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Öğrenciden/Çocuktan al Haberi*

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*Ahmet Yesevi Üniversitesinde öğrenciler ile sağladığım iletişim konusu irdelenmektedir
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Ahmet Yesevi Üniversitesinde Neonatoloji Dersleri için yaptığım Eğitim yaklaşımlarından bu makalede söz edilecektir.

Bir konunun iletilmesi için, ilişki kurulması ve bunun aynı düzeyde olarak alınması ve algılanması dağlanmalıdır. Burada kullanılan yöntemlerden söz edilecektir.

Her insanın kendi yapısına göre bir algılama boyutu vardır. Genel anlatılan derslerde hoca ve öğrenci bir ilişki yaşayarak bu iletişimi sağlarlar. Ancak, yabancı bir ülkede, bir süreç içinde anlatılır ana algılanma yerleştirilemez.

Bizim Tıp Fakültesinden mezun olan bir hekim arkadaşımız, daha sonra ziyarete geldi ve derse girdi. Çıktıktan sonra çok farklı idi dedi. Konu aynı ama öğrenciler farklı dedim. Daha sonra aynı derse sonraki staj grubunda girdi, hakikaten dersler çok farklı idi dedi. Anlatılan konu ve sunumlar aynı iken ne kadar farklı olduğunu belirtti.

Özet

Öğrenciden/Çocuktan al Haberi

Amaç: Talebe, eğitim almak isteyen veya çocuk, kapasitesine göre verilen mesajı algılayacaktır. Genel olarak bir paket altında eğitim olduğu, aynı komitede öncelikle fizyoloji, anatomi, patoloji ve sonra klinik verileri olarak işlenmesi de bu anlamdadır. Empati yapmak iletişim ve ilişkinin oluşması için önemli, bunun ana hatları da sevgi, insanlıkta anlayış, hoşgörüdür.

Bu makale Kazakistan Ahmet Yesevi Üniversitesinde Neonatoloji Ders konusunda uygulanan iletişim yaklaşımı özetlenmektedir.

Dayanaklar/Kaynaklar: Yazar, M. Arif Akşit'in doğrudan eğitim iletişim deneyimleri irdelenerek, kaynaklardan görüş alınarak, yorumlar yapılmıştır.

Genel Yaklaşım; Eğitimin, eğitilecekler, öğrenciler açısından bakılarak, uygulamadan örnekler verilmektedir.

Sonuç: Eğitim, amaca ulaşmak için öğrencilerin açısından bakılmalıdır. Temel ilke, sevgi, sevmek ve insanlığa yaklaşım yapmak, bunu uygulayarak öğretmek gerekmektedir.

Yorum: Türkçede eğitim bireyin kendi istediği ve hevesi ile oluşan bir boyut olduğu, bu sağlanmaz ise gizli ve açık reddedilen olmaktadır. Kazakistan örneği bir örnek olarak sunulmaktadır.

Anahtar Kelimeler: Eğitimde empati, eğitimi alma uygulama yöntem örneği

Outline

Take the information from Child/Student

AIM: A person wanted to be educated, the relation must be according to the perception what is trying to give. Therefore, a committee method mostly used, before given physiology, anatomy and pathology, so clinical indications be easily given. Empathy is aiming for relation and communication performing, mainly on love at humanity and for comprehension them. This Article as given a Neonatology lecture cooperation, at Kazakhstan Ahmed Yesevi University.

Grounding Aspects: Directly Author, M. Arif Akşit, from their own given lecture on Neonatology at communication performing as an example.

Introduction: Education as a communication performed real examples are indicated at this Article,

Notions: The main perspective of education is being considered from students' perception, from their demands, wanting to learn, so love in humanity for their accepting aspects.

Conclusion: In Turkish the word "education" meaning so widely with their demanding, and by wanted to get, as if by force, denying and rejection. This Article at Kazakhstan example of making relation with the students.

Key Words: Empathy in Education, the example of education given method.

Giriş

İletişim (nedirnedemek.com)[1] iletişim ne demek? 1) Duygu, düşünce veya bilgilerin akla gelebilecek her türlü yolla başkalarına aktarılması, bildirişim, haberleşme, komünikasyon. 2) Telefon, telgraf, televizyon, radyo vb. araçlardan yararlanarak yürütülen bilgi alışverişi, bildirişim, haberleşme, muhabere, komünikasyon. 3) Bilgi ve deneyim alışverişi, kişiler arasında duygu, düşünce, bilgi, haber alışverişi, 4) Bu alışverişte, kaynak durumunda olan kimsenin ortaya koyduğu ya da koymak istediği anlam ile bunu algılayanın buna verdiği anlam arasındaki özdeşlik, benzerlik ya da uyuşum ilişkisi.

İletişim ve İletişim Kazaları

Başlıca 4 aşamada toplanabilir: a) Kaynak ve kaynaktan çıkışı, b) yöntem ve mesajın iletilmesi, c) Alıcının algılaması, değerlendirmesi, d) Kaynağa alınan mesajın iletilmesi ile olur.

Doğru ve etkin iletişim kurmanın amacı, verimli ve karşılıklı sorgulanan, katkıda bulunan bir yapının oluşturulması gerekir. Bunun ana kaynağı da sevgidir, iki tarafın sevmesi.

Başlıca etkin, verimli, uygun ortam, kişiler ve konu, memnuniyet yaratması ve gelen mesaja bilimsel katkı sağlanması gereklidir.

Bunlardaki boyutlar, kasti ve taksir şeklinde değilse hata olarak yorumlanmalıdır. Her 4 boyuttan da kaynaklanabilir.

İletişim kazalarını aza indirecek ve doğru iletişim için 5 ana unsur nedir? (indigodergisi.com)[2]

İletişim; duygu, düşünce veya bilgilerin akla gelebilecek her şekilde başkalarına iletilmesi anlamına gelmektedir. Günümüzde iletişim araçlarının çokluğu ve çeşitliliği iletişimi kolaylaştırdığı kadar, anlaşılmayı zorlaştırır bir hale geldi.

Öyle ki günümüzde uyku dışındaki tüm zamanımızda internette ve online durumdayız. Neredeyse tüm gün internette ve online olduğumuz halde, iletişim ile ilgili çok ciddi ve gelecekte daha da vahim olacak sıkıntılar yaşamaktayız.

Yüz yüze iletişimde verilerin %55'ini iletişim kurduğumuz kişinin beden dilinden, %38'ini sesinin tonundan ve vurgularından almaktayız. Yazılı iletişimde beden dili ve ses olmadığından emojilerden faydalanıyoruz.

Online iletişim araçlarının hiçbir zaman yüz yüze iletişimin yerini alamayacağını düşünüyoruz. İş yaşantısında bu araçlar yüz yüze iletişime yardımcı olarak kullanılmalıdır. Ancak bu yardımcı iletişim araçlarını, asıl iletişim araçlarından daha fazla kullandığımız için sıklıkla iletişim kazaları yaşamaktayız.

Tabi ki iletişim kazalarının sebepleri bunlarla sınırlı değil. Farkında olarak ya da olmayarak yaptığımız binlerce iletişim hatası bulunmaktadır.

İletişim kazaları, iş verimliliğimizi düşürdüğü gibi, iş gücü kaybına hatta maddi kayıplara yol açmaktadır.

Bugün iletişim kazalarını aza indirecek ve iletişimi güçlendirecek 5 ana unsurdan bahsedeceğim.

Bu iletişim kayıplarını ortadan kaldırmak için neler yapmalıyız?

Aşağıdaki uygulamaları alışkanlık haline getirdiğimizde ve tüm iletişimimizde kullandığımızda, kayıpları azaltırız.

1- Etkin ve yargısız dinlemek:

Hemen her konuda bir fikrimiz oluşmaktadır. Bu oluşan fikir bazen yanlış olabilir. Birisinin hakkında edindiğimiz fikir neticesinde onu genelde dinlemez, ne söyleyeceğini tahmin ederiz. O tahminimizi bize doğru kılacak tek bir veri ile harekete geçer ve yorum yapmaya başlarız. Oysa ki yargısız ve etkin dinlersek, karşımızdaki kişi kendisini iyi hissedecek ve yanlış anlaşılmaların önüne geçebileceğiz.

2- Beden dilini etkin kullanmak ve karşımızdaki kişinin beden dilini anlamak:

"İletişim kurmak istemiyorum" demek bile iletişim kurmanın bir yoludur. Beden dilimiz, bizim bilinçaltımızın, duygu ve düşüncelerimizin şekillenmesiyle oluşur. Üstelik her zaman doğruyu söyler. Dilimiz ne söylerse söylesin. Bedenimiz her zaman gerçekleri söyleyecektir. Genellikle birinin yalan söylediğini anlarız. Nasıl anladığımızı bilmeyiz ancak, içimizden bir ses yalan olduğunu söyler. Biz bunu 6. his olarak düşünürüz ama işin aslı 6. his değildir. Gözlerimizle saniyede milyonlarca bit veri alıyoruz ve bu bilgileri ışık hızına yakın bir hızla beynimizde işliyoruz. Geçmişte yaşamış olduğumuz binlerce olaydan edindiğimiz bilgileri karşılaştırıp bir kanaate ulaşıyoruz. Bu kanaat genelde doğrudur. Bu yüzden, kişinin beden dilini anlamaya çalışmak, iletişim konusunda bize çok yardımcı olacaktır.

3- Küçümsememek:

Genelde çok karmaşık işlerle uğraştığımızdan, bazı insanların çok basit şeyleri anlayamaması bizi çıldırtır. Çok basit bir şeyi anlatamadığımızda, karşımızdaki kişiyi küçümseyen bir tavır alırız. Bu tavır iletişimi oldukça zora sokmaktadır. Basit bir empati yapacak olursak, birisi bizi küçümserse, kendimizi nasıl hisseder ve o kişiye ne kadar kendimizi açarız?

4- Eleştirilere açık olmak:

Dışarıdan bir eleştiri geldiği anda koruma kalkanlarımızı açar ve dinlemeyi keseriz. Bunun sebebi bilinçaltımızdır. Bilinçaltımızın en temel görevi bizi korumaktır. Şahsımıza gelen eleştiri bilinçaltımız tarafından tehdit olarak algılanır ve sonrasında etkin dinleme yapamayız. Bizi eleştiren kişinin, bizi geliştirmek için eleştiride bulunduğunu düşünebilirsek, daha etkin dinleme sağlamış oluruz. Bu demek değildir ki, savunmasız kalın. İlla ki hakkımızı savunmalıyız ve gelen tehditlere karşı uyanık olmalıyız.

5- Pozitif tavır:

İletişim kurduğumuz kişilere karşı pozitif tavır takındığımızda, küçük aksaklıkları bertaraf etmek çok kolay olacağı gibi birçok aksaklığın ortaya çıkmasını engellemiş oluruz.

Yorum

İletişim ile olan boyut irdelenecek daha sonra yapılanlar ortaya konulacaktır.

Konu	Olumlu	Olumsuz
1- Etkin ve yargısız dinlemek:	Dinlemeyen kişi zaten mesajı almaz. Karalama yapar, zihnini başka şeyler ile meşgul eder. Yoklama var, ders dinlemede yoktur.	Sınav yapıyor, not verecek şeklinde bir yaklaşım ile söz söylemek istemez. Bir hocaya karşı ne diyecektir diye düşünür ve iletişimden kaçar.
2- Beden dilini etkin kullanmak ve karşımızdaki kişinin beden dilini anlamak:	Beden dilini kontrol etmek için asker gibi robot gibi davranacaktır. Sön söyleneni de ezberinden tekrar eder.	Beden dilinden hoca anlıyorsa, en iyisi mumya gibi olmak, suratsız ifade takınmaktır. Gülümseme değil, sırıtma yapılmalıdır.
3- Küçümsememek:	Hoca dersi en iyi bilen olması doğaldır, ancak amacı bunu bilmeyene öğretmek olmalıdır. Eşit düzey en rahat anlama ortamını sağlar.	Hocaya karşı bir etkinlik kuramayacağım için, ezilmiş kişi ruh halini takınmak, belki acır da kurtulurum moduna girmektir. Çocuk ve bebek rolü idealdir.
4- Eleştirilere açık olmak:	Katkı olmadan anlayıp, anlamadığı belli olmayacaktır. Soru ve cevaplar da aynısını tekrar olmamalıdır.	Hoca ne olursa olsun, eleştirilere açık değildir. Ne derse o doğrudur yaklaşımı yapılarak bu riskten kurtulmalıdır.

5- Pozitif tavır:	Sevgi boyutu pozitif tavır ile ortaya çıkar. Bunu sevgi ifadeleri ile anlamak olasıdır.	Öğrenci ve hocasına sevgi ile bakması, onu taktir edici konuşması gereklidir denilmelidir.

Yapılanlar bu yaklaşımların uygulaması olarak ayrı bölümde sunulacaktır.

Çocuğunuzla iletişiminizi artıracak 10 aktivite (indigodergisi.com)[3]

Çocuğunuzla aile bireyleri arasındaki kuşak farkını ortadan kaldıracak, birbirinizle empati kurmanızı sağlayacak 10 neşeli etkinlik. ERA Kolejleri PDR Bölüm Koordinatörü Uzman Psikolog Aslı Kanizi, çocuklarınızla keyifli vakit geçirirken etkin iletişim kurmanıza yardım edecek eğlenceli öneriler hazırladı.

Çocuğunuzu daha yakından tanımak için onun dünyasına konuk olmaya ne dersiniz? Bir süre için yetişkin dünyasını bir kenara bırakın ve çocuğunuzla gerçekleştirebileceğiniz neşeli aktivelere göz atın. PDR Bölüm Koordinatörü Aslı Kanizi, oyunlar oynamak, çocuğunuzun en sevdiği çizgi kahramanlarla tanışmak ve birbirinizi daha yakından tanımak için harika öneriler verdi.

- Çocuğunuzun sevdiği yiyecekleri, drama ve eğlence katarak birlikte hazırlamak eğlenceli olmaz mıydı? Haydi hep birlikte mutfağa…
- Çocuğunuzla birlikte teleskopla gökyüzünü keşfetmek ister misiniz? Özellikle deniz kenarlarında yerleştirilmiş teleskoplar ilginizi çekebilir. Kim bilir bu özel anlar evladınızın edebiyat ya da astronomiye olan ilgisini keşfetmeniz için iyi bir fırsat olur.
- Yüz boyama aktivitesiyle çizgi film karakteri olmayı denediniz mi? İzin verin çocuğunuz hem size daha yakın olsun hem de kostüm yapma, boyama, oyun geliştirme gibi yeteneklerini geliştirsin.
- Kumdan kale yapmayalı kaç yıl oldu acaba? Çocuğunuzla beraber sahilde taşları inceleyip, deniz kabuklarıyla kumdan kaleleri birlikte süsleyebilirsiniz. Tek yapmanız gereken suyun kaleleri alıp götürmemesi için önce yapının kenarlarına taşlardan bir çit yapmak.
- Yediğimiz meyvelerin çekirdeklerini toplayıp toprağa ekmek heyecanlı olmaz mıydı? Kim bilir belki de önümüzdeki yıl bir meyve ağacınız olur. Bir çocuğun küçük yaşta tabiatı korumayı öğrenmesi gelecek için zannedilenden daha büyük bir teminat.
- Hem sizin hem de çocuğunuzun sevdiği filmleri birlikte izlemek, salonun ortasında sevdiğiniz müziklerle dans etmek keyifli olmaz mıydı? En son ne zaman çocukluğunuzdaki gibi dans ettiniz? Bu aktivitenin çocuklarınız kadar size de heyecan vermesi çok mümkün.
- Sanatın yaşı yok. Pastel boyaları yeniden ele almanın zamanı geldi. Bakalım ortaya neler çıkacak?
- İtiraf edin legolar hepimiz için heyecan verici. Hayal gücünüzü 3 boyutlu dünyaya taşımak istemez misiniz? Haydi hep hayal ettiğiniz gökdelenleri, insanların daima mutlu yaşadığı o rüya şehrini yeniden yapın.
- Çocuklarınızın en sevdiği çizgi ve oyun karakterlerini biliyor muyuz? Z kuşağından çocuklarımızı hem tehlikelerden korumak hem de iç dünyalarına girmek için birlikte bilgisayar oyunları oynamak keyifli olmaz mı?
- Çocuklarımızda merak duygusu uyandırmak için tarihi yerleri birlikte gezip fotoğraflarını çekmek öğretici ve eğlenceli olmaz mı?

Yorum

Bu Bölümde olumlu ve olumsuz olarak özet incelenecek, yapılanlar daha sonra irdelenecektir.

Konu	Olumlu	Olumsuz
1- Drama ve eğlence katarak oyun oynama:	Eğlence ve oyun ile iletişim ve ilişkileri öğrenir ve uygular, kopyalar.	İstemediği karakteri yaptırmaya çalışırsanız, ters teper, nefret oluşturur.
2- Birlikte doğa araştırması ile öğrenmek:	Gezmek ve görmek, çok geniş bilgi ve ilgi çeker.	Uygun olmalıdır, soğuk olmamalıdır.
3- Yüz boyama, karikatür ile farklı kişi olmak:	Kendisinin bir katkı yaratan, bir buluş yapan kişiliğini ortaya koyar.	Çirkinleşmek istemez, bir itici yapı olmamalıdır.
4- Kumdan kale ile obje kavramını geliştirmek:	Kendi eli ile bir yapı yapması, bir baraj, bir kale, bir köprü yapması, yaratıcı olduğunu anlamasını sağlar.	Kum, pis ve yapamıyorum derse, kuru kumdan yapılmaz, tam ters etki yaratabilir. Babam gibi yapamıyorum dememelidir.

5- Tohum ekme, yetiştirilmesini izleme:	Aile bitkileri seviyorsa olumlu yanıt verir, yapmamışsa olumsuz olur.	Toprak, pislik, büyümeme, kuruma, bozulma durumları söz konusu olunca, suçlama yapılmamalıdır.
6- Filmleri izleme, katkıda bulunmak:	Filimler zararlı ve izlemsin diyenler çocukları ile seyretmiyordur. Bak şimdi çarşafa sarılıp gelecek demek, korkuyu kaldırır. Tiyatro gibi ailenin de filmler gibi oynaması yararlı olacak, hayal, gerçek yerleşecektir.	Filimler sanki doğru gibi ele alınırsa, fanteziler başlar, bilimden, hakikat ve gerçekten kopar. Bu açıdan onun bir filim, sınav yapıyor, not verecek şeklinde bir yaklaşım ile söz söylemek yalancıktan oynama olduğu ifade edilmelidir.
7- Sanatsal faaliyetlerde bulunmak:	Her bireyin bir sanatsal yönü vardır, bu saptanmalı, resim, çamur veya başka şeylere göre eğilmelidir.	Güzel ve çirkin denilmez, yorum katkı ile yapılır. Duygu ifadesi sanat olduğunu gösterir. Ayrıca özel ve özgün karakteri saptanmalıdır.
8- Legolarla 3 boyutlu yapılar yapmak:	Lego, tahta veya benzeri şeyler ile 3 boyutlu küçük eser yapması, onun mühendislik yapısını da ortaya koyacaktır.	Yaptın, yapamadın, ödül ve tenkit yapılmamalıdır. Çaba yeterlidir, çirkin kadar güzel de hatalı olabilir. Uzamana sormalıdır.
9- Sevdikleri oyun karakterleri:	Bireyin karakterinin saptanması ve bunun geliştirilmesi açısından önemlidir.	Karakterlere iyi ve kötü derseniz, o kişiye demektesiniz, bu açıdan dikkat edilmelidir, yargı yapılmaz.
10- Tarihsel yerleri gezip araştırmak:	Dün, bugün ve yarın demek ve nereden nereye geliniyor açısından önemli katkı sağlar.	Dün ideal yaklaşımı getirilmemeli, devamlı değişim ve bunun gelişimsel olması özendirmelidir.

Yapılanlar ayrıca sunulacaktır. Özet olarak onlara ders anlatma değil, ortak bir sohbet havası olması, konu Yenidoğan olması, sevgi odağı olarak paylaşım öngörülmüştür. İletişim Anadolu Türkçe dışında da kendi aralarında irdeleme olanağı zaman süreci olarak verilmiştir. Ayrıca iki ders, kısaca 6 saat ekleme yapılmıştır.

Communication. Wikipedia[4]

There are many forms of communication, including human linguistic communication using sounds, gestures, and written signs, animals exchanging information, and attempts to communicate with intelligent extraterrestrial life **Communication** (from Latin: *communicare*, meaning "to share" or "to be in relation with")[1][2][3] is usually defined as the transmission of information. The term can also refer just to the message communicated or to the field of inquiry studying such transmissions. There are many disagreements about its precise definition.[4][5] John Peters argues that the difficulty of defining communication emerges from the fact that communication is both a universal phenomenon (because everyone communicates) and a specific discipline of institutional academic study.[6] One definitional strategy involves limiting what can be included in the category of communication (for example, requiring a "conscious intent" to persuade[7]). By this logic, one possible definition of communication is the act of developing meaning among entities or groups through the use of sufficiently mutually understood signs, symbols, and semiotic conventions.

An important distinction is between verbal communication, which happens through the use of a language, and non-verbal communication, for example, through gestures or facial expressions. Models of communication try to provide a detailed explanation of the different steps and entities involved. An influential model is given by Claude Shannon and Warren Weaver, who argue that communicative motivation prompts the sender to compose a message, which is then encoded and transmitted. Once it has reached its destination, it is decoded and interpreted by the receiver.[8][9][10] Communication is studied in various fields. Information theory investigates the quantification, storage, and communication of information in general. Communication studies is concerned with human communication, while the science of biocommunication is interested in any form of communication between living organisms.

Communication can be realized visually (through images and written language) and through auditory, tactile/haptic (e.g. Braille or other physical means), olfactory, electromagnetic, or biochemical means (or any combination thereof). Human communication is unique in its extensive use of abstract language.

Definitions

Communication is usually understood as the transmission of information.[11][12][13] In this regard, a message is conveyed from a sender to a receiver using some form of medium, such as sound, paper, bodily movements, or electricity.[14][15][16] In a different sense, the term "communication" can also refer just to the message that is being

communicated or to the field_of_inquiry_studying_such_transmissions.[11][13] There is a lot of disagreement concerning the precise characterization of communication and various scholars have raised doubts that any single definition can capture the term accurately. These difficulties come from the fact that the term is applied to diverse phenomena in different contexts, often with slightly different meanings.[17][18] Despite these problems, the question of the right definition is of great theoretical importance since it affects the research process on all levels. This includes issues like which empirical phenomena are observed, how they are categorized, which hypotheses and laws are formulated as well as how systematic theories based on these steps are articulated.[17] The word "communication" has its root in the Latin verb "communicare", which means "to share" or "to make common".[14] Some theorists give very broad definitions of communication that encompass unconscious and non-human behavior.[17] In this regard, many animals communicate within their own species and even plants like flowers may be said to communicate by attracting bees.[14] Other researchers restrict communication to conscious interactions among human beings.[17][14] Some definitions focus on the use of symbols and signs while others emphasize the role of understanding, interaction, power, or transmission of ideas. Various characterizations see the communicator's intent to send a message as a central component. On this view, the transmission of information is not sufficient for communication if it happens unintentionally.[17] An important version of this view is given by Paul Grice, who identifies communication with actions that aim to make the recipient aware of the communicator's intention.[19] One question in this regard is whether only the successful transmission of information should be regarded as communication.[17] For example, distortion may interfere and change the actual message from what was originally intended.[15] A closely related problem is whether acts of deliberate deception constitute communication.[17]

According to an influential and broad definition by I. A. Richards, communication happens when one mind acts upon its environment in order to transmit its own experience to another mind.[18][20] Another important characterization is due to Claude Shannon and Warren Weaver. On their view, communication involves the interaction of several components, such as a source, a message, an encoder, a channel, a decoder, and a receiver.[18] The paradigmatic form of communication happens between two or several individuals. However, it can also take place on a larger level, for example, between organizations, social classes, or nations.[14] Niklas Luhmann rejects the view that communication is, on its most fundamental level, an interaction between two distinct parties. Instead, he holds that "only communication can communicate" and tries to provide a conceptualization in terms of autopoietic systems without any reference to consciousness or life.[21] John Peters sees communication as "an apparent answer to the painful divisions between self and other, private and public, and inner thought and outer world."[22]

Yorum

İnsanlar konuşa, konuşa hayvanlar ise koklaşarak anlaşırlar denilir. Hayvanda feromonlar kokusu ile ovulasyonu saptamaları ve buna göre yaklaşmalarını sağlar. Bu açıdan ses beyin ve duyguyu, koku fizyolojik çağırımı gösterir. Benzer yapı kuş ve diğerlerinde de söz konusudur. İnsanlarda adetten sonra 14 gün, tam iki ovulasyon arasıdır ama koku ile anlaşılamaz.

Özet olarak insanlar her türlü boyutu kullanır, kolu ise sürdükleri parfüm ile olmaktadır.

Types
Verbal communication, *Linguistics*
Verbal communication is the spoken or written conveyance of a message. Human language can be defined as a system of symbols (also known as lexemes) and the grammars (rules) by which the symbols are manipulated. The word "language" also refers to common properties of languages. Language learning normally occurs most intensively during human childhood. Most of the large number of human languages use patterns of sound or gesture for symbols which enable communication with others around them. Languages tend to share certain properties, although there are exceptions. Constructed languages such as Esperanto, programming languages, and various mathematical formalisms are not necessarily restricted to the properties shared by human languages.[*citation needed*]

Communicators' diverse efforts to produce and interpret meaning in language are functionally constrained by that language's prototypical phonology (sounds that typically appear in a language), morphology (what counts as a word), syntax (word-order), semantics (conventional meaning of words), and pragmatics (which meanings are conventional to which contexts).[*citation needed*]

The meanings that are attached to words can be literal, or otherwise known as denotative; relating to the topic being discussed, or, the meanings take context and relationships into account, otherwise known as connotative; relating to the feelings, history, and power dynamics of the communicators.[23]

Contrary to popular belief, signed languages of the world (e.g., American Sign Language) are considered to be verbal communication because their sign vocabulary, grammar, and other linguistic structures abide by all the necessary classifications as spoken languages. There are however, nonverbal elements to signed languages, such as the speed, intensity, and size of signs that are made. A signer might sign "yes" in response to a question, or they

might sign a sarcastic-large slow yes to convey a different nonverbal meaning. The sign yes is the verbal message while the other movements add nonverbal meaning to the message.[*citation needed*]

Yorum

Konuşma ötesi, vurgular ve yaklaşımlarda önemlidir.

Aileden öğrendiğim, size kötü söz söylense bile onu farklı açıdan almalısınız. Örneğin, *dayak, dayanak ve destek anlamında ele alın, şiddet olarak yorumlamayın* denilmiştir. Aradaki ilişkiyi bitirir. Bu şekilde bitirmek yerine, kusura bakma, insanlık dışı olan bir boyutta bulunamam demek ve uzak durmak daima daha önemli ve gerekendir demişlerdir.

Aynı lisanı konuşulsa bile anlaşılır olmayabilir. İngiltere'de Guy's Hastanesi Cerrahi Stajında İngilizce Öğretmeni olan bir hastam vardı. Safra yollarında T tüpü ve sondası olduğu için yatağa bağımlı idi. Benden işim bitince akşam gelip konuşmamı istedi. Nedenini sordum. Sen okulda proper İngilizce öğrenmişsin, konuşulan dil İngilizce "*Collocal*" hatalar ile doludur ve ayrıca sokak İngilizcesi vardır ve argo ağırlıklıdır. Ben öğretmen olduğum için düzgün kurala uygun İngilizce konuşmak ve duymak istiyorum demişti. Ben İngilizcemin anlaşılmadığını gördüm, kendime kızıyordum dedim. Sakın bozma dedi, onlar okuldaki öğrendiklerine dönerler dedi. Öğle 3'den sonra 2-3 saat konuşuyorduk.

Aynı kelime, farklı yorumlar olasılığı vardır. Resmi yaklaşımda lügatte anlam bulunur, sokak ise kültürel algıdır, argo ise anlamsız ve bulunamaz.

Written form

Over time the forms of and ideas about communication have evolved through the continuing progression of technology. Advances include communications psychology and media psychology, an emerging field of study.[*citation needed*]

The progression of written communication can be divided into three "information communication revolutions":[24]

1. Written communication first emerged through the use of pictographs. The pictograms were made in stone, hence written communication was not yet mobile. Pictograms began to develop standardized and simplified forms.
2. The next step occurred when writing began to appear on paper, papyrus, clay, wax, and other media with commonly shared writing systems. Communication became mobile.
3. The final stage is characterized by the transfer of information through controlled waves of electromagnetic radiation (i.e., radio, microwave, infrared) and other electronic signals.

Communication is thus a process by which meaning is assigned and conveyed in an attempt to create shared understanding. Gregory Bateson called it "the replication of tautologies in the universe.[25] This process, which requires a vast repertoire of skills in interpersonal processing, listening, observing, speaking, questioning, analyzing, gestures, and evaluating enables collaboration[26][27] and cooperation.[28][*full citation needed*][29][30]

Yorum

Yazılı metinler, ömür boyu saklanabilen, kopyalanan boyuttur. Bunun yanında şematik ifadeler de kullanılmaktadır.

İlk resim çeklinde olduğu, kağıtlara döküldüğü, elektronik sinyaller ile zamanımızda iletildiği görülmektedir.

Göbekli Tepe gezisinde bir dikkatimizi çeken durum: İlk planda doğrudan doğa kapısı yapılmış, sonra tanrılaştırılanlar ayrı fikirler olmuş, sonra insan yapısına yönelmiş, şekiller ve soyuta kayılmış. Daha sonra yazı ile yapılanmış ama bunlarda bir kutsallık oluşturup tapınılmış, anlamını düşünme ve algılama yerine dokunmadan anlamdan tapınma gelmiş.

Birçok yazar, Mevlâna Mesneviyi, Ömer Hayyam ve Ahmet Yesevi şiirsel olarak ele almış. Duygu ifadesi daha yoğun olmakta, ayrıca kimse gramatik değerlendirme yapmamaktadır. Türkçe eklemeli dil olduğu için daha gramatik hata yapılırken yabancı dillerde çoktur. Hiçbir kimse ana lisanını tam gramatik yazmaz.

Kuran dahil tüm inanç kitaplarının da şiirsel formada olduğu dikkatlerden kaçmamalıdır.

Non-verbal communication

Nonverbal communication explains the processes that convey a type of information in a form of non-linguistic representations. Examples of nonverbal communication include haptic communication, chronemic

communication, gestures, body language, facial expressions, eye contact etc. Nonverbal communication also relates to the intent of a message. Examples of intent are voluntary, intentional movements like shaking a hand or winking, as well as involuntary, such as sweating.[31] Speech also contains nonverbal elements known as paralanguage, e.g. rhythm, intonation, tempo, and stress. It affects communication most at the subconscious level and establishes trust. Likewise, written texts include nonverbal elements such as handwriting style, the spatial arrangement of words and the use of emoticons to convey emotion.

Nonverbal communication demonstrates one of Paul Watzlawick's laws: you cannot not communicate. Once proximity has formed awareness, living creatures begin interpreting any signals received.[32] Some of the functions of nonverbal communication in humans are to complement and illustrate, to reinforce and emphasize, to replace and substitute, to control and regulate, and to contradict the denotative message.

Nonverbal cues are heavily relied on to express communication and to interpret others' communication and can replace or substitute verbal messages.

There are several reasons as to why non-verbal communication plays a vital role in communication:

- "Non-verbal communication is omnipresent."[33] They are included in every single communication act. To have total communication, all non-verbal channels such as the body, face, voice, appearance, touch, distance, timing, and other environmental forces must be engaged during face-to-face interaction. Written communication can also have non-verbal attributes. E-mails, web chats, and the social media have options to change text font colours, stationery, add emoticons, capitalization, and pictures in order to capture non-verbal cues into a verbal medium.[34]
- "Non-verbal behaviours are multifunctional."[35] Many different non-verbal channels are engaged at the same time in communication acts and allow the chance for simultaneous messages to be sent and received.
- "Non-verbal behaviours may form a universal language system."[35] Smiling, crying, pointing, caressing, and glaring are non-verbal behaviours that are used and understood by people regardless of nationality. Such non-verbal signals allow the most basic form of communication when verbal communication is not effective due to language barriers.

When verbal messages contradict non-verbal messages, observation of non-verbal behavior is relied on to judge another's attitudes and feelings, rather than assuming the truth of the verbal message alone.[citation needed]

Nonverbal communication can take the following forms:

- Paralinguistics are the elements other than language where the voice is involved in communication and includes tones, pitch, vocal cues etc. It also includes sounds from throat and all these are greatly influenced by cultural differences across borders.
- Proxemics deals with the concept of the space element in communication. Proxemics explains four zones of spaces, namely intimate, personal, social and public. This concept differs from culture to culture as the permissible space varies in different countries.
- Artifactics studies the non verbal signals or communication which emerges from personal accessories such as the dress or fashion accessories worn and it varies with culture as people of different countries follow different dress codes.
- Chronemics deals with the time aspects of communication and also includes the importance given to time. Some issues explaining this concept are pauses, silences and response lag during an interaction. This aspect of communication is also influenced by cultural differences as it is well known that there is a great difference in the value given by different cultures to time.
- Kinesics mainly deals with body language such as postures, gestures, head nods, leg movements, etc. In different countries, the same gestures and postures are used to convey different messages. Sometimes even a particular kinesic indicating something good in a country may have a negative meaning in another culture.[citation needed]

Yorum

Burada kişisel faktörler olsa bile, anlam genel olarak yapılan vurgular şunlardır.

- Genel anlamda ele alınabilir: Gülen ile ağlayan kişinin ne demek istediği belirgindir. Bu işaret konularak bile anlaşılabilir.
- Çok yönlüdür: Neden gülünmekte, sevinilmektedir, olumlu ve olumsuz boyutlar ile irdelenebilir.
- Bu yaklaşımların tüm evrensel anlamları aynıdır: Bir Fransız öğretmen, tüm Türkler Fransızca biliyor dedi. Nasıl diye sorunca mersi diyorlar, bunu uygun kullanıyor ve yüzlerinden de okunuyor dedi. Bazıları kavram kargaşası doğurabilir. Elleri önde bağlamak, iletişime kapalıyım diye yoranlar olmakta, ancak devamlı duranlar için sırtlarını dikleştirmenin de bir verisi olabilmektedir.

Konuşmadan oluşan iletişimde bazı dikkate edilecek boyutlar vardır.

- <u>Ses boyutu</u>: Yumuşak sevecek ses ile irrite edici ses fark etmektedir. Yazar olarak sesim tenor olduğu için anne sesine uygun görülmektedir. Yenidoğanda tercih edilmektedir.
- <u>Konuşurken, uzaklık boyutu</u>: Sevgi dolu iken yakın iken, uzaklaştıkça bu bir sevmeme, resmi olma boyutu olmaktadır. Bu açıdan kürsü konuşmaları resmi ve iletişime geçilmemesi gereken bir yapıdır.
- <u>Giyim ve kuşam boyutu</u>: Bazı kişilerin ütündeki takılar bir anlam ifade eder. Büyük pırlantalı bir kolye, üst düzey, yaklaşmayın olabilir. Yazar olarak ilk okulda devamlı papyon takarken, Profesör olunca, bazı büyüklerimiz, Doğramacı, Orhan Oğuz bana devamlı takmamı istediler. Kravat Osmanlı askerine karşı kazanılan bir sembolü olunca da papyon takıyorum, ama konuşmalar nazik, resmi ve sevecen olmalı, halk ve sokak ağzı olmamalıdır.
- <u>Zamana verilen önem öne çıkmaktadır</u>: Bir konuşmada, baştan, ortada ve sonda özet yapılması, anlaşmayı kolaylaştırma ötesi, konuşurken olayları toplamayı da öne çekmektedir. Detaylı ve teferruat bilgi ötesinde, teknolojiyi gerekli kılar, bu açıdan da donanımlı olmalıdır. Çocuklar teferruatta üstün olduğu unutulmamalıdır.
- <u>Vücudun durumu</u>: Sevecen yaklaşım ile resmi uzak boyut ve iletişime geçmek istemeyen duruş belirgindir. Amerikalılar sarılmayı severler, ancak bizde kalp, kalbe karşı gelmeli, kadınlar eğilerek göğüs temasından kaçınırlar ve sonra arkadan kalbe vurmak, kalp atımıdır. Bu bir kültürel yapıdır.

İnsanın kullandığı dil ve ağız diğer iletişim boyutları ile uyumlu olmalıdır. Gülümseme yerine sırıtma kaçırıcı ve iletişime geçmeyeceğim dilidir.

Communication models
Lasswells Model of Communication
Harold Lasswell is considered to be one of the primary founders of communication theories and he helped communications become a respected and legitimate study.[36][37] He developed the Lasswell Model of communication of communication during his professorship at Yale. It is now used as an umbrella term for other models of communication due to its simplicities to allow for multiple and very different interpretations to theorize with. It was published in "The Structure and Function of Communication in Society" essay in 1948. Lasswell was thinking about mass media and the role radio played in the 1930s. It was extremely popular after the second world war.[38]

The Lasswell model is broken into five parts-the five W's, it focuses on the "who", "what", "whom", "which Channel" and "what effect". Lasswell brings up that there is three functions of communication, there is surveillance of the environment, correlation of components of society and cultural transmission between generation.[39]

- Who, Communication is not only one person, it is newspapers, websites, television stations and radio stations. This communication is developed by people who run these organized institutions, reporters, editors etc.
- Says What, refers to analyzing and identifying the content that was given.
- To Whom, who is the audience and how does the audience receive this information,
- Which Channel, refers to the media and how it is going to analyzed. The interactivity of Media
- What effect, refers to what is taken from this piece of information

There are advantages as well as some critiques mentioned about the Lasswell Model. Some of the advantages are that the concept is easy and simple, it suits most types of communication and its the main concept of effect.

Some scholars believe that the Lasswell model of communication is no longer relevant, although at the time it was extremely significant. The critiques that have been brought up for the Lasswell model is the concept of feedback not mention, and the concept of noise is not mentioned. It was there where other theories started to come out to make up for the Lasswells method not having these factors in it, specially the Shannon and Weaver model. Another critique was that the Lasswell model is a linear model, it goes against other types of communications that show that it is more of a back and forth experience. It also does not mention power in the communication process.[40] Power was highlighted specially in Sturat Halls methods and concepts. Hall took parts from the Lasswell method and started reworking it to fit the idea of power in media, who has power and what message are they putting out. Hall examines how we view organizations and mass media and how they enforce certain meanings to appease their agenda.

Yorum

İletişimin çeşitli boyutları olmalıdır. Bunların tam uyumlu olması beklenir.

Yazar olarak bu tanımlara ters vurgular yapılınca bir irdeleme olur ve kavram netleşmesi istenir. Bu eğitimde katkı sağlar.

Örneğin:

- 36 Gebelik Haftasında 3000gram doğan bir bebek prematüre midir? Gebelik haftasına göre EVET, ama doğum ağırlığına göre HAYIR. Google araştırması da istenebilir. Kaynak doğru mudur, ayrıca irdelenmelidir. Plasebo bilgileri veya kişisel vaka verileri olmasın denilir. Bilimsel olmalı, birisi dedi diye olmamalıdır.

- 42 Gebelik haftasında 2000gram doğan bebek ayrıca sorulur.

Cevap vermek yerine kendilerinin sorgulaması için, öncelikle, zayıf, doğal kilo, fazla kilolu, obez, çok şişman kavramlarının düşünmeleri istenir. Buradan yaşın önemli olduğu bir vurgular ile yönlendirilmiş olunur.

Yaşa göre zekâ, olayı kavrama ile yaşa göre anlama ve kavrama ile önemli olanın farklı parametreler üzerine olduğu algısı oturur.

Hem, yaşa göre olgunlaşma, diğer bir boyutta bu duruma göre gelişme ve büyümeye bakılır. Gebelik Haftasına göre düşük, normal, ileri kavramları oturtulmaya çalışılır.

Gebelik haftasının da olgunlaşma ve gelişmeye göre ayırılır. Yaşam sınırı, düşük kilolu, uygun ve ileri kilolu olarak tanımlanır.

Daima biyolojide hata olasılığı nedeniyle, olgunlaşma boyutu sadece gebelik hafta tanımlaması değil, bebeğin bunu ispatı verilerle saptanmalıdır. Bazı aileler gebe olduğu için evlenirler, ama gebelik evlilik sonrası oldu diyebilirler.
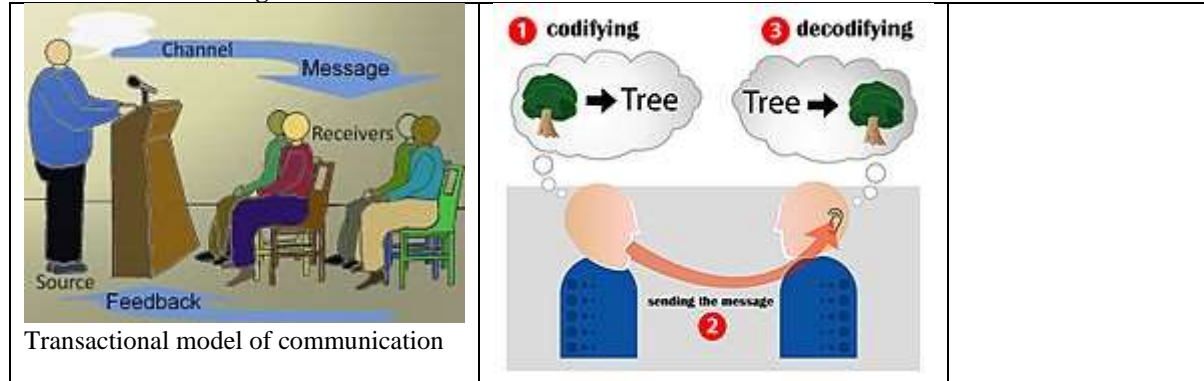
Shannon and Weaver Model
Interactional Model of Communication
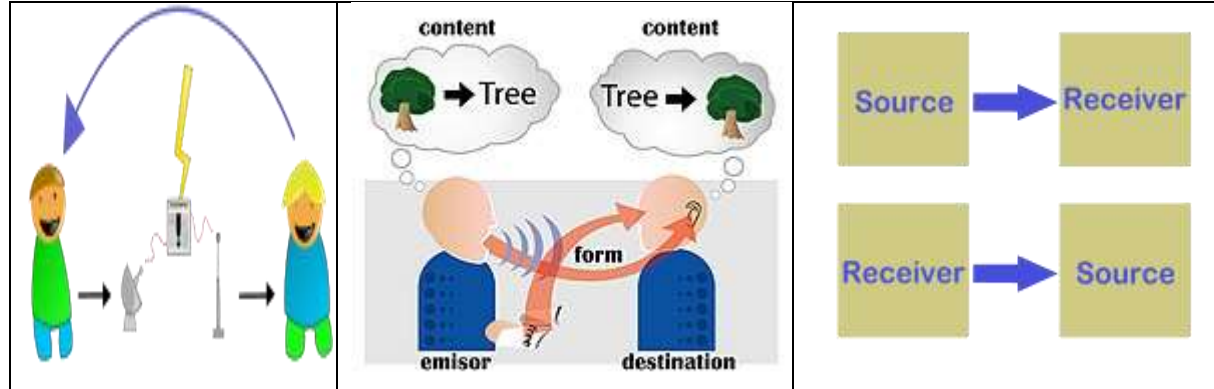
Şekil 1: Kaynak alıcı, irdeleme ve karşılık, alıcıya dönüş

Berlo's Sender-Message-Channel-Receiver Model of Communication

Transactional model of communication

Şekil 2: Toplantılarda da alıcılar çok ama farklı algılama hatalarına neden olabilir.

Yorum

Bir mesaj: 1) kaynaktan çıkar, 2) Bir yolu aşar, ortam, 3) Karşısı alır, 4) Veriyi işler, 5) Karşı cevap verir, 6) Alıcı irdeler ve döngü tamamlanır.

Sözlü sınavda tek kişi ve kişi yerine toplu tüm hepsinin olması, tüm Pediatri irdelenmesi ve ayrıca soruya ilk planda sorulan sonrası cevap katkılanması ile puan artışı ile bir ortak ortam yaratılmaktadır.

Çay, kahve ve yiyecek ile de ortam bir rahat boyuta ve doyurucu olmaktadır. Sınav nedeni ile yemek yiyemeyen, su içemeyen olabilir. Çalışmalarda, Tıp Öğrencilerinde %90üstünde kan osmolaratesinin 360 üstü olduğu belirtilen çalışmalar vardır. Mutlaka sıvı almaları ve bunun şekerli olması da sağlanmaktadır.

Grup konuşmalarında doğrudan bireylere rastgele sorular sormak, onları uyku ve geniş gevşemesinin önüne geçmedir. Ancak bu sorular imtihan değil, katkı sağlayabileceğin boyutlarda olmalıdır.

Communication code scheme
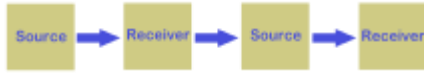
Linear Communication Model

The first major model for communication was introduced by Claude Shannon and Warren Weaver for Bell Laboratories in 1949[41] The original model was designed to mirror the functioning of radio and telephone technologies. Their initial model consisted of three primary parts: sender, channel, and receiver. The sender was the part of a telephone a person spoke into, the channel was the telephone itself, and the receiver was the part of the phone where one could hear the other person. Shannon and Weaver also recognized that often there is static that interferes with one listening to a telephone conversation, which they deemed noise.

In a simple model, often referred to as the transmission model or standard view of communication, information or content (e.g. a message in natural language) is sent in some form (as spoken language) from an emitter (*emisor* in the picture)/sender/encoder to a destination/receiver/decoder. This common conception of communication views it as a means of sending and receiving information. The strengths of this model are simplicity, generality, and quantifiability. Claude Shannon and Warren Weaver structured this model based on the following elements:[*citation needed*]

1. The formation of communicative motivation or reason.
2. Message composition (further internal or technical elaboration on what exactly to express).
3. Message encoding (for example, into digital data, written text, speech, pictures, gestures and so on).
4. Transmission of the encoded message as a sequence of signals using a specific channel or medium.
5. Noise sources such as natural forces and in some cases human activity (both intentional and accidental) begin influencing the quality of signals propagating from the sender to one or more receivers.
6. Reception of signals and reassembling of the encoded message from a sequence of received signals.
7. Decoding of the reassembled encoded message.
8. Interpretation and making sense of the presumed original message.

These elements are now understood to be substantially overlapping and recursive activities rather than steps in a sequence.[42] For example, communicative actions can start before a communicator formulates a conscious attempt to do so,[43] as in the case of phatics; likewise, communicators modify their intentions and formulations of a message in response to real-time feedback (e.g., a change in facial expression).[44] Practices of decoding and interpretation are culturally enacted, not just by individuals (genre conventions, for instance, trigger anticipatory expectations for how a message is to be received), and receivers of any message operationalize their own frames of reference in interpretation.[45]

Yorum

Birebir iletişimde de karşımızda duran bir kültür bir oluşumun temsilcisidir, bu açıdan tek kişi ama bir görüşün örneğidir. Eğer kalıplar içinde ise iletişim tamamlanmaz, arayı bozmamalıdır.

- İletişim için bir motivasyon ve neden olmalıdır. Bir propaganda ile onun beynini yıkamak istiyorsa, bu iletişim olamaz.

- Mesajın içeriği önemlidir. Bilgi ve öğüt verilebilir ama rıza ve kendi görüşüne etkisi olmamalı, kanıt ve ikna boyutu olmamalıdır. Her birey sorumludur. Zorlama kabul edilemez.
- Mesaj çözülmelidir, neden, niçin ve ne anlamdadır, sorgulanabilmelidir.
- Mesaj hatlı olmaması için, çözümlenmeli, hatadan kurtarılmalıdır.
- Gürültü ve mesajı bozan boyutlardan sakınılmalıdır.
- Daha önceki iletişim ile şimdikinin yükü irdelenmelidir.
- Değerlendirmeli, anlamı çözümlenmeli ve mesaj hazırlanmalıdır.

Shannon and Weaver argued that there were three levels of problems for communication within this theory. [*citation needed*]

- The technical problem: how accurately can the message be transmitted?
- The semantic problem: how precisely is the meaning conveyed?
- The effectiveness problem: how effectively does the received meaning affect behavior?

Daniel Chandler[46] critiques the transmission model by stating:

- It assumes communicators are isolated individuals.
- No allowance for differing purposes.
- No allowance for differing interpretations.
- No allowance for unequal power relations.
- No allowance for situational contexts.

Yorum

Bu yöntemdeki başlıca sorunlar:

- <u>Teknik olarak tam doğru nasıl iletilecektir?</u> Hekimlikte dikkatli dinlemesi gerekir, kullanılan Latince kelimeleri önce algılamalıdır. İşitme hatası olmamalı, bu açıdan sunumda yazılmalı ve yazılı olarak da görülmelidir.
- <u>Kullanılan kelimeler, mana anlaşılmayabilir.</u> Hekimlikte bu açıdan kelimeler doğrudan ilk iki yılda tam öğrenilmesi ile kliniğe başlanılmaktadır.
- <u>Etkinlik önemlidir.</u> Niye bunlar anlatılıyor boyutunu kavramalıdır.
- <u>İletişim sağlayan kişiler tek, izole olsa bile, bir bilimin, bir kitabın sözcüsü pozisyonundadır.</u> Karşı çıkmak bilime karşı çıkmak anlamında olmaktadır. Ancak olgu bazında ise farklı görüşler olabilir. Stajyer iken bir olguda kalsiyum vermeliyiz diyen konsültana, Pediatri Nefroloji Doçenti hocama, verilmesi zararlıdır dedim. Dayanağı sordu, sizin kitabınız dedim. Niye deyince, çok yüksek fosfor varken, bunu düşürmeden verilmez demektesiniz, bunu belirttim dedim. Çarpan var dedi, hesapladılar, yüksek bu açıdan fosfor düşürdükten sonra gündeme alalım dendi. Hipokalsemiyi irdelerken, fosfor konusu bir anda akıllarına gelmemişti. Bizler olgu sunumu yaptığımız için bilmekte idik.
- <u>İletişim başka alanda olmamalıdır.</u> İletişimde konu ve kapsam genişlerse, olay değişebilir, bu açıdan kısıtlama getirilmelidir.
- <u>Bir profesör ile bir öğrenci aynı düzeyde olmalıdır.</u> Her toplantıda hocalar sorularınız değil, itirazlarınız var mı diye sorarlardı. Nedeni, anlatılan kısa özet iken, elimizde İngilizce kitap, doğrudan buradan alıntı yaparak sormakta idik. Daha sonra her kongrede, Google ile bilgi sorgulayarak itirazlar yapılabilmektedir. Örnek: klasik bilgi Gut Sendromları için, kanda ürk asit yüksekliği belirtirken, Google doku zedelenmesi ve soğukta çökeceği, doku tahribi yapacağı, %10 kişide serumda yükseklik beklenir demektedir. Ancak işaretli nükleer madde ile saptanmaktadır. Ağrısı ve bulgusu olanlarda da %20 oranında serum düzeyi yüksek bulunur demektedir. Bilgi yanış değil, dokuda çökmektedir denilmelidir. Bunu söyleyen kim olursa olsun, saygı duyulması gerekir.
- <u>Durumsal boyut öne alınmalıdır.</u> Sınavda soruyu hoca sorar ve öğrenci hocaya bağlı cevap vermelidir bozulması için, olguya soruları kendileri sormakta, gerekirse de kitaptan bilgi almaktadırlar. Ancak bunun fizyopatolojik yorumunu yapmalıdırlar. Hoca peki kaç puan alabilirsin, kaç puan vermelidir denilmektedir. Daima düşük denilir, buna kitap tam bilgisi

> bu düzey doçentlik ve yandal uzmanlık iken, stajyer ne kadar bilmeli denilerek, %20-30 puan eklenmektedir.

ÖZET olarak: Bilimde rütbe olmaz, olgu temelinde irdeleme yapılabilir. Bunun dayanağı da izlem ve hasta verileri ile çözülebilir. El elden üstündür denilmelidir.

In 1960, David Berlo expanded on Shannon and Weaver's (1949) linear model of communication and created the SMCR Model of Communication.[47] The Sender-Message-Channel-Receiver Model of communication separated the model into clear parts and has been expanded upon by other scholars.

Communication is usually described along a few major dimensions: message (what type of things are communicated), source/emisor/sender/encoder (from whom), form (in which form), channel (through which medium), destination/receiver/target/decoder (to whom). Wilbur Schram (1954) also indicated that we should also examine the impact that a message has (both desired and undesired) on the target of the message.[48] Between parties, communication includes acts that confer knowledge and experiences, give advice and commands, and ask questions. These acts may take many forms, in one of the various manners of communication. The form depends on the abilities of the group communicating. Together, communication content and form make messages that are sent towards a destination. The target can be oneself, another person or being, another entity (such as a corporation or group of beings).

Communication can be seen as processes of information transmission with three levels of semiotic rules:[citation needed]

1. Pragmatic (concerned with the relations between signs/expressions and their users).
2. Semantic (study of relationships between signs and symbols and what they represent).
3. Syntactic (formal properties of signs and symbols).

Yorum

İletişimin bilgi aktarımı olarak belirtilenler:

1-Pragramatik (nedirnedemek.com): Yararcı, pratik uygulamalar yatkın olan anlamındadır. Hekimlikte uygulamalar hastaya yarar sağlamalı, sağlamasa bile zarar oluşturmamalıdır. Teorik değil, pratik, yapılabilir olmalı, mevcut olanlar ile sağlanmalıdır.

2-Semantik (nedirnedemek.com): Anlam bilimi, değişik anlamların incelenmesi.

İstenen dokuların kanlanmasıdır. Burada akciğer oksijenlenmesi, solunum, kalp basması, damarın tonusu, kan basıncı, sıvı dengesi, periferik dolaşım ve geri dönüm, venöz yapı dahil çok boyutludur. Bunlardan birisi ile tüm sisteme bakılabilir mi? Nabız yüksek ne demektir anlaşılır kılınmalıdır.

3-Sintaktik (nedirnedemek.com): Söz dizin karakteri, resmi anlam ve anlamıdır.

Yukarıda belirtildiği gibi, kalbin 100 atım/dakikada olması, prematürelerde en alt sayı iken, erişkinde yüksektir. Dijital kalp kasını güçlendirirken, prematürede yapamaz, nabız düşer ve hayati sorun yaşanır. Resmi anlam her olguya göre değişmektedir.

Therefore, communication is social interaction where at least two interacting agents share a common set of signs and a common set of semiotic rules. This commonly held rule in some sense ignores autocommunication, including intrapersonal communication via diaries or self-talk, both secondary phenomena that followed the primary acquisition of communicative competences within social interactions.[citation needed]

In light of these weaknesses, Barnlund (2008) proposed a transactional model of communication.[49] The basic premise of the transactional model of communication is that individuals are simultaneously engaging in the sending and receiving of messages.

In a slightly more complex form a sender and a receiver are linked reciprocally. This second attitude of communication, referred to as the constitutive model or constructionist view, focuses on how an individual communicates as the determining factor of the way the message will be interpreted. Communication is viewed as a conduit; a passage in which information travels from one individual to another and this information becomes separate from the communication itself. A particular instance of communication is called a speech act. The sender's personal filters and the receiver's personal filters may vary depending upon different regional traditions, cultures, or gender; which may alter the intended meaning of message contents. In the presence of "communication noise" on the transmission channel (air, in this case), reception and decoding of content may be faulty, and thus the speech act may not achieve the desired effect. One problem with this encode-transmit-receive-decode model is that the processes of encoding and decoding imply that the sender and receiver each possess something that functions as a codebook, and that these two code books are, at the very least, similar if not identical. Although something like

code books is implied by the model, they are nowhere represented in the model, which creates many conceptual difficulties.[citation needed]

Theories of coregulation describe communication as a creative and dynamic continuous process, rather than a discrete exchange of information. Canadian media scholar Harold Innis had the theory that people use different types of media to communicate and which one they choose to use will offer different possibilities for the shape and durability of society.[50][page needed] His famous example of this is using ancient Egypt and looking at the ways they built themselves out of media with very different properties stone and papyrus. Papyrus is what he called 'Space Binding'. it made possible the transmission of written orders across space, empires and enables the waging of distant military campaigns and colonial administration. The other is stone and 'Time Binding', through the construction of temples and the pyramids can sustain their authority generation to generation, through this media they can change and shape communication in their society.[50][page needed]

Yorum

Çok faktörlü bir yapı olmaktadır. Burada sizin verdiğiniz değil, onların algılaması ve yorumu önemlidir. Bu açıdan iletişim sağlanmalıdır.

Bir insan deniz içinde, sahilde, dağın tepesinde nasıl davranacağını yeri saptamadan davranışını da yapamaz, planlayamaz.

Deprem ve diğer durumlarda da öncelikle durum değerlendirilmesi yapılmalıdır.

As an academic discipline: *Communication theory*

The academic discipline that deals with processes of human communication is communication studies. The discipline encompasses a range of topics, from face-to-face conversation to mass media outlets such as television broadcasting. Communication studies also examines how messages are interpreted through the political, cultural, economic, semiotic, hermeneutic, and social dimensions of their contexts. Statistics, as a quantitative approach to communication science, has also been incorporated into research on communication science in order to help substantiate claims.[51]

Yorum

Burada akademik hocanın öğrenci ilişkisinin bozuk olması beklenir. Özellikle profesör verir, öğrenci öğrenmek, onu tam algılamalıdır, başka bir yol da olamaz. Önemli olan anlaşılır olması değildir, vermektir.

İşte bu nedenle Kazakistan'da Neonatoloji dersinde etkin bir iletişim kurulması planlanmıştır. İletişim bilimi öğrenilmesi ve uygulanması ile hazırlıklı olunmalıdır.

İletişim dersinde, bir öğrenci ders ile alakası olmayan bir soru sorarak şaşırtma yapabilir. Kadın hakları için ne diyorsunuz diye soru sorabilir. Gayet bekleyip, bu konu önemli, daha sonra seninle konuşalım demeli, kaçmamalıdır.

Organizational communication

Business communication is used for a wide variety of activities including, but not limited to: strategic communications planning, media relations, internal communications, public relations (which can include social media, broadcast and written communications, and more), brand management, reputation management, speech-writing, customer-client relations, and internal/employee communications.[citation needed]

Companies with limited resources may choose to engage in only a few of these activities, while larger organizations may employ a full spectrum of communications. Since it is relatively difficult to develop such a broad range of skills, communications professionals often specialize in one or two of these areas but usually have at least a working knowledge of most of them. By far, the most important qualifications communications professionals must possess are excellent writing ability, good 'people' skills, and the capacity to think critically and strategically.[citation needed]

Business communication could also refer to the style of communication within a given corporate entity (i.e. email conversation styles, or internal communication styles).

The Classical Approach:

The classical approach comes from the management theory by Frederick Taylor who was the founder of the scientific management theory as well.[52] The main idea of the classical approach of organizational communication is that the theory compares organizations to a machine. The theory observed and analyze that workers perform the task they are given to in order to contribute to the overall well-being of the organization. Each member has their purpose in the group, just like a part of a machine works does its tasks while cooperate with other parts to have a well-managed, functioning machine. Additionally, just like a machine that collapse when one part fails to function. An organization will fall apart when members are not doing their designated task appropriately.[53]

The Human Relation Approach:

The human relation approach is based from several different theorists such as: Elton Mayo, McGregors's Douglas, Abraham Maslow, Mary Parker Follett's and Argyris.[52] The main idea of the human relation approach of organizational communication is that the theory compares organizations to a family. As this theory compares organization to a family, it focuses on workers satisfaction and the relationship within the organizations more compared to the work performance element.[54] The human relation approach emphasizes the importance of employee attitudes, and encourage organizations management team to focus on interpersonal relationships, group dynamics, and leadership styles in achieving organizational effectiveness.[55]

Political communication

Communication is one of the most relevant tools in political strategies, including persuasion and propaganda. In mass media research and online media research, the effort of the strategist is that of getting a precise decoding, avoiding "message reactance", that is, message refusal. The reaction to a message is referred also in terms of approach to a message, as follows:

- In "radical reading" the audience rejects the meanings, values, and viewpoints built into the text by its makers. Effect: message refusal.
- In "dominant reading", the audience accepts the meanings, values, and viewpoints built into the text by its makers. Effect: message acceptance.
- In "subordinate reading" the audience accepts, by and large, the meanings, values, and worldview built into the text by its makers. Effect: obey to the message.[56]

Holistic approaches are used by communication campaign leaders and communication strategists in order to examine all the options, "actors" and channels that can generate change in the semiotic landscape, that is, change in perceptions, change in credibility, change in the "memetic background", change in the image of movements, of candidates, players and managers as perceived by key influencers that can have a role in generating the desired "end-state".[citation needed]

The modern political communication field is highly influenced by the framework and practices of "information operations" doctrines that derive their nature from strategic and military studies. According to this view, what is really relevant is the concept of acting on the Information Environment. The information environment is the aggregate of individuals, organizations, and systems that collect, process, disseminate, or act on information. This environment consists of three interrelated dimensions, which continuously interact with individuals, organizations, and systems. These dimensions are known as physical, informational, and cognitive.[57]

Yorum

İletişim konusunda detaya girmeden, politika konusu irdelemesi yapılacaktır.

Politika, şehre giden yol, amaca ulaşma yöntemidir, (nedirnedemek.com) siyasi, partiye ait yapıdır.

Bir toplum başlıca 5 gruba ayrılır. 1) İdare eden, 2) idareye yakın olan, 3) kararsız, ortada, 4) muhalefete yakın, 5) Muhalefet boyutudur.

%20 olarak hesap edilir, Sol ve sağ %20 oy oranındadır. Birkaç parti bu oyu paylaşabilirler, %10 üstü parlamentoya giriyorsa bu oranı sağlar, Türkiye %7 indiği için, bu oranı sağlayan parlamentoda temsil edilir. Ancak yönetmek için %50 barajı olduğu için, kendisine yakın ve aynı zamanda kararsızları da çekmelidir. Katılım düşük olursa, karar belirli görüşte olur, sıklıkla yönetim sayın memurda denilirse, katılma düşer.

Yüzde 65 üstü katılımlarda oylar iktidara akmaktadır. İlgi sağlanmalıdır, ilk giden kalıp olurken, halkın genel yapısı son anda bile gidebilir.

İki türlü siyaset sıklıkla yapılır, hakaret, aşağılayan ve suçlayan yapı ile hizmet yapanlar olmaktadır. Hizmet dışı suçlayanların kazanması ancak dikta gibi ek faktörler ile olasıdır.

Burada iletişim çok yönlüdür, ancak doğruluk ve hizmet yapmayan kişilerin başarılı olması mutlaka bir zorlama, zorbalık ile olabilir. Hitler, seçim ile iktidara gelmemiştir. Parlamento istenilmesi, azınlık yönetimi olasılığı olduğundandır.

Interpersonal communication

Interpersonal communication is communication which takes place between two or more individuals. Both verbal communication and nonverbal communication (including body language) affect how one person understands another.

Verbal interpersonal communication involves the exchange of content messages and relational messages. Content messages express the speaker's feelings towards the topic of discussion. Relational messages demonstrate the

speaker's feelings towards their relationship with the other participants.[58] Relational messages come across in *how* one says something.

Interpersonal communication also encompasses:

- Audiovisual perception of communication problems.[59] The concept follows the idea that our words change what form they take based on the stress level or urgency of the situation. It also explores the concept that stuttering during speech shows the audience that there is a problem or that the situation is more stressful.
- Attachment theory.[60] This theory follows the relationships that builds between a mother and child, and the impact it has on their relationships with others. It resulted from the combined work of John Bowlby and Mary Ainsworth (Ainsworth & Bowlby, 1991).
- Emotional intelligence and triggers.[61] Emotional Intelligence focuses on the ability to monitor ones own emotions as well as those of others. Emotional Triggers focus on events or people that tend to set off intense, emotional reactions within individuals.
- Attribution theory, the study of how individuals explain what causes different events and behaviors.[62]
- The Power of Words (Verbal communications).[63] Verbal communication focuses heavily on the power of words, and how those words are said. It takes into consideration tone, volume, and choice of words.
- Nonverbal communication, including the setting in which words are conveyed and the physical tone of the words.
- Ethics in personal relations.[64] This considers a space of mutual responsibility between two individuals, including giving and receiving in a relationship. This theory is explored by Dawn J. Lipthrott in the article "What IS Relationship? What is Ethical Partnership?"
- Deception in communication.[65] This concept is based on the premise that everyone lies and considers how lying impacts relationships. James Hearn explores this theory in his article, "Interpersonal Deception Theory: Ten Lessons for Negotiators."
- Conflict in couples.[66] This focuses on the impact that social media has on relationships, as well as how to communicate through conflict. This theory is explored by Amanda Lenhart and Maeve Duggan in their paper, "Couples, the Internet, and Social Media."

Yorum

Bazı problemler öne sürülebilir.

- Ses ve yazılı uyarıların algılanması gereklidir. Bir uyarı levhasında sağa dönülmez denilirse, başka yol yoksa, taşıt o yola sapar. Bunun gibi alternatif olmadan yasaklar ile sorun çözülemez. Dinledi, ama ne kadar anladı? Elinde kalem olan ve çizgiler çizen, fikri dağılmasın diye yapabilir veya dikkatini dağıtmak için kullanır, eylem aynı ama amaç tam terstir.
- Anne ve bebek ilişkisi gibi, müdavi hekim, hastaya bakan hekim sorumludur, danışman, konsültan sadece bilgi, görüş vermektedir. Gerçek talebe öğrenci ilişkisinde öğrenci sorumluluk almaz ise, tam dinleme ve algılama yapmaz, yapamaz.
- Ruhsal ilişkiler olabilir. Sevgi olursa dinler, olmaz ise dinleyemez.
- Bireyler nasıl irdelemektedirler. Sağlıklı olması, garanti gibi görmemelidir, bu irdelemeye bağlıdır.
- Kullanılan kelimelerin gücü farklıdır. Farklı yapıda bir olgu şeklinde olanda, dikkat daha fazla çekilmektedir. Kendilerini ilgilendirenler ilgi çekerler.
- Hocanın tutumu. Hoca ne şekilde yaklaşmaktadır, buna göre algı değişmektedir.
- Etik, doğru nedir, uzman ilkelerine göre ilkeler belirlenir, birey bunda ne yapmalıyım diyerek, yaklaşım yapar. Her birey davranışta etik olması gerekir, ortama göre uyarlama yapmalıdır.
- İletişimi bozan durumlar. Bazı yapılanlar iletişimi bozar, sevgisiz, nefret ve insanlık dışı ilişkilerde olunursa bozulur.
- Gruplarda çatışmaların olması. Bazı kalıp fikirleri olanlar anlaşılamaz. Birbirini suçlar boyutuna girerler.

Çok değişik yapı ile oluşabilir, kazayı yapan bireyler, çözümü de yapacak bireylerdir. Tek çözüm yolu vardır, sevgi ve insanlık üzere olmaktır.

Family communication

[Family communication](#) is the study of the communication perspective in a broadly defined family, with intimacy and trusting relationship.[67] The main goal of family communication is to understand the interactions of family and the pattern of behaviors of family members in different circumstances. Open and honest communication creates an atmosphere that allows family members to express their differences as well as love and admiration for one another. It also helps to understand the feelings of one another.

Family communication study looks at topics such as family rules, family roles or family dialectics and how those factors could affect the communication between family members. Researchers develop theories to understand communication behaviors. Family communication study also digs deep into certain time periods of family life such as marriage, parenthood or divorce and how communication stands in those situations. It is important for family members to understand communication as a trusted way which leads to a well constructed family.[citation needed]

Yorum

Aile ilişkileri farklı yapıda olmaktadır. Burada istenen çeşitli boyutta olabilir ama sevgi hâkim olmalıdır. Hoca ve öğrenci ilişkisi de sevgi ve saygı üzerine olursa aile yapısı denir. Pediatri ailesi denilmekte, ancak ilişki bir dikta rejimi ise anlamı olamaz.

Rhetoric

According to scholar Anne Beaufort, communication is also interested in rhetoric as a method of investigating "oral and written communications, particularly with regard to the desired effect on an audience, and lately, with visual communications as well."[68]

Yorum

İletişim güzel söz söylemeye dayanmalı, kısaca sevgi boyutu hâkim olmalıdır.
Öğrenci ve Hoca ilişkisi sevgi üzerine olmalıdır.

Barriers to effectiveness

Barriers to effective communication can distort the message or intention of the message being conveyed. This may result in failure of the communication process or cause an effect that is undesirable. These include filtering, [selective perception](#), [information overload](#), emotions, language, silence, [communication apprehension](#), gender differences and [political correctness](#).[69]

Noise

In any communication model, noise is interference with the decoding of messages sent over the channel by an encoder. To face communication noise, redundancy and acknowledgement must often be used. Acknowledgements are messages from the addressee informing the originator that his/her communication has been received and is understood.[70] Message repetition and feedback about message received are necessary in the presence of noise to reduce the probability of misunderstanding.

The act of disambiguation regards the attempt of reducing noise and wrong interpretations, when the semantic value or meaning of a sign can be subject to noise, or in presence of multiple meanings, which makes the sense-making difficult. Disambiguation attempts to decrease the likelihood of misunderstanding. This is also a fundamental skill in communication processes activated by counselors, psychotherapists, interpreters, and in coaching sessions based on colloquium. In Information Technology, the disambiguation process and the automatic disambiguation of meanings of words and sentences has also been an interest and concern since the earliest days of computer treatment of language.[71]

Cultural aspects

Cultural differences exist within countries (tribal/regional differences, dialects and so on), between religious groups and in organisations or at an organisational level – where companies, teams and units may have different expectations, norms and idiolects. Families and family groups may also experience the effect of cultural barriers to communication within and between different family members or groups. For example: words, colours and symbols have different meanings in different cultures. In most parts of the world, nodding your head means agreement, shaking your head means "no", but this is not true everywhere.[72]

Communication to a great extent is influenced by culture and [cultural variables](#).[73][74][75][76] Understanding *cultural aspects of communication* refers to having knowledge of different cultures in order to communicate effectively with cross culture people. Cultural aspects of communication are of great relevance in today's world which is now a [global village](#), thanks to [globalisation](#). Cultural aspects of communication are the cultural differences which influence communication across borders. So in order to have an effective communication across the world it is desirable to have a knowledge of cultural variables effecting communication.

According to Michael Walsh and [Ghil'ad Zuckermann](#), Western conversational interaction is typically "dyadic", between two particular people, where eye contact is important and the speaker controls the interaction; and "contained" in a relatively short, defined time frame. However, traditional Aboriginal conversational interaction

is "communal", broadcast to many people, eye contact is not important, the listener controls the interaction; and "continuous", spread over a longer, indefinite time frame.[77][78]

Yorum

Etkinliği bozanlar: gürültü, kültürel kalıplar gibi yapılar olmaktadır.

Yazar olarak ortamı bozan hakarete varan yaklaşımlar olmakta, hocanın tutum ve davranışı olmaktadır.

Nonhuman

Every information exchange between living organisms — i.e. transmission of signals that involve a living sender and receiver can be considered a form of communication; and even primitive creatures such as corals are competent to communicate. Nonhuman communication also include cell signaling, cellular communication, and chemical transmissions between primitive organisms like bacteria and within the plant and fungal kingdoms.[citation needed]

Animals

The broad field of animal communication encompasses most of the issues in ethology. Animal communication can be defined as any behavior of one animal that affects the current or future behavior of another animal. The study of animal communication, called *zoo semiotics* (distinguishable from anthroposemiotics, the study of human communication) has played an important part in the development of ethology, sociobiology, and the study of animal cognition. Animal communication, and indeed the understanding of the animal world in general, is a rapidly growing field, and even in the 21st century so far, a great share of prior understanding related to diverse fields such as personal symbolic name use, animal emotions, animal culture and learning, and even sexual conduct, long thought to be well understood, has been revolutionized.[citation needed]

Plants and fungi

Communication is observed within the plant organism, i.e. within plant cells and between plant cells, between plants of the same or related species, and between plants and non-plant organisms, especially in the root zone. Plant roots communicate with rhizome bacteria, fungi, and insects within the soil. Recent research has shown that most of the microorganism plant communication processes are neuron-like.[79] Plants also communicate via volatiles when exposed to herbivory attack behavior, thus warning neighboring plants.[80] In parallel they produce other volatiles to attract parasites which attack these herbivores.

Fungi communicate to coordinate and organize their growth and development such as the formation of mycelia and fruiting bodies. Fungi communicate with their own and related species as well as with non-fungal organisms in a great variety of symbiotic interactions, especially with bacteria, unicellular eukaryote, plants and insects through biochemicals of biotic origin. The biochemicals trigger the fungal organism to react in a specific manner, while if the same chemical molecules are not part of biotic messages, they do not trigger the fungal organism to react. This implies that fungal organisms can differentiate between molecules taking part in biotic messages and similar molecules being irrelevant in the situation. So far five different primary signalling molecules are known to coordinate different behavioral patterns such as filamentation, mating, growth, and pathogenicity. Behavioral coordination and production of signaling substances is achieved through interpretation processes that enables the organism to differ between self or non-self, a biotic indicator, biotic message from similar, related, or non-related species, and even filter out "noise", i.e. similar molecules without biotic content.[citation needed]

Pheromones are molecules released by one organism into the external environment to influence other individuals of the same species. Thus pheromone release is a form of communication. Pheromones promote sexual interaction (mating) in several fungal species. These include the aquatic fungus *Allomyces macrogynus*, the Mucorales fungus *Mucor mucedo*, *Neurospora crassa* and the yeasts *Saccharomyces cerevisiae*, *Schizosaccharomyces pombe* and *Rhodosporidium toruloides*.[81][82][83]

Bacteria quorum sensing

Communication is not a tool used only by humans, plants and animals, but it is also used by microorganisms like bacteria. The process is called quorum sensing. Through quorum sensing, bacteria can sense the density of cells, and regulate gene expression accordingly. This can be seen in both gram positive and gram-negative bacteria. This was first observed by Fuqua *et al.* in marine microorganisms like *V. harveyi* and *V. fischeri*.[84]

Natural bacterial transformation involves the transfer of naked DNA from one bacterium to another through the surrounding medium, and can be regarded as a relatively simple form of sexual interaction. In several bacterial species transformation is promoted by the production of an extracellular factor, termed a competence factor, that when released into the surrounding medium induces a state of competence in neighboring cells. The state of competence is the ability to take up the DNA released by another cell. Bacterial competence factors are similar to pheromones in multicellular organisms. Competence factors have been studied in *Bacillus subtilis*[85] and *Streptococcus pneumoniae*.[86]

Yorum

İnsanlar dışında da tüm doğada bir iletişim ve ilişki boyutu da vardır. Bu mikroplarda, bitkilerde ve hayvanlarda da görülenler vardır.

Empati

İletişim ve ilişkilerde empatik yapmalıdır, sempatik yaklaşımda acıma ve bireyin duygusal boyutu ile, farklı görme yaklaşımı oluşmaktadır.

Empati ne demek (nedirnedemek.com)[1]: 1) Duygudaşlık. 2) Kişinin kendisini başka bir bilincin yerine koyarak söz konusu bilincin duygularını, isteklerini ve düşüncelerini, denemeksizin anlayabilmesi becerisi. 3) Objenin insanlaşmasıdır.

Empathy, Wikipedia[5]

Empathy is the capacity to understand or feel what another person is experiencing from within their frame of reference, that is, the capacity to place oneself in another's position.[1] Definitions of empathy encompass a broad range of social, cognitive, and emotional processes primarily concerned with understanding others (and others' emotions in particular). Types of empathy include cognitive empathy, emotional (or affective) empathy, somatic empathy, and spiritual empathy.[2][3][4]

Etymology

The English word *empathy* is derived from the Ancient Greek ἐμπάθεια (*empatheia*, meaning "physical affection or passion").[5] That word derives from ἐν (*en*, "in, at") and πάθος (*pathos*, "passion" or "suffering").[6] Theodor Lipps adapted the German aesthetic term *Einfühlung* ("feeling into") to psychology in 1903,[7] and Edward B. Titchener translated *Einfühlung* into English as "empathy" in 1909.[8] In modern Greek εμπάθεια may mean, depending on context, prejudice, malevolence, malice, or hatred.[9]

Definitions

General

Since its introduction into the English language, *empathy* has had a wide range of (sometimes conflicting) definitions among both researchers and laypeople.[10][11][12] Empathy definitions encompass a broad range of phenomena, including caring for other people and having a desire to help them; experiencing emotions that match another person's emotions; discerning what another person is thinking or feeling;[13] and making less distinct the differences[*clarification needed*][14] between the self and the other.[14]

Since empathy involves understanding the emotional states of other people, the way it is characterized derives from the way emotions are characterized. For example, if emotions are characterized by bodily feelings, then understanding the bodily feelings of another will be considered central to empathy. On the other hand, if emotions are characterized by a combination of beliefs and desires, then understanding those beliefs and desires will be more essential to empathy. The ability to imagine oneself as another person is a sophisticated process. However, the basic capacity to recognize emotions in others may be innate[15] and may be achieved unconsciously. Empirical research supports a variety of interventions to improve empathy.[16][17][18][19][20]

Empathy is not all-or-nothing; rather, a person can be more or less empathic toward another. Paradigmatically, a person exhibits empathy when they communicate an accurate recognition of the significance of another person's ongoing intentional actions, associated emotional states, and personal characteristics in a manner that seems accurate and tolerable to the recognized person.[21][22]

One's ability to recognize the bodily feelings of another is related to one's imitative capacities, and seems to be grounded in an innate capacity to associate the bodily movements and facial expressions one sees in another with the proprioceptive feelings of producing those corresponding movements or expressions oneself.[23]

Distinctions between empathy and related concepts

Compassion and sympathy are terms associated with empathy. A person feels compassion when they notice others are in need, and this feeling motivates that person to help. Like empathy, compassion has a wide range of definitions and purported facets (which overlap with some definitions of empathy).[24][25] Sympathy is a feeling of care and understanding for someone in need. Some include in sympathy an empathic concern for another person, and the wish to see them better off or happier.[26]

Empathy is also related to pity and emotional contagion.[27][26] One feels pity towards others who might be in trouble or in need of help. This feeling is described as "feeling sorry" for someone. Emotional contagion is when a person (especially an infant or a member of a mob) imitatively "catches" the emotions that others are showing without necessarily recognizing this is happening.[28]

Alexithymia describes a deficiency in understanding, processing, or describing one's own emotions (unlike empathy which is about someone else's emotions).[29]

Yorum

Başkasının ektiğini kendinde hissetmek boyutudur. Kendine istediğini de başkasına vermek boyutudur.
Sempatide bir acıma duygusu vardır. Affetme ve bağışlama boyutu farklıdır.

Classification

Empathy has two major components:[30]

1. **Affective empathy**, also called *emotional empathy*,[31] is the ability to respond with an appropriate emotion to another's mental states.[30] Our ability to empathize emotionally is based on emotional contagion:[31] being affected by another's emotional or arousal state.[32] Affective empathy can be subdivided into the following scales:[30][33]
   - Empathic concern: sympathy and compassion for others in response to their suffering.[30][34][35]
   - Personal distress: feelings of discomfort and anxiety in response to another's suffering.[30][34][35] There is no consensus regarding whether personal distress is a form of empathy or instead is something distinct from empathy.[27][34] There may be a developmental aspect to this subdivision. Infants respond to the distress of others by getting distressed themselves; only when they are two years old do they start to respond in other-oriented ways: trying to help, comfort, and share.[34]

2. **Cognitive empathy** is the ability to understand another's perspective or mental state.[36][30][37] The terms *empathic accuracy*, *social cognition*, *perspective-taking*, *theory of mind*, and *mentalizing* are often used synonymously, but due to a lack of studies comparing theory of mind with types of empathy, it is unclear whether these are equivalent.[38] Although measures of cognitive empathy include self-report questionnaires and behavioral measures, a 2019 meta-analysis[39] found only a negligible association between self-report and behavioral measures, suggesting that people are generally not able to accurately assess their own cognitive empathy abilities. Cognitive empathy can be subdivided into the following scales:[30][33]
   - Perspective-taking: the tendency to spontaneously adopt others' psychological perspectives.[30][40]
   - Fantasy: the tendency to identify with fictional characters.[30]
   - Tactical (or strategic) empathy: the deliberate use of perspective-taking to achieve certain desired ends.[41]

The scientific community has not coalesced around a precise definition of these constructs, but there is consensus about this distinction.[42][43][44] Affective and cognitive empathy are also independent from one another; someone who strongly empathizes emotionally is not necessarily good in understanding another's perspective.[45]

Development

Evolution across species

Studies in animal behavior and neuroscience indicate that empathy is not restricted to humans (however the interpretation of such research depends in part on how expansive a definition of empathy researchers adopt[27]).
Empathy-like behaviors have been observed in primates, both in captivity and in the wild, and in particular in bonobos, perhaps the most empathic primate.[46]
One study demonstrated prosocial behavior elicited by empathy in rodents.[47] Rodents demonstrate empathy for cage mates (but not strangers) in pain.[48] An influential study on the evolution of empathy by Stephanie Preston and Frans de Waal[49] discusses a neural perception-action mechanism and postulates a bottom-up model of empathy that ties together all levels,[clarification needed] from state matching[clarification needed] to perspective-taking.
University of Chicago neurobiologist Jean Decety agrees that empathy is not exclusive to humans, but that empathy has deep evolutionary, biochemical, and neurological underpinnings, and that even the most advanced forms of empathy in humans are built on more basic forms and remain connected to core mechanisms associated with affective communication, social attachment, and parental care.[50] Neural circuits involved in empathy and caring include the brainstem, the amygdala, hypothalamus, basal ganglia, insula, and orbitofrontal cortex.[51]

Ontogenetic development

By the age of two, children normally begin to exhibit fundamental behaviors of empathy by having an emotional response that corresponds with another person's emotional state.[52] Even earlier, at one year of age, infants have some rudiments of empathy; they understand that, as with their own actions, other people's actions have goals.[53][54] Toddlers sometimes comfort others or show concern for them. During their second year, they play games of falsehood or pretend in an effort to fool others. Such actions require that the child knows what others believe in order that the child can manipulate those beliefs.[55]

According to researchers at the University of Chicago who used functional magnetic resonance imaging (fMRI), children between the ages of seven and twelve experience brain activity when seeing others be injured similar to the brain activity that would occur if the child themself had been injured.[56] Their findings are consistent with previous fMRI studies of pain empathy with adults, and previous findings that vicarious experiencing, particularly of others' distress, is hardwired and present early in life.[56] The research found additional areas of the brain, associated with social and moral cognition, were activated when young people saw another person intentionally hurt by somebody, including regions involved in moral reasoning.[56]

Although children are capable of showing some signs of empathy, including attempting to comfort a crying baby, from as early as 18 months to two years, most do not demonstrate a full theory of mind until around the age of four.[57] Theory of mind involves the ability to understand that other people may have beliefs that are different from one's own, and is thought to involve the cognitive component of empathy.[36] Children usually can pass false-belief tasks (a test for a theory of mind) around the age of four. It is theorised that people with autism find using a theory of mind to be very difficult (e.g. the Sally–Anne test).[58][59]

Empathic maturity is a cognitive-structural theory developed at the Yale University School of Nursing. It addresses how adults conceive or understand the personhood of patients. The theory, first applied to nurses and since applied to other professions, postulates three levels of cognitive structures. The third and highest level is a meta-ethical theory of the moral structure of care. Adults who operate with level-III understanding synthesize systems of justice and care-based ethics.[60]

Individual differences

The Empathic Concern scale assesses other-oriented feelings of sympathy and concern and the Personal Distress scale measures self-oriented feelings of personal anxiety and unease.[61] Researchers have used behavioral and neuroimaging data to analyze extraversion and agreeableness (the Warmth-Altruistic personality profile). Both are associated with empathic accuracy and increased brain activity in two brain regions that are important for empathic processing (medial prefrontal cortex and temporoparietal junction).[62]

Sex differences

On average, females score higher than males on measures of empathy,[63] such as the Empathy Quotient (EQ), while males tend to score higher on the Systemizing Quotient (SQ). Both males and females with autistic spectrum disorders usually score lower on the EQ and higher on SQ (see below for more detail on autism and empathy).[36] Other studies show no significant sex differences, and instead suggest that gender differences are the result of motivational differences, such as upholding stereotypes.[63][64] Gender stereotypes about men and women can affect how they express emotions. The sex difference is small to moderate, somewhat inconsistent, and is often influenced by the person's motivations or social environment.[63] Bosson et al. say "physiological measures of emotion and studies that track people in their daily lives find no consistent sex differences in the experience of emotion," which "suggests that women may amplify certain emotional expressions, or men may suppress them."[63] However, a 2014 review from *Neuroscience & Biobehavioral Reviews* reported that there is evidence that "sex differences in empathy have phylogenetic and ontogenetic roots in biology and are not merely cultural byproducts driven by socialization."[65]

A review published in *Neuropsychologia* found that females tended to be better at recognizing facial effects, expression processing, and emotions in general.[66] Males tended to be better at recognizing specific behaviors such as anger, aggression, and threatening cues.[66] A 2014 meta-analysis, in *Cognition and Emotion*, found a small female advantage in non-verbal emotional recognition.[67]

The 2014 *Neuroscience & Biobehavioral Reviews* analysis found sex differences in empathy from birth, growing larger with age, and consistent and stable across lifespan.[65] Females, on average, had higher empathy than males, while children with higher empathy, regardless of gender, continue to be higher in empathy throughout development.[65] Analysis of brain event-related potentials found that females who saw human suffering tended to have higher ERP waveforms than males.[65] An investigation of N400 amplitudes found, on average, higher N400 in females in response to social situations which positively correlated with self-reported empathy.[65] Structural fMRI studies also found females to have larger grey matter volumes in posterior inferior frontal and anterior inferior parietal cortex areas which are correlated with mirror neurons in fMRI literature.[65] Females also tended to have a stronger link between emotional and cognitive empathy.[65] The researchers believe that the stability of these sex differences in development are unlikely to be explained by environmental influences but rather by human evolution and inheritance.[65] Throughout prehistory, women were the primary nurturers and caretakers of children; so this might have led to an evolved neurological adaptation for women to be more aware and responsive to non-verbal expressions. According to the "Primary Caretaker Hypothesis", prehistoric men did not have such selective pressure as primary caretakers. This might explain modern day sex differences in emotion recognition and empathy.[65]

Environmental influences

Some research theorizes that environmental factors, such as parenting style and relationships, affect the development of empathy in children. Empathy promotes pro-social relationships[68] and helps mediate aggression.

Caroline Tisot studied how environmental factors like parenting style, parent empathy, and prior social experiences affect the development of empathy in young children. The children studied were asked to complete an effective empathy measure, while the children's parents completed a questionnaire to assess parenting style and the Balanced Emotional Empathy scale. The study found that certain parenting practices, as opposed to parenting style as a whole, contributed to the development of empathy in children. These practices include encouraging the child to imagine the perspectives of others and teaching the child to reflect on his or her own feelings. The development of empathy varied based on the gender of the child and parent. Paternal warmth was significantly positively related to empathy in children, especially boys. Maternal warmth was negatively related to empathy in children, especially girls.[69]

Empathy may be disrupted due to brain trauma such as stroke. In most cases, empathy is impaired if a lesion or stroke occurs on the right side of the brain.[70] Damage to the frontal lobe, which is primarily responsible for emotional regulation, can profoundly impact a person's capacity to experience empathy.[71] People with an acquired brain injury also show lower levels of empathy. More than half of those people with a traumatic brain injury self-report a deficit in their empathic capacity.[72]

Empathic anger and distress

Anger

Empathic anger is an emotion, a form of empathic distress.[73] Empathic anger is felt in a situation where someone else is being hurt by another person or thing.[74]

Empathic anger affects desires to help and to punish. Two sub-categories of empathic anger are state empathic anger (current empathic anger) and trait empathic anger (tendency or predisposition to experience empathic anger).[75]

The higher a person's perspective-taking ability, the less angry they are in response to a provocation. Empathic concern does not, however, significantly predict anger response, and higher personal distress is associated with increased anger.[76]

Distress

Empathic distress is feeling the perceived pain of another person. This feeling can be transformed into empathic anger, feelings of injustice, or guilt. These emotions can be perceived as pro-social; however, views differ as to whether they serve as motives for moral behavior.[73][77]

Influence on helping behavior, *Empathy-altruism*

Investigators into the social response to natural disasters researched the characteristics associated with individuals who help victims. Researchers found that cognitive empathy, rather than emotional empathy, predicted helping behavior towards victims.[78] Taking on the perspectives of others (cognitive empathy) may allow these helpers to better empathize with victims without as much discomfort, whereas sharing the emotions of the victims (emotional empathy) can cause emotional distress, helplessness, and victim-blaming, and may lead to avoidance rather than helping.[79]

Individuals who expressed concern for the vulnerable (i.e. affective empathy) were more willing to accept the COVID-19 pandemic lockdown measures that create distress.[80] Knowledge of how empathic feelings evoke altruistic motivation may lead people to adopt strategies for suppressing or avoiding such feelings. Such numbing, or loss of the capacity to feel empathy for clients, is a possible factor in the experience of burnout among case workers in helping professions. People can better cognitively control their actions the more they understand how altruistic behavior emerges, whether it is from minimizing sadness or the arousal of mirror neurons. Empathy-induced altruism may not always produce pro-social effects. For example, it could lead one to exert oneself on behalf of those for whom empathy is felt at the expense of other potential pro-social goals, thus inducing a type of bias. Researchers suggest that individuals are willing to act against the greater collective good or to violate their own moral principles of fairness and justice if doing so will benefit a person for whom empathy is felt.[81]

Empathy-based socialization differs from inhibition of egoistic impulses through shaping, modeling, and internalized guilt. Therapeutic programs to foster altruistic impulses by encouraging perspective-taking and empathic feelings might enable individuals to develop more satisfactory interpersonal relations, especially in the long-term. Empathy-induced altruism can improve attitudes toward stigmatized groups, and to improve racial attitudes, and actions toward people with AIDS, the homeless, and convicts. Such resulting altruism also increases cooperation in competitive situations.[82]

Genetics

General

Measures of empathy show evidence of being genetically influenced.[83] For example, carriers of the deletion variant of ADRA2B show more activation of the amygdala when viewing emotionally arousing images.[84] The gene 5-HTTLPR seems to influence sensitivity to negative emotional information and is also attenuated by the deletion variant of ADRA2b.[85] Carriers of the double G variant of the OXTR gene have better social skills and higher self-esteem.[*clarification needed*][86] A gene located near LRRN1 on chromosome 3 influences the human ability to read, understand, and respond to emotions in others.[87]

Neuroscientific basis of empathy

Contemporary neuroscience offers insights into the neural basis of the mind's ability to understand and process emotion. Studies of mirror neurons attempt to measure the neural basis for human mind-reading and emotion-sharing abilities and thereby to explain the basis of the empathy reaction.[88] People who score high on empathy tests have especially busy mirror neuron systems.[89] Empathy is a spontaneous sharing of affect, provoked by witnessing and sympathizing with another's emotional state. The empathic person mirrors or mimics the emotional response they would expect to feel if they were in the other person's place. Unlike personal distress, empathy is not characterized by aversion to another's emotional response. This distinction is vital because empathy is associated with the moral emotion sympathy, or empathic concern, and consequently also prosocial or altruistic action.[88]

A person empathizes by feeling what they believe to be the emotions of another, which makes empathy both affective and cognitive.[clarification needed][13] For social beings, negotiating interpersonal decisions is as important to survival as being able to navigate the physical landscape.[90]

Meta-analysis studies of functional magnetic resonance imaging (fMRI) studies of empathy confirm that different brain areas are activated during affective-perceptual empathy than during cognitive-evaluative empathy. Affective empathy is correlated with increased activity in the insula while cognitive empathy is correlated with activity in the mid cingulate cortex and adjacent dorsomedial prefrontal cortex.[91] A study with patients who experienced different types of brain damage confirmed the distinction between emotional and cognitive empathy.[31] Specifically, the inferior frontal gyrus appears to be responsible for emotional empathy, and the ventromedial prefrontal gyrus seems to mediate cognitive empathy.[31]

fMRI has been employed to investigate the functional anatomy of empathy.[92] Observing another person's emotional state activates parts of the neuronal network that are involved in processing that same state in oneself, whether it is disgust,[93] touch,[94] or pain.[95][35]

The study of the neural underpinnings of empathy received increased interest following a paper published by S.D. Preston and Frans de Waal[96] after the discovery of mirror neurons in monkeys that fire both when the creature watches another perform an action as well as when they themselves perform it. Researchers suggest that paying attention to perceiving another individual's state activates neural representations, and that this activation primes or generates the associated autonomic and somatic responses (perception-action coupling),[97] unless inhibited. This mechanism resembles the common coding theory between perception and action. Another study provides evidence of separate neural pathways activating reciprocal suppression in different regions of the brain associated with the performance of "social" and "mechanical" tasks. These findings suggest that the cognition associated with reasoning about the "state of another person's mind" and "causal/mechanical properties of inanimate objects" are neurally suppressed from occurring at the same time.[98]

Mirroring-behavior in motor neurons during empathy may help duplicate feelings.[99] Such sympathetic action may afford access to sympathetic feelings and, perhaps, trigger emotions of kindness and forgiveness.[100]

Impairment

A difference in distribution between affective and cognitive empathy has been observed in various conditions. Psychopathy and narcissism are associated with impairments in affective but not cognitive empathy, whereas bipolar disorder and borderline traits are associated with deficits in cognitive but not affective empathy.[42] Autism spectrum disorders are associated with various combinations, including deficits in cognitive empathy as well as deficits in both cognitive and affective empathy.[30][31][42][34][101][102] Schizophrenia, too, is associated with deficits in both types of empathy.[103] However, even in people without conditions such as these, the balance between affective and cognitive empathy varies.[42]

Atypical empathic responses are associated with autism and particular personality disorders such as psychopathy, borderline, narcissistic, and schizoid personality disorders; conduct disorder;[104] schizophrenia; bipolar disorder;[42] and depersonalization.[105] Sex offenders who had been raised in an environment where they were shown a lack of empathy and had endured abuse of the sort they later committed, felt less affective empathy for their victims.[106]

Autism

The interaction between empathy and autism is a complex and ongoing field of research. Several different factors are proposed to be at play.

A study of high-functioning adults with autistic spectrum disorders found an increased prevalence of alexithymia,[107] a personality construct characterized by the inability to recognize and articulate emotional arousal in oneself or others.[107][108] Some fMRI research indicates that alexithymia contributes to a lack of empathy.[109] The lack of empathic attunement inherent to alexithymic states may reduce quality[110] and satisfaction[111] of relationships. Empathy deficits associated with the autism spectrum may be due to significant comorbidity between alexithymia and autism spectrum conditions rather than a result of social impairment.[112]

Relative to typically developing children, high-functioning autistic children showed reduced mirror neuron activity in the brain's inferior frontal gyrus (*pars opercularis*) while imitating and observing emotional expressions in neurotypical children.[113] EEG evidence revealed significantly greater mu suppression in the sensorimotor cortex of autistic individuals. Activity in this area was inversely related to symptom severity in the

social domain, suggesting that a dysfunctional mirror neuron system may underlie social and communication deficits observed in autism, including impaired theory of mind and cognitive empathy.[114] The mirror neuron system is essential for emotional empathy.[31]

Studies have suggested that autistic individuals have an impaired theory of mind.[30] Theory of mind relies on structures of the temporal lobe and the pre-frontal cortex; empathy relies on the sensorimotor cortices as well as limbic and para-limbic structures.[115] The lack of clear distinctions between theory of mind and cognitive empathy may have caused an incomplete understanding of the empathic abilities of those with Asperger syndrome; many reports on the empathic deficits of individuals with Asperger syndrome are actually based on impairments in theory of mind.[30][116][117] Although autistic people have difficulties in recognizing and articulating emotions, some studies have reported that while they may lack cognitive empathy (the ability to assume another's emotions), they have higher than average levels of affective empathy (feeling the emotions that another is feeling, once they are known).[118]

Individuals on the autistic spectrum self-report lower levels of empathic concern, show less or absent comforting responses toward someone who is suffering, and report equal or higher levels of personal distress compared to controls.[34] The combination of reduced empathic concern and increased personal distress may lead to the overall reduction in empathy.[34] Professor Simon Baron-Cohen suggests that those with classic autism often lack both cognitive and affective empathy.[102] However, other research found no evidence of impairment in autistic individuals' ability to understand other people's basic intentions or goals; instead, data suggests that impairments are found in understanding more complex social emotions or in considering others' viewpoints.[119] People with Asperger syndrome may have problems understanding others' perspectives in terms of theory of mind, but the average person with the condition demonstrates equal empathic concern as, and higher personal distress than, controls.[30] The existence of individuals with heightened personal distress on the autism spectrum is a possible explanation for why some people with autism appear to have heightened emotional empathy.[34][101] Although increased personal distress may be an effect of heightened egocentrism, emotional empathy depends on mirror neuron activity (which, as described previously, has been found to be reduced in those with autism), and empathy in people on the autism spectrum is generally reduced.[31][34] Empathy deficits present in autism spectrum disorders may be more indicative of impairments in the ability to take the perspective of others, while the empathy deficits in psychopathy may be more indicative of impairments in responsiveness to others' emotions. These "disorders of empathy" further highlight the importance of the ability to empathize, by the way they illustrate some of the consequences of disrupted empathy development.[120]

The empathizing–systemizing theory (E-S) classifies people by testing their capabilities along two independent dimensions—empathizing (E) and systemizing (S)—to establish their Empathy Quotient (EQ) and Systemizing Quotient (SQ). Five "brain types" can be distinguished based on such scores, which are theorized to correlate with differences at the neural level. In E-S theory, autism and Asperger syndrome are associated with below-average empathy and average or above-average systemizing. The E-S theory has been extended into the Extreme Male Brain theory, which suggests that people with an autism spectrum condition are more likely to have an "Extreme Type S" brain type, corresponding with above-average systemizing but challenged empathy.[121]

The extreme male brain (EMB) theory proposes that individuals on the autistic spectrum are characterized by impairments in empathy due to sex differences in the brain: specifically, people with autism spectrum conditions show an exaggerated male profile. Some aspects of autistic neuroanatomy seem to be extrapolations of typical male neuroanatomy, which may be influenced by elevated levels of fetal testosterone rather than gender itself.[121][122]

The double empathy problem theory proposes that prior studies on autism and empathy may have been misinterpreted and that autistic people show the same levels of cognitive empathy towards one another as non-autistic people do.[123]

Psychopathy

Psychopathy is a personality disorder partly characterized by antisocial and aggressive behaviors, as well as emotional and interpersonal deficits including shallow emotions and a lack of remorse and empathy.[124][125] The *Diagnostic and Statistical Manual of Mental Disorders* (DSM) and *International Classification of Diseases* (ICD) list antisocial personality disorder (ASPD) and dissocial personality disorder, stating that these have been referred to as or include what is referred to as psychopathy.[126][127][128][129]

Psychopathy is associated with atypical responses to distress cues (e.g. facial and vocal expressions of fear and sadness), including decreased activation of the fusiform and extrastriate cortical regions, which may partly account for impaired recognition of and reduced autonomic responsiveness to expressions of fear, and impairments of empathy.[130][131][132][133] Studies on children with psychopathic tendencies have also shown such associations.[134][135][136] The underlying biological surfaces[clarification needed] for processing expressions of happiness are functionally intact in psychopaths, although less responsive than in those of controls.[133][134][135][136] The neuroimaging literature is unclear as to whether deficits are specific to particular emotions such as fear. Some fMRI studies report that emotion perception deficits in psychopathy are pervasive across emotions (positives and negatives).[137]

One study on psychopaths found that, under certain circumstances, they could willfully empathize with others, and that their empathic reaction initiated the same way it does for controls. Psychopathic criminals were brain-scanned while watching videos of a person harming another individual. The psychopaths' empathic reaction initiated the same way it did for controls when they were instructed to empathize with the harmed individual, and the area of the brain relating to pain was activated when the psychopaths were asked to imagine how the harmed individual felt. The research suggests psychopaths can switch empathy on at will, which would enable them to be both callous and charming. The team who conducted the study say they do not know how to transform this willful empathy into the spontaneous empathy most people have, though they propose it might be possible to rehabilitate psychopaths by helping them to activate their "empathy switch". Others suggested that it remains unclear whether psychopaths' experience of empathy was the same as that of controls, and also questioned the possibility of devising therapeutic interventions that would make the empathic reactions more automatic.[138][139]

One problem with the theory that the ability to turn empathy on and off constitutes psychopathy is that such a theory would classify socially sanctioned violence and punishment as psychopathy, as these entail suspending empathy towards certain individuals and/or groups. The attempt to get around this by standardizing tests of psychopathy for cultures with different norms of punishment is criticized in this context for being based on the assumption that people can be classified in discrete cultures while cultural influences are in reality mixed and every person encounters a mosaic of influences. Psychopathy may be an artefact of psychiatry's standardization along imaginary sharp lines between cultures, as opposed to an actual difference in the brain.[140]

Work conducted by Professor Jean Decety with large samples of incarcerated psychopaths offers additional insights. In one study, psychopaths were scanned while viewing video clips depicting people being intentionally hurt. They were also tested on their responses to seeing short videos of facial expressions of pain. The participants in the high-psychopathy group exhibited significantly less activation in the ventromedial prefrontal cortex, amygdala, and periaqueductal gray parts of the brain, but more activity in the striatum and the insula when compared to control participants.[141] In a second study, individuals with psychopathy exhibited a strong response in pain-affective brain regions when taking an imagine-self perspective, but failed to recruit the neural circuits that were activated in controls during an imagine-other perspective—in particular the ventromedial prefrontal cortex and amygdala—which may contribute to their lack of empathic concern.[142]

Researchers have investigated whether people who have high levels of psychopathy have sufficient levels of cognitive empathy but lack the ability to use affective empathy. People who score highly on psychopathy measures are less likely to exhibit affective empathy. There was a strong negative correlation, showing that psychopathy and lack of affective empathy correspond strongly. The DANVA-2[clarification needed] found those who scored highly on the psychopathy scale do not lack in recognising emotion in facial expressions. Therefore, such individuals do not lack in perspective-talking ability but do lack in compassion and the negative incidents that happen to others[clarification needed].[143]

Despite studies suggesting psychopaths have deficits in emotion perception and imagining others in pain, professor Simon Baron-Cohen claims psychopathy is associated with intact cognitive empathy, which would imply an intact ability to read and respond to behaviors, social cues, and what others are feeling. Psychopathy is, however, associated with impairment in the other major component of empathy—affective (emotional) empathy—which includes the ability to feel the suffering and emotions of others (emotional contagion), and those with the condition are therefore not distressed by the suffering of their victims. Such a dissociation of affective and cognitive empathy has been demonstrated for aggressive offenders.[144]

Other conditions

Atypical empathic responses are also correlated with a variety of other conditions.

Borderline personality disorder is characterized by extensive behavioral and interpersonal difficulties that arise from emotional and cognitive dysfunction.[145] Dysfunctional social and interpersonal behavior plays a role in the emotionally intense way people with borderline personality disorder react.[146] While individuals with borderline personality disorder may show their emotions excessively, several authors have suggested that they might have a compromised ability to reflect upon mental states (impaired cognitive empathy), as well as an impaired theory of mind.[146] People with borderline personality disorder have been shown to be very good at recognizing emotions in people's faces, suggesting increased empathic capacities.[147][148] Impaired cognitive empathy (the capacity for understanding another person's experience and perspective) may account for borderline personality disorder individuals' tendency for interpersonal dysfunction, while "hyper-emotional empathy"[verification needed] may account for their emotional over-reactivity.[146] One study confirmed that patients with borderline personality disorder were significantly impaired in cognitive empathy, yet there was no sign of impairment in affective empathy.[146]

One diagnostic criterion of narcissistic personality disorder is a lack of empathy and an unwillingness or inability to recognize or identify with the feelings and needs of others.[149]

Characteristics of schizoid personality disorder include emotional coldness, detachment, and impaired affect corresponding with an inability to be empathic and sensitive towards others.[150][151][152]

A study conducted by Jean Decety and colleagues at the University of Chicago demonstrated that subjects with aggressive conduct disorder demonstrate atypical empathic responses when viewing others in pain.[104] Subjects

with conduct disorder were at least as responsive as controls to the pain of others but, unlike controls, subjects with conduct disorder showed strong and specific activation of the amygdala and ventral striatum (areas that enable a general arousing effect of reward), yet impaired activation of the neural regions involved in self-regulation and metacognition (including moral reasoning), in addition to diminished processing between the amygdala and the prefrontal cortex.[104]

Schizophrenia is characterized by impaired affective empathy,[13][42] as well as severe cognitive and empathy impairments as measured by the Empathy Quotient (EQ).[103] These empathy impairments are also associated with impairments in social cognitive tasks.[103]

Bipolar individuals have impaired cognitive empathy and theory of mind, but increased affective empathy.[42][153] Despite cognitive flexibility being impaired, planning behavior is intact. Dysfunctions in the prefrontal cortex could result in the impaired cognitive empathy, since impaired cognitive empathy has been related with neurocognitive task performance involving cognitive flexibility.[153]

Dave Grossman, in his book *On Killing*, reports on how military training artificially creates depersonalization in soldiers, suppressing empathy and making it easier for them to kill other human beings.[105]

A deadening of empathic response to workmates, customers and the like is one of the three key components of occupational burnout, according to the conceptualisation behind its primary diagnostic instrument, the Maslach Burnout Inventory (MBI).

The term Empathy Deficit Disorder (EDD) has gained popularity online, but it is not a diagnosis under the DSM-5. The term was coined in an article by Douglas LaBier, PhD.[154] In the article, he acknowledges that he "made it up, so you won't find it listed in the American Psychiatric Association's Diagnostic and Statistical Manual of Mental Disorders" and that his conclusions are derived from personal experience alone.[154] His conclusions have not been validated through clinical studies, nor have studies identified EDD as a separate disorder rather than a symptom associated with previously established diagnoses that do appear in the DSM-5.

In educational contexts

Another growing focus of investigation is how empathy manifests in education between teachers and learners.[155] Although there is general agreement that empathy is essential in educational settings, research has found that it is difficult to develop empathy in trainee teachers.[156]

Learning by teaching (LbT) is one method used to teach empathy. Students transmit new content to their classmates, so they have to reflect continuously on those classmates' mental processes. This develops the students' feeling for group reactions and networking. Carl R. Rogers pioneered research in effective psychotherapy and teaching which espoused that empathy coupled with unconditional positive regard or caring for students and authenticity or congruence were the most important traits for a therapist or teacher to have. Other research and meta-analyses corroborated the importance of these person-centered traits.[157]

In intercultural contexts

According to one theory, empathy is one of seven components involved in the effectiveness of intercultural communication. This theory also states that empathy is learnable. However, research also shows that people experience more difficulty empathizing with others who are different from them in characteristics such as status, culture, religion, language, skin colour, gender, and age.[156]

To build intercultural empathy in others, psychologists employ empathy training. US researchers William Weeks, Paul Pedersen, et al. state that people who develop intercultural empathy can interpret experiences or perspectives from more than one worldview.[158] Intercultural empathy can also improve self-awareness and critical awareness of one's own interaction style as conditioned by one's cultural views[159] and promote a view of self-as-process.[160] An alternative European approach to intercultural leadership considers four main dimensions: Cognitive Leadership, Affective Leadership, Relational leadership, and Emotional Leadership.[161]

Practical issues

The capacity to empathize is a revered trait in society.[30] Empathy is considered a motivating factor for unselfish, prosocial behavior,[162] whereas a lack of empathy is related to antisocial behavior.[30][163][164][165]

Apart from the automatic tendency to recognize the emotions of others, one may also deliberately engage in empathic reasoning. Such empathic engagement helps an individual understand and anticipate the behavior of another. Two general methods have been identified: An individual may mentally simulate fictitious versions of the beliefs, desires, character traits, and context of another individual to see what emotional feelings this provokes. Or, an individual may simulate an emotional feeling and then analyze the environment to discover a suitable reason for the emotional feeling to be appropriate for that specific environment.[49]

Early[*clarification needed*] indicators for a lack of empathy:

1. Frequently finding oneself in prolonged arguments
2. Forming opinions early and defending them vigorously
3. Thinking that other people are overly sensitive
4. Refusing to listen to other points of view
5. Blaming others for mistakes
6. Not listening when spoken to

7. Holding grudges and having difficulty to forgive
8. Inability to work in a team[citation needed]

An empathizer's own emotional background may affect or distort how they perceive the emotions in others.[166] Societies that promote individualism have lower ability for empathy[clarification needed] .[167] The judgments that empathy provides about the emotional states of others are not certain ones. Empathy is a skill that gradually develops throughout life, and which improves the more contact we have with the person with whom one empathizes[clarification needed].

Empathizers report finding it easier to take the perspective of another person in a situation when they have experienced a similar situation,[168] and that they experience greater empathic understanding.[169] Research regarding whether similar past experience makes the empathizer more accurate is mixed.[168][169]

The extent to which a person's emotions are publicly observable, or mutually recognized as such has significant social consequences. Empathic recognition may or may not be welcomed or socially desirable.[example needed] This is particularly the case when we recognize the emotions that someone has towards us during real time interactions. Based on a metaphorical affinity with touch, philosopher Edith Wyschogrod claims that the proximity entailed by empathy increases the potential vulnerability of either party.[170]

Problems created by too much empathy and empathic bias

Some research suggests that people are more able and willing to empathize with those most similar to themselves. In particular, empathy increases with similarities in culture and living conditions. Empathy is more likely to occur between individuals whose interaction is more frequent.[171][172] A measure of how well a person can infer the specific content of another person's thoughts and feelings was developed by William Ickes.[clarification needed][64] In one experiment, researchers gave two groups of men wristbands according to which football team they supported. Each participant received a mild electric shock, then watched another go through the same pain. When the wristbands matched, both brains flared[clarification needed]: with pain, and empathic pain. If they supported opposing teams, the observer was found to have little empathy.[173]

Psychologist Paul Bloom, author of *Against Empathy*, points out that this bias can result in tribalism and violent responses in the name of helping people of the same "tribe" or social group, for example when empathic bias is exploited by demagogues.[174] He proposes "rational compassion" as an alternative; one example is using effective altruism to decide on charitable donations rationally, rather than by relying on emotional responses to images in the media.[174] Empathy can also be exploited by sympathetic beggars. Bloom points to the example of street children in India, who can get many donations because they are adorable but this results in their enslavement by organized crime. Bloom says that though someone might feel better about themselves and find more meaning[clarification needed] when they give to the person in front of them, in some cases they would do less harm and in many cases do more good in the world by giving to an effective charity through an impersonal website.[174]

Bloom believes improper use of empathy and social intelligence can lead to shortsighted actions and parochialism.[77] He further defies conventional supportive research findings as gremlins from biased standards.[clarification needed]

Bloom says that although psychopaths have low empathy, the correlation between low empathy and violent behavior as documented in scientific studies is "zero".[174] Other measures are much more predictive of violent behavior, such as lack of self-control.[174] People with Asperger syndrome and autism also have low empathy, but are more often the victim of violent attacks than the perpetrators.[174]

Bloom points out that parents who have too much short-term empathy might create long-term problems for their children, by neglecting discipline, helicopter parenting, or deciding not to get their children vaccinated because of the short-term discomfort.[174] People experiencing too much empathy after a disaster may continue to send donations like canned goods or used clothing even after being asked to stop or send cash instead, and this can make the situation worse by creating the need to dispose of useless donations and taking resources away from helpful activities.[174] Bloom also finds empathy can encourage unethical behavior when it causes people to care more about attractive people than ugly people, or people of one's own race vs. people of a different race.[174] The attractiveness bias can also affect wildlife conservation efforts, increasing the amount of money devoted and laws passed to protect cute and photogenic animals, while taking attention away from species that are more ecologically important.[174]

Empathic distress fatigue

Excessive empathy can lead to "empathic distress fatigue", especially if it is associated with pathological altruism. The medical[clarification needed] risks are fatigue, occupational burnout, guilt, shame, anxiety, and depression.[175][176] Tania Singer says that health care workers and caregivers must be objective regarding the emotions of others. They should not over-invest their own emotions in the other, at the risk of draining away their own resourcefulness.[177] Paul Bloom points out that high-empathy nurses tend to spend less time with their patients, to avoid feeling negative emotions associated with witnessing suffering.[174]

Disciplinary approaches

Philosophy

Ethics

In the 2007 book *The Ethics of Care and Empathy*, philosopher Michael Slote introduces a theory of care-based ethics that is grounded in empathy. His claim is that moral motivation does, and should, stem from a basis of empathic response. He claims that our natural reaction to situations of moral significance are explained by empathy. He explains that the limits and obligations of empathy and in turn morality are natural. These natural obligations include a greater empathic and moral obligation to family and friends and to those close to us in time and space. Our moral obligation to such people seems naturally stronger to us than that to strangers at a distance. Slote explains that this is due to the natural process of empathy. He asserts that actions are wrong if and only if they reflect or exhibit a deficiency of fully developed empathic concern for others on the part of the agent.[178]

Phenomenology

In phenomenology, empathy describes the experience of something from the other's viewpoint, without confusion between self and other. This draws on[*clarification needed*] the sense of agency. In the most basic sense, this is the experience of the other's body as "my body over there". In most other respects, however, what is experienced is experienced as being the other's experience; in experiencing empathy, what is experienced is not "my" experience, even though *I* experience it. Empathy is also considered to be the condition of intersubjectivity and, as such, the source of the constitution of objectivity[*jargon*].[179]

History

Some postmodern historians such as Keith Jenkins have debated whether or not it is possible to empathize with people from the past. Jenkins argues that empathy only enjoys such a privileged position in the present because it corresponds harmoniously with the dominant liberal discourse of modern society and can be connected to John Stuart Mill's concept of reciprocal freedom. Jenkins argues the past is a foreign country and as we do not have access to the epistemological conditions of bygone ages we are unable to empathize with those who lived then.[180]

Psychotherapy

Heinz Kohut introduced the principle of empathy in psychoanalysis. His principle applies to the method of gathering unconscious material.

Business and management

In the 2009 book *Wired to Care*, strategy consultant Dev Patnaik argues that a major flaw in contemporary business practice is a lack of empathy inside large corporations. He states that without empathy people inside companies struggle to make intuitive decisions and often get fooled into believing they understand their business if they have quantitative research to rely upon. He says that companies can create a sense of empathy for customers, pointing to Nike, Harley-Davidson, and IBM as examples of "Open Empathy Organizations". Such companies, he claims, see new opportunities more quickly than competitors, adapt to change more easily, and create workplaces that offer employees a greater sense of mission in their jobs.[181] In the 2011 book *The Empathy Factor*, organizational consultant Marie Miyashiro similarly argues for bringing empathy to the workplace, and suggests Nonviolent Communication as an effective mechanism for achieving this.[182] In studies by the Management Research Group, empathy was found to be the strongest predictor of ethical leadership behavior out of 22 competencies in its management model, and empathy was one of the three strongest predictors of senior executive effectiveness.[183] A study by the Center for Creative Leadership found empathy to be positively correlated to job performance among employees as well.[184]

Evolution of cooperation

Empathic perspective-taking plays important roles in sustaining cooperation in human societies, as studied by evolutionary game theory. In game theoretical models, indirect reciprocity refers to the mechanism of cooperation based on moral reputations that are assigned to individuals based on their perceived adherence a set of moral rules called social norms. It has been shown that if reputations are relative[*clarification needed*] and individuals disagree on the moral standing of others (for example, because they use different moral evaluation rules or make errors of judgement), then cooperation will not be sustained. However, when individuals have the capacity for empathic perspective-taking, altruistic behavior can once again evolve.[40] Moreover, evolutionary models also revealed that empathic perspective-taking itself can evolve, promoting prosocial behavior in human populations.[185]

Measurement

Efforts to measure empathy go back to at least the mid-twentieth century.[10][186] Researchers approach the measurement of empathy from a number of perspectives.

Behavioral measures normally involve raters assessing the presence or absence of certain either predetermined or ad hoc[*clarification needed*] behaviors in the subjects they are monitoring. Both verbal and non-verbal behaviors have been captured on video by experimenters such as Truax.[187] Other experimenters, including Mehrabian and Epstein,[188] required subjects to comment upon their own feelings and behaviors, or those of other people involved in the experiment, as indirect ways of signaling their level of empathic functioning to the raters.

Physiological responses tend to be captured by elaborate electronic equipment that has been physically connected to the subject's body. Researchers then draw inferences about that person's empathic reactions from the electronic readings produced.[189]

Bodily or "somatic" measures can be seen as behavioral measures at a micro level. They measure empathy through facial and other non-verbally expressed reactions. Such changes are presumably underpinned by physiological

changes brought about by some form of "emotional contagion" or mirroring.[189] These reactions, while they appear to reflect the internal emotional state of the empathizer, could also, if the stimulus incident lasted more than the briefest period, reflect the results of emotional reactions based on cognitions associated with role-taking ("if I were him I would feel...").

Picture or puppet-story indices for empathy have been adopted to enable even very young, pre-school subjects to respond without needing to read questions and write answers.[190] Dependent variables (variables that are monitored for any change by the experimenter) for younger subjects have included self reporting on a seven-point smiley face scale and filmed facial reactions.[191]

In some experiments, subjects are required to watch video scenarios (either staged or authentic) and to make written responses which are then assessed for their levels of empathy;[192] scenarios are sometimes also depicted in printed form.[193]

Self-report measures

Measures of empathy also frequently require subjects to self-report upon their own ability or capacity for empathy, using Likert-style numerical responses to a printed questionnaire that may have been designed to reveal the affective, cognitive-affective, or largely cognitive substrates of empathic functioning. Some questionnaires claim to reveal both cognitive and affective substrates.[194] However, a 2019 meta analysis questions the validity of self-report measures of cognitive empathy, finding that such self-report measures have negligibly small correlations with corresponding behavioral measures.[39]

In the field of medicine, a measurement tool for carers is the *Jefferson Scale of Physician Empathy, Health Professional Version (JSPE-HP)*.[195]

The Interpersonal Reactivity Index (IRI) is among the oldest published measurement tools still in frequent use (first published in 1983) that provides a multi-dimensional assessment of empathy. It comprises a self-report questionnaire of 28 items, divided into four 7-item scales covering the subdivisions of affective and cognitive empathy described above.[30][33] More recent self-report tools include The Empathy Quotient (EQ) created by Baron-Cohen and Wheelwright[196] which comprises a self-report questionnaire consisting of 60 items. Another multi-dimensional scale is the Questionnaire of Cognitive and Affective Empathy (QCAE, first published in 2011).[197]

The Empathic Experience Scale is a 30-item questionnaire that measures empathy from a phenomenological perspective on intersubjectivity, which provides a common basis for the perceptual experience (vicarious experience dimension) and a basic cognitive awareness (intuitive understanding dimension) of others' emotional states.[198]

International comparison of country-wide empathy

In a 2016 study by a US research team, self-report data from the Interreactivity Index (see Measurement) were compared across countries. From the surveyed nations, the nations with the five highest empathy scores were (in descending order): Ecuador, Saudi Arabia, Peru, Denmark, and United Arab Emirates. The lowest scores came from Bulgaria, Poland, Estonia, Venezuela, and Lithuania.[199]

Other animals and empathy between species

Researchers Zanna Clay and Frans de Waal studied the socio-emotional development of the bonobo chimpanzee.[200] They focused on the interplay of numerous skills such as empathy-related responding, and how different rearing backgrounds of the juvenile bonobo affected their response to stressful events—events related to themselves (e.g. loss of a fight) as well as stressful events of others. They found that bonobos sought out body contact with one another as a coping mechanism. Bonobos sought out more body contact after watching an event distress other bonobos than after their individually experienced stressful event. Mother-reared bonobos sought out more physical contact than orphaned bonobos after a stressful event happened to another. This finding shows the importance of mother-child attachment and bonding in successful socio-emotional development, such as empathic-like behaviors.

Empathic-like behavior has been observed in chimpanzees in different aspects of their natural behaviors. For example, chimpanzees spontaneously contribute comforting behaviors to victims of aggressive behavior in both natural and unnatural settings, a behavior recognized as[who?] consolation. Researchers led by Teresa Romero observed these empathic and sympathetic-like behaviors in chimpanzees in two separate outdoor housed[clarification needed] groups.[201] Acts of consolation were observed in both groups. This behavior is found in humans, particularly in human infants. Another similarity found between chimpanzees and humans is that empathic-like responding was disproportionately provided to kin. Although comforting towards non-family chimpanzees was also observed, as with humans, chimpanzees showed the majority of comfort and concern to close/loved ones. Another similarity between chimpanzee and human expression of empathy is that females provided more comfort than males on average. The only exception to this discovery was that high-ranking males showed as much empathy-like behavior as their female counterparts. This is believed to be because of policing-like behavior and the authoritative status of high-ranking male chimpanzees.

Canines have been hypothesized to share empathic-like responding towards human species. Researchers Custance and Mayer put individual dogs in an enclosure with their owner and a stranger.[202] When the participants were

talking or humming, the dog showed no behavioral changes; however when the participants were pretending to cry, the dogs oriented their behavior toward the person in distress whether it be the owner or stranger. The dogs approached the participants when crying in a submissive fashion, by sniffing, licking, and nuzzling the distressed person. The dogs did not approach the participants in the usual form of excitement, tail wagging, or panting. Since the dogs did not direct their empathic-like responses only towards their owner, it is hypothesized that dogs generally seek out humans showing distressing body behavior. Although this could suggest that dogs have the cognitive capacity for empathy, it could also mean that domesticated dogs have learned to comfort distressed humans through generations of being rewarded for that specific behavior.

When witnessing chicks in distress, domesticated hens (*Gallus gallus domesticus*) show emotional and physiological responding. Researchers Edgar, Paul, and Nicol[203] found that in conditions where the chick was susceptible to danger, the mother hen's heart rate increased, it sounded vocal alarms, it decreased its personal preening, and its body temperature increased. This responding happened whether or not the chick felt as if it were in danger. Mother hens experienced stress-induced hyperthermia only when the chick's behavior correlated with the perceived threat. Animal maternal behavior may be perceived as empathy, however, it could be guided by the evolutionary principles of survival and not emotionality[*clarification needed*].

Humans can empathize with other species. One study of a sample of organisms showed that the strength of human empathic perceptions (and compassionate reactions) toward an organism is negatively correlated with how long ago our species' had a common ancestor. In other words, the more phylogenetically close a species is to us, the more likely we are to feel empathy and compassion towards it.[204]

In fiction

The power of empathy has become a frequent ability in fiction, specifically in that of superhero media. Users, known as "empaths," have the ability to sense/feel the emotions and bodily sensations of others and, in some cases, influence or control them.

Although sometimes a specific power held by users such as Marvel Comics character Empath, the power has also been frequently linked to that of telepathy such as in the case of Jean Grey.

The rebooted television series *Charmed* sees the character Maggie Vera as a witch with the power of empathy. Her powers later expand to allow her to control the emotions of others as well as occasionally concentrate emotion into pure energy. In Season 4 she learns to replicate people's powers by empathically understanding them.

Yorum

Sempati sınıflandırılması: Başlıca: a) Duygusal, b) bilinçli empati durumları. Başkalarının acılarını hissetmek ile kişisel sıkıntılar duygusal boyuttadır. Bilinçli olanlar; başkalarının yaklaşımı ve hayali karakterler ile taktik, stratejik yaklaşımlarda bilinç kullanılır.

Türler arasında gelişim: Beyin gelişimi ile ilintili olduğu ifade edilmektedir. Açlık ve tokluk ötesi, karşıdakinin duygularını algılamak daha gelişmiş yapı olması beklenilmektedir.

Gelişimsel Boyut: Çocuklar ilk planda beslenme ve daha sonra da egoizm ön planda olmaktadır. Sosyalleşme, oyun oynama dönemleri ile gelişme gözlenmeye başlar.

Bireysel Farklılıklar: Kişilerin sıkıntıya gösterdikleri cevap skalaları ile ölçülmeye çalışılmaktadır. Cinsiyet olarak kadınlarda yüzde daha yüksektir.

Çevresel ve Kültürel Farklılıklar: Beyin hasarlarında duygu tutumlarında değişiklik gözlenmektedir. Çevre bireyin yapısına göre etkileşim göstermektedir.

Empatik kızma ve sıkıntılar: Başkasına yapılan davranışı, kendinize yapılmış gibi kızmanız ve reaksiyon göstermenizdir.

Yardım davranışlarında empatinin etkisi: Başkasına yardım ederken, sanki kendin gibi davranmak, hasta olanlara yemek ve diğer bakımları vermek boyutudur.

Genetik ve diğer yapısal empatik karakter olması: Genetik bazı yapılarda empatik duygunun oluşmadığı gözlenmiş, bu yapısal ötesi, tamamen bireysel ve algısal boyut olarak ele alınmasının daha gerçekçi olacağını vurgulamaktadır.

Otizm: Bazı bireysel farklılıklar olsa da otizm olan çocuklarda bilinçli empatinin daha güçlü olduğu izlenilmektedir. Bu yetiştirmenin de etkisi dikkate getirilmelidir.

Psikopatoloji: Bazı psikiyatrik hastalıklarda duygusal boyut sorunlu olduğu için, buna göre irdelemek gerekmektedir.

Eğitimde hoca ve öğrenci ilişkilerinde empati: Kişiye göre yaklaşımlarda farklılıklar izlenmektedir.

Kültürel Kapsamda: Empati noksanlığının saptanması aşamasında dikkat edilecekler: 1) Uzun süre etkileşim içinde kalması, 2) Erken karar oluşturma ve kesin yargıya varmak, 3) Başkalarını

çok hassas olarak nitelendirmek, 4) Başkasının görüşünü dinlemeyi reddetmek, 5) Hataları için başkalarını tenkit etmek, 6) Onlar konuşurken dinlememek, başka şeylerle uğraşmak, 7) Bağışlayıcı değil, nefret duyucu olmak, 8) Ekip olarak çalışmak istememek. Bu yaklaşımlar toplumda tolere edilmesi ile edilmemesiyle sosyal etkileşim olmaktadır.

Çok fazla empati ile oluşan sorunlar: Toplumdaki sorunlara ciddi olarak etkilenenlerin fazla empati yaklaşımı olabilmektedir. Az olanlarda bir gaddarlık da gözlenmektedir. Fazla etkilenenlerde bir empatik yorgunluk sorunları oluşmaktadır.

Etik ilkeler sempatik boyut ile oluşmaktadır. Başkasının duyguları ile bütünleşme yaklaşımı da olabilmektedir.

Geçmiş: Geçmiş ile de empatik yaklaşım kurulabilir. İnançlarda verilen örnekler bu açıdan sıklıkla kullanılır.

Psikoanaliz: Psikoanalizde empati sıklıkla kullanılmaktadır.

İşlerde empati: Çalışanların dertlerini anlamak ve kavramak için empati önemli bir boyuttur.

Gelişme ve değişim boyutu: İnsan katkısının olumlu olması açısından empati önemli katkı sağlayabilmektedir.

Empati skorlaması, farklı ülkelerde farklı sonuçlar elde edilebilmektedir.

Hayvanlarda da onların istediklerini algılayarak yaklaşım yapmak: Bazı hayvanların insanlar ile iletişim içine girdiği, adeta konuştukları söylenebilir. Bu birey ile hayvan arasındaki ilişkiye göre oluşur.

Hayali olarak empati kurulduğu, ruhlarla empati yapıldığı gibi yaklaşımların bilimsel gerçekliği olmadığı, iletişim amacı ile oluşan boyut bir bilinmezi bilmek olarak görülmelidir.

ÖZET: İnanışlarda fedakârlık boyutu bir empatik yaklaşım sıklıkla önerilmekte, tarihsel örnekler olarak sunulmaktadır.

İletişim Kazaları

İletişimde kaza, mutlaka bir zarar oluşması anlamında ele alınmamalıdır. Kötü sonuçlanması belirtilse de buna katılınamamaktadır.

Bir çocuk, bu nedir deyince, bu burun demek, bunu ezberlemesi değil, işlevi be boyutu da verilmelidir. Çocuğun bu burun demesi de anlamsız olmaktadır.

Çocuğum bu zararlı olun için topluyoruz dediği, çimler arasındaki bitkiyi koparırken. Hayır bak dışarda hiç dokunmuyor destekliyoruz, ama bu çimler zayıf, bu açıdan onları koruyoruz dedim. Kaza iletişimi sevgi boyutu ile ele alınırsa güçlendirir. Amerika'da bir tarladan eşim ile geçerken, aynı patikada yürüyen bayana *hello* dedim. İki adım attı, sen bana nasıl dersin dedi. Papyonlu, ceketli ve resmi bir kişiye bu sözü söyledi. Ben genetik olarak RNA ile kardeşiz, onun için söyledim dedim. Uluslararası Bildirgelerde yazar ama bu geçersiz dedi. RNA ile ispatlı tek anne yumurtasından oluşmuşuz deyince mesleğimi sordu. Hekim deyince, kendisi de hemşire imiş. Eyalet sordu, ben başka ülke dedim, Türkiye deyince, sizler sadece hekim değil, üst uzmanlığınız vardır dedi. Pediatri, Yenidoğan ve Pediatrik Genetik deyince, şimdi oldu dedi. Hemşire olarak doğumhanede çalışıyormuş. Bizde bu iletişim söylenmez dedi ve gitti. Özür veya buna benzer bir şey söylemedi, arkasını döndü ve gitti.

İletişim yapamazsınız, kazalar olmaz.

Her kaza iletişim ve ilişkiyi arttırmak için irdelenmelidir.

Aşağıda Google Görselden bazı şekiller ile vurgu yapılmaktadır.

İletişim Kazaları

Kaza önlenebilir demekte, tedbir alınsa bile olmaması, iletişim kurmamaktır. Kötü sonuçlanması peşin bir algı olması da anlaşılır değildir. Burada bu yaklaşımın olduğu boyut olarak farklı toplumsal veri olabilmektedir.

Bunlara katılmak olası değildir.

Kaza Kavramı: Google Search[6]

Şekil 3: İnsanlar kaza tanımını bir kötü sonuçlanan derken, iletişimde sevgi ve büyük aşkların doğabildiği imkanlar olarak da yorumlanabilmektedir. Sayı altı, dokuz boyutunda da bir bahane ile gülerek, bir sevgi ilişkisi oluşturulabilir. Bu yaşam, bu algı ve bu bir farklı yaklaşım denilebilir ve birliktelik doğabilir.

Bir Örnek:

Hacettepe Altan Günalp Hocadan dinlediğimiz bir hikâye anlatılmaktadır. Aşı konusunda, aşılamanın önemini anlatmak için derste Polio konusunu işlemiş. Felçler ile dramatik tablo çizmiş, öğrenciler paniğe kapılınca daha acıklı tablolar çizmiş ve sonunda da soruları istemiş.

Öğrenci Hocam bu Polio dediğiniz nasıl bir hastalık diye sormuş. Çocuk Felci diye söylemiş ama tüm anlatılanların boşa gittiğini bize söylemişti. Öğüt olarak, hastaya ilk planda kelimeyi anlaması gerektiğini vurgulamıştır. Zatürreden ne anlıyor sorun ona göre konuşun demiştir.

Kazakistan'da kurulan iletişim

Oluşan boyutlar safhalarla iletilecektir.

İlk Karşılaşma

Türkiye'den gelen ilk Neonatoloji uzmanı biri, çok abartılı anlatım ile gelen birisi olarak, iletişim kurmak zor olabilirdi.

Uzmanlar ve akademik kişiler, iletişim kurmaktan kaçındırlar, sadece hoş geldin dediler.

Kendileri de anlatım istediler, öğleden sonra 1 saat anlatım ve sorular ile 3 saat planladım. Soruların sorulması denilince bir tereddüt izledim, bilmek değil, sormak önemli dedim. Bilmediğimizi nasıl sorarız vurgusuna da kitabı açar sorarsınız dedim.

10 saat planlananın 12-15 saate çıkabileceğini de ekledim.

Yoğun Bakım uzmanı olan hekim, beni ameliyathane, yoğun bakım ünitesinde bir bebek gösterdi, bunun nesi var dedi. Bilgi vermeden bilmemi istedi. Baktım, geri zekalı, bunun sebebi de mikrosefali dedim, bu açıdan sorunlardan akciğer dolu, pnömoni ötesi, siyanozda be kritik düzeyde de ekledim. Nasıl bildin dedi. Tek tek veriler ve yorumlarımı ekledim. Mikrosefali ve oluşmuş kullanmamaya bağlı atrofileri gösterdim. Ventilatörde, sekresyonu ve hırıltısını gösterdim gibi verilerle açıklamalar yaptım. Sonucu ne olacak dedi. Ben bilemem, yaratıcı bilir. Ancak tebrik ederim, bu çocuk ile sağlığı için çaba göstermeniz, yaşam hakkını sağlamanız ve sonuna kadar uğraşma çabanız taktirlerin üstünde dedim, tebrik eder ve kutlarım, çünkü uzun süredir yaşatıyorsunuz dedim.

Çok mutlu oldu, her derse de iştahla geldi, sorular sordu.

İlk Ders

Kazakistan Türkçe, Ahmet Yesevi yapısında Anadolu Türkçesi eğitimi yapılan bir Üniversite imiş. Buna karşın sorunlar olacağını öngördüm, hocaları olmaz dediler.

İlk kapıdan girdim, hepsi ayağa kalktı günaydın dediler. Bir öğrenci temsilcisi komutu ile oldu. Askerlik dersinde de bizler Ortaokulda yapardık, biraz eğlenirdik. Bundan haberim yoktu. *Olmadı* dedim. Bazı kişiler, iki kişi onlar daha geç söylediler dediler.
Ben sizin arkadaşınız, kardeşinizim, hoca olarak görmeyin, bir sohbet için buradayım dedim. Kavramalarını beklemedim, ama bazı bakışları zeki olanları çağırıp yaklaşım yaptım. *Kapıyı arkadaşın, kimler, şunlar açınca ne yaparsın* dedim. Geç otur derim dedi. Tamam bu şekilde her birey farklı söylesin dedim. *Biz bulamayız, siz söyleyin biz yapalım* dediler. *Ben size müdahale edemem* dedim.
O sırada bir kız, *ben hastanede sanıyordum, bu açıdan kabul etmeyeceksiniz ama girebilir miyim* diye sordu. *Niye kabul etmeyeceğim, girersin ama bana ve buradaki arkadaşlarına selam iletmelisin* dedim. *Ne diyebilirim* dedi, *selam mesela* dedim. *Selam* diyerek girdi, *bir dakika arkadaşlarına demedin* dedim, *onlara da selam* dedi.
Bu arada girip, hemen içeri girebilirsiniz ters anlayıp, dışarı çıktı, koridorda seslenip, nereye gidiyorsun diyerek, kolundan tutarak içeri soktum. Her an kaçmaya çalışıyordu. 3 defa selam almak için çaba harcandı.

Tek tek dolaşarak, merhaba günaydın, nasılsınız diyerek halkayı tamamladım.

Her sunu için bir öğrenci sıradan çıkacağı, slide okuyacağı ve açıklayacağını söyledim. Soruları ben soracağım dedim. Ortak cevap vereceğiz, cevabı bulacağız, araştıracağız dedim. Önemli olan bitirmek değil, kavramak dedim.

İlk planda sınıf mümessili çıktı, ona prematürelik nedir kavramı vardı.
35 Gebelik Haftasında 3000gram bir bebek prematüre midir?
Evet,
Yazar olarak; *ama 2500gram üstünde niye olsun* dedim.
--Siz burada yazmışsınız, doğru olmalı.
--Ya hata yapılmış ise
--Hoca hata yapmaz.
--Bilim veri, katıda dayalı olmalı, kanıtı nedir?
Aralarında tartıştılar. Önce Anadolu Türkçesi, sonra Kazak Türkçesi, en sonda da Rusça konuştular.
--Çözemedik dediler.
--İki parametre var dedim.
Prematürelik olgunlaşmamış demek, bu 37 Hafta sınır olarak kabul ediliyor.
Ağırlık ise gebelik haftasına göre küçük, normal veya büyük olarak tanımlanıyor. Sizde de arkadaşlarınıza zayıf, kilolu ve şişman diyor musunuz dedim. *Bir kızı gösterdiler, o şişman değil, BMI ileri değil, fazla kilolu denir* dedim.
Bu arada parametre, prematüre olarak algılandığını da belirtmeliyim.
--40hafta gebelik haftası olduğuna göre 38 hafta ne olabilir diye sordum.
Bir kız *sınırda, tam olgunlaştığı söylenemez* dedi.
--Hatta 38 haftaya da sınırda prematüre denilir dedim ve 40 hafta normal ise bunun altı sorunlu olabilmesi için tedbir alınmalı dedim.
--42 hafta üstünde de farklı sorunlar olur dedim, onlara da post-matür denilir dedim.
Kıza teşekkür ettim. Mümessil, *bu arkadaş hiç sesini çıkarmaz, biz onu bilgisiz sanırdık, şimdi cevap vermesine şaşırdım* dedi. *İşte bu derste her kişi konuşabilir katkıda bulunabilir* dedim.

Sınıfta dik durma koşulu varmış, rahat oturma yasakmış, bunu da kaldırdığımı, isteyen istediği gibi davranabilir, ama ters oturmayın, belinizi incitmeyin dedim.

Geç gelen arkadaş, sınıfın kız çalışkanı imiş, mümessil olarak kız temsilcisi imiş. Daha sonra her sunumda 5-7 kişi katkıda bulunmaya çalışıyordu.

SONUÇ: Ders 10 saat değil, 12 saat ve süre de 3 saat oldu. Sabah 9-12 arasında oluştu.

Ders Arası

Ders arası olması istenmedi. Bu durumda tuvalete gideceksiniz dedim. İki saat sonra her bireye çıkma izni verildi.
Arada sohbet edildi, benim yaşamım sorgulandı, açık olarak anlattım.
Çay servisi istedim, yasak dediler, ama benim için gevşettiler. Yanında bisküvi bulamadım, çikolata getirdim paylaştılar. Ayakta daha yakın sohbet imkânı oldu. Kendi doğumlarından söz edildi.
Hastaneleri, hocaları ve Ülkelerinden söz edildi, kendi Ülkelerini onlara tanıtmaya çalıştım.

Hocalar ile toplantılar

Öğleden sonra hocalar ile anlatım oldu. Burada bilmeme değil, daha çok anlatım içinde oldum. Bilmemek sorun değil, sormamak sorun dedim. Ayrıca ben buraya anlatmaya geldim, sorgulamaya değil, not vermeyeceğim dedim.
Konu Pediatri ötesine, laboratuvar konularında da soruları oldu.
Öğrencilerden de notları aldıklarını sorulan sorulardan anlamış oldum. Sorular kapsamlı olmakta idi.
Hastaneye bakmaya gelirim, ancak konsültasyon yapmam diye ekledim. Ziyarette de aferin, yaşam hakkı sağlıyorsunuz, 1970 Türkiye ortamı olmasına karşın, her türlü çaba var, devam dedim. Hekimlik ömür boyu bilimde, teknolojide yürümektir dedim. Bunu sizler el birliği ile yapacaksınız, yapmaktasınız dedim.

Neonatoloji Dersin Sonlanması

Tekrar istendi, baştan yenilendi, 2-3 ders olarak değişti, ekleme yapıldı.

Her derste sunumlara kendileri yorumlar getirdiler, sunumdan soru oluşturdular. Birçok genel konulara da değinildi.

İnsan Hakları ve ötenazi konusu da irdelendi.

Ayrılış zamanı

Ayrılırken, altın renkli at heykeli verildi. Bunun anlamı, kahraman ve alim gibi birçok güzel sıfatı kapsıyordu.

Bunun üzerine bu hepimizin başarısı hep beraber bir arada tutacak, kollar birlikte dedim, Hepimiz heykele dokunmuş olduk ve birlikte kaldırdık.

Rektörlük yapmış kimseyi görmedikleri için, seviye çok farklı dediler, ben de her insan eşit, resuller bile ayrıca eşit olduğunu vurgulanan kişilerdir dedim.

Sonuç

Farklı ortamlarda, farklı kültürel yapıda bir konunun işlenmesi için tek araç sevgi ve insanlıkta olmaktır.

Barışa yönelik iyilik olmalı, zorlama yapmadan, kardeşlik boyutu ile sorunlar çözülmelidir.

Hiçbir şekilde sınav yapar gibi olunmamalıdır.

Biliyorum değil, gelin birlikte öğrenelim denilmelidir.

Sordular *bilmiyorsun, tembel demem, öğrenmemişsin derim, sor, öğren derim. Sorunun cevabı bilinmiyorsa sorulmalı, sorgulanmalı derim dedim. Aptal ve tembel bir insana yakıştırılamayacak tanımlamalardır* dedim.

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