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Determination of oral and dental health knowledge and behaviors of primary school students

Determinación de los conocimientos y comportamientos en salud bucal y dental de la escuela primaria estudiantes

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Abstract

This research was carried out to determine primary school students' knowledge, attitudes, and behaviors about oral and dental health. The research group consisted of students studying in the 3rd and 4th grades in the primary schools in the central district of Elazığ, and the sample group consisted of 420 (218 Female, 202 Male) volunteer students studying in the 3rd and 4th grades in the primary schools in the central district. As a data collection tool, a questionnaire form was applied in which the demographic information of the students and their oral and dental health knowledge and behaviors were questioned. The data were analyzed by using the SPSS package program and the significance was accepted as $p < 0.05$. When the research group's oral health knowledge and behaviors were examined, it was found that the majority of the students (69.6%) brushed their teeth twice or three times a day, and the majority had good oral and dental health. It was determined that 84.5% of the students brushed their teeth after meals and before going to bed to prevent their teeth from decaying. It was determined that most parents of the participants in the research group (289 people) had the habit of brushing their teeth, and the participants learned the first information about brushing from their families. It was seen that there was a significant difference between the frequency of tooth brushing of the participants and the gender variable, and in the frequency of brushing teeth twice or more times a day, women brushed their teeth more than men. It was determined that there was a significant difference between the frequency of students' brushing their teeth and the age variable, and the rate of tooth brushing increased as the age value increased. Consequently, to create a healthy society, informing and taking precautions about preventive oral and dental health from an early age will contribute to reducing oral and dental diseases that may occur in the future.

Knowledge, Primary school students, Dental health, Oral health, Healthy society

Resumen

Esta investigación se llevó a cabo para determinar los conocimientos, actitudes y comportamientos de los estudiantes de primaria sobre la salud bucal y dental. El grupo de investigación estaba formado por estudiantes que estudiaban en los grados 3 y 4 en las escuelas primarias del distrito central de Elazığ, y el grupo de muestra estaba formado por 420 (218 mujeres, 202 hombres) estudiantes voluntarios que estudiaban en los grados 3 y 4 en la escuela primaria. colegios del barrio centro. Como herramienta de recolección de datos se aplicó un formulario de cuestionario en el que se cuestionaron los datos demográficos de los estudiantes y sus conocimientos y conductas en salud bucal y dental. Los datos se analizaron utilizando el paquete de programas SPSS y se aceptó la significancia como $p < 0.05$. Cuando se examinaron los conocimientos y comportamientos de salud bucal del grupo de investigación, se encontró que la mayoría de los estudiantes (69,6%) se cepillaban los dientes dos o tres veces al día, y la mayoría tenía buena salud bucal y dental. Se determinó que el 84,5% de los estudiantes se cepillaban los dientes después de las comidas y antes de acostarse para evitar la caries dental. Se determinó que la mayoría de los padres de los participantes del grupo de investigación (289 personas) tenían el hábito de cepillarse los dientes, y los participantes aprendieron las primeras informaciones sobre el cepillado de sus familiares. Se vio que hubo una diferencia significativa entre la frecuencia de cepillado dental de los participantes y la variable género, y en la frecuencia de cepillado dental dos o más veces al día, las mujeres se cepillaron más los dientes que los hombres. Se determinó que hubo una diferencia significativa entre la frecuencia de cepillado dental de los estudiantes y la variable edad, y la tasa de cepillado dental aumentó a medida que aumentó el valor de la edad. En consecuencia, para crear una sociedad sana, informar y tomar precauciones sobre la salud bucodental preventiva desde edades tempranas contribuirá a reducir las enfermedades bucodentales que puedan presentarse en el futuro.

Conocimiento, Estudiantes de primaria, Salud dental, Salud bucal, Sociedad saludable

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Introduction

Oral diseases, which generate deformity, pain, and death by affecting people throughout their lives, have been creating a health disadvantage for many countries in the past and today, and it is thought that almost 3.5 billion people are affected by oral diseases (Çolakoğlu and Has, 2015; Gonzales Roncal, 2022). In 2018, approximately 18.1 million new types of cancer were identified worldwide, and 9.6 million people died from cancer. One of these cancer types is the mouth or lip cancer and it is common in some countries of the Asian continent and the Pacific (Bhagat *et al.*, 2020). Oral and dental health has become very important in this regard.

Health concerns society in every sense and in every field. Oral and dental health is integrated with general health and has become an inseparable part. Disorders related to oral and dental health greatly affect all aspects of people's lives and change their lives. In order for public health to reach an advanced level, it is necessary to improve the health of the people. One of the most important things affecting the physical health, aesthetic appearance, and quality of life of the individual is oral and dental health. In order for oral and dental health to be in a way that does not disturb the individual, it is necessary to have good care and control starting from childhood (Yasemin *et al.*, 2017). Problems related to oral and dental health last from infancy to old age, and the World Health Organization has taken the 5, 12 and 15 age groups as a basis for determining the level of dental and oral health of countries. In addition, the World Health Organization stated that children should be examined at the ages of 5 and 6 (Yılmaz *et al.*, 2021). Individuals should be educated, especially in early childhood, in order to prevent diseases that may occur related to oral and dental health.

In line with the studies carried out, it is possible to have good health in society only by having a healthy mouth and teeth. Education of preschool and school-age children is very important to continue this process healthily. It is said that to have a healthy society in the future, it is necessary to raise awareness of people and this can be gained in early childhood (Al-Wesabi *et al.*, 2019). One of the most important issues to be taught in early childhood is to have a healthy mouth and teeth. It is thought that behaviors that play an important role in the later stages of life, such as protecting oral and dental health in children and acquiring the habit of brushing teeth, are acquired in early childhood. Since a child in primary school does not pay attention to oral and dental health, many health problems arise.

Children are especially affected by the behavior of their teachers and families during these periods. Although the topics related to the protection of oral and dental health are mentioned in the school curriculum, if this situation is not maintained in the family, tooth decay and various dental disorders may occur in children (Eden *et al.*, 2019). These decayed teeth can affect children's entire lives. The quality of life of a child who suffers from oral and dental health problems decreases, he may not be able to go to school due to severe pain, and accordingly, he falls behind in his lessons, and his learning skills are negatively affected. In addition to these negative situations, eating, drinking and sleep disorders occur in children (AlSadhan *et al.*, 2017). Therefore, children should be given a good education in this regard. One of the reasons for the emergence of dental caries, one of the oral and dental diseases, is that individuals and children are not given adequate education. It has been revealed by researchers that diseases such as dental caries and tooth loss can occur if education is not given well.

The training, called "oral hygiene education", is given to both the mother and the child between the ages of 6 and 18, starting from the pregnancy period. Taking into account the comprehension skills of children, factors affecting both oral and dental health such as "mouth-tooth cleaning, teaching tooth brushing technique, teaching techniques for using dental floss and interface brushes, nutrition, and abrasive motivation training and diet regulation" are explained in the education (Halawany *et al.*, 2015; Hassan *et al.*, 2020). By acting together with dentists, families can provide children with the right brushing technique, use of dental floss, and regular eating habits, and if these are achieved with this cooperation, children will have healthy mouths and teeth (Birant *et al.*, 2021). In addition to families, studies can be carried out in schools and students can be supported. In this way, oral and dental health education that can be given to children enables the development of personal hygiene skills of children, a positive attitude, and raising a healthy individual (Baltacı *et al.* 2019; Brito-Pérez *et al.*, 2022). For this reason, training in this field can be given to teachers at school and parents who prepare their children for life by performing home education.

Methods

Research model

The research was conducted based on examining the oral and dental health and care status of primary school students. The research is a scanning model and has a descriptive nature.

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Universe-Sample

The research population consists of students studying in the 3rd and 4th grades in primary schools in the central district of Elazığ in the 2019-2020 academic year, and the sample group consists of 420 (218 Female, 202 Male) volunteered students studying in the 3rd and 4th grades in the primary schools in the central district of Elazığ.

Data collection tools

In the study, data were collected with the "Oral and Dental Health Care Questionnaire of Primary School Students" developed by the researchers. The questionnaire includes the demographic characteristics of the participants (gender, age, education grade) and questions regarding oral and dental health and care.

Analysis of data

SPSS package program was utilized to evaluate the data obtained in the research. The demographic information of the research group and their knowledge of oral and dental health were summarized with the help of "arithmetic mean, percentage, frequency" statistics. A Chi-square test was applied to determine the differences between the demographic characteristics of the research group and the knowledge and practices of oral and dental health.

Results

		Frequency	Percent (%)
Gender	Female	218	51.9
	Male	202	48.1
Age	8 years	45	10.7
	9 years	163	38.8
	10 years	195	46.5
	11 years	17	4
Grade	3 rd grade	177	42.1
	4 th grade	243	57.9

Table 1 Students' demographic characteristics

The examination of Table 1 showed that the research group consisted of 218 (51.9%) females, 202 (48.1%) males; 45 students (10.7%) were 8 years old, 163 students (38.8%) were 9 years old, 195 students (46.5%) were 10 years old, and 17 students (4%) were 11 years old. It was determined that 177 students (42.1%) were in the 3rd grade and 243 students were in the 4th grade.

		Frequency	Percent (%)
How often do you brush your teeth?	Once a day	79	18.8
	Twice a day	188	44.8
	Three times a day	104	24.8
	Other	49	11.6
How do you brush your teeth?	Down-Up	117	27.9
	Right-Left	157	37.4
	Circular	70	16.7
	Other	76	18.1
How long does it take you to brush your teeth?	0-1 minute	105	25
	1-2 minutes	180	42.9
	2-3 minutes	95	22.6
	More than 3 minutes	40	9.5
When do you brush your teeth in the morning?	I never brush	52	12.4
	As soon as I get up	63	15
	Before breakfast	41	9.8
	After breakfast	264	62.9
When do you brush your teeth in the evening?	I never brush	33	7.9
	Before dinner	21	5
	After dinner	129	30.7
	Before going to bed	237	56.4
How much toothpaste do you consume when brushing your teeth?	As big as a lentil	194	46.2
	Half of Toothbrush	162	38.6
	Whole of Toothbrush	43	10.2
	Other	21	5
Evaluate your oral and dental health?	Very good	117	27.9
	Good	138	32.9
	Normal	130	31
	Bad	26	6.1
	Very bad	9	2.1
What are your parents' tooth brushing habits like?	Mum brushes	30	7.1
	Dad brushes	22	5.2
	Both of them brush	289	68.8
	Neither of them brushes	38	9
	I don't know	41	9.8
What do you do to prevent your teeth from decaying?	I brush my teeth carefully before every meal	355	84.5
	I drink water after sugary foods	195	46.4

	I go to the dentist every six months	169	40.2
	I do nothing	28	6.7
	I don't know	26	6.2
How often have you experienced pain in your teeth in the last year?	Usually	51	12.1
	Often	58	13.8
	Occasionally	67	16
	Rarely	131	31.2
	Never	113	26.9
Who / What did you first learn about brushing tooth from?	Family	252	60
	Teacher	45	10.7
	Television, radio, newspaper etc	8	1.9
	Dentist	74	17.6
	I don't know	41	9.8
Why is regular dental check-up necessary?	For early diagnosis	21	5
	For the protection of dental health	303	72.1
	For the continuity of general health	67	16
	For cheap and easy treatment	8	1.9
	I don't know	21	5
Which one do you use for oral hygiene?	Floss	36	8.6
	Toothbrush	364	86.7
	Toothpick	45	10.7
	Mouthwash	99	23.6
	Gum	105	25
	Electric Toothbrush	20	4.8

Table 2 Findings Regarding Students' Oral and Dental Health and Care

** More than one option was marked in those items "Which one do you use for oral hygiene? and What do you do to prevent your teeth from decaying?"*

By examining how often the participants brushed their teeth in Table 2, it was found out that 188 people stated they brushed their teeth twice a day, 104 people brushed three times a day, and 79 people brushed once a day. Accordingly, the majority of the participants (69.6%) brushed their teeth twice or three times a day.

By examining how the participants brushed their teeth in Table 2, it was found that 157 people stated that they brushed their teeth from right to left, 117 people brushed their teeth up-down, and 70 people circularly brushed their teeth.

By examining how long the research group brushed their teeth in Table 2, it was determined that 180 people brushed their teeth between 1-2 minutes, 105 people brushed their teeth between 0-1 minutes, 95 people brushed their teeth between 2-3 minutes and 40 people brushed their teeth for more than 3 minutes.

By examining when the students brushed their teeth in the morning in Table 2, 264 people stated that they brushed their teeth after breakfast, 63 people brushed their teeth as soon as they got up, and 41 people said they brushed their teeth before breakfast. 52 people stated that they did not brush their teeth in the morning.

By examining when the participants brushed their teeth in the evenings in Table 2, 237 people stated that they brushed their teeth just before going to bed, 129 people stated that they brushed their teeth after eating and 21 people stated that they brushed their teeth before eating. 33 people stated that they did not brush their teeth in the evening.

The examination of the amount of toothpaste consumed by the research group while brushing their teeth from table 2 showed that 194 people consumed as size as a lentil while brushing their teeth, 162 people consumed as half amount as a toothbrush and 43 people consumed as size as the entire toothbrush.

The evaluation of the oral and dental health of the participants from their own perspective in Table 2 revealed that 117 people stated their oral and dental health as very good, 138 people stated as good, 130 people stated as normal, 26 people stated as bad, and 9 people stated as very bad.

The parents' habit of tooth brushing from Table 2 revealed that 30 participants stated that only their mothers brushed, 22 participants stated that only their fathers brushed, 289 participants stated that both their mothers and fathers brushed, and 38 participants stated neither of them brushed.

The examination of what the participants did to prevent their teeth from decaying revealed that 84.5% (355 people) stated they brushed their teeth after each meal and before going to bed to prevent their teeth from decaying. 195 people (46.4%) stated that they drank water after eating sugary foods, and 169 people (40.2%) went to the dentist every six months.

The examination of how often the participants experienced pain or distress in their teeth in the last year in Table 2 revealed that 58.1% never had or had very little trouble. In addition, 25.9% of the participants stated that they usually or frequently experienced pain or distress related to their teeth.

From whom or where the research group first learned about tooth brushing, the examination showed that 60% of the participants (252 people) learned the first information from their families. It was also determined that 74 people learned the first information about brushing from their dentists and 45 people from their teachers.

The examination of the answers given by the participants to the question of the reasons for regular dental check-ups from Table 2 revealed that 72.1% (303 people) expressed that regular dental check-ups were necessary for maintaining dental health. 16% of the participants expressed that regular dental check-ups were necessary to continue general health.

The examination of the answers given by the research group to the question of what was used for oral hygiene in Table 2 revealed that 86.7% (364 people) used toothbrushes for oral hygiene. In addition, 105 people stated that they used chewing gum and 99 people used mouthwash.

The relationship between the demographic characteristics of the students and the expressions regarding oral and dental health in the scope of the research

		Tooth Brushing Frequency * Gender Crosstabulation				Total	
		Once a day	Twice a day	Three times a day	Other		
Gender	Female	N	33	99	64	218	
		% Gender	15.1%	45.4%	29.4%	10.1%	100.0%
		% Brushing Frequency	41.8%	52.7%	61.5%	44.9%	51.9%
	Male	N	46	89	40	27	202
		% Gender	22.8%	44.1%	19.8%	13.4%	100.0%
		% Brushing Frequency	58.2%	47.3%	38.5%	55.1%	48.1%

Pearson Chi-Square: 8,122
Exact Sig. (p): 0,044<0,05

Table 3 Crosstabulation and Chi-Squared test results between students' tooth brushing frequency and gender

The examination of Table 3 revealed a statistically significant relationship between the answers given to the question of "How often do you brush your teeth?" and the gender of the participants. While the frequency of brushing teeth once a day was higher for men (52.8%) than women (41.8%), the frequency of brushing teeth 3 times a day was higher for women (61.5%) than for men (38.5%). It was also determined that 45.4% of the women and 44.1% of the men in the research group brushed their teeth twice daily.

		Brushing frequency * Age Crosstabulation				Total	
		Once a day	Twice a day	Three times a day	Other		
Age	8 years old	N	5	18	6	16	45
		% Age	11.1%	40.0%	13.3%	35.6%	100.0%
		% Brushing Frequency	6.3%	9.6%	5.8%	32.7%	10.7%
	9 years old	N	37	69	43	14	163
		% Age	22.7%	42.3%	26.4%	8.6%	100.0%
		% Brushing Frequency	46.8%	36.7%	41.3%	28.6%	38.8%
	10 years old	N	28	98	50	19	195
		% Age	14.4%	50.3%	25.6%	9.7%	100.0%
		% Brushing Frequency	35.4%	52.1%	48.1%	38.8%	46.4%
	11 years old	N	9	3	5	0	17
		% Age	52.9%	17.6%	29.4%	0.0%	100.0%
		% Brushing Frequency	11.4%	1.6%	4.8%	0.0%	4.0%

Pearson Chi-Square: 48,554
Exact Sig. (p): 0,000<0,01

Table 4 Crosstabulation and Chi-Square test results between students' brushing frequency and their ages

The evaluation of Table 4 showed a statistically significant difference between the answers given to the questions of "How often do you brush your teeth?" and "When do you brush your teeth in the evening?" and the ages of the participants. According to this, by looking at general daily brushing frequency, it was determined that the highest participation frequency was in 10-year-old students.

It was determined that 35.4% of 79 students brushing their teeth once a day was 10 years old, 52.1% of 188 students brushing twice a day, and 48.1% of 104 students brushing three times a day were 10 years old. By examining the distribution of brushing frequencies in terms of the ages of the students, it was seen that the brushing rate increased as the age value increased in the 8-year, 9-year-old and 10-year-old students.

		Brushing Time in Evenings * Age Crosstabulation					Total
		Brushing Frequency					
		I never brush	Before Meals	After Meals	Before going to bed		
Age	8 Years old	N	9	2	10	24	45
		% Age	20.0%	4.4%	22.2%	53.3%	100.0%
		Brushing Time in Evenings	27.3%	9.5%	7.8%	10.1%	10.7%
9 Years old	N	13	11	56	83	163	
	% Age	8.0%	6.7%	34.4%	50.9%	100.0%	
	Brushing Time in Evenings	39.4%	52.4%	43.4%	35.0%	38.8%	
10 Years old	N	9	7	57	122	195	
	% Age	4.6%	3.6%	29.2%	62.6%	100.0%	
	Brushing Time in Evenings	27.3%	33.3%	44.2%	51.5%	46.4%	
11 Years old	N	2	1	6	8	17	
	% Age	11.8%	5.9%	35.3%	47.1%	100.0%	
	Brushing Time in Evenings	6.1%	4.8%	4.7%	3.4%	4.0%	

Pearson Chi-Square: 17.747
Exact Sig. (p): 0.038<0.05

Table 5 Crosstabulation and Chi-Square test results of students' age and brushing time in evenings

In the examination of students' brushing time their teeth in the evening from Table 5, it was determined that the 10-year-old students brushed their teeth at the highest rate with 62.6%. Similarly, 51.5% of the students who stated that they brushed their teeth before going to bed were 10 years old. In addition, it was determined that the students in all age groups brushed their teeth before going to bed at the highest rate.

Discussion

Though oral diseases are not vital in general, according to the World Health Organization's definition of health, they pose a significant risk to individuals' physical, mental and social well-being. This situation, In addition to affecting the needs of people in their daily lives such as aesthetic concerns, eating, talking, and socializing, also have negative consequences on general well-being and quality of life (AlSadhan et al., 2017). In this context, individuals need to make oral and dental health a habit from an early age. This study aimed to determine the oral health habits and knowledge levels of primary school students.

In the examination of the brushing frequency of the research group, 188 of the participants stated that they brushed their teeth twice a day, 104 participants three times a day, and 79 participants once a day. According to these results, it was seen that the majority of the participants (69.6%) brushed their teeth twice or three times a day.

It was determined that the majority of the students brushed their teeth for one minute or over, and more than half of them brushed their teeth before going to bed. According to the evaluation of the student's oral and dental health from their own perspective, 117 people stated that their oral and dental health was very good, 138 people stated as good, 130 people stated as normal, 26 people stated as bad and 9 people stated as very bad. According to these results, most of the students stated their oral and dental health as good. Most of the participants (289 people) in the research group stated that both their mothers and fathers had the habit of brushing their teeth. 84.5% of the students stated that they brushed their teeth after every meal and before going to bed to prevent their teeth from decaying.

58.1% of the participants stated that they experienced little or no pain in their teeth. 60% of the students stated that they learned the first information about brushing from their families. 72.1% of the participants stated that regular dental check-ups were necessary for the protection of dental health. 86.7% of the students stated that they used a toothbrush for oral hygiene. Bhagat et al. (2020), in their study examining the factors affecting the oral and dental health status of primary school first-grade students, stated that the majority of students brushed their teeth irregularly or not at all, and 58% of them never went to the dentist. They determined that 58.2% of the students brushed their teeth regularly, at least once a day, 97.3% did not use dental floss, and the majority of them went to the dentist for treatment purposes.

Çolakoğlu and Has (2015) reported that 86% of the students brushed their teeth twice or more a day, 56% used dental floss regularly, and female students had better oral and dental health care behavior than male students. In their study, they found that 18.8% of the students went to the dentist in the last year, 62.2% brushed their teeth at least twice a day, and 77.7% had oral and dental health problems. In addition, they stated that the oral and dental health knowledge levels of the students were medium and low. Halawany et al. (2015) reported in their study that the oral hygiene habits of students aged 9-12 were moderate, and 42.4% of them brushed their teeth twice a day. In their study, Peker et al. (2017) stated that 58.4% of primary school students living in rural areas brushed their teeth occasionally, 35.3% brushed their teeth every day, and 6.4% did not brush their teeth at all. It was also determined that 55.5% of the students brushed their teeth after meals, 29.6% in the morning, and 14.8% before going to bed. Yasemin et al. (2017) examined the oral and dental health of primary school students in Denizli within the project's scope.

They found the rate of students going to the dentist in the first year was 45.6%, it was 41.4% in the second year, and 39.5% in the third year. The percentage of students brushing their teeth regularly was 21.5% in the first year, 22.5% in the second year, and 24.8% in the third year, and the rate of students with poor oral hygiene was 20% in the first year, 16.3% in the second year and 14.5% in the third year. In the study conducted by Karaaslan *et al.*, (2020), 14.1% of the students stated that they regularly went to the dentist; the participants used the internet to access information about oral and dental health, and they did not have enough information about oral and dental health.

It was seen that there was a statistically significant relationship between the answers given to the question of “How often do you brush your teeth?” and the gender of the participants. Regarding the frequency of tooth brushing once a day, men (52.8%) brushed their teeth more than women (41.8%) did while regarding the frequency of tooth brushing three times a day, women (61.5%) brushed their teeth more than men (38.5%) did. In addition, it was determined that 45.4% of the women and 44.1% of the men in the research group brushed their teeth twice a day. In their study, Birant *et al.* (2021) stated that 68.9% of the students brushed their teeth at least twice a day, the frequency of brushing was higher among women than men, a small group of the students used toothpaste as big as lentils while brushing, and more than half of the students stated that they went to the dentist. They found in their study that the frequency of tooth brushing and going to the dentist of female students was higher than male students. Eden *et al.* (2019) evaluated the oral and dental health of university students, and they found that there was no significant difference in terms of gender. They also detected that 11.92% of the students did not brush regularly, 33.88% brushed once a day, 54.10% of them brushed their teeth twice a day. Yılmaz *et al.* (2021) reported in their study that 64.2% of the students had poor oral health, 53.2% had insufficient knowledge about oral health, and women had more oral health awareness than men. They found that 74.2% of female and 52.8% of male students brushed their teeth regularly, 40% of the students brushed after every meal, 32.5% brushed when they remembered, and 45.8% learned about dental health from school. Duijster *et al.*, (2015), in their study, stated that there was a significant relationship between the oral health of the students and the gender variable, and that the majority of the students had poor oral hygiene.

Koşan *et al.*, (2017) evaluated the oral and dental health of children aged 7-14 in Malatya province and stated that there was no statistical difference in terms of gender and female students' rate of brushing was higher than male students'. Mishra *et al.*, (2018) found in their study that secondary school students had moderate knowledge about oral health and a significant relationship between oral health and gender. Mekhemar *et al.*, (2020) determined the knowledge and behaviors of secondary school students aged 11-12 on oral and dental health, and found that there was a significant difference between the oral dental health knowledge score average and the settlement where they lived, their fathers' education level and income; on the other hand, they determined that there was no significant difference according to gender, mother's education level, family structure, health insurance status, and job status of mother and father. *et al.*, (2016) determined the oral hygiene status of students in the 7-12 age group and reported that 65.2% of the students had good oral hygiene status and that there was a significant relationship between oral hygiene and gender. They evaluated oral dental problems and risk factors of students in low socioeconomic status and found that there was a significant difference in all variables except gender in terms of poor oral hygiene. They also stated that children living in economically disadvantaged areas had dental caries and oral hygiene problems, and they were disadvantageous in terms of seeing a dentist and receiving treatment.

It was determined that there was a statistically significant difference between the answers given to the statements of “How often do you brush your teeth?” and “When do you brush your teeth in the evening?” and the ages of the participants. Examining the daily brushing frequency of the students in general, it was determined that the highest participation frequency was in the 10-year-old student group. According to the distribution of brushing frequencies in terms of the ages of the students, it was observed that the brushing rate increased as the age value increased in the 8-year-old, 9-year-old, and 10-year-old student groups. The examination of students' time to brush their teeth in the evening revealed that the 10-year-old students brushed their teeth at the highest rate with 62.6%, before going to bed. Similarly, 51.5% of the students who stated that they brushed their teeth before going to bed were 10 years old. In addition, it was determined that the students in all age groups brushed their teeth before going to bed with the highest rate. In another study, Baltacı *et al.*, (2019) determined that the majority of students brushed their teeth before going to bed, and 53.7% brushed after breakfast.

Al-Wesabi *et al.*, (2019), in their study examining the relationship between sports and oral-dental health, stated that high school sports students were more prone to cariogenic nutrition, and the frequency of tooth brushing was weak. In addition, they determined that the oral-dental health hygiene habits of individuals doing sports were not at a sufficient level. Hassan *et al.*, (2020) found in their study that 79% of the students never went to the dentist, 78% of them brushed their teeth at least once a day, and the rate of brushing increased according to age. In their study, Hosseini *et al.*, (2016) reported that 67% of students aged 10-18 brushed their teeth every day, and girls had more oral and dental health knowledge than boys. They also reported that the frequency of tooth brushing was at the same rates that were reported 10 years ago. They stated in their study that 38.3% of those who had a toothbrush brushed their teeth 2-3 times a day, the majority did not use any auxiliary cleaning materials other than toothbrush and paste; and the rate of those who did not go to the dentist increased in younger ages

Conclusion

Given the results of the current study, it was determined that the majority of the students brushed their teeth two or three times a day, more than half of them brushed their teeth before going to bed, and most of them had good oral and dental health and received information about oral and dental health from their families. In addition, it was determined that there was a significant relationship between students' frequency of tooth brushing and the variables of gender and age. As a result of these findings, to create a healthy society, informing and taking precautions about preventive oral and dental health from an early age will contribute to reducing oral and dental diseases that may occur in the future.

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Examination of death concerns of physical education and sports school students

Examen de preocupaciones de muerte de estudiantes de escuelas de educación física y deportes

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Abstract

Although it has been the subject of many studies in recent years, death and death anxiety emerges as one of the least clear areas. Death has been in the lives of human beings from the moment human beings are born. In this context, it is thought that determining the death anxiety levels of the students of the faculty of sports sciences and examining their relations with different variables will contribute to the field. This study aims to determine the death anxiety levels of the students of the faculty of sports sciences and to discuss them in light of the findings. The study sample consists of 293 (97 female, 196 male) volunteer participants studying at physical education and sport college. While scale was preferred as a data collection tool, a descriptive survey model was used to determine "Death Anxiety Levels". The scale used in the research consists of two parts. In the first part of the scale, the "Personal Information Form" was used to determine the demographic information of the students. In the second part, the "Death Anxiety Scale" was used to determine the death anxiety levels of the participants. As a result of the analysis of the data obtained, it was determined that there was no statistically significant difference between the gender, age, income status, marital status, chronic disease status and smoking status of the physical education and sports school students, and the death anxiety scale total and all sub-dimensions mean scores. As a result, It can be said that death anxiety emerges with the existence of human beings and is a multidimensional concept. The similarities and differences of the findings that occurred as a result of the research made show that death anxiety affects many variables. In this context, it will be essential to carry out studies in which the athletes participate to contribute to the field.

Death anxiety, School of physical education and sports, Student

Resumen

Aunque ha sido objeto de muchos estudios en los últimos años, la muerte y la ansiedad ante la muerte emergen como una de las áreas menos claras. La muerte ha estado en la vida de los seres humanos desde el momento en que nacen los seres humanos. En este contexto, se piensa que determinar los niveles de ansiedad ante la muerte de los estudiantes de la facultad de ciencias del deporte y examinar sus relaciones con distintas variables contribuirá al campo. Este estudio tiene como objetivo determinar los niveles de ansiedad ante la muerte de los estudiantes de la facultad de ciencias del deporte y discutirlos a la luz de los hallazgos. La muestra del estudio consta de 293 participantes voluntarios (97 mujeres, 196 hombres) que estudian en la universidad de educación física y deporte. Si bien se prefirió la escala como herramienta de recopilación de datos, se utilizó un modelo de encuesta descriptivo para determinar los "Niveles de ansiedad ante la muerte". La escala utilizada en la investigación consta de dos partes. En la primera parte de la escala se utilizó el "Formulario de Información Personal" para determinar la información demográfica de los estudiantes. En la segunda parte, se utilizó la "Escala de Ansiedad ante la Muerte" para determinar los niveles de ansiedad ante la muerte de los participantes. Como resultado del análisis de los datos obtenidos, se determinó que no existe diferencia estadísticamente significativa entre el sexo, la edad, la situación económica, el estado civil, el estado de enfermedades crónicas y el tabaquismo de los alumnos de las escuelas de educación física y deportes, y el escala de ansiedad ante la muerte puntuaciones medias totales y de todas las subdimensiones. Como resultado, se puede decir que la ansiedad ante la muerte surge con la existencia del ser humano y es un concepto multidimensional. Las similitudes y diferencias de los hallazgos que se dieron como resultado de la investigación realizada muestran que la ansiedad ante la muerte afecta muchas variables. En este contexto, será fundamental realizar estudios en los que participen los atletas para contribuir al campo.

Ansiedad ante la muerte, Facultad de educación física y deportes, Estudiante

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Introduction

Although it has been the subject of many researches in recent years, death and death anxiety appear as one of the least clarified areas. Death has been in the lives of human beings from the moment human beings are born. Death and life are two inseparable parts of a whole and they are two opposite concepts that make sense together (Bolt, 1978).

The loss of vitality of the organism and the end of life due to the failure of the organs to perform their functions is called death, and the only living thing that is aware of its death is the human being. Humans are the only creatures who are worried about death because they are aware that they will die. Reasons such as not being able to see loved ones again, ending of experiences, plans and projects, suffering while dying, beliefs about the afterlife, extinction, inability to achieve goals, decay and disappearance of the body can make death a worrying situation (Zhang *et al.*, 2019).

Death anxiety is a universal experience independent of language, religion and culture (Abdel-Khalek & Tomas-Sabado, 2005). Situations such as living in stressful environments and unpredictable conditions, having a life-threatening illness, or experiencing an event that brings death close can also lead to death anxiety (Lehto & Stein, 2009).

Thinking about death, while revealing death anxiety in human beings, is a factor that connects them to life and makes their existence meaningful. acknowledgment of the existence of death; rather than pushing people into pessimistic and fearful feelings, it directs them to a life where they can live their lives to the fullest and realize the things they value (Rotter and Rotter, 1988).

According to existential psychotherapy; The fact that people know and accept the existence of death is that they will use the opportunities at their disposal to make better use of their days by enriching their lives in order to spend the rest of their lives in a meaningful way. In line with the view of existential psychotherapy; Although accepting the existence of death is not considered a positive phenomenon, it can be thought that it affects people's lives positively.

As a result of a study in which Turkish and Jordanian university students participated, it was determined that the death anxiety of the students was above normal. In addition to this result, it was observed that encountering death or an event related to death increased death anxiety and death anxiety levels of female students were higher than male students. The high death anxiety levels of female students are associated with their biological structures and cultural elements (Ayten, 2009).

Wagner and Lorion (1984) in his study, revealed that there is a strong negative relationship between life purpose and death anxiety. Therefore, having a high purpose and finding life meaningful can reduce anxiety about death. Similarly, planning activities such as setting goals for the future, participating in physical activity, and doing sports were also associated with lower death anxiety (Dickstein & Blatt, 1966).

When the relevant literature is examined, it has been seen that there are many studies on the death anxiety of elderly people (V. Fortner *et al.*, 1999; Missler *et al.*, 2012; Wu *et al.*, 2002; Zhang *et al.*, 2019; Wagner & Lorion, 1984). On the other hand, it has been understood that the number of studies in which young people participate is limited and there is a need for studies that can be done on different variables.

University students are among the groups with the highest level of anxiety due to reasons such as academic life and future anxiety (Di Pierdomenico *et al.*, 2017). In this context, it is thought that determining the death anxiety levels of the students of the faculty of sports sciences and examining their relations with different variables will contribute to the field.

In this study, it is aimed to determine the death anxiety levels of the students of the faculty of sports sciences and to discuss them in the light of the findings.

Methods

The sample of the study consists of 293 (97 female, 196 male) volunteer participants studying at physical education and sport college. While scale was preferred as data collection tool, descriptive survey model was used to determine "Death Anxiety Levels". The scale used in the research consists of two parts. In the first part of the scale, the "Personal Information Form" was used to determine the demographic information of the students, and in the second part, the "Death Anxiety Scale" developed by Sarıkaya and Baloğlu, (2016)

was used to determine the death anxiety levels of the participants.

The death anxiety scale is a five-point Likert type scale, "Always: 5; Never: 1" statements, and the highest score that can be obtained from the scale was calculated as 60-80, the lowest score being 0-29. 0-29 points; low level of death anxiety, 30-59 points; moderate death anxiety between 60-80 points; represents a high level of death anxiety.

Data Analysis

The data were analyzed using the SPSS statistical program. Demographic information and death anxiety levels of the research group were summarized using percentage, frequency, arithmetic mean and standard deviation techniques as descriptive statistics. After it was determined that the data showed normal distribution, Independent Samples t and One-Way ANOVA tests were applied for in-group comparisons. Significance was accepted as $p < 0.05$.

		Frequency	Percent (%)
Gender	Female	97	33.1
	Male	196	66.9
Age	22-26 Age	49	16.7
	27-31 Age	159	54.3
	32-36 Age	85	29.0
Marital status	Married	26	8.9
	Single	267	91.1
Income status	2500 TL and under	226	77.1
	2501-4000 TL	21	7.2
	4501-6000 TL	19	6.5
	6001 TL and above	27	9.2
Chronic Disease Status	Yes	17	5.8
	No	276	94.2
Smoking Status	Yes	158	53.9
	No	135	46.1
Doing Sports Status	1-4 Year	229	78.2
	5-9 Year	64	21.8

Table 1 Characteristics of the research group regarding demographic information

Results

When Table 1 is evaluated, 66.9% of the research group is male, 33.1% is female, 54.3% is 27-31 years old, 29% is 32-36 years old, 16.7% is 22 years old. It was determined that they were between the ages of 26, 91.1% were single, 83.3% were university graduates, 16.7% were high school graduates, and 77.1% had an income level below 2500 TL.

It was observed that 94.2% of the participants did not have a chronic disease, 53.9% smoked, and 78.2% did sports between 1-4 years.

		Gender		t	p
		\bar{X}	ss		
Uncertainty of death	Female	24.98	11.01	-0.701	0.48
	Male	25.95	11.10		
Thinking and witnessing death	Female	16.74	7.50	-0.040	0.96
	Male	16.78	7.91		
Suffering	Female	8.01	3.56	-0.884	0.37
	Male	8.38	3.37		
Death Anxiety Total	Female	49.74	20.48	-0.534	0.59
	Male	51.12	20.96		
p<0,05					

Table 2 T-Test analysis of the research group by gender variable

When Table 2 is evaluated, it was seen that there was no statistically significant difference between the gender variable and the total death anxiety scale and mean scores of all sub-dimensions of the participants in the study group ($p > 0.05$).

		Chronic Disease Status		t	p
		\bar{X}	ss		
Uncertainty of death	Yes	27.58	11.52	0.749	0.45
	No	25.51	11.05		
Thinking and witnessing death	Yes	16.11	7.92	-0.355	0.72
	No	16.80	7.77		
Suffering	Yes	7.64	4.42	-0.760	0.44
	No	8.30	3.37		
Death Anxiety Total	Yes	51.35	22.25	0.140	0.88
	No	50.62	20.73		
p<0.05					

Table 3 T-Test analysis of the research group according to the variable of chronic disease status

When Table 3 was examined, it was determined that there was no statistical difference between the chronic disease status variable and the total death anxiety scale and mean scores of all sub-dimensions of the research group ($p > 0.05$).

		Smoking Status		t	p
		\bar{X}	ss		
Uncertainty of death	Yes	25.93	10.96	0.749	0.45
	No	25.28	11.22		
Thinking and witnessing death	Yes	16.82	7.99	-0.355	0.72
	No	16.70	7.52		
Suffering	Yes	8.37	3.28	-0.760	0.44
	No	8.12	3.62		
Death Anxiety Total	Yes	51.13	20.70	0.140	0.88
	No	50.11	20.93		
p<0.05					

Table 4 T-Test analysis of the research group according to the variable of smoking status

When Table 4 was evaluated, it was seen that there was no statistically significant difference between the smoking status variable of the participants and the total death anxiety scale and mean scores of all sub-dimensions ($p > 0.05$).

		Doing Sports Status		t	p
		\bar{X}	ss		
Uncertainty of death	1-4 Year	24.76	10.47	-2.571	0.01*
	5-9 Year	28.75	12.57		
Thinking and witnessing death	1-4 Year	16.17	7.38	-2.512	0.01*
	5-9 Year	18.90	8.75		
Suffering	1-4 Year	7.99	3.32	-2.836	0.00*
	5-9 Year	9.32	3.66		
Death Anxiety Total	1-4 Year	48.89	19.60	-2.783	0.00*
	5-9 Year	56.98	23.63		
p<0.05					

Table 5 t-Test analysis according to the variable of sporting status of the research group

When Table 5 was evaluated, it was determined that there was a statistically significant difference between the study group's sporting status variable and the total death anxiety scale and mean scores of all sub-dimensions ($p<0.05$).

		Age		F	Sig
		\bar{X}	ss		
Uncertainty of death	22-26 Age	24.95	10.48	0.137	0.87
	27-31 Age	25.64	11.65		
	32-36 Age	26.00	10.35		
Thinking and witnessing death	22-26 Age	16.10	6.67	0.218	0.80
	27-31 Age	16.87	8.31		
	32-36 Age	16.95	7.35		
Suffering	22-26 Age	7.88	3.22	0.863	0.42
	27-31 Age	8.16	3.54		
	32-36 Age	8.64	3.36		
Death Anxiety Total	22-26 Age	48.95	18.56	0.250	0.77
	27-31 Age	50.69	22.13		
	32-36 Age	51.60			
p<0.05					

Table 6 analysis of variance by age variable of the research group

When Table 6 was evaluated, it was determined that there was no statistical difference between the age variable of the research group and the total mean scores of the death anxiety scale and all sub-dimensions of the scale ($p>0.05$).

		Marital Status		t	p
		\bar{X}	ss		
Uncertainty of death	Married	25.19	10.14	0.473	0.83
	Single	25.67	11.17		
Thinking and witnessing death	Married	16.88	6.65	0.080	0.93
	Single	16.75	7.88		
Suffering	Married	9.11	2.97	1.326	0.18
	Single	8.17	3.47		
Death anxiety total	Married	51.92	17.20	0.135	0.89
	Single	50.61	21.12		
p<0.05					

Table 7 t-Test analysis of the research group by marital status variable

When Table 7 is examined, it was seen that there was no statistically significant difference between the marital status variable and the death anxiety scale total and mean scores of all sub-dimensions of the participants in the study group ($p>0.05$).

		Income Status		F	Sig
		\bar{X}	ss		
Uncertainty of death	2500 TL and under	26.27	11.13	2.306	0.07
	2501-4000 TL	26.23	10.44		
	4001-6000	19.73	8.96		
	6001 TL and above	23.96	11.41		
Thinking and witnessing death	2500 TL and under	17.15	8.02	2.372	0.07
	2501-4000 TL	17.71	7.27		
	4001-6000	12.52	5.17		
	6001 TL and above	15.74	6.73		
Suffering	2500 TL and under	8.33	3.50	1.394	0.24
	2501-4000 TL	8.61	2.81		
	4001-6000	6.73	2.88		
	6001 TL and above	8.48	3.60		
Death Anxiety Total	2500 TL and under	51.76	21.33	2.428	0.06
	2501-4000 TL	52.57	17.46		
	4001-6000	39.00	14.97		
	6001 TL and above	48.18	20.03		
p<0.05					

Table 8 Analysis of variance by income variable of the research group

When Table 8 was evaluated, it was determined that there was no statistical difference between the income status variable of the research group and the total mean scores of the death anxiety scale and all sub-dimensions of the scale ($p>0.05$).

Discussion

In this study, it was aimed to examine the death anxiety of physical education and sports high school students. In this context, as a result of the current research findings, it was determined that 66.9% of the research group was male, 33.1% was female, 54.3% was 27-31 years old, 29% was 32-36 years old, 16.7% It was determined that 91.1% of them were between the ages of 22-26, 91.1% were single, 83.3% were university graduates, 16.7% were high school graduates, and 77.1% had an income level below 2500 TL.

It is seen that 94.2% of the participants do not have a chronic disease, 53.9% smoke and 78.2% do sports between 1-4 years. While it was determined that there was no statistically significant difference between the participants' gender, age, marital status, income level, chronic disease status, smoking status variables and the total death anxiety scale and mean scores of all sub-dimensions, there was no statistically significant difference between the sporting status variable and the death anxiety scale total and it was determined that there was a statistically significant difference between the mean scores of all sub-dimensions ($p>0.05$).

When we look at the studies in the literature on the subject, in a study by Ayten (2009) in which Turkish and Jordanian university students participated, it is seen that the death anxiety levels of the students are above normal. In addition to this result, it was observed that encountering death or an event related to death increased death anxiety and death anxiety levels of female students were higher than male students. The high death anxiety levels of female students were associated with their biological structures and cultural elements.

In the study of Sönmez Benli and Yıldırım, in which they examined the life satisfaction and death anxiety of nurses in 2017, it is seen that the mean score of death anxiety and fear of female nurses is higher than that of males. While the results of Ayten (2009) research show parallelism with each other; In the study conducted by Mc Lennan *et al.* (1993) in which they investigated the death anxiety levels of female and male students, it was determined that there was no significant difference between gender. Considering the findings of the current study, it was seen that there was no statistically significant difference between the gender variable and the death anxiety scale total and mean scores of all sub-dimensions of the students in the research group ($p>0.05$). In this context, while it is seen that the studies in the literature show parallelism with each other, it is seen that there are studies that do not show parallelism. The fact that there are different results can be explained by the fact that science is relative, the findings never have absolute values and can be renewed every day, every hour.

In the study conducted by Zhang *et al.* (2019), no statistically significant difference was found between age and death anxiety. It is seen that similar results were obtained in the research conducted by Bond in 1994; In the study, in which 18-25 age group and 55 and older individuals participated, no significant difference was found in terms of death anxiety scores of the participants. It is seen that the findings of the current research and the findings of the mentioned studies show parallelism. In this context, every child has a fear of death from the moment he is physically separated from his mother at birth, and it can be said that he has death anxiety regardless of age, but death anxiety is suppressed and ignored by each individual in its own way (Rank, 1999).

In the study conducted by Tomer (1992), it was determined that as the income levels of the participants increased, the death anxiety rates decreased. In this context, it can be thought that the problems arising from the income levels of the individuals will negatively affect the general anxiety level of the individuals. Considering that the incoming anxiety increases death anxiety, it can be said that economic problems play an important role in death anxiety (McLennan *et al.*, 1993). While the findings obtained in Zhang *et al.* (2019) research do not show parallelism with the findings of the current research, the findings obtained in Sönmez Benli 's (2017) research show parallelism with the findings of the current research, and no significant difference was found between the income levels of the students and their income status. In this context, it is thought that the results of the social environment, place of residence and opportunities may cause differences or similarities in the results of the researches.

In the study of Doğan and Karaca (2021), it was determined that death anxiety did not differ according to marital status. This research is in parallel with the findings of the current research. The human being is a social being and being in contact and interacting with other people may oblige people to need support from their social environment in coping with morally challenging life events such as death. (Ertufan, 2008).

In the study of Ertufan (2008), it is seen that death anxiety decreases with the increase of chronic diseases and health problems of physicians. When the literature is examined, there are studies showing that individuals with chronic diseases increase death anxiety (Kumar *et al.*, 1985).

In the light of this information, it is seen that the researches have reached different results. It is thought that this situation may be related to people's perception of their chronic disease in a different way or their attitudes towards the disease.

In line with the findings of the present study, it was observed that there was no statistically significant difference between the variable of smoking status of the students and the total death anxiety scale and mean scores of all sub-dimensions ($p>0.05$). (Doll and Peto, 1976; Balbay *et al.*, 2003). In the face of negative situations such as university life, individuals' efforts to create a new environment for themselves by leaving their families, and to become a candidate for a profession, students may show situations such as smoking or turning to various substance use (Lanier *et al.*, 2001). It can be said that university students do not have death anxiety because they ignore the harms of smoking because they think that smoking gives them pleasure and relieves stress (Kring and Gordon, 1998).

Conclusion

Although there are different studies associating death anxiety with the sport variable, the lack of studies supporting the findings of the current study is thought to contribute to the weak but originality of the findings related to the year of doing sport. In line with the current research findings, it was determined that there was a statistically significant difference between the variable of doing sports and the death anxiety scale total and mean scores of all sub-dimensions ($p<0.05$). The death anxiety level of students whose duration of doing sports was between five and nine years was higher than that of students whose duration of doing sports was between one and four years. In this context; It can be said that the participation of students in sports has become more conscious over the years, causing general anxiety, and the death anxiety that occurs with the formation of general anxiety causes students to do sports for health and longevity.

As a result; It can be said that death anxiety emerges with the existence of human beings and is a multidimensional concept. The similarities and differences of the findings that emerged as a result of the researches made show that death anxiety affects many variables.

In this context, it will be important to carry out studies in which the athletes participate as participants in order to contribute to the field.

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Evaluation of school administrators' views on playgrounds and sports areas in the schools they work

Evaluación de la opinión de los administradores escolares sobre los patios de recreo y las áreas deportivas en las escuelas en las que trabajan

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Abstract

One of the best learning tools for children is games. Playgrounds and sports areas are areas where children complete their physical, mental and social development. It is important for the health, welfare and order of the society that children complete their development in a healthy way. This makes the design of children's playgrounds much more important. Play is the basic building block that supports the development of children, who are the building blocks of society, from birth to adolescence in many ways. The aim of this study is to evaluate the opinions of school administrators about the playgrounds and sports areas in their schools. In the study group of the research, face-to-face interview technique was used with 15 school administrators working in Gaziantep Provincial Directorate of National Education and on a voluntary basis. In the research, using the interview method, which is one of the qualitative research methods, the data obtained were analyzed by the content analysis method. As a result of the research, school administrators stated that the playgrounds and sports areas of the schools they work in are insufficient. At the same time, they stated that there should be sports halls in schools and that the adequacy of the areas should be at a high level in terms of children's development. School administrators participating in the research stated that playgrounds and sports fields contribute to the educational development of students. It has been seen that there should be educational areas, playgrounds and sports areas should be wide and safe. In addition, regarding the playground and sports fields of the research group; It has been concluded that game and sports halls should be built, game and sports areas should be more standard, multi-purpose, regular floors and suitable for student level.

School, Executive, Game, Sports

Resumen

Una de las mejores herramientas de aprendizaje para los niños son los juegos. Los parques infantiles y campos deportivos son espacios donde los niños completan su desarrollo físico, mental y social. Es importante para la salud, el bienestar y el orden de la sociedad que los niños completen su desarrollo de manera saludable. Esto hace que el diseño de los parques infantiles sea mucho más importante. El juego es el bloque de construcción básico que apoya el desarrollo de los niños, que son los componentes básicos de la sociedad, desde el nacimiento hasta la adolescencia en muchos sentidos. El objetivo de este estudio es evaluar las opiniones de los administradores escolares sobre los patios y campos deportivos en sus escuelas. En el grupo de estudio de la investigación, se utilizó la técnica de entrevista cara a cara con 15 administradores escolares que trabajan en la Dirección Provincial de Educación Nacional de Gaziantep y de forma voluntaria. En la investigación, utilizando el método de entrevista, que es uno de los métodos de investigación cualitativa, los datos obtenidos fueron analizados por el método de análisis de contenido. Como resultado de la investigación, los administradores escolares manifestaron que los patios y áreas deportivas de las escuelas en las que trabajan son insuficientes. Al mismo tiempo, manifestaron que en las escuelas debe haber polideportivos y que la adecuación de los espacios debe estar en un alto nivel en cuanto al desarrollo de los niños. Los administradores escolares que participaron en la investigación afirmaron que los parques infantiles y los campos deportivos contribuyen al desarrollo educativo de los estudiantes. Se ha visto que debe haber áreas educativas, juegos infantiles y las áreas deportivas deben ser amplias y seguras. Además, respecto al patio de recreo y canchas deportivas del grupo de investigación; Se ha concluido que se deben construir salas de juegos y deportes, las áreas de juegos y deportes deben ser más estándar, polivalentes, pisos regulares y aptos para el nivel de los estudiantes.

Escuela, Ejecutivo, Juego, Deportes

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Introduction

While playing with friends, the child learns the basic rules such as sharing, helping, establishing positive relations with the environment, respecting the rights of others and taking responsibility. Playing that requires physical power such as jumping, running, jumping, climbing and crawling not only ensures the regular functioning of systems such as circulation, respiration, digestion and excretion, but also increases oxygen intake, blood circulation and transport of nutrients to the tissues. In addition, the child can reflect the situations that disturb him in real life and his feelings that he cannot share with other people, symbolically, and can express them through play (snow *et al.*, 2019).

As a result of industrialization and urbanization, social changes have brought with them some physical changes. In addition to these changes, the multi-storey buildings have restricted the children's time outside and narrowed the playgrounds. (Şahin-Sak *et al.*, 2018). As a result of these changes, children's outdoor playing culture has also begun to change (Ilgar and Cihan, 2018). Especially in the primary school period, the school and its garden are the meeting point of children both during school hours and outside school hours. School environments have an important place as places where students have a good time, satisfy their curiosity, and move freely besides their academic studies (Ayan & Ulaş, 2015). Schools and gardens are also social spaces that children can use in the most efficient way and meet the needs of all children (Sanoff, 2002).

The need for children's playgrounds is increasing day by day due to the fact that there are no areas that will allow group games, activities that require large areas such as running and cycling due to increasing housing and urbanization. Children's playgrounds, which are an important part of urban green space planning (Snow *et al.*, 2019), allow children to relax outdoors, meet their play needs, discharge their excess energy, increase their social relations and provide their physiological development, contain various play elements and are designed for the purpose of play. are open spaces designed (Chancellor and Cevher-Kalburan, 2014).

According to the 153rd article of the Ministry of National Education primary education institutions regulation, "By making use of the environmental opportunities for the students to travel, play and do sports at school; places such as sand pool, volleyball basketball courts and tools such as hanging, climbing, balance and jumping are provided. The importance of playgrounds has been mentioned with reference to the article "The maintenance and repair of these vehicles are done regularly" (Bozak *et al.*, 2019).

Playgrounds are open spaces that are heavily used and meet the active recreation needs of children (1-14 years old). When evaluated psychologically, the playground is outside the child, but does not belong to the outside world. It is a third field apart from inner and outer reality (Sağdıç and Demirkaya, 2019).

Children's playgrounds in schools offer potential opportunities for children to be physically and mentally dynamic during the class day. In the study on this subject, the necessary tools were developed for children's activity screening as a method, and these were used in 18 schools in rural Australia (schools of students aged 5-9-12) to develop children's active physical activities and to determine their active physical activity rates. In a school with a capacity of 200 students, it was determined that the playgrounds developed the active physical activities of 51.4% of boys and 41.6% of girls. Again, 14.7% of boys and 9.4% of girls were found to engage in active physical activity in playgrounds (Zask *et al.* 2001).

Rapid urbanization and construction increase the need for playgrounds. However, it is important that the playgrounds have some criteria in terms of quality as well as the increase in number. There are studies in which playgrounds in many different cities in our country are analyzed qualitatively and quantitatively (Kelkit and Ozel, 2003). Open green spaces and children's playgrounds, which are the signs of a quality and healthy environment in Turkey, are among the neglected areas that are not given any attention. It has been determined that children's playgrounds in various cities in Turkey are very inadequate in terms of size (Kaplan *et al.*, 2019; Parvularia and Básica, 2022).

Considering the studies, there are limited number of studies on playgrounds and sports fields in school gardens in our country. This study was prepared to determine the opinions of school administrators about the playgrounds and sports fields in their schools. For this purpose, answers to the following questions were sought.

School administrators:

- What are the opinions of the school where he works about the playgrounds and sports fields?
- What are their thoughts on the adequacy of the playgrounds and sports fields of the school where they work?
- Does the school where he/she works need playgrounds and sports fields?
- Do the playgrounds and sports fields in the school gardens contribute to the educational development of the students? (How)
- What are the expectations of the school where he works from the playgrounds and sports fields?
- What are the suggestions of the school where he works for playgrounds and sports fields?

Method

Qualitative research is defined as research in which qualitative data collection methods such as observation, interview and document analysis are used, and a qualitative process is followed to reveal perceptions and events in a natural environment in a realistic and holistic way (Sağdıç and Demirkaya, 2019). The research design is Phenomenology, one of the qualitative research designs. The phenomenology pattern focuses on phenomena that we are aware of but do not have an in-depth and detailed understanding of. In the study, the interview method was used as it would be effective in obtaining more detailed and detailed information about the opinions, approaches and comments of the school administrators about the voting areas in their schools (Şahin-Sak *et al.*, 2018; Ilgar and Cihan, 2018; Amaya Restrepo and Mesa Ochoa, 2022).

Research group

The open-ended question form, which was prepared to evaluate the opinions of school administrators about the playgrounds and sports fields in the schools where they work, was applied to 15 school administrators working in public schools affiliated to Gaziantep Provincial Directorate of National Education. The data about the research group are given in Table 1.

Variable	Groups	n	%
Gender	Male	11	73.3
	Female	4	26.7
Management experience	5 Years	7	46.6
	10 Years	4	26.8
	15 Years	2	13.4
	20 Years	1	6.6
	21 Years and above	1	6.6
Professional seniority	1-5 Years	4	26.7
	6 -10 Years	8	53.4
	11-15 Years	1	6.6
	16-20 Years	1	6.6
	21-30 Years	1	6.6
Mission	School principal	8	53.4
	Assistant director	7	46.6
Type of School	High school	10	66.6
	Middle School	5	33.4
	School		
Educational Status	Licence	10	66.6
	Graduate	5	33.4

Table 1 Personal characteristics of the research group (n= 15)

When Table 1 is examined, 73.3% of the participants are male school administrators and 26.7% are female school administrators. Accordingly, the majority of the participants are male school administrators. It is seen that 46.6% of the participants have 5 years, 26.8% 10, 13.4% 15, 6.6% 20, 6.6% have 21 years or more management experience. 26.7% of the participants have 1-5 years, 53.4% have 6-10 years, 6.6% have 11-15 years, 6.6% have 16-20 years, 6.6% have 21-30 years of professional seniority. is seen. When we look at the task of the participants; 53.4% of them work as school principals and 46.6% as assistant principals. When we look at the type of school where the participants work; While 66.6% of them work in high school, 33.4% of them work in secondary school. When we look at the educational status of the participants; While 66.6% of them are undergraduate graduates, it is seen that 33.4% of them have postgraduate education.

Preparation and application of the open-ended questionnaire

In the research, a semi-structured interview form consisting of 6 items was used to collect qualitative data. Through the interview technique, which is frequently used in qualitative research, the researcher tries to understand unobservable situations such as attitudes, experiences, intentions, thoughts, mental perceptions, comments and reactions (Kaplan *et al.*, 2019).

To develop the interview form, a comprehensive literature review was conducted, and the interview form was prepared. While preparing the semi-structured interview form, which is used as a data collection tool, a field survey was first conducted by the researcher and a semi-structured interview form question pool was created, which includes questions that can be asked to school administrators about the subject. Then, the questions created by three experts were examined and the semi-structured interview form was finalized. None of the participants included in the study were compelled to participate in the research, and the principle of confidentiality was meticulously complied with during the application and collection of the questionnaires. The interviews were recorded with a voice recorder and then these recordings were transcribed.

Analysis of data

The data obtained from the interview form used in the research were recorded with a voice recorder. Then, qualitative data were analyzed by content analysis method. Content analysis technique, which is frequently used, was used in the analysis of the data obtained from the questions in the interview form. (Sağdıç and Demirkaya, 2019).

The steps followed are as follows:

- Collection of research data.
- Coding of data.
- Creation of themes.
- Organizing data according to codes and themes.
- Interpretation of the findings.

Results

In this section, the findings related to the data obtained after the interviews with the working group are included.

Themes	n	%
Insufficient	9	50
Sufficient	4	22.2
Must have gym	4	22.2
There are only football and basketball courts	1	5.6
Total	18	100

Table 2 Distribution of school administrators' views on playgrounds and sports fields of the school where they work

In Table 2, 50% of the majority of the school administrators participating in the research stated that the playgrounds and sports areas are insufficient. In addition, some of the school administrators participating in the study; While 22.2% of them consider the playgrounds and sports fields as sufficient, they stated that there should be a gym. One school administrator stated that there are only football and basketball fields in their schools.

Themes	n	%
Not enough	11	73.4
Sufficient	4	26.6
Total	15	100

Table 3 Distribution of school administrators' views on the adequacy of the playground and sports fields of the school where they work

In Table 3, the majority of the school administrators participating in the research, 73.4% stated that the playground and sports areas of the school they work in are not sufficient. In addition, 26.6% of the participants stated that it was sufficient.

Themes	N	%
Yes	13	68.4
Must have indoor gym	4	21.1
No	2	10.5
Total	19	100

Table 4 Distribution of school administrators' opinions about whether their school needs playgrounds and sports areas

In Table 4, almost all of the school administrators participating in the research, 68.4% stated that the school they work in needs playgrounds and sports areas. In addition, regarding whether the school where the participants work needs playgrounds and sports areas; 21.1% of them stated that there should be an indoor gymnasium and no.

Themes	N	%
It contributes	14	93.3
No contribution	1	6.7
Total	15	100

Table 5 Distribution of school administrators' views on the contribution of playgrounds and sports fields in school gardens to the educational development of students

In Table 5, almost all of the school administrators participating in the research stated that 93.3% of the game and sports fields contributed to the educational development of the students, while 1 participant stated that they had no contribution.

Themes	N	%
Educational playgrounds should be	13	28.9
It must be safe	12	26.7
It should be wide	12	26.7
Indoor gyms should be	8	17.7
Total	45	100

Table 6 Distribution of school administrators' views on their expectations from playgrounds and sports fields in their schools

In Table 6, regarding the expectations of the school administrators participating in the research from the playgrounds and sports fields in their schools; While 28.9% stated that there should be educational areas, 26.7% stated that playgrounds and sports areas should be wide and safe. In addition, 8 school administrators expressed their opinion that there should be indoor sports halls.

Themes	N	%
Games and gyms should be built	13	25
Game and sports areas should be more standard	13	25
Playgrounds and sports fields should be multi-purpose	10	19.2
The ground of the areas should be tidy	8	15.4
Fields must be appropriate for the level of the student	8	15.4
Total	52	100

Table 7 Distribution of school administrators' opinions about their suggestions about playgrounds in their schools

The majority of school administrators participating in the research in Table 7; game and sports halls should be built, game and sports areas should be more standard. In addition, the participants; It was seen that they suggested that the playgrounds and sports areas should be multi-purpose, the floors of the areas should be regular, and the areas should be suitable for the level of students.

Discussion

In this part of the research, the results obtained as a result of the interviews with the school administrators regarding the playgrounds and sports fields in the official schools affiliated to the Ministry of National Education are included. When we examine the opinions of the school administrators participating in the research on the playground and sports fields of the school, it is seen that the majority of them stated that the playground and sports areas are insufficient. In addition, it was concluded that some of the school administrators found the playgrounds and sports fields in their schools sufficient and that there should be a gym in the schools (Gültekin and İra, 2021).

From this point of view, we can say that school administrators partially consider the playgrounds and sports areas in their schools to be sufficient, but there should be more sufficient areas for the development of students. Different studies have revealed that school gardens are not sufficient and suitable for students to spend time (Gültekin and İra, 2021).

When we examine the opinions of the school participating in the research on the adequacy of the playgrounds and sports areas, it has been concluded that the majority of them do not see the playgrounds and sports areas as sufficient. From this point of view, it can be said that school administrators see the playgrounds and sports fields in their schools as insufficient. In the study of Bozak et al. (2019), it is stated that due to the insufficient size of the outdoor playgrounds, there is a problem in the placement of the play materials, they are located very close to each other and may pose a danger to the safety of children. As a result of the studies carried out in the provinces of Isparta, Eskişehir, Erzurum, Kayseri, Ankara, Istanbul, Trabzon and Zonguldak; When the physical characteristics of the existing children's playgrounds are taken into account, it has been revealed that the areal sizes are not sufficient. It has also been observed that the existing playgrounds do not have the characteristics of a safe place where children can play freely.

Almost all of the school administrators participating in the research stated that the school they work in needs playgrounds and sports areas. In addition, it was observed that the participants expressed their opinion that there should be an indoor sports hall regarding whether the school they work in needs playgrounds and sports areas. In line with the opinions expressed by school administrators; we can say that there is a need for playgrounds and sports areas in many schools.

Almost all of the school administrators participating in the research, 93.3% stated that the playgrounds and sports fields contribute to the educational development of the students. Therefore, we can state that play and sports areas have an effect on the academic success of students and their development in every field.

In their study, Ayan et al. (2017) concluded that games and playgrounds have a great contribution on learning and in terms of children's development. It is clearly stated in the results of the research conducted in 8 provinces that the effects of playgrounds on the development of children are important. In the researches carried out in the provinces of Isparta, Eskişehir, Erzurum, Kayseri, Ankara, Istanbul, Trabzon and Zonguldak, the equipment area of children's playgrounds is insufficient in terms of square meter area per child, areal size and number of children's playgrounds. The fact that the equipment in the playgrounds is not designed according to the needs of the children and that the disabled children do not have their own parks has emerged as a common result (Bozak et al., 2019). Ayrıca yapılan farklı araştırmalarda; oyun endeksli eğitim programlarının çocukların motor becerileri, dil, bilişsel ve sosyal yönden gelişimlerinde olumlu katkılarının olduğu belirtilmektedir (Şahin-Sak et al., 2018; Alıncak et al., 2018).

When we look at the expectations of the school administrators participating in the research from the playgrounds and sports fields in their schools; It has been concluded that there should be educational areas, playgrounds and sports areas should be wide, safe and indoor sports halls should be. In this sense, it can be said that the playgrounds and sports areas in schools should be wider and safer as well as contributing to the education of the students. In the research conducted by Gültekin and İra (2021). it is stated that there are compressed sand and dry grass on the floor of the play materials in the open-air playground, while it is stated that only private schools have a safe ground surface.

The majority of the research group; It has been seen that they offer suggestions for the construction of game and sports halls and for the game and sports areas to be more standard. At the same time, school administrators participating in the research; It came to the forefront that they suggested that it should be multi-purpose, the floor should be regular and it should be suitable for the level of the student.

Conclusion

Considering the results of the study, it can be concluded that the playgrounds and sports areas of the schools they work in are insufficient. At the same time, they stated that there should be sports halls in schools and that the adequacy of the areas should be at a high level in terms of children's development.

School administrators participating in the research stated that playgrounds and sports fields contribute to the educational development of students. It has been seen that there should be educational areas, playgrounds and sports areas should be wide and safe. In addition, regarding the playground and sports fields of the research group; It has been concluded that game and sports halls should be built, game and sports areas should be more standard, multi-purpose, regular floors and suitable for student level.

It can be recommended that the number of playgrounds and sports areas that will meet the education and expectations of children should be increased and children's playgrounds should be given due importance.

Determining the lack of physical environment and equipment in the construction of schools by the Ministry of National Education, not allowing the newly opened schools for zoning when the deficiencies are not corrected, investing in order to eliminate this deficiency in existing schools, developing projects, increasing the inspections for the compliance of the physical environment and equipment with the safety and health conditions, in this direction. Administrative penalties for schools with deficiencies.

School administrators should consider the principles of ergonomics, especially safety and health, when choosing and designing playgrounds and sports areas.

Determining the expectations of children's play tendencies from playgrounds and considering them in the design of children's playgrounds.

The importance of children's playgrounds should be felt, original and qualified playgrounds should be arranged, the number of playgrounds that will meet the education and expectations of children should be increased, and local governments should give due importance to these areas.

While designing playgrounds, playgrounds should be created for disabled children. The importance of playgrounds, which are necessary for a healthy and productive next generation, should not be overlooked.

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General and specific traits in the folklore and ritual life of the peoples of the Caucasus (ethnolinguistic aspect)

Rasgos generales y específicos en el folclore y la vida ritual de los pueblos del Cáucaso (aspecto etnolingüístico)

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Abstract

The article deals with the cultural connections between the speakers of Caucasian and Iranian (Ossetian) languages which reflect the flexibility of the language as well as cultural values and preferences. These connections are revealed through main rituals such as the ritual of killing old people to prevent them from a disgraceful death by age, funeral and wedding rituals, as well as ritual object and their names. The authors aim at establishing the common and unique traits in the ritual and cult life of the peoples of the Caucasus. The research proved that the life of the Caucasian peoples constituted a cultural unity. It was determined both by the internal life of the peoples and the common source of cultural and language loan, namely the multilanguage Caucasus inhabited by Iranian, Caucasian, Turkic, Arabic and Indo-European language speakers. The authors underline and analyse the resemblance of different elements of rituals and study the linguistic parallels in ritual and cult texts. The comparative -typological analysis reveals many common traits in the studied rituals, the verbal representation of which reflects to which extent the traditional values are preserved in the culture and contributes to interpretation of the semantics and symbolic of the ritual text.

Resumen

El artículo trata sobre las conexiones culturales entre los hablantes de lenguas caucásicas e iraníes (osetas) que reflejan la flexibilidad de la lengua, así como los valores y preferencias culturales. Estas conexiones se revelan a través de los principales rituales, como el ritual de matar a los ancianos para evitar que mueran en desgracia por edad, los rituales funerarios y nupciales, así como el objeto ritual y sus nombres. Los autores pretenden establecer los rasgos comunes y únicos en la vida ritual y de culto de los pueblos del Cáucaso. La investigación demostró que la vida de los pueblos caucásicos constituía una unidad cultural. Estaba determinado tanto por la vida interna de los pueblos como por la fuente común de préstamo cultural y lingüístico, a saber, el Cáucaso multilingüe habitado por hablantes de lenguas iraníes, caucásicas, turcas, árabes e indoeuropeas. Los autores subrayan y analizan el parecido de diferentes elementos de los rituales y estudian los paralelos lingüísticos en los textos rituales y de culto. El análisis tipológico-comparativo revela muchos rasgos comunes en los rituales estudiados, cuya representación verbal refleja en qué medida se conservan los valores tradicionales en la cultura y contribuye a la interpretación semántica y simbólica del texto ritual.

Ritual text, Iranian languages, Culture code, The Narts

Texto ritual, Lenguas Iraníes, Código cultural, Los Narts

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Introduction

The Caucasus is not only a bridge between East and West, but it is also a space for the dialogue of cultures. Peoples dwelling on this territory are united by common roots, historical memory, preservation of national identity, cultural values and many other things. Having a rich historical past and unique national traditions, this geographical and ethno-cultural region has played and continues to play, a huge role in the civilization space of Russia (Adjiev et al., 2018). More than once scientists have mentioned that the essentially cultural world that had developed over a thousand years was based on the general patterns of development of the oral poetic word, the processes of evolution of folklore genres, on the inter-Caucasian parallels generated by time in folklore and ritual life. The worldview, way of thinking, ideals, religious beliefs and individual spiritual potency are the most important factors in the social and cultural development of society, and are expressed primarily in the language (Grigoriev, 2013).

As it is known, the verbal folklore code, is a translator of ethnicity, ethnic culture and is considered the most ancient and stable form of information structuring of the world; it is considered to be very significant in terms of the range of linguistic methods and means. The repertoire of language units actualizing the content of folklore concepts differs: from a morpheme to a word, and to text fragments that comprise a folklore dictionary of monolexemic and a dictionary of text (Ryadchikova and Tarasenko, 2022).

Due to the ability of the language to accumulate the historical and cultural experience of the people in its semantic structure, the inter-Caucasian parallels and convergences in folklore and ritual life present an issue of particular importance for our comprehension. To accomplish this task, we decided to use a ritual text as a capacious source of national historical information, which fixes the world of a particular person, his linguo-mental models, active and passive vocabulary, the richness and flexibility of the language, as well as cultural values and preferences.

Material and methods

While studying the folklore-ritual text, we applied an integrated, complex approach as well as the methods of interdisciplinary analysis and systematic consideration of factual material through the prism of linguistics, ethnography, archeology, folklore and history. The basic provisions (points) of the research are as follows: 1) the main features of the national mentality, worldview and perception of the world of any nation are manifested in the folklore-ritual text; 2) the rite is the most stable form of traditional culture, synthesis of all planes – verbal, actional, ethic, aesthetic, symbolic and mythological. The researchers believe that comprehension and interpretation of the established ritualism firstly, will make up for the customs and rituals, lost as a result of urbanization, industrialization, migration and globalization; and secondly, it will contribute to the restoration of the peculiarly national way of life and cultural values of the people. The significance of the re-establishment of the above mentioned provisions was noted by the outstanding Besolova et al. (2020) who stated that the language is able to serve as a historical source, since it lives for millennia, and if you can decode its facts, they acquire the value of historical documents, which can tell a lot about the past fates of the people to which this language belongs.

Results and Discussion

It is appropriate, in this regard, to refer to the idea of a connection between the history of a people and the development of its language, found in vocabulary and semantics, which is determined less by specific events or processes in the life of a people and more by internal trends, the laws of the language that have developed through centuries of its livelihood. The general nature of this connection can be defined as follows: the intensity of folk life stimulates the pace of language development (Xyako, 2020).

Ryadchikova and Tarasenko (2022) write about of the Indo-European poetic formula "unfading glory", reconstructed by A. Kun, which is represented in the Ossetian Nartiada: "In its most concise form, the formula looks like *ænusy kad / ænusy koi* / 'eternal glory', 'immortal glory'.

In all the variety of authentic Nart Sagas and their variations, this formula is most consistently represented only in one context <...> very important in social terms, due to the of unambiguous and obvious edifying moral connotations in it. It is the plot about the death of the Narts and the rejection of eternal life in the name of eternal glory that contains the main ethic idea of the entire epic (Xyako, 2020). However, this formula is also the main commandment among the three, bequeathed by *Warhag*, the forefather of the military clan of *Akhsartaggata*, before his death: *Agady bæsta mælæt æmæ ænustæm kad huyzdær u* 'Better death and eternal glory than dishonor (disgrace)'. *Ænustæm ægadæy tsæryny bæsta, iubon kadimæ amælyn huyzdær u* 'It is better to die once in glory than to live in infamy for centuries' (Besolova et al., 2020).

But this testament is the basis of the life credo of the Ossetians. This explains why the commandment occurs as a vivid manifestation of the ancient Indo-European worldview (Grigoriev, 2013) in heroic songs, oral poetry, proverbs and sayings of Ossetians. Cf. *Nom zynarg æmæ kaddzhyn u* 'Glory is dear and honourable'. *Nart kadyl mælæg uydysty* 'Narts used to die for honour'. *Khudinadzhi bæsty – mælæt!* 'Better death than dishonor'!

In addition, the following story from Nartiada is connected with this moral mandate. It runs that in the era of increased military activity at the decline of the primitive communal system, when only military prowess of a man was valued, the elderly were killed for uselessness. This archaic custom is fixed in the traditions of many peoples (Cheung, 2017). The records of Pliny, Pomponius Mela, indicating that the Scythians, not wanting to grow old, threw themselves from a cliff into the sea. Among the Sarmatians, elderly people made others kill them with their sons' swords. According to the popular explanation, the semantics of the custom of killing old people is as follows: only the souls of those who died a worthy death found their re-existence. In particular, the Alans believed that happy is the man who breathes his last in battle; and they made mockery and cruel ridicule of the elderly people and those who died from accidental diseases, considering them to be degenerates and cowards (Adjiev et al., 2018). In the Adyghe versions of the Nart Sagas it is mentioned that Narts arranged a feast to have fun, before killing elderly people, and those, doomed to death, old people, joined their feast, having fun at it as well.

We believe that the institution of killing old people had a ritual and mythological basis. A careful reading of the surviving "fragment" of the ancient rite in the cycle of sagas about *Uryzmag* reveals that not all the symbols of the ritual have been lost. This makes it possible not only to reconstruct its more ancient semantic structure, but also allows it to be considered at a typological plane. Besides it provides a basis for a symbolic reading of the ritual in the legend *Uyryzmædzhy fæstag balts* 'The Last Military Campaign of Uryzmag' from the Ossetian Nart epic, where the initiative of voluntary death comes from the aging leader of the Narts: *The Nart Uryzmag became decrepit, his strength broke, he no longer joined military campaigns. The Nart youth stopped asking him for advice, and there were also such young men who laughed at Uryzmag. And Uryzmag said: "From childhood, until my old age, I generously gave all the powers of my mind to you, and now my old head has become a burden for you, and I am of no more. Therefore, I ask you: make a large and strong chest, put me into it and throw me into the sea. You can't bury me in the cemetery of the Narts."* <...> *On the third day they made the chest, put Uryzmag there, gave him a week's supply of food, tightly closed the lid and threw the chest into the sea* (Lyausheva et al., 2016). The lexeme *chyrin* 'chest' is of the utmost interest, as in the Ossetian language it also has the meaning of 'coffin'.

It should be noted that in different variants and versions of the Nart sagas alongside the chest and the coffin, there is also a waterskin or a leather bottle, made either of the skin of the Uryzmag's horse, or the skin of the largest buffalo (bull), or the skin of a young bull, suitable for harness. It has the meaning of a container and in all cases is used in combination with the lexeme *furd* 'sea', 'big river'. A person's life, his desires and feelings are personified by the image of a *water-river* flowing into the sea, the waters of which are perceived not only as a source of life, the flow of water being associated with the passage of time, but also as a destination. Life is directed to the sea, it rushes to this mysterious infinity, and it has its source in it. The cult of water is the most sacred – water is believed to be having a saving power. The ancients mentioned the regenerating and rejuvenating effect of water.

In mythopoetic thinking, all gods living in the sea are solar symbols. To make the transition and be prepared to endure the corresponding hardships, the gods, use either a chest, or a basket with a lid, or a tree trunk or a boat – objects that symbolize mother's womb. The mythologeme "return to the sea" is equivalent to "return to mother" and means "to die in order to be born again".

It is known that a journey, the direction of which is always opposite to the apparent daytime movement of the sun, represents evolution, a transition from one state to another. It is for this reason that initiatory rites often take the form of "symbolic journeys" beginning in the darkness of the netherworld (or even in the womb). The trials that mark the stages of the journey are considered rites of purification. In mythopoetic thinking, both the chest or the coffin, and the wineskin or a leather bottle, representing containers that can be closed, are considered female symbols and are often associated with birth and with the symbol of water; for example, in many myths, newborns, placed in a basket, are thrown into the water, but, being miraculously saved, they become kings etc. According to folklore researchers, laughter also creates life: it accompanies birth and creates it. And if it is so, then laughter, when killing people, turns death into a new birth, destroys the killing. Thus, this laughter is an act of piety, turning laughter into a new birth (Foxall, 2014). According to the scientist, Sardinian laughter at the death of old people, as well as later cases of laughter at funerals among other peoples, are united by a common pattern that gives the right to consider laughter a magical means of creating life. It is believed that in the above passages from the sagas, both the horse, and the buffalo (bull), as well as the young bull were sacrificed by *Uryzmag* to the gods as a redemptive sacrifice. Expiatory ritual murders, accompanied by various kinds of humiliation of the victim such as: abuse, spitting, whiplash, etc., ensured their salvation, being cleansed of shame at the same time (Sagaeva et al., 2020).

The horsehide, the skins of a buffalo bull and a young bull are associated with the ideas of birth and rebirth. The number of items of skin correlates with the triple nature of man – body, soul and spirit, and the symbolism of the skins came from a ritual known as 'passing through the skin', which pharaohs and priests used to rejuvenate (Smith, 2018).

The path from birth to death goes through the earthly world visible to man. Of course, the most difficult thing is to comprehend the return path, that path from death to birth, which, from the standpoint of the guarantees of immortality, is much more significant. And then the image of a mother arises, only in the womb of which a person is protected from all the hardships of the earth with its cruel opposition: Only in the womb of the mother, these oppositions are merged and are able to give the feeling of absolute comfort and peace. Nevertheless, the mother's womb not only shelters a person, but also gives birth again, releasing him from an invisible paradise into this earthly world with its eternal oppositions (Bolatova et al., 2019), and the end of the journey expresses rebirth and overcoming death.

As we can see, the myth of birth through death is clearly seen in Nartiada. The image of a horse in the Indo-Iranian tradition has a solar nature or is identical to the Sun. The symbolic meaning of the horse is much broader in terms of its association with fire (Agni) in its various manifestations, including sacrificial fire in a ritual ceremony (Narine and Irina, 2017). The bull in the mythopoetic consciousness is a zoomorphic symbol of the moon, darkness and liquid substance – the divine drink of soma (haoma). In different versions of the legend "The Last Military Campaign (balts) of Uryzmag" we come across a symbolic combination of the images of a horse and a bull, which in cosmogonic terms is interpreted as the unity of two primordial natural elements: light and darkness, fire and water, and in ritual terms it expresses the relationship of the sacrificial fire and sacrificial libations.

Moreover, the horse and the bull are related to two opposite social groups: the horse is associated the caste of warriors, and the bull – with the figure of the priest. This fact gives us the right to assume that three functions – the forefather of the Narts, a military leader and a priest – merge in the image of *Uryzmag*.

Any ritual reproduces the mythological archetype. In the Kalevala, the invention of beer is attributed to the time of the founder of the Finnish heroes, Kaleva; and in the Avesta, the first person to make the sacred drink homa (soma) is the forefather of the nation, Yima (Ten and Gudakov, 2015). In Nartiada, the forefather of the Narts and the nation, *Uryzmag*, was the first to invent the "drink of immortality", *aluton*, a ritual flavourous drink of the Narts, made of honey.

Being a symbol of wisdom, honey is associated with rebirth or personality changes after initiation, which is comparable to purification by fire (Grigoriev, 2013). In the pagan consciousness liquid is associated with speech. This representation was a part of the conceptual system of the *Soma* cult: “*Soma* is a flowing and purifying liquid, but *Soma* is not only a liquid, it is also a poet, a singer (Cf. Osset. *don* ‘water’, but Latvian. *daina* ‘song’”) (Cheung, 2017). The invisible upper world waters produce *soma* – the drink of the gods, nectar, a necessary element of Vedic sacrifice, life juice (Cf. *Indra* took possession of *soma*; *Odin* got the hops of poetry).

Mythological thinking does not always follow the rational consciousness, it can even outpace it, and, as a rule, it does.

It has long been established that interference and mutual enrichment of languages is a two-way process. It is connected both with the contribution of one language to another (or others, and it may not be the same at all), and with its historical certainty. The influence of one language on the development of another can often change dramatically depending on specific historical conditions.

The Inter-Caucasian word stock has developed over centuries of international contacts, as the result of the mutual influence and interaction process; and it was motivated by the problem of continuity between languages and the connection between cultures. It includes foreign words, borrowed due to both cultural and historical circumstances, and political, economic, religious, and other reasons. Words of Caucasian and oriental origin with their inherent lexical, phonetic, morphological, semantic features are to be combined into lexical-thematic and lexical-semantic groups with the justification of the semantic shifts that have occurred in a particular language.

The word *payda* is used in the Ossetian language in the meanings of ‘benefit’, ‘benefit’, ‘profit’, ‘interest’ (Bolatova et al., 2019). It is often synonymous in its meanings with the Ossetian word *æftiag*.

Derivational family of words: *paida kænyn* ‘use’, ‘use’; ‘benefit, benefit’; ‘promote profit’; ‘give a profit’; *paida uævyn* ‘to be useful’; ‘get revenue’; *paida dættyn* ‘benefit’, ‘be profitable’; *payadzhyn* ‘profitable’, etc. *Payda æmæzian* – *æfsymærtæ* ‘profit and loss are brothers’ (proverb); *Zæyæ paida næy, donivyld ta hadtæ fælasy* ‘there is no benefit from an avalanche, but a flood even melts logs’ (proverb).

The word was borrowed from Arabic, Persian *fida* ‘benefit’, ‘profit’ via one of the Northern Turkish languages, to which the phoneme *f* is alien – Turk. *Payda*. Like other words with the initial *p*, it entered the Ossetian language in a relatively late period, when the law of transition from *p* to *f* was no longer valid in this language (Şal buzova, 2021). The Iranian *p* changed into the Ossetian *f*, therefore the modern Ossetian *p* is a sound that does not belong to purely Ossetian consonantism. This sound is mainly found in loanwords or in the words of unknown origin. The initial *p* before the vowel and in the word *payda* ‘benefit’, ‘profit’, cf. Kurd. *paida*, Balk. *fayda*, Arab. *Fäidä* (Şal buzova, 2021). This word was assimilated into many languages: Iranian – Kurd. *paida*, Afg. *faida*, Khorezm. **faidak* (*f’ydk*); Caucasian – Avar. *pajda*, Lac. *pajda*, Lezg. *fajdu*, And. *pajda*; Nakh – Chech. *pajda*, Ingush. *payda*; Adyghe – Kab. *pajda*; Slavic – Bulg. *faida*, Serbo-Croat. *fajda*.

The antonym for the word *payda* ‘profit’ is *zian* ‘loss’ < avest. *zyāna* (or rather, Ossetian word is borrowed, otherwise we would have *zion*). The word *zian* in the meanings of ‘loss’, ‘harm’, ‘damage’ is euphemistically used in the meaning of ‘dead’, ‘dead’; whence *zianjyn* / *ziangun* ‘who suffered damage’ → ‘who lost a loved one’, which is connected with the influence of supralinguistic representations on the formation of funerary vocabulary.

The Persian word, dating back to Old Iran. *zyāna* ‘harm’ < of the root *zyā-* ‘harm’ entered into many languages, including Russian partly through the Turkish: Pers. *zīyān*, Pahl. *zyān*, Turk. *ziyan*, Arm. *zean*, Georg. *ziani*, Lezg. *ziyan*, Darg. *zen*, Avar. *ziyan*, Lak. *ziyā*, Chech. *zie(n)*, Rus. ‘flaw’. The Ossetian word cannot be considered original, as it would have been **zion*. But apparently we have the same root in *zyn* / *zin* (Foxall, 2014). Cf. Hvarsh., Inkh., Quantl. languages: *paida* ‘benefit’, ‘benefit’; Pers. *ziyān* > hvarsh., Inkh., Quantl. *ziyan* ‘harm’, ‘damage’; Khinalug language: *ziyan* ‘harm’, ‘damage’, ‘loss’.

Ziyan yima ‘It’s nothing’ ‘trivial’ (lit. no harm); *fida* ‘benefit’, ‘benefit’; *Fayda atta* ‘profitable’, ‘profitable’; *faida attonday* ‘useless’; ‘disadvantageous’; ‘profit’, ‘profit’. *Faidaly* ‘useful’, ‘profitable’; *fidasyz* ‘useless’, ‘unprofitable’; adv. ‘useless’, ‘unprofitable’. In Bezhta language it is *ziyan* ‘harm’; *ziyan boval* ‘harm’, ‘damage’; *paida* ‘benefit’, ‘benefit’.

Paida gachcho sukIo ‘useless person’; ‘weakling’ (literally, a useless person). *Paydayab* ‘useful’, ‘profitable’. *Payda gachchoi mizo* ‘bad land’ (literally, soil without benefit) (Narine and Irina, 2017). In remote Uzbekistan, in Shavat and some other places, there was a belief that genies turn into a duck or a hare. When persecuted, a person is lured by a hare to a “bad place”, and there he inflicts *ziyon* on him. On the basis of the common life and mutual cultural influences, not only "single ways of language-thinking" were developed, but also similar rituals, customs, in our case, via the Turkic languages of the Kypchak group (Lyausheva et al., 2016).

In Ossetian mourning rituals, for the *zazhaessæn* ‘carrying a yew’ ceremony, which coincides in time with the Orthodox Palm Sunday, Ossetians prepared and dedicated the ritual tree *zazbaelas* (lit. yew-tree) to those who died at a young age, and to deceased women, regardless of age. The yew is similar in sacrality to the willow, it was understood by the Ossetians as a talisman, endowed with the ability to exorcise evil spirits, fertilize the earth, etc. (Smith, 2018). People hung fruit, sweets, socks, cigarettes on *zazbalas*, like on a New Year tree – everything that could be hung up. A peculiar substitute for the ritual tree *zazbalas* was the attribute of funeral and memorial rites (iron.) *ælæm*/ (digor.) *ilæn*, which was prepared only for men, mostly the elderly ones.

ælæm / *ilæn* is ‘a ritual object associated with the funeral feast celebrated on the *komakhsæn* holiday (Shrovetide)’. Its name is borrowed from Arabic by both Ossetian and other languages; cf.: Arab. *alam*, Pers. *alam*, Turk. *alem* ‘sign’, ‘banner’, Gerg. *alami* ‘banner’, ‘flag’, ‘badge’ (Cheung, 2017). In the “Etymological Dictionary of the Russian Language” compiled by M. Fasmer, *alam* is defined as ‘decoration on a dress’, more often in the 14th century; Kypch., Turk. *alam*, Tat., Krim.-Tat., Azerb. *aläm* ‘small banner’, ‘flag’ (Şal buzova, 2021; Castillo Lozano, 2022).

There are various (local) descriptions of this ritual object in the sources. *ælæm* is something like a cross or a banner made of crossed poles, with threads on which gingerbread, fruits, walnuts and sweets are strung. The deceased’s relatives take *ilæn* on a sledge to his grave and take beer and araka with them. Before that, the horsemen taking part in the races had already gathered at their graves (Narine and Irina, 2017). *Læm* is collected by relatives or half-sisters of the deceased, his daughters... Sweets, walnuts, hazelnuts, apples... weighing approximately 1–2 pounds, are attached together on a strong thick thread to a light wooden stick (Adjiev et al., 2018). As it follows from the previous quotes, the ritual cultural signs *ælæm* ‘ritual object’ and *zazbaelas* ‘spruce’, ‘yew’ are semantically identical in their functionality.

An identical ritual object exists in the wedding rituals of the Balkars and Karachays in the rite of the *kyoz berk* ‘walnut hat’, in which a walnut stick is used: “A walnut hat (*kyoz berk*) was made of thick felt and attached to a stick. Nuts, sweets, ribbons, coins, handkerchiefs were sewn onto the hat. They said that the more items are attached to the hat, the happier and more fertile the newlyweds will be. <...> A walnut hat was given to the most dexterous rider so that he could keep it, take it to the bride’s house and hand it to her mother. Before leaving for the bride, the guys and girls performed the circle dance “*Koz berk*” around the walnut hat (Ten and Gudakov, 2015).

The shaft for the ritual object *Kelinni bayragy* “the banner of the bride” was also made of walnut: The shaft for the banner was made made of a walnut tree, attached a large scarf to it and decorated with handkerchiefs and ribbons of different colors, each of which had its own meaning, an excellent expert in national rituals and a well-known choreographer (Bolatova et al., 2019).

The mentioned passages prove the originality and peculiar form of the mythopoetic worldview of the ancestors of the Ossetians, Balkars and Karachays, the pagan symbolism of objects, cult actions, rituals and the reflection of this symbolism in the language.

The stick and the pole in the cultures of nomads, as well as the pillar of the settled ones, symbolized the axis of the universe, being a material symbol of the axis "valley - mountain". Both the stick and the pole were considered attributes of the solar creative deity, ensuring the fertilization of the earth by the sun's rays and the reproduction of the human race. These are phallic symbols of strength and male power (Sagaeva et al., 2020).

The walnut tree was a symbol of the creator of the universe; a deity who bestowed fertility, longevity, protected from evil spirits, misfortunes, and diseases. Nuts represented the habitat of the souls of ancestors, and personified fertility, abundance, earthly joys and desires.

Different peoples used certain types of trees in various rites and rituals. For example, in Karachay, scientists recorded stories about *the sacred tree of Dzhangyz-terek* – pine, lit. ‘the only tree’.

In Ossetian funeral rituals, trees occupy a higher level of symbolization than other vegetation, because they contain the main idea of the ritual action. The used trees *naz*, *zaz*, defined in the dictionaries of the Ossetian language as ‘yew’, ‘pine’, are a sign of mourning, a symbol of immortality, the personification of funeral and sorrow.

When interpreting a tree as a cultural sign, defined by contexts, on the basis of which we single out features relevant for interpretation, “customs of placing certain objects on a tree in order to remove them from this, earthly, world and “send” to the next world” are ancient and universal. All this is irrelevant for language semantics, i.e., semantics of the word *tree*.

In the cultural definition of a tree, it is important to note such semantic elements as the meaning of the vertical connecting the earthly and the upper, heavenly, world; growth and fertility; metaphorical correlation with a person...; the meaning of the tree as a sacred or demonic locus, etc. (Besolova et al., 2020).

The tree was one of the most powerful symbols of fertility and the embodiment of vital energy. A branch burdened with fruits symbolizes the life-giving might of Nature, the continuity of life and an indissoluble relationship with nature. Symbolism is manifested by the combination of plant elements with ropes, ribbons or other signs of connection or connection; it reflects the dual meaning of life and death (Foxall, 2014; Romandini, 2022).

Illustrative folklore and ethnographic material made it possible to reveal such semantic elements of the cultural definition of *the zazbaelas* tree as follows: a) the meaning of a symbol linking the real and other worlds; b) a metaphor for the road; c) a symbol of the connection of generations; d) a symbol of eternal memory; e) a symbol of the cult of the dead; f) a symbol of the incarnation of the soul of the deceased.

As the examples above show, magical mentality manifests itself in the evolution of meanings that fully reflect the customs, beliefs and ways of ancient thinking.

Conclusion

In conclusion, the research confirmed once again that the cultural ties between the speakers of the Caucasian and Iranian (Ossetian) languages, even in the absence of areal contacts, constituted a cultural unity in the past. It was due both to the internal life of the Caucasian peoples and to the fact that the historical multilingual Caucasus with the presence of speakers of Iranian, Caucasian, Turkic, Arabic and Indo-European languages was a powerful source of borrowing.

All the loanwords were acquired by the Ossetian language due to a number of historical circumstances: the era of Iranian conquests, the activities of the Iranian shahs, their campaigns in the Caucasus; heritage of the Tatar-Mongols; stay of the Arabs; features of the Scythian-Sarmatian-Alanian world; intensive political, economic and other ties, and many others.

Both the Christianization and Islamization of Ossetia have never been a complete and abrupt break with the ‘pagan’ past. This transition is interpreted as a process of adaptation of new concepts and names to the old content.

The folklore, ritual and cult life of the peoples of the Caucasus contains archaic elements of spiritual culture that reflect the religious beliefs, the most ancient layers of world perception and worldview of all multi-ethnic and multilingual people who lived and live in the macro-region. Their close historical and cultural communication led to linguistic and contact ritual-folklore relationships and mutual influences, which remained for centuries evidence of the history of peoples, preserved in the contact layers of languages at different times.

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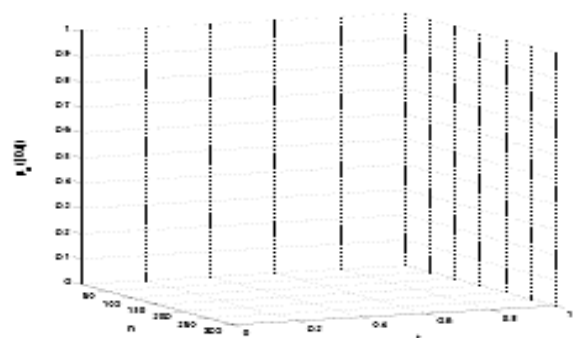
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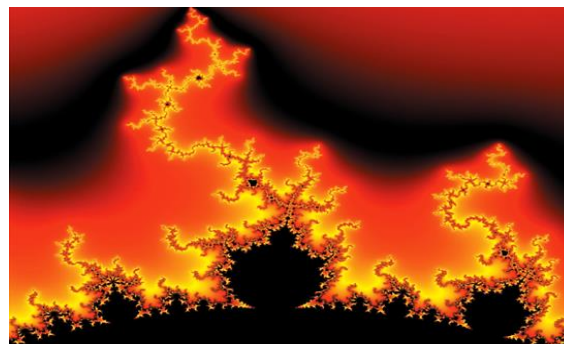


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