



SELF-HANDICAPPING AND SPIRITUAL WELL-BEING

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Abstract

The purpose of this study is to examine the relationship between self-handicapping and spiritual well-being. A total of 201 students, of which 121 males and 80 females studying in the Faculty of Theology of Akdeniz University participated in this study. Participants were found to have the lowest age of 20, the highest age of 40, and the average age of 22,35. In the survey; Spiritual Well-Being Scale developed by Ekşi and Kardaş (2017) and Self-Sabotage Scale, developed by Jones and Rohodewalt (1982) and adapted to Turkish language by Akın (2012) were used. The data obtained in the study was analyzed using SPSS (Statistical Package for Social Sciences) program for Windows 21.0. Whilst evaluation of data, descriptive statistics T-Test and Anova were conducted. The relationship between the dependent and independent variables of the survey was tested by Pearson correlation and the effect was tested by regression analysis. The findings were evaluated at the level of 5% significance in the 95% confidence interval ($p < 0.05$). According to findings; there was no significant difference among the sexes. There was a significant positive correlation between Anomie and self-handicapping. Again, in the regression analysis made with the aim of determining the independent predictors of self-handicapping, it has been found that Anomie predicts to prevent self-handicapping. Anatolian culture, which is spiritual oriented has many values that prevent self-handicapping. Rational, emotional and spiritual studies can offer both preventative and restorative contributions to prevent self-handicapping. It may be useful to structure the education of theology to include functional understanding of religion as well as understanding of essential religion.

Keywords: Self-handicapping, Spiritual Well-Being.

1. INTRODUCTION

Mankind has the motivation to know oneself and acquire the right information about the essence of existence (Westberg and Jonson, 2012). However, surveys show that many people tend to emphasize the positive and strong aspects of self-evaluation rather than the correct information and objective evaluations of self (self-evaluation) and avoid negative information (self-elevation) (Sedikides, 1993). That is, people prefer positive information instead of acquiring accurate information about the essence. One of the best examples regarding this issue is the concept of "self-handicapping", which may be translated into Turkish as self-handicapping (Kaya and Tümkaya, 2017; Uzbe, Bacanlı, 2015) or self-sabotage (Akın, 2012).

Self-handicapping is defined as creating or claiming an obstacle that may explain the possible failure of the individual before performing a job or task as a result of experimental studies by Jones and Berglas (1978). Within this context; major aim is to protect self and self-sufficiency in the event of possible failure.

In the self-handicapping process, incremental principles are used for successful performance in reducing performance for failed performances. Accordingly, the established or alleged obstacle to explain failure is available. It is tried to be perceived that failing was occurred as a result of such obstacles. Thus, self-sufficiency is preserved by preventing the self-sufficiency of the individual from being questioned by others. If successful, the created handler is functional. Because the individual has been successful despite the obstacles. This creates a perception that self-efficacy is high (Jones and Berglas, 1978, Akın, 2012).

Self-handicapping may be seen in two different ways as verbal and behavioral handicapping. In verbal handicapping, stress, anxiety, burnout and more psychological symptoms are to be expressed orally. Yet; behavioural handicapping may arise as a result of behaviors such as refraining from working in desired level to achieve success or being distracted by dealing with

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different tasks, doing more work than potential capacity, creating relevance with destiny and alcohol and substance abuse (Henderix and Hirt, 2009). In verbal handicapping, the individual defines failure with external factors and creates excuses. However in behavioural handicapping, behavioral obstacles appear to arise as a result of delays, missing opportunities and not working as required. Instead of developing competencies to prepare for possible failure situations, the individual in the self-handicapping process produces the negative conditions that can prevent his performance (Akin et al., 2011). Self-handicapping is frequently used by individuals because of its short-term advantages. Such advantages cover, in the short term, such as decreasing fear of failure and feeling of evaluation anxiety and it creates positive self-evaluation (Chen, Sun, Wang 2018). In other words; the individual shall be protected from act of failure even if he/she has poor performance. In case he/she becomes successful despite obstacles, it shall be evident that the obstacles he/she faces shall provide such individual credit (Alter and Forgas, 2007). In fact, having self-handicapping, the individual expects to feel better by keeping self-esteem and self-sufficiency. However, instead of confronting the problem, by establishing unrealistic evaluations, he/she provides that affiliated problem remains in the same state as it is (Abacı, Akın, 2011). In case level of self-handicapping behaviour increases, this causes decrease in the individual's ability to adapt. So, decreased coping skills and compliance problems shall increase state of failure. Such state of act shall create depression, anxiety, stress (Shranç, 2011). There is a positive correlation between self-handicapping and state of low self-esteem and low emotional control (Putwain 2017), low level of life satisfaction (Christopher et al., 2007) and low level of positive mood, anxiety, low level self-esteem (Chen, Sun, Wang 2018, Gündoğdu, 2013), low level of self-regulation and low level of emotional control (Putwain 2017), cognitive distortions (Yavuzer, 2015), feeling of narcissism (Kalyon, Dadandi, Yazıcı, 2016), act of fraud (Want and Kletman, 2006), burnout syndrome (Topal Çaka, Çınar, 2018), feeling of defensible pessimism, low motivation (Ferradás et al., 2017), low academic achievement (Kearns et al., 2008; Akın, 2012), irrational perfectionism (Arrazzani Stewart and De George Walker 2014; Akar, Doğan, Üstüner, 2018) and social social isolation (Zuckermanve Tsai, 2005) and others (2017)).

It is noted that studies on self-handicapping try to explain the concept with situational and personal factors. For instance; it is emphasized that when the individual cares about his/her performance but doubts the likelihood of success, act of self-handicapping behaviour emerges due to situational factors. Also; circumstances, in which the adequacy of the individual shall be evaluated by others, are among the external factors (Abacı and Akın, 2011). Among the personal factors, it is noted that the most significant data is obtained by negative childhood experiences. For instance; negative parental involvement is one of the factors that explain self-handicapping (Martin et al., 2015). Moreover; self-handicapping is more common in children who are constantly observed and assessed by their parents during their childhood experiences and who feel that they are loved by the parent when they are successful (Coudevylle et al., 2011). Fear of making mistakes (Elliot and Thrash, 2004) trauma in early childhood (Sansone et al., 2008) and negative cognitive structures (Kearns et al.) towards desire for success during childhood are among the internal factors explaining self-handicapping.

1.1.Spiritual Well-Being

Spirit; may be defined as a sacred seeking process which aims at recovering, strengthening, protecting, experiencing and transforming an individual if required (Park, Sacco, 2017, Hill and Pargament, 2003). Thus; motivation and harmony play a significant role in life (Ekşi, Kardaş, 2017). Spiritual well-being is at the center of human life. It guides the basic philosophy of life and to search for the meaning of it. It influences individual and behaviour in society by focusing on the whole of human internal resources and all other surrounding values (Proeschold et al., 2014). Meanwhile; it integrates all other sub-dimensions such as being good or state of health and well being as well as physical, social, and mental well-being (Fisher, 2009; Acar, 2014).

Spirituality is positively correlated with consistency, honesty, social support motivation (Fisher, 2009), life satisfaction (Karageloh et al., 2015) self affection (Akin and Akin, 2017),



happiness (Susana and Mitchell, 2013), quality of life (Mirghafourvand et al., 2016), peace in community (Carmody, 2008) and self-esteem (Sahin, 2005); but it is negatively correlated with depression, stress (Vespa et al., 2018), anxiety (Büssing and Koenig, 2010), burnout (Turton and Francis, 2007), and psychological disorders (Cotton et al., 2006). Spirituality, in contrast with self-discipline, it protects personality from disintegration under social and cultural conditions that force personality (Mirghafourvand, Charandabi, Sharajabad, 2016). Spirituality acts as a unifying force over the person by providing direction, determination, labor, harmony and balance at critical times (Emmons, 1999).

Spirituality and spiritual values provide therapeutic and even preventive recommendations for both external factors and internal factors that shall cause self-handicapping. For instance; spirituality sets the state of self-knowledge as top information rather than success. According to spiritualism; labor and effort are key factors. Success and failure are not main purpose. It seems that one of the important limitations of the modern world is acting in success-oriented manner and it is evident that individuals reduce their level of mental health by cognitive distortions and decrease their state of well-being by depression, anxiety and burnout. For the sake of being successful, so much loss seems to be extremely damaging to both for individuals and the society.

Moreover, spirituality prioritize self-knowledge. Regarding this aspect; Yunus Emre, who is one of the important spiritual values of our culture in this regard, states "Science is knowledge; knowledge having self-knowledge. Once you don't know yourself, what is the purpose of getting trained?" This quote states that any information without acknowledging one's self does not make much sense. General approach which indicates core of whole sciences is embedded in humanity is also available in spiruality. For this reason, spirituality invites the person to first recognize the essence of personality. Because limitations in personal knowledge leads persons to to individualism, inconsistency, instability, uncertainty and doubt. When faced with difficulties, rather than laboring and accepting difficulties, persons need more of the advantageous part of self-handicapping by imposing failure on external causes (Barutçu, Demir, 2017).

Unlike modern psychology, spirituality is about social factors as well as individual. Both external factors and internal factors are determinants in the formation of self-handicapping. Modern psychology emphasizes internal factors because of being individual-centered and emphasizes that self-directed studies can treat self-handicapping (Barutçu, Demir, 2017). Yet; spirituality emphasizes the importance of internal factors as well as the importance of supporting and developing social factors. For example, spirituality prioritize not a success in society; but labor, or not the conclusion but the procedure itself or not possessing but "state of existence".As conclusion, success and possession are prioritized in the society, this creates state of apprehension on failure and eventually feeling unworthy. Another reason for self-handicapping behavior is that the individual thinks that the individual is being monitored and assessed. In situations where their competence is questioned, people resort to self-handicapping. For this reason, it seems inevitable that people are judged, prejudiced, criticized, named, judged, blocked in social networks or in society. For this reason, besides concepts such as self-awareness, self-esteem, self-sufficiency, self-affection, as well as values like other gambling, unconditional love, human respect, acceptance of people as being people are also important and spirituality values all these individual and social values (Krause, Pargament, Ironson, 2018)in single order.

Spiritual well-being requires constant and active follow-up of spiritual development in a balanced manner, and spiritual development requires openness (Ekşi, Kardaş, 2017). Therefore, spiritual well-being is an active and developmental state. Religious and spiritual education can be an important predictor of spiritual well-being. However, it is assessed that the relationship with self-handicapping is important because spiritual well-being is an ongoing an active process. There has been no study of spiritual well-being and self-handicapping. Even though both of these concepts exist in the literature for more than 40 years, the studies in our country are very limited (Akın, 2011, Ekşi Kardaş, 2017). A study on both spiritual well-being and self-handicapping has not been found in the literature.



The study was made by university students. Because the being young and university period is both a physical, emotional, and academically fast, precise and at the same time a critical period. Changes during this period can cause the level of health to fall and affect the general health of the adulthood. Changes to self-value of students may reduce their tendency to self-compassion, self-efficacy, self-handicapping (Barutçu, Demir, 2017). Again, spiritual-based self-directed practices can reduce the tendency to self-handicapping. However, it may be useful to first know the relationship between spirituality and self-handicapping.

The study includes the students of theology faculty. For the spiritual religious population, the self-perception forms a big roof over the perception of God and the worldview. But little is known about the world around theology and theologians. The field of theology has often been neglected in research (Park, 2012). For this reason, it is important for the research to be a study which is the first time that the subjects of youth and theologians, spiritual well-being and self-handicapping are working together for the first time.

2. METHOD

2.1.Participants

A total of 201 persons attended this survey. 121 of them (60.2%) were female and 80 (39.8%) male students attending the Faculty of Theology of Akdeniz University participated in the study in 2017-2018 education period were analyzed. Participants had a minimum age of 20, a maximum of 40, and an average age of 22,35

2.2.Data Collection Tools

2.2.1.Spiritual Well-Being Scale

The Spiritual Well-Being Scale developed by Ekşi and Kardaş (2017) consists of three sub-dimensions. The scale with a 5-point Likert scale has a total of 29 items. Subscales of scale are transcendence, and are in harmony with nature and anomie.

Structural validity and reliability of the scale were analyzed and a structure was developed in accordance with the intended spiritual well-being model (BMD: 951, total item explanation variance 58,337 when Eigen value 2 was taken). The model's compliance indices are ($\chi^2 / sd = 4.11$, RMSEA = .06, SRMR = .50, NFI = .90, CFI = .92).

2.2.2.Self-Sabotage Scale

The scale developed by Jones and Rhodewalt (1982) was adapted to Turkish language by Akın (2012) and is in one-dimensional scale with 25 items is a 6-point likert.

Rhodewalt (1990) found the internal consistency coefficient of the scale to be .79 and the test-retest reliability coefficient to be .74. In the Turkish adaptation study conducted by Akın (2012), the internal consistency coefficient was .90 and the test retest reliability coefficient was .94. In addition, confirmatory factor analysis revealed that the one-dimensional model was well adapted (RMSEA = .037, NFI = .98, CFI = .99, IFI = .99, RFI = .97, GFI = .97 and AGFI = .94) Turkish version is reported to be valid and reliable.

2.3.Analysis of Data

The data obtained in the study were analyzed using SPSS (Statistical Package for Social Sciences) for Windows 21.0 program. Descriptive statistical methods (Number, Percentage, Mean, Standard deviation) were used when evaluating the data. In the comparison of quantitative data, T-Test was used for the difference between the two groups, and Anova was used for more than two groups. The relationship between the dependent and independent variables of the study was tested by Pearson correlation and the effect was tested by regression analysis. The findings were assessed at the 5% significance level in the 95% reliance interval.

3. FINDINGS

A total of 201 persons (60.2%) and 80 (39.8%) male students attending the Faculty of Theology of Akdeniz University in 2017-2018 term participated in the study. The numerical difference between the male and female participants is that there are more female students at the



faculty of theology. Participants were found to have the lowest age of 20, the highest of 40, and the average age of 22,35. The sub-dimensions of the spiritual well-being scale and the descriptive findings of self-handicapping are given in Table 1.

Table 1. Spiritual Well-Being and Self-Handicapping

	N	Minimum	Maximum	Mean	Std. Deviation
Transcendence	201	1,87	5,00	4,1778	,61309
Harmony with nature	201	2,33	5,00	4,1642	,70975
Anomie	201	1,00	5,00	3,2402	,90213
Self-Sabotage	201	2,43	4,83	3,5233	,51667
Valid N (listwise)	201				

Accordingly, for the transcendental sub-dimension ($4,177 \pm 0,613$); mean and standard deviation for self-sabotage ($3,523 \pm 516$) were found for the sub-dimension of nature ($4,164 \pm 0,709$) and for the anomaly sub-dimension ($3,240 \pm 902$).

Table 2 shows the correlation analysis between the variables to determine the relationship between them. According to this, transcendence is in agreement with nature ($P < .05$) and anomie is significantly related to sabotage positively ($P < .05$).

Table 2. Correlation Between Sub-Dimensions of Spiritual Well-Being and Self-Handicapping

		Transcendence	Harmony with nature	Anomie	Self-Sabotage
Transcendence	Pearson Correlation	1	,636**	-,091	,035
	Sig. (2-tailed)		,000	,198	,621
	N	201	201	201	201
Harmony with nature	Pearson Correlation	,636**	1	-,067	,063
	Sig. (2-tailed)	,000		,344	,377
	N	201	201	201	201
Anomie	Pearson Correlation	-,091	-,067	1	,232**
	Sig. (2-tailed)	,198	,344		,001
	N	201	201	201	201
Self-Sabotage	Pearson Correlation	,035	,063	,232**	1
	Sig. (2-tailed)	,621	,377	,001	
	N	201	201	201	201

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

The average scores of male participants were found to be higher in terms of harmony with nature and anomie ($4,166 \pm 729$; $3,323 \pm 834$) when female participants were found to have higher average scores in love and self-handicapping and transcendence ($4,203 \pm 600$; $3,600 \pm 504$). Findings are shown in Table 3. However, there was no significant difference between sexes as a result of the T test.

Table 3. Average of Spiritual Well-Being and Self-Handicapping Sub-dimensions according to Gender Variable

	Sex	N	Mean	Std. Deviation	Std. Error Mean
Transcendence	Male	81	4,2033	,60041	,06713
	Female	120	4,1578	,62491	,05705
Harmony with nature	Male	81	4,1563	,68762	,07688
	Female	120	4,1667	,72921	,06657
Anomie	Male	81	3,1143	,99271	,11099
	Female	120	3,3238	,83417	,07615
Self-Sabotage	Male	81	3,6000	,50488	,05645
	Female	120	3,4761	,52085	,04755



A simple linear regression analysis was performed with the aim to understand how the sub-dimensions of spiritual well-being tend to inhibit itself. The sub-dimensions of the spiritual well-being tested were a significant predictor and the model was valid ($F = 4,207$; $P < .05$). Looking at the predictors of self-handicapping, it is seen in Table 4 ($t = 3,434$; $P < .001$) that the anomie is the predictor of self-handicapping. Accordingly, as the anomie decreases, the tendency to block itself is predicted to decrease.

Table 4.A Simple Linear Regression Analysis for Determining Independent Prognostics of Self-Handicapping

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2,825	,297		9,496	,000
	Transcendence	,010	,076	,011	,127	,899
	Harmony with nature	,052	,065	,071	,797	,426
	Anomie	,136	,040	,238	3,434	,001

a. Dependent Variable: Self-Sabotage

4. DISCUSSION

In this study, the relationship between the self-handicapping and sub-dimensions of spiritual well-being of the students of theology faculty and the spiritual well-being as a predictor of self-handicapping were examined. A total of 201 persons, 121 female (60.2%) and 80 (39.8%) male students studying in the Faculty of Theology of Akdeniz University in 2017-2018 term participated in the study. The numerical difference between the male and female participants is that there are more female students at the faculty of theology. Participants had minimum age of 20, the highest of 40, and the average age of 22,35. The average scores of male participants were found to be higher in terms of harmony with nature and anomie ($4,166 \pm 729$; $3,323 \pm 834$) than female participants in terms of love and self-handicapping ($4,203 \pm 600$; $3,600 \pm 504$). However, there was no significant difference between sexes as a result of the T-Test. But; there exists studies on women's self-handicapping are included in the literature (Yavuzer, 2015). Moreover; In addition, there are some studies that only men refer to as behavioral handicaps that women use only verbal handicapping (Mc Crea et al., 2007). Because behavioral handicaps for women are a great risk (Brown, Park, and Folger, 2012). In some studies on university students (Kaya et al., 2017), there was no significant difference between the sexes as in this study. Regarding spiritual well-being, there are no gender differences in this study although there are findings that women are better at spiritual well-being (Yaghoobzadeh, 2018). It is estimated here that theological education can have a positive contribution to both self-handicapping and spiritual well-being, not creating gender disparity.

The mean scores of both transcendence ($4,177 \pm 0,613$) and nature adaptation ($4,164 \pm 0,709$) were significantly higher in the study (Park Sacco 2016, Vespa et al 2018, Mathad, Rajesh, Pradhan 2017). It can be considered that the education of the Faculty of Theology has contributed to this issue. Theology teaches intensive training in recognizing and understanding God. In addition, nature is often emphasized in sacred texts as a great work of God. In the center of education, God and its students are expected to be compatible with the literature in terms of both the dimension of transcendence and the high points of harmony with nature. Another important finding in the study is the relationship between self-handicapping and anomie. In the simple linear regression analysis repeated, the anomie was found as a predictor of self-handicapping. There is a negative relationship between meaninglessness and spiritual well-being (Eric, 1995). Although there are no studies on the sense of meaninglessness and self-handicapping, it is known that meaninglessness is related to many variables such as alienation, insecurity, suicide and unhappiness (Gürses, Kuruçay, 2018). It is assessed that it is compatible with the literature because it is associated with self-handicapping and is a predictor of self-handicapping. Interestingly, however, the mean and



standard deviation for the anomie subscale ($3,240 \pm 902$) for self-sabotage ($3,523 \pm 516$) is similar to the other population (Mathad, Rajesh, Pradhan 2017; Yavuzer, 2015). Sometimes theologians seem to have a higher average. In fact, similar findings can be found in the literature from time to time. Although there is no study on the concepts of direct spiritual well-being, self-handicapping, and theology, it can be seen that in some of the theories other than the other population, one of the theologians decreases while the other increases. For example, if job satisfaction is high in business life, you are expected to have low exhaustion. Various studies also meet this expectation.

However, it is interesting to note that both the professional satisfaction and the professional exhaustion are high among theologians. Likewise, in this study, it is expected that in a situation where transcendence and harmony with nature are high, the self-handicapping is low and there is a meaningful relationship between them in the negative direction. However, there is no meaningful relationship between them in the negative direction, and it is seen that the average of self-handicapping is high. There was no evidence of this contradictory situation. The study of occupational satisfaction and burnout reveals that the profession of theologians is sacred for theologians and that professional satisfaction is high because everything related to the profession is regarded sacred. The high burnout is explained by the fact that the profession is sacred and the problems experienced with the profession are considered as spiritual problems (Pargament and Mahoney 2005). However, there was no study of self-handicapping. Prejudice can be one of the reasons. Situations in which there are prejudices against his identity are triggers of self-handicapping (Kuzlak 2017; Miller, Nicols, Eure, 2009). As a matter of fact, theologians often encounter a number of prejudices and evaluations. Self-handicapping occurs when an individual thinks that they are being watched and evaluated by others. Theologians are often being watched and evaluated by people. This may be a factor explaining how to prevent self-handicapping. However, it is thought that much more experimental work is needed. It may also be useful to open more areas for religious psychology, spiritual development studies within the theology of education.

Another reason for the high level of self-handicapping and anomie scores in both work and transcendence is the nonfunctional perfectionism and self-handicapping (Akar, Dogan, Üstüner, 2018) with the multitude of missions expected from theology (Uçar, 2017). Again, the low autonomy can be one of the explanatory factors of self-handicapping in theologians. Autonomous individuals show high performance without the need to defend. There is a significant relationship between low performance and high defense. As a matter of fact, some studies on theologians are related to low autonomy (Eryücel, 2017).

The struggle to divide the divine and the secular in the present age may also be a handicap for theologians. The fact that the laws of the divine field and the rules of the secular domain are constantly different and different can also be a factor in asking theologians. From time to time, the disconnection between traditional religious knowledge and social practices (Hasanov, 2017), the constant changes in religious education in our country may also be the cause of conflicting findings about self-handicapping and spirituality. As a matter of fact, the changes made on continuous religious education constitute the opinion that researcher is not a philosophy on religious education (Aydın, 2017). However, more experimental work is needed in all these matters. It seems that there is a lot of unknown about the field of theology. Moreover, it seems that the data of the secular field are limited in the explanation of the theological field and theologians. It may be useful to organize workshops and congresses that can provide explanatory data in this regard. The Congress of Higher Religion Education, organized in 2017 in Istanbul, presented important studies about theology education. However, there is a clear need for explanations of some contradictory findings that are curious for the field of psychology. Perhaps this problem may be due to the fact that religion education is limited to theology, that is, the definition of an essential religion, as the Yapıcı (2017) has stated. Rather, both an essential and functional definition of religion and religious education can be compatible with the data and findings of psychology and sociology (Yapıcı, 2017). Otherwise, the evidence in our case indicates that the transcendental



dimension of the students of theology faculty is high, as Yapıcı (2017) points out, but that it is not functional in other words that it does not reduce self-handicapping.

Self-handicapping is related to internal factors rather than external factors. For this reason, studies on specific concepts may be helpful. For example, the relationship between self-esteem and self-handicapping is often emphasized (Chen, Sun, Wang 2018, Gundogdu, 2013, Barutçu, Demir, 2017). Both low and high self-esteem can be predictive of self-handicapping. Research shows that self-esteem is used to increase the value of self-handicapping achievements in high individuals and to prevent self-esteem from falling further in cases of low self-esteem (Bozođlan, Demirer, Şahin, 2013, Martin, Brawly, 2002). Another concept of self is self-affection. It consists of three pairs of self-compassion, self-compassion, self-compassion, awareness of isolation against isolation, and awareness of over-identification. Self-love is the individual's understanding and compassionate rather than judging and criticizing himself. The consciousness of sharing is to assess pain and limitations as a part of being human. Awareness involves acknowledging positive and negative emotions and thoughts, accepting without exaggerating or suppressing without identifying oneself with negative feelings and thoughts (Basharpoor, Khanjani, Forogi, 2017). According to this definition, self-affection seems more positive and stable than self-esteem. Self-compassion is also a negative predictor of self-handicapping (Petersen, 2014). Spirit; many values that can prevent self-awareness, compassion, compassion, patience, tolerance, and self-avoidance are emphasized. Spiritual maintenance programs and the spiritual centered improvement and recovery on these values may be useful.

There are many reasons that lead to self-handicapping. Detection of these causes and precautions to be taken can bring positive results on the basis of individuals and society. In addition, it is known that we have quite a lot of material for the spiritual centered Anatolian culture to prevent self-handicapping and to collect and collect. In this respect, the recognition and strengthening of the self can be provided by benefiting from spiritual centered Anatolian culture (Hiçdurmaz, Üzar Özçetin, 2016). Rational trainings against self-handicapping can also be given, which are related to irrational beliefs and cognitive distortions (Yavuzer, 2015). Spiritual-focused therapies for evaluating failure as an opportunity to learn may be useful. In fact, people often have great desire and motivation to learn something and develop their abilities when they experience failure (Park, Bauer, Arbuckle, 2009). However, low self-efficacy perception results in self-handicapping. Spiritual-oriented therapies to improve self-efficacy can provide beneficial results. Accepting, judging and evaluating people in Anatolian culture as they are, can prevent the self-handicapping behavior that comes with the request for approval (Kaya et al., 2017). The positive results of rational, emotional, spiritual centered psychotherapy are known (Akın, 2013). Rational emotional and spiritual psychotherapy can be used. Social skills training may also be useful. It is known that social degeneration such as social skill development, isolation end result exclusion, social threat are also among the reasons for preventing self (Büyükgöze, Gün, 2015). Religious / spiritual centers offer social skills (Krause, 2016). In connection with this, the activation of the religious / spiritual centers, including the psychological needs, may be beneficial.

5. CONCLUSION

As a result, self-handicapping; that performance for an individual is important and unclear, monitored and assessed to create barriers or barriers that affect his or her success. Environmental factors that assess individuals, such as poor parental involvement, are also included. There was a significant relationship between anomie and self-handicapping in the study. However, there was no significant negative relationship between self-handicapping and other sub-dimensions of spiritual well-being. It may be related to the inherent nature of religion / spiritual perception. It may be useful to structure the education of theology faculty for both perceptual and functional perceptions of religion / spirituality. In relation to self-handicapping, success-oriented individuals and social philosophy seem to be non-functional. Instead, self-directed training may be more functional. Values such as self-esteem, self-affection, self-efficacy, self-regulation, emotional control may be more useful for both self and spirituality. In addition, it is evaluated that it would



be beneficial for individuals and society to prevent the activation of the values that Anatolian cultures have, accepting them with their differences, rather than evaluating the people themselves.

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