applicability. Expert opinion is one of the frequently used methods in content validity and this method has an important effect on the measurement validity of the qualitative/quantitative characteristics of the scale items. As a matter of fact, corrections were made in some of the statements within the scope of the opinions and suggestions of the experts, and 2 questions were removed from the draft form. The finalised form was applied to 200 people in different age groups for a preliminary test. At the end of the preliminary test, validity and reliability studies of the questionnaire were conducted. The draft form consists of 9 positive items aiming to measure the approaches/thoughts of the participants about the perception of conscience. The items were scored as 5, 4, 3, 2, 2, 1, 5 meaning 'Strongly Agree', and 1 meaning 'Strongly Disagree'.

2.1.1.2. Construct Validity

Factor analysis is one of the widely used multivariate statistical techniques that transform many interrelated variables into a small number of significant and independent factors. The aim of factor analysis is to reduce the number of variables and to reveal the structure of the relationships between variables; in other words, to classify variables (Kalaycı, 2014, p. 321). To determine the suitability of the form used in the research for factor analysis, exploratory factor analysis was performed on the data. At this stage, firstly Kaiser-Meyer-Olkin (KMO) coefficient, Bartlett Sphericity test results were observed, and then common factor variance values of the items, eigenvalue line graph, and principal components analysis results were taken into consideration. The data relating to the Kaiser-Meyer-Olkin (KMO) coefficient and Barlett Sphericity test performed to determine the suitability of the items in the form for the factor are as follows:

As a result of the analysis, the KMO value must be above 0.5 to determine the factor suitability of the items, and the higher this value is, the more suitable the data set is for factor analysis (Kalaycı, 2014, p. 322). As a result of the analysis, it was determined that the KMO value was at "very good level" with ,839. Sphericity test value ($\chi2(36)$ =

1165,332, p<0.01) was found to be significant at the level of ,000 and it was determined that the data showed normal distribution. Accordingly, the data obtained show that the questionnaire is suitable for factor analysis.

As a result of the exploratory factor analysis conducted to determine the factor structure of the scale, it is seen that the scale consists of two components with an eigenvalue of 1 and above and the contribution of these two factors to the variance is 53%. Since the variance explained by the first factor was over 40% and the eigenvalue of the first factor was approximately 3-3.5 times larger than the eigenvalue of the second factor, it was decided that the scale was suitable for a single-factor structure. Likewise, when the eigenvalue line graph was analysed, it was seen that the horizontal course intensified after the first factor, and it was determined that the scale was suitable for one-factor structure.

Since the scale was suitable for a single-factor structure, rotation was not applied. Instead, the magnitude of the item loadings was analysed in the component matrix table and the lower cut-off point of the factor values was determined as ,45. According to the findings, it was determined that the item loadings varied between ,58 and ,69. Since there was no item with an item loading value below .45, no item was removed from the scale and the principal components test was reapplied as a single factor without vertical rotation. According to the findings obtained, the total variance explained by the single-factor scale was 40% and the reliability of the scale was found to be '816 according to Cronbach's Alpha test to determine its internal consistency.

The scale, which aims to measure individuals' perceptions of their conscience and consists of 9 items and a single factor, was named as Conscience Perception (internal dimension). The items in the scale are associated with basic concepts related to conscience such as introspective judgement, consciousness, consciousness, emotion regulation, regret, justice, honesty, and truthfulness. All items in the scale are positive and the total score to be obtained from the scale is 45.

2.1.2. Moral Components of Conscience (External Dimension) Scale
2.1.2.1. Content Validity

In the development of the scale, firstly, the literature on conscience and value education was examined and an item pool consisting of 30 questions was formed within the scope of the data obtained. The statements in the form, which was prepared in five-point Likert type, were graded as 5, 4, 3, 2, 1, starting from 'Strongly Agree' option.

The opinions of the field experts were consulted on the issues such as whether the questions in the draft questionnaire created based on the item pool could measure the purpose of the research and the level of comprehensibility of the expressions in the questionnaire. Within the scope of the suggestions of the researchers, 3 items were removed from the questionnaire and 5 items were rearranged. Then, the finalised questionnaire consisting of 27 items was applied to 200 people in different age groups for a preliminary test. After the preliminary test, construct validity and reliability analyses of the form were performed.

2.1.2.2. Construct Validity

Kaiser-Meyer-Olkin (KMO) coefficient was calculated and Barlett Spehericity test was applied to determine the factor suitability of the pre-tested questionnaire. As a result of the analysis, the KMO value was determined as .90 and it was seen that the sample size was at the "very good" level. Sphericity test value ($\chi^2(351) = 3963,905$, p<0.01) was found to be significant at the level of ,000 and it was determined that the data came from a normally distributed multivariate set. Accordingly, the data obtained show that the questionnaire is suitable for factor analysis.

Exploratory factor analysis was applied in the next stage to determine the relationship between the items and the factor structure. In determining the number of factors, principal component analysis was used, where all factors with eigenvalues above 1 were identified without any factor limitation. According to the first data obtained, it was seen that the scale consisted of 7 factors with eigenvalues greater than 1 and the total variance explained by these seven factors was 56.67%. The eigenvalue line graph was also analysed, and it was decided that the scale was suitable for a 7-factor structure. After the maximum variability (varimax) rotation, the data related to the factor item distributions of the scale, total variance explanation ratios of each factor, and reliability values were as follows.

Table 2: Factor Item Distributions of the VAB (Moral Components of Conscience) Scale

Factor	Items	Components						
		1	2	3	4	5	6	7
Taking Responsibility	M1	,790						
	M2	,775						
	M3	,599						
	M4	,564						
Empathic Thinking/Approach	M1		,712					
	M2		,671					
	M3		,621					
	M4		,435					
Caring/Being Sensitive	M1			,671				
	M2			,663				
	M3			,657				
	M4			,572				
Being Sharing	M1				,731			
	M2				,682			
	M3				,658			
	M4				,513			
Being Forgiving/Tolerant	M1					,707		
	M2					,678		
	M3					,637		
	M4					,548		
Being Patient	M1						,746	
	M2						,735	
	M3						,433	
	M4						,411	

Being Respectful	M1								,738
	M2								,660
	M3								,659

This scale, which we named as Moral Components of Conscience (external dimension), aims to measure the reflection of conscience in practice (as moral thought - attitude and behaviour). The scale consists of 27 items and 7 factors in total. The total score that can be obtained from the scale is 135. The first factor is named 'Taking Responsibility' because it deals with the approach of individuals towards their individual and social responsibilities in terms of conscience. All items in this factor are positive and the maximum score that can be obtained from this factor is 20. The second factor is empathy skill, which is one of the basic components of conscience in practice and has an important place in the development and functioning of conscience. For this reason, this factor consisting of 4 items is named as 'Empathic Thinking/Approach'. All items in this factor are positive and the highest score that can be obtained from the factor is 20. The third factor, which aims to measure the person's compassion, sensitivity, and approach towards beings other than oneself, is named as 'Valuing/Sensitivity'. The highest score that can be obtained from this factor consisting of four items is 20.

The fourth factor, which aims to measure the individual's helpfulness value, is named as 'Sharing'. All the items in this factor are positive and the highest score that can be obtained from the factor is 20. The fifth factor, which aims to measure the individual's forgiveness, tolerance, and ability to approach without prejudice in negative situations encountered in social relationships, is named as 'Being Forgiving/Tolerant'. The sixth factor, which aims to measure the individual's attitude towards negative situations encountered in relationships, patience, contentment, and conscientiousness, is named as 'Being Patient'. The factor consists of four positive items and the highest score that can be obtained from the factor is 20.

Conscience is a prerequisite for an individual to be respectful toward other people. Because a conscientious person shapes his/her relationships based on respect. For this reason, the last factor is named as 'Being Respectful'. The highest score that can be obtained from this factor consisting of three items is 15.

The total variance explanation rate of all factors is 56%. The total reliability of the scale (Cronbach's Alpha value) was found to be .895.

2.2. Analysing the Data

Skewness and kurtosis values were examined to determine whether the data showed normal distribution and it was determined that the values showed normal distribution. Frequency, Pearson product-moment correlation coefficient, independent groups t-test, one-way analysis of variance (ANOVA) tests were used to analyse the data. In case of a significant difference according to the ANOVA test results, Tukey test was used to determine which groups the difference was between. The data were analysed using SPSS 21 software.

3. Findings

The following findings were obtained by analysing the data obtained in the research. In line with the purpose of the study, the findings in terms of each variable are discussed separately.

3.1. Mean Perception of Conscience (PC) and Moral Components of Conscience (MCC) of the Participants

Table 3: VA and VAB Averages

	N Frequency	Average Statistics	Standard deviation Statistics	Distortion		Flatulence	
				Statistics	Standard Error	Statistics	Standard Error
Taking Responsibility	500	4,0215	,86626	-1,139	,109	1,042	,218
Empathic Thinking/ Approach	500	3,8240	,85586	-,731	,109	,440	,218
Caring/Being Sensitive	500	3,9125	,74048	-,902	,109	1,093	,218
Being Sharing	500	3,8815	,89997	-,784	,109	,133	,218
Being Forgiving/ Tolerant	500	3,3710	,89482	-,194	,109	-,347	,218
Being Patient	500	3,7655	,90914	-,672	,109	,068	,218
Being Respectful	500	3,7140	,92936	-,666	,109	,044	,218
Moral Components of Conscience	500	3,7869	,61663	-,659	,109	,766	,218
Perception of Conscience	500	3,9624	,73359	-,745	,109	,295	,218

As can be seen in the table, the scores of the sample group from the VA scale (X=3,96) are higher than the VAB scale scores (X=3,78). Accordingly, it can be said that while the participants' perception of internal conscience is high, the reflection of conscience in the moral components of conscience, which are the functioning of conscience, is lower. In other words, the findings show that the participants' perceptions of conscience are higher than the moral components of conscience; in other words, the reflection of conscience in social life is lower. While the participants had the highest mean in the Responsibility dimension (X=4,02), they had the lowest mean in the Forgiving/Tolerant (X=3,37) dimension.

3.2. Findings Related to Gender Variable

Table 4: Participants' VA Averages Difference Table

	Gender	Frequency	Average	Standard Deviation	t	df	p
Perception of Conscience	Male	283	3,8758	,74905	-2,951	498	,003
	Female	217	4,0701	,70136			

According to the results of the t-test conducted to determine the differentiation of the participants' perception of conscience according to the gender variable, it was seen that gender caused a statistically significant difference (p < .05). According to the findings, the conscience perception of women was found to be higher than that of men.

Table 5: Participants' VAB Averages Difference Table

	Gender	Frequency	Average	Standard deviation	t	df	p
Moral Components of Conscience	Male	281	3,7240	,60367	-2,571	498	,010
	Female	217	3,8667	,62775			

A t-test analysis was performed to determine the differentiation of the participants' scores related to the VAB scale according to the gender variable and according to the findings obtained, it was seen that gender caused a significant differentiation and this differentiation was in favour of women. According to the t-test findings for the sub-dimensions of the scale, it was determined that gender caused a significant difference in Empathic Thinking and Sharing factors. Similarly, the scores of women were higher than men in these factors.

3.3. Findings Related to Age Variable

Table 6: VA Averages of Participants by Age Variable

		N	Mean	Std. Deviation
Perception of Conscience	Between 9-12	125	3,9004	0,76159
	Between 13-15	125	3,9716	0,77904
	Between 16-19	125	3,8996	0,70674
	20 and older	125	4,0782	0,6766
	Total	500	3,9624	0,73359

According to the table comparing the means of the VA scale according to the age variable of the participants, it was determined that the scores varied between 3.89 and 4.07; the highest average was in the 20 and over age group. Accordingly, we can think that the VA scores of the participants increase as the age level increases, and the decrease in the scores of the 16-19 group is due to the recent intense worldliness among young people (Çınar, 2019).

Table 7: One-Way Analysis of Variance (ANOVA) Results Related to Age Variable and VA

		Sum of Squares	df	Mean Square	F	Sig.
Perception of Conscience	Between Groups	2,661	3	,887	1,655	,176
	Within Groups	265,881	496	,536		
	Total	268,542	499			

One-way analysis of variance (ANOVA) was applied to determine whether the difference between the VA scores of the participants was significant or not and it was found that the difference between the arithmetic means of the groups was not statistically significant ($p > 0.05$).

Table 8: VAB Means of Participants According to Age Variable

		N	Mean	Std. Deviation	Std. Error
Moral Components of Conscience	Between 9-12	125	3,816	0,62316	0,05574
	Between 13-15	125	3,7816	0,68387	0,06117
	Between 16-19	125	3,7156	0,60507	0,05412
	20 and older	125	3,8344	0,54748	0,04897
	Total	500	3,7869	0,61663	0,02758

The mean of the participants' VAB scale varies between 3,71 and 3,83 according to the age variable as seen in the table. The general average of the groups is 3,78. The participants in the age group of 20 and above have the highest mean among the groups, while the participants in the group between 16-19 have the lowest mean. The findings obtained show that the VAB scores of young people in the early and late adolescence period are lower than the other groups; when we consider the general average, it shows that the VAB scores of the participants are lower than the VA scores according to the age variable.

Table 9: One-Way Analysis of Variance (ANOVA) Results Related to Age Variable and VAB

		Sum of Squares	df	Mean Square	F	Sig.
Moral Components of Conscience	Between Groups	1,027	3	,342	,900	,441
	Within Groups	188,710	496	,380		
	Total	189,738	499			

According to the results of one-way analysis of variance (ANOVA) performed to determine whether the difference between the participants' VAB scores was significant or not, it was found that the difference between the arithmetic means of the groups was not statistically significant ($p > 0.05$). Similarly, none of the sub-factors of the VAB scale showed a statistically significant difference between the groups ($p > 0.05$).

3.4. Findings Related to the Place of Residence Variable

Table 10: Participants' VA Averages According to Place of Residence Variable

		N	Mean	Std. Deviation
Perception of Conscience	Village	64	4,0399	0,76888
	Town	32	3,9444	0,80915
	District	91	3,8816	0,69246
	City	313	3,972	0,73124
	Total	500	3,9624	0,73359

The mean VA scores of the participants differed according to the place of residence variable as seen in the table. The findings show that the VA scores of the participants living in the village (X=4,03) are higher than the other groups, while those living in the district centre have the lowest score. One-way analysis of variance (ANOVA) was performed to determine whether this difference between the participants' VA scores was significant or not, and the findings are given below.

Table 11: One-Way Analysis of Variance (ANOVA)
Results Related to Place of Residence Variable and VA

		Sum of Squares	df	Mean Square	F	Sig.
Perception of Conscience	Between Groups	1,018	3	0,339	0,629	0,596
	Within Groups	267,523	496	0,539		
	Total	268,542	499			

The table shows that the place of residence variable did not lead to a statistically significant difference in the VA scores of the participants (p > 0.05). However, although there is no statistically significant difference, it is noteworthy that the averages of the participants living in the village are slightly higher. It can be thought that the modernisation process that occurs in individuals with urbanisation causes a differentiation in the perception of conscience due to the change in value judgements.

Table 12: Mean VAB of Participants According to Place of Residence Variable

		N	Mean	Std. Deviation
Moral Components of Conscience	Village	64	3,912	0,66005
	Town	32	3,8611	0,6985
	District	91	3,7456	0,57354
	City	313	3,7657	0,60998
	Total	500	3,7869	0,61663

According to the place of residence variable, the VAB scores of the participants varied between 3.74 and 3.91 and, as in the VA scale, the group living in the village had the highest average and the group living in the district centre had the lowest average. According to the place of residence variable, the VAB scores of the participants are lower than the VA scores.

Table 13: One-Way Analysis of Variance (ANOVA)
Results Related to Place of Residence Variable and VAB

		Sum of Squares	df	Mean Square	F	Sig.
Moral Components of Conscience	Between Groups	1,474	3	0,491	1,294	0,276
	Within Groups	188,264	496	0,38		
	Total	189,738	499			

As can be seen in the table, the place of residence variable does not lead to a statistically significant difference in the participants' VAB scores and sub-factors (p > 0.05). In other words, the place of residence does not have much effect on the perception of conscience.

3.5. Findings Related to the Mother's Education Level Variable

Table 14: Participants' VA Averages According to the Mother's Education Level Variable

		N	Mean	Std. Deviation
Perception of Conscience	Illiterate	22	3,9192	0,92084
	Primary School	173	3,8818	0,73019
	Elementary School	107	4,1745	0,71082
	High School	112	3,9613	0,69119
	University Diploma	86	3,8734	0,7339
	Total	500	3,9624	0,73359

When the VA averages of the participants were compared according to the educational status of the mother, it was determined that those whose mothers had graduated from secondary school had the highest score and those whose mothers had graduated from undergraduate and primary school had the lowest score.

Table 15: One-Way Analysis of Variance (ANOVA) Results
Related to the Mother's Education Level Variable and VA

		Sum of Squares	df	Mean Square	F	Sig.	
Perception of Conscience	Between Groups	6,657	4	1,664	3,146	0,014	Primary School-Elementary School
	Within Groups	261,884	495	0,529			Elementary School-University Diploma
	Total	268,542	499				

According to the results of the One-Way Analysis of Variance (ANOVA) performed to determine whether the difference between the participants' scores on the VA scale was significant according to the educational status of the mother, it was determined that the difference between the groups was statistically significant. According to the results of the Tukey test, it was seen that the significant difference was between those whose mothers graduated from secondary school, primary school graduates, and undergraduate graduates.

Table 16: Participants' VAB Means According to Mother's Education Level Variable

		N	Mean	Std. Deviation
Moral Components of Conscience	Illiterate	22	3,6835	0,84964
	Primary School	173	3,7076	0,58589
	Elementary School	107	3,9595	0,54929
	High School	112	3,8178	0,61188
	University Diploma	86	3,7179	0,65947
	Total	500	3,7869	0,61663

As can be seen in the table, according to the mother's education level variable, the participants' VAB averages differ between 3.68 and 3.95. It was observed that secondary school graduates had the highest mean among the groups with a significant difference.

Table 17: One-Way Analysis of Variance (ANOVA) Results
Related to Mother's Education Level Variable and VAB

		Sum of Squares	df	Mean Square	F	Sig.	
Moral Components of Conscience	Between Groups	5,028	4	1,257	3,369	0,01	Primary School-Elementary School
	Within Groups	184,71	495	0,373			
	Total	189,738	499				

According to the results of one-way variance analysis to determine whether the mother's educational status variable caused a significant difference in the participants' scores of the VAB scale, it was determined that the difference between the groups was statistically significant ($p < 0.05$). The variable of the mother's educational status causes a significant difference in the factors of taking responsibility, empathic thinking, caring/sensitivity, and being patient, which are sub-factors of the scale. According to the result of the Tukey test conducted to determine between which groups the difference occurred, it was seen that a significant difference occurred between those whose mothers graduated from secondary school and those who graduated from primary school.

3.6. Findings Related to the Father's Education Level Variable

Table 18: Participants' VA Averages According to the Father's Education Level Variable

	N	Mean	Std. Deviation
Illiterate	7	3,4921	0,74219
Primary School	103	3,9202	0,71898
Elementary School	92	3,9553	0,76184
High School	146	4,0578	0,7131
University Diploma	152	3,9254	0,73999
Total	500	3,9624	0,73359

According to the educational status of the father, the participants whose fathers graduated from high school had the highest score in the VA scale. The VA averages of

the other groups except those whose fathers were illiterate were close to each other and high. The results of the One-Way Analysis of Variance (ANOVA) conducted to determine whether this difference between the groups is significant are given in the table below.

Table 19: One-Way Analysis of Variance (ANOVA) Results
Related to the Father's Education Level Variable and VA

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	3,274	4	0,819	1,527	0,193
Within Groups	265,267	495	0,536		
Total	268,542	499			

As can be seen, the father's education level variable did not cause a significant difference in the VA scores of the groups (p> 0.05).

Table 20: Participants' VAB Means According to the Father's Education Level Variable

	N	Mean	Std. Deviation
Illiterate	7	3,1852	0,5216
Primary School	103	3,685	0,59366
Elementary School	92	3,8128	0,59618
High School	146	3,8846	0,61045
University Diploma	152	3,7741	0,634
Total	500	3,7869	0,61663

As can be seen in the table, the VAB scores of the participants increase as the father's education level increases. The most striking point in the findings is that the group whose father is illiterate has the lowest average among the groups with a significant difference. The highest average is in the high school group.

Table 21: One-Way Analysis of Variance (ANOVA) Results
Related to the Father's Education Level Variable and VAB

	Sum of Squares	df	Mean Square	F	Sig.	
Between Groups	5,083	4	1,271	3,407	0,009	Illiterate-High School
Within Groups	184,654	495	0,373			
Total	189,738	499				

The father's education level variable caused a significant difference in the participants' VAB scale scores (p<0.05). As a result of the Tukey test conducted to determine between which groups this difference occurred, it was found that the difference occurred between the group whose father was illiterate and the group whose father was a high school graduate. Accordingly, it can be said that the increase in the father's education level causes a significant difference in the moral components of conscience.

3.7. Findings Related to the Monthly Income Status of the Household

Table 22: VA Averages of the Participants According
to the Monthly Income Status of the Household

	N	Mean	Std. Deviation
0 to 1500	92	4,02	0,75
1501 to 3000	185	3,97	0,71
3001 to 4500	122	3,97	0,69
4501 to 6000	43	3,99	0,60
6001 and higher	58	3,82	0,94
Total	500	3,96	0,73

As can be seen in the table comparing the VA scores of the participants according to the income status of the household, it was found that the scores varied between 3.82 and 4.02; the general average was 3.96. When we examined the averages in general, it was seen that the VA scores of the individuals were lower as the income status increased.

Table 23: One-Way Analysis of Variance (ANOVA) Results
Related to Monthly Household Income Status Variable and VA

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1,528	4	0,382	0,708	0,587
Within Groups	267,014	495	0,539		
Total	268,542	499			

The monthly income status of the household did not cause a significant difference in the VA scores of the groups ($p > 0.05$). In other words, income status does not directly affect the perception of conscience.

Table 24: Mean VAB of the Participants According
to the Monthly Income Status of the Household

	N	Mean	Std. Deviation
0-1500 TL	92	3,75	0,71
1501-3000 TL	185	3,83	0,57
3001-4500 TL	122	3,83	0,54
4501-6000 TL	43	3,77	0,58
6001 TL and higher	58	3,63	0,75
Total	500	3,79	0,62

According to the monthly income status of the household, the mean VAB scores of the participants varied between 3.63 and 3.83, and the group with 6001 and above had the lowest mean.

Table 25: One-Way Analysis of Variance (ANOVA) Results
Related to Monthly Household Income Status Variable and VAB

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	2,054	4	0,513	1,354	0,249
Within Groups	187,684	495	0,379		
Total	189,738	499			

The monthly income of the household did not cause a significant difference in the VAB scores of the groups (p> 0.05).

3.8. Correlation Results Between Perception of Conscience and Moral Components of Conscience

Table 26: Correlation results for the relationship between VA and VAB scores

Correlations		
		Moral Components/Indicators of Conscience
Perception of Conscience	Pearson Correlation	,779**
	Sig. (2-tailed)	,000
	N	500

**Correlation is significant at the 0.01 level (2-tailed).

From the results of the correlation analysis performed for the relationship between VA and VAB scores of the participants, a significant positive relationship was found (p<0.01). Accordingly, as the participants' VA scores increase, their VAB scores also increase (,779). The findings reveal the relationship between the perception of conscience (internal dimension), which is the main problem of the research, and the moral components of conscience, which is the external dimension of conscience.

4. Discussion and Conclusion

In this study, which was conducted to reveal the relationship between individuals' perception of conscience (internal dimension) and the moral components of conscience (external dimension), the following general conclusions were reached in light of the findings obtained from the opinions of the participants.

Conscience is a very cosmopolitan phenomenon with many meanings and definitions (İmamoğlu, 2010; Demirkol-Kılıç, 2017). Although it is a concept that is handled in different ways in terms of philosophical, psychological, sociological, legal, religious, and educational sciences, the agreed meaning is the comfort or discomfort felt after doing a job. In other words, it is the internal questioning of oneself.

Since conscience is an affective phenomenon, it is a little difficult to teach and measure. In this respect, we need to look at many components and behaviours to understand conscience. Conscience is also a large-scale concept that includes many values such as honesty, empathy, benevolence, tolerance, patience, respect, and even patriotism. For example, although helping someone is not an example that is directly

associated with conscience, if a person feels uncomfortable when he/she does not help someone, his/her perception of conscience will be affected. As in this example, considering conscience alone can be both incompletely understood and misinterpreted. Consequently, if the components of conscience are correctly identified and the relationships between the components can be revealed, it may be easier to interpret people's perception of conscience (Akyürek, 2008).

Naturally, it cannot be expected that people will suddenly possess the phenomenon of conscience, which creates a great sense of comfort when it is possessed by everyone. For the phenomenon of conscience, the foundations of which begin to be laid in the family in informal ways and which gradually gain direction with experiences, to be in the desired direction, it should be supported in formal ways in the school environment. For conscience education to be successful and internalised in students, the components of family, school, and society must be in harmony. For the individual to gain the value of conscience in the desired way, as in most values, it is important to have a suitable environment in a society where this feeling can be experienced. Perhaps society can play a catalytic role in the acquisition and internalisation of conscience (Ersanlı, 2005). The fact that the individual has acquired and internalised the phenomenon of conscience on his/her own may be negatively affected when he/she cannot find a place for himself/herself in society. As a matter of fact, the fact that a human being is a social being necessitates interaction with people.

The main purpose of this research is to reveal the relationship between the components of conscience in both individual (internal dimension) and social (external dimension) sense, and it is expected that it will lead the future research in the literature, and it is thought that it will contribute to the research in different dimensions in this respect.

In the study, the mean of the perception of conscience (intrinsic dimension) scale was found to be higher than the mean of the moral components of conscience (extrinsic dimension) scale. In addition, it was determined that the participants had the highest mean in the sub-factors of the moral components of conscience scale in the dimension of taking responsibility and the lowest mean in the dimension of being forgiving/tolerant. The results obtained show that the participants' perceptions of conscience are higher than the moral components of conscience; in other words, the reflection of conscience in social life is lower. Accordingly, we can say that while the participants' perception of internal conscience is high, the reflection of conscience is lower in the moral components of conscience, which are functional.

This result of the research shows that the perception of conscience that people believe they have in themselves cannot find its full counterpart in society and that the social factor is more dominant than the individual factor. Because even if the individual's perception of conscience towards himself/herself is high, when society does not support him/her sufficiently, he/she will not be able to reflect this perception in his/her behaviour. The perception of conscience is closely related to the extent to which it is accepted by society rather than saying that my conscience is comfortable (Atalay, 2000).

Another result is that women have a higher perception of conscience than men. The fact that women are more emotional and compassionate than men can affect the sense of conscience in direct proportion. In some studies, it has been observed that women have some values (such as conscience and compassion) at a higher level than men (Eagly et al., 2000; Diekmen et al., 2004; Bem, 1985). Since women have a higher perception of conscience and that early ages are important in giving the child a sense of conscience, we can say how important it is for women to lay the foundations of conscience with the feeling of motherhood.

When we look at the results obtained in terms of age, it was observed that the perception of conscience of individuals increased positively as age increased, except for adolescence. Adolescence is a special period in which individuals' emotions can change a lot and they try to show themselves differently than they are. Emotions and perceptions of individuals in this period may not always reflect reality. As a matter of fact, the fact that the perception of conscience changes positively with increasing age shows that the individual's thoughts and behaviours are shaped positively by the experiences he/she has gone through depending on his/her maturation.

If we consider that conscience starts to draw a route for itself gradually depending on the experiences, the quality and quantity of the experiences gained will also contribute to the development of conscience (Aktepe et al., 2019). Nevertheless, although it is desirable that the perception of conscience changes positively with age, the fact that the moral components of conscience have a lower average is a situation that needs to be questioned. I wonder why an individual cannot fully reflect a thought that he/she believes he/she has to his/her behaviour in society? In the formation of this situation, it is also shown that the experiences that have been experienced can create differences in the morality or conscience of the individual from the environment to the environment, depending on the change of conditions. As a matter of fact, an individual may not show the conscience he/she shows in the face of one event in another event (Ketenci, 2008).

In another result of the research, the reason why the mean perception of conscience of individuals living in the village was higher than the other places of residence may be that those residing in the village interact less with technology and modernity compared to those residing in central places. Because we can say that individuals residing in the village may be more defensive against the value judgements offered to individuals by modernity.

Again, one of the factors that may affect conscience, the mother's education level, was found to have a significant effect at a certain level in this study. However, the fact that this difference was observed in individuals whose mothers graduated from secondary school shows that individuals' perception of conscience does not change according to their mothers' education level. In terms of sub-dimensions, it was seen that the educational status of the mother gave more positive results in the sub-dimensions of taking responsibility, empathy, sensitivity, and patience than those who graduated from secondary school and those who graduated from primary school.

In terms of the father's educational level, although the level of education did not make a significant difference in the development of the perception of conscience, it is noteworthy that the mean conscience perception of the participants increased according to the level of education. In addition, among the moral components of conscience, the increase in the education level of the father contributed to more positive results. This may be an indication that in conventional Turkish society, children see the father as the leader of the family or take the father as a role model more than the mother in some issues (Çağdaş-Şahin, 2002; Topbaşı, 2006). In addition, the child, who encounters the father's duties such as establishing justice among his children as the leader of the family, is positively influenced by his father in this direction and takes him as a model. As a matter of fact, the increase in the father's level of education and his conscious behaviour will contribute to the positive development of the moral components of conscience in children.

One of the important results of the study is that although there is no significant difference in terms of household income level, when we consider the averages, the mean perception of conscience starts to decrease as the income level increases. It is known that the phenomenon of conscience consists of many components. In other words, conscience can be affected by many material and spiritual factors. Economic status has an important place among the priority needs of individuals in today's world. Living standards are a determining factor that directly affects the life of the individual in society. Economic opportunities can sometimes contribute positively to the formation of the individual's value judgements and especially to the perception of conscience, which consists of many components, and sometimes have negative reflections. The result of this research indicates that the increase in the economic status of the family does not contribute much to the perception of conscience of individuals.

The most important result obtained in line with the aim of this research is that the perception of conscience of individuals has a higher average than the moral components of conscience. In other words, the discourse has not fully transformed into action. However, conscience is a phenomenon that should include both internal and external dimensions.

Another important result is that the correlation between the perception of conscience and the moral component of conscience has a significant positive relationship. In correlational studies, the presence of values close to 1 numerically indicates that there is a high positive relationship. In this study, a correlation of .77 indicates that the relationship is positive and high. A high perception of conscience alone may cause us to make some wrong judgements about a person. However, the fact that the relationship between the perception of conscience and the moral component of conscience is positive and significant may contribute to making healthier comments. In other words, a person's willingness to take responsibility, empathic thinking, being sensitive, sharing, tolerant, patient, and respectful, in other words, having these components directly increases the perception of conscience. As a matter of fact, although the perception of conscience and

the moral components of conscience are not parallel, the increase in the perception of conscience contributed to the increase in the moral components of conscience.

This research has shown that the predominance of the affective aspect of the value of conscience does not always enable us to make correct interpretations. However, it will be easier for us to interpret this by looking at the behaviours of the individual, especially through the findings to be obtained about the consistency between what they say and what they do. The general result obtained from the research is that the perception of conscience of individuals has a higher average than the moral components of conscience. In other words, individuals do not fully reflect their conscience in social life. However, it is important that as the perception of conscience starts to increase, the moral components of conscience also start to increase positively.

Conflict of Interest Statement
The authors declare no conflicts of interest.

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