

Zafer Kuş, Zihni Merey, Kadir Karatekin

The Value Preferences of the Parents in Turkey towards Their Children¹

The current study aims to determine the values parents in Turkey try to teach their children. Parents from various cities (Ankara, Diyarbakır, Hakkâri, Hatay, Iğdır, İstanbul, Kastamonu, Kırşehir, Muğla) around Turkey were selected through maximum variation sampling, a purposive sampling method. The current study was conducted within the qualitative research methods. Results were obtained through content and descriptive analyses of data collected with open-ended question forms. Parents try to teach the value of honesty as the first priority within family. Other values that families try to teach their children are, respectively, giving importance to family unity, respect, responsibility, affection, industriousness, patriotism, care for health, and tolerance.

Keywords:

Value education, family, parents, children, Turkey, preference

1 Introduction

Various disciplines such as anthropology, philosophy, sociology, psychology, and economics deal with values on different theoretical bases. Even though many disciplines have conducted a number of studies on values so far, it is still not clear what exactly values contain. The fact that the concept of value exists in very different disciplines makes it harder to define this concept. Each discipline has chosen and researched the relevant aspect of this concept, ignoring the irrelevant one. Due to these reasons, there is no consensus on a definition that can be generally accepted (Güngör 1993). Shalom Schwartz (1994, 21) has summarized the most widely shared conception of values in social psychology in the following definition: "Values are desirable transsituational goals, varying in importance, that serve as guiding principles in the life of a person or other social entity". Kornblum (1994) emphasizes being societal and defines values as thoughts collectively shared on what is right. An analysis of the definitions of values demonstrates that these basic points are common: Values are abstract concepts. Furthermore, values cannot be regarded as ephemeral emotions or preferences that come to mind at a specific moment. They can be said to be permanent in a certain period of time as their change takes a long time. Values contain an element with regard to comprehension. In addition, values do not have to be completely distinctive.

We unconsciously act according to values. Another point is that values need to become actions. Talking about values does not prove their existence. A value must have a meaning in practice. Its existence cannot be proven otherwise. Finally, a distinctive feature of a value is that it is a desired concept (Firat 2007).

There have been many classifications about values up to now. Of these classifications one of the most accepted is that of Rokeach, and the other is that of Shalom Schwartz. Rokeach (1973) groups values under two main headings, instrumental and terminal values. Terminal values are those that set the purpose of life and serve this. Instrumental values are intermediate values used to achieve a goal. Rokeach (1973) divides instrumental values into two, namely "moral" and "capability" values. Moral values are relevant to behaviour patterns rather than the purpose of life. They particularly contain the social aspect of behaviour, characterized as bad and wrong. Capabilities are individualistic rather than social. Values may arouse excitement in people or a person can feel emotional intimacy or hostility towards a value. A value can prompt an individual in face of a situation. In other words, values have a directing influence on behaviour. Values are influential in an individual's expression of himself or herself to another person. They are also an instrument to evaluate others. Influenced heavily by Rokeach (1973) Schwartz's theory defines desired values, purposes of change, change in importance, and assistance that guides the principles in people's lives. Schwartz describes values, in conscious purposes, as three universal realities related to human existence. These are biological requirements, social coordination requirements, and survival and welfare needs of groups. Examined as universal requirements, 56 values are expressed under 10 main headings, namely power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security (Schwartz 1996). According to Schwartz, values form a prioritised value due to both their relations to each other and interactions. Ten values

Zafer KUŞ is currently an assistant professor of Social Studies Teaching. His research interests include citizenship education, children's rights, human rights education, democracy education, values education, and social studies education.

Correspondence: *Kastamonu University, Faculty of Education, Department of Social Studies Teaching, 37000 Kastamonu, Turkey. Email:*

zaferkus@gmail.com

Zihni Merey is associate professor Yüzüncü Yıl University, Faculty of Education, Department of Social Studies Teaching, 67000 Van, Turkey

Kadir Karatekin is associate professor Kastamonu University, Faculty of Education, Department of Classroom Teaching, 37000 Kastamonu, Turkey



given above are grouped under two high dimensions based on the mutual harmony between different motivational targets and basis of contrast. The first of these two prioritised dimensions includes conservation values and openness to change value groups, and the second one includes self-transcendence and self-enhancement groups.

Having different definitions and examined with different classifications, values are directly influential in individuals' daily lives and the harmony of human, a social being, with the society. Values are compasses that direct the way you go. What you wear, where you live, to whom you will get married, what you do to live, and everything else are under the influence of values. Besides, values tell you what to do and what not to do (Robbins 1993). As it is the case all around the world, value education has been given considerable importance in Turkey over the last few years as it is of particular concern to our daily life.

1.1 Value education in Turkey

Tried to be taught through an implicit program for years, values were first included in the renewed programs in 2005. Value education, which has an important place in social sciences classes, are also associated with other classes (Social Studies, Science and Technology, Mathematics, Turkish classes). Aside from values put forwards by Rokeach and Shalom Schwartz and other familiar value theories, 20 values, thought to be suitable for elementary school level, to be directly taught through social sciences classes were determined. These values are "being fair, giving importance to family unity, independence, peace, scientific worldview, industriousness, solidarity, sensitivity, honesty, aesthetics, tolerance, hospitality, giving importance to being healthy, respect, affection, freedom, responsibility, being clean, patriotism, and helpfulness" (M.E.B. 2005; M.E.B. 2011). As these values are tried to be taught in a planned way, these 20 values are used the bases.

In the education system, value education is important, and the child starts to learn values before going to school. As the shaping of personality begins in early ages, the importance of first years is even greater. The child encounters adults, whom he takes as good or bad models, within the family. If the fact that education begins in the family is taken into account, one can say that values a family can or can not instill in children will have a positive or negative effect on social life. This is because family is one of the main institutions making up the social structure. The first place where the socialization of the child begins is the family (Karatekin, Gençtürk, Kılıçoğlu 2013). Parsons, a representative of the functionalist theory, emphasizes the importance of family in human and social life by saying "Families are factories that produce personalities." (Poster 1989). From the very first moment, the family tries to instill the values which it thinks are positive in the child and to keep the child away from those it thinks are negative. Mothers and fathers instill values in their children by

telling them what to say and what not to say, and what to believe and what not to believe (Robbins 1993). Having this mission, the family also performs an important role such as helping the society continue its existence and raising children in parallel with the beliefs and values of the society (ASAGEM 2010).

As in every nation, Turkish families have values they try to teach children. Tezcan (1974) separates Turkish values into 6 parts, which are family, educational, religious, political, and leisure values. In addition, Tezcan (1974) divides Turkish values into two, namely positive and negative values. He thinks the positive values of the Turks are "Heroism, patriotism, chivalry, religiousness, being satisfied with what one has, thriftiness, loyalty to land, hospitality, respect-homage, charitableness, tolerance, honour-gloriousness, seriousness and dignity, modesty and inner being clean." The negative values are "Ignorance, deceitfulness, cunningness, aggression, prurience, dirtiness, being superstitious, selfishness, negligence, (extreme) trust in God (conservativeness and zealotry), being proud (in international relations), laziness, treachery, vengefulness, and cruelty."

A review of studies on values in Turkey showed that in general research on teachers, pre-service teachers, values education at school or textbooks is available (Ulusoy 2007; Tay 2009; Yıldırım 2009; Yalar & Yelken 2011; Acat & Aslan 2011; Yiğittir, Keleş 2011; Meray, Kuş & Karatekin 2012; Kuş, Meray & Karatekin 2013; Yazar & Erkuş 2013). However, values education starts, long before the child goes to school, at birth at home. A value much emphasized by the educators may be a value not taught in the family or vice versa. Then, the child experiences a conflict in gaining this particular value. Therefore, value education at home is as significant as the value education at school by teachers and pre-service teachers. Studies directly investigating value education within family are limited (Yiğittir 2010; Tay & Yıldırım 2009; Balat 2007; Türkiye Aile Yapısı Araştırması 2011). The current study aims to determine values that the families selected from various regions of Turkey try to teach and ask the school to teach their children.

2 Method

2.1 Participants

In the current study, parents from various cities around Turkey were selected through maximum variation sampling, a purposive sampling method, and cultural richness was considered as the source of maximum variation. According to Patton (1987), having a sample with maximum variation provides at least two benefits: 1) defining peculiar dimensions of each group within the sample in details, 2) revealing themes and their emphases among cases with great differences (Yıldırım & Şimşek 2005). Therefore, Hakkari and Iğdır from Eastern Anadolu Region, Kırşehir and Ankara from Central Anadolu Region, Diyarbakir from Southeastern Anadolu Region, Hatay from Mediterranean Region, Muğla from Aegean Region, Istanbul from Marmara Region, and Kastamonu from Black Sea Region were included. 28-30

families on various socio-economic levels from every city mentioned were identified and one of the parents was included in the study on a voluntary basis. Later, not-fully-filled out data collection tools and those with missing data were excluded and data from totally 225 families around Turkey, as 25 families from each city, were included in the analyses.

58% of participants were women (mothers) and 42% were men (fathers). In general, the parents were middle school (29%), high school (38%), and university graduates (26%). In addition, some participants were illiterate and some had post-graduate degrees. Illiterate participants were provided an assistant to fill in the data. 60% of the families lived in a city center; 25% in a town center; and 15% in a village/town. Parents defined their occupations as follows: 22% civil servants, 23% home-makers, 15% business owners, 10% teachers, 7% workers, 7% employees in a private organization, and 6% unemployed. In addition, professions of other parents varied (MD, military personnel, teaching faculty, farmer, and banker).

2.2 Data Collection Tool

Data collected for qualitative research vary. Collected data may be observation notes, interview records, documents, pictures, and other graphic presentations (Cohen et al. 2007; Ritchie & Lewis 2003; Yıldırım & Şimşek 2005). In the current study, parents' written responses in the data collection tool were considered documents. The data collection tool used for the current research purposes was developed by the researchers. The data collection tool has two parts. Parents' personal details are asked for in the first part. In the second part, 20 values (being fair, giving importance to family unity, independence, peace, scientific worldview, industriousness, solidarity, sensitivity, honesty, aesthetics, tolerance, hospitality, giving importance to being healthy, respect, affection, freedom, responsibility, being clean, patriotism, and helpfulness) found within social studies curriculum are listed. Parents were asked two open-ended questions in relation to these twenty values:

- As a parent, which of these values do you try to teach your children as first priority within the family? Please indicate with justification in writing.
- How do you teach your children these values that you consider significant?

2.3 Data Analysis

Qualitative research data were analyzed through descriptive and content analyses. During the data analysis process in the research, first the values that parents want their children to learn within family with priority were entered in Microsoft Office Excel program. Thus, priority of values that parents from each city want taught at home was determined. Later, without distinguishing between cities, parents' own hand-written

documents about values were content-analyzed. Expressions associated with each value in each city were determined separately. Expressions (judgments) were used as analysis unit. Analysis of qualitative data was conducted in accordance with descriptive analyses.

Data were organized within general and sub categories and a conceptual structure was formed for processing. Later, how often each category repeats (frequency) was found. Then, qualitative data were quantified. Quantifying the qualitative data is basically about increasing reliability, reducing bias, and providing comparison between categories (Yıldırım, Şimşek 2005).

We try to teach the value of honesty as the first priority at home. It is very important that my child is honest because an honest person always wins.

Expressions	f
It is very important that my child is honest	1
An honest person always wins	1

Total frequencies were given in the data analysis in order to be able to see total number of expressions uttered. Parents provided more than one expressions for some values but not for other values.

2.4 Researcher's Role

Data collected for the purposes of the current study were coded at different times by two researchers working in the values education area. These processes took approximately three weeks. Inter-coder reliability for the two researchers' qualitative data analyses was calculated as 0.81. This value shows that coders agree on a high level in qualitative data analysis (Şencan 2005).

As can be seen in Table 1, parents from the cities within the study stated that, as first priority, they try to teach their children the value of "honesty", and later, respectively, the values of being fair, giving importance to family unity, respect, responsibility, affection, industriousness, patriotism, giving importance to being healthy, and tolerance.



3 Findings

Table 1: Parents' Views on the Values to be taught as First Priority within Family

	Ankara	Diyarbakır	Hakkâri	Hatay	İğdır	İstanbul	Kastamonu	Kırşehir	Muğla	Σ	
1 st Priority	Honesty	11	11	7	9	5	4	6	16	12	81
	Being fair	3	4	2	2	5	6	4	4	1	31
	Giving importance to family unity	3	2	4	1	4	4	4	1	3	26
	Respect	-	2	5	6	-	2	-	1	1	17
	Responsibility	2	3	-	2	2	3	2	-	3	17
	Affection	2	-	2	1	1	1	6	-	1	14
	Giving importance to being healthy	3	-	-	3	2	3	1	-	-	12
	Ank	Diy	Hak	Hat	İğd	İst	Kas	Kır.	Muğ	Σ	
2 nd Priority	Respect	2	6	5	7	3	6	5	1	3	38
	Honesty	2	5	5	2	7	3	6	3	1	34
	Giving importance to family unity	3	1	-	3	1	5	4	6	3	26
	Responsibility	6	2	3	2	1	-	4	5	3	26
	Being fair	2	2	2	1	4	2	1	2	6	22
	Industriousness	-	2	3	1	5	5	-	2	3	21
	Affection	-	1	4	2	-	1	2	-	-	10
	Ank	Diy	Hak	Hat	İğd	İst	Kas	Kır.	Muğ	Σ	
3 rd Priority	Responsibility	6	2	4	3	3	4	8	3	3	36
	Respect	2	3	4	2	4	2	3	9	5	34
	Honesty	1	2	2	5	2	5	1	-	4	22
	Industriousness	3	6	1	3	3	-	2	-	3	21
	Being clean	1	5	3	1	2	3	3	1	1	20
	Tolerance	-	2	5	3	1	2	-	-	3	16
	Affection	1	1	2	1	-	3	1	3	3	15
	Giving importance to family unity	3	1	-	1	-	-	3	4	1	13
Patriotism	1	-	-	2	4	2	1	3	-	13	
	Ank	Diy	Hak	Hat	İğd	İst	Kas	Kır.	Muğ	Σ	
4 th Priority	Respect	4	2	1	2	2	4	5	4	6	30
	Responsibility	3	1	7	4	3	2	3	3	2	28
	Affection	1	5	-	4	2	1	1	4	2	20
	Being clean	1	4	2	1	3	5	-	2	2	20
	Industriousness	3	-	1	1	4	2	4	1	-	16
	Giving importance to family unity	1	1	-	4	3	2	-	2	1	14
	Being healthy	1	1	4	1	2	5	-	-	-	14
	Helpfulness	2	2	-	2	-	-	1	-	4	11
	Ank	Diy	Hak	Hat	İğd	İst	Kas	Kır.	Muğ	Σ	
5 th Priority	Patriotism	2	-	1	2	9	2	7	1	6	30
	Being clean	5	1	1	3	2	3	2	-	4	21
	Responsibility	1	1	3	2	3	2	3	-	3	18
	Charitableness	1	2	-	3	-	3	1	6	2	18
	Affection	2	2	1	2	1	1	2	-	6	17
	Industriousness	2	1	4	1	2	-	3	1	2	16
	Tolerance	1	3	4	-	1	-	2	5	-	16
Respect	2	4	3	1	-	4	1	1	-	16	



Table 2: Number of Expressions that Parents Told in relation to Values to be taught within Family

	Ankara	Diyarbakır	Hakkâri	Hatay	İğdir	İstanbul	Kastamonu	Kırşehir	Muğla	Σ
Honesty	19	31	18	23	27	14	32	26	20	210
Responsibility	31	20	18	18	11	9	25	11	12	155
Respect	18	16	13	20	14	16	21	11	12	141
Giving importance to family unity	14	10	7	13	14	11	21	18	7	115
Being fair	17	17	8	6	18	8	12	13	9	108
Industriousness	10	10	8	6	25	9	14	8	7	97
Being clean	20	12	6	7	14	16	11	3	7	96
Affection	9	6	9	9	4	7	20	14	9	87
Patriotism	12	-	4	12	22	3	20	8	6	87
Giving importance to being healthy	10	11	3	8	9	11	7	5	-	56
Helpfulness	10	6	-	11	-	4	4	9	8	52
Tolerance	3	8	6	5	8	5	1	8	5	49
Solidarity	2	5	5	-	8	1	2	3	7	33
Sensitivity	4	4	4	2	1	1	4	2	2	24
Scientific worldview	2	2	-	4	1	-	2	3	5	19
Peace	-	5	2	2	4	3	-	2	-	18
Freedom	2	4	2	3	4	-	-	-	-	15
Independence	-	3	2	-	2	1	2	-	3	13
Hospitality	-	4	1	3	1	1	1	1	-	12
Aesthetics	1									1
	184	174	116	152	187	120	199	145	119	1388

As can be seen in Table 2, the highest number of expressions (judgments) by parents on why they wanted to teach values to their children was about the value of honesty. Concepts associated with responsibility, respect, giving importance to family unity, and being fair

followed. The least number of expressions was about hospitality and independence. The highest number of concepts about the values to be taught within family was found from Kastamonu whereas the lowest number was from Hakkari.

Table 3: Distribution of Statements Generated in relation to the Value of "Honesty"

Value	Concepts Generated
Honesty (210)	Never tell lies to anyone (30), it is important for my child to be honest (22), those who are honest always win (15), honest person gains everyone's trust (14), honest is before anything (8), the most important virtue (8), Be honest towards people (8), it earns respect in the society (7), to be a fair individual (6), honest person is affectioned (6), honesty brings value (6), honest person is successful anywhere (5), honest person does not harm those around (4), honest people maintain order within the society (4), life's key word (4), must advocate for the truth (4), honest person is on the right path (3), the honest person is honest to himself (3), people must be honest regardless of return (3), the dishonest will face problems (3), one must be honest to the family (3), it is the basic in order to be a good man (3), honest person is good person (3), honesty is the meaning of life (3), everyone affections the honest man (3), to respect others' rights (3), must learn to be honest without return (2), always gains (2), the first characteristic that an individual should possess (2), must not leave in a lifetime (2), his being honest will affect all his life (2), will benefit himself and others (2), must never leave honesty (2), to be good to the nation (1), to be a man of success and faith (1), man will speak of his character (1), the honest man will be respected (1), lies will impair a person (1), in order for his future to be saved (1), if s/he is not honest, s/he will face problems (1), it is the value that makes a man a man (1), s/he will not support society if s/he is dishonest (1), must wear his heart on his sleeve (1), to be as Allah orders (1), must be taught in early ages (1), the most needed thing (1), it supports other values (1), for a world without lies (1), to keep away from bad habits (1), it is very hard to be honest in the age we live (1).

As can be seen in Table 3, parents explained why they try to teach the value of honesty, by stating that *their children must not lies*. Then, parents stated that *it is important for their children to be honest, those who are honest always win, honesty is before anything, and it is an important virtue*.



Table 4: Distribution of Concepts Generated in relation to the Value of “Responsibility”

Value	Generated Concepts
Responsibility (155)	Responsible man will achieve (27), must recognize his own responsibility (22) , must recognize that he is responsible towards himself, his environment, and the society (18), to be a responsible person in his future life (12), must fulfill the responsibility (10), will face problems in case of no responsibility (7), it is important for them to be responsible (6), in order for him to be responsible at home, at school, in future in his workplace (5), responsible person has self-trust (5), it is important for himself and his family to recognize responsibility (4), responsible man is good to those around (4), no responsibility means nothing (3), knows where to behave how (3), in order for him to complete assigned tasks on time (3), must be taught in early ages (3), the most significant element of personal development (2), to grow up as an aware child (2), to be happy (2), will be ostracized if s/he is irresponsible (2), responsible person will not bore those around (1), directly impact’s one’s life (1), it is important to be a child of organization (1), responsible person affections the country (1), respects others’ rights (1), in roder for individual to self-develop (1), to be respectable in the society (1), will have better relations with family (1), I do not want him/her to be an irresponsible child (1), to take life seriously (1), we need to fulfill responsibility in order to have rights (1), the most needed value (1), knowing h’s/her responsibility saves from being dependent (1), will be planned and organized (1), will impact society if s/he does not recognize responsibilities (1).

Parents explained why they wanted to teach the value of responsibility mostly through success. Then, parents explained that their children *need to recognize responsibilities toward themselves, those around them, and the society; they need to be responsible in their future lives; they need to fulfill their responsibilities; and if they do not recognize their responsibilities, they will face problems.*

Table 5: Distribution of Concepts Generated in relation to the Value of “Respect”

Value	Concepts Generated
Respect (141)	Respectful man is respected (19), it is important to respect elders (18), must respect everyone (15), nothing makes sense without respect (10), respectful is affectiond by all (8), in order for him/her to respect society (8), respect must be prevalent everywhere (7), the most important behavior that a child must demonstrate (6), all depend on respect (5), must first respect self and then others (4), respect to others must be taught (4), respect generates affection (4), respect brings along many values (3), very important for human relations (3), those who respect themselves respect all (3), must respect teachers (3), in order for them to maintain a respected position in the society (2), kindness is everywhere respect prevails (2), respect starts at home (2), will be successful as long as s/he is respectful (2), without respect s/he will be worthless (2), respect shows one’s personality (2), in order for him/her to be respectful child (1), it is a historically national value (1), in order for him/her to respect the country (1), in order for us not to lose our culture (1), disrespectful will face disrespect (1), must obey life’s hierarchical rules (1), respect increases trust (1), place of respect in Turkish tradition is major (1), it is our the most basic value (1).

As can be seen in Table 5, in relation to the value of respect, parents mostly stated that respectful man will be respected; it is important to respect elders; one must respect all; and without respect, nothing will make sense.

Table 6: Distribution of Concepts Generated in relation to the Value of “Giving importance to family unity”

Value	Generated Concepts
Giving importance to family unity (115)	Family is the foundation of society (15), if there is unity within family, everything is organized (11), family unity means societal unity (9), everything begins with family (7), will be successful if s/he depends on family (6), if s/he cares for the family now, s/he will care for his/her own family in future (6), in order for him/her to care more for his/her own family (5), will learn other values within family (5), learns respect and affection within family (5), if there is family unity all problems will be solved (4), if there is family unity, s/he will be happy and peaceful (4), if s/he cares for family, s/he will care for the society (4), there must be unity and togetherness within family (3), education begins within family (3), dedication to family comes before anything (3), s/he learns to affection and be affectiond (2), will reflect those learned within family to society (2), respect to parents is important (2), the one who is not dedicated to family will not be dedicated to anything (2), the most important value for me (2), learns many values within the family first (2), it is hard to trust people in this age (2), the tree needs its roots (1), for a happy future (1), peace in family will foster happy generations (1), within-family disorder will impact the child (1), if there is no unity, s/he will lose self-confidence (1), must be committed to the family (1), his/her family must be with him/her in good and bad times (1), in order for a healthy individual to grow (1), the one who does not care for the family will always lose (1), the only point of reference in life (1), the child will repeat whatever s/he experiences within family (1).

As can be seen in table 6, parents mostly used the following statements in relation to family unity: family is the foundation of society, all will be organized if there is unity in the family, unity within the family means societal unity, all begin within the family, and s/he will be successful if s/he is dedicated to the family.



Table 7: Distribution of Concepts Generated in relation to the Value of “Being Fair”

Value	Generated Concepts
Being Fair (108)	Must not be unfair to anyone (16), in order for him/her to treat others fair (9), will be ostracized if not fair (8), will treat people equally (7), justice is foundation of everything (7), in order to advocate for truth and justice (4), must be fair to people (4), needed for social life (3), cannot trust anyone without justice (3), must behave within rights (3), it is very hard to be fair in this age (3), in order for him/her to be of service to society (3), foundation upon which the society is built (2), to act right (2), unrest is where there is no justice (2), it provides them with success and happiness (2), in order for him/her to be fair in future (2), fairness must prevail within family (2), must be against injustice (2), it is a must for being a good person (2), never must deviate from justice, even for those in the immediate surroundings (2), must not be selfish (2), just person is not selfish (1), for I have daughters (1), just person has conscience (1), greatest virtue of life (1), those unfair will lose (1) will earn respect from people (1), people around are not fair (1), every decision goes through fairness (1), for I have daughters (1), just person has conscience (1), greatest virtue of life (1), it is easy to be good but it is more important to be just (1), if s/he is fair, s/he will acquire most other values (1), the unjust will lose (1), just man is trustworthy (1), those without mercy in heart cannot be fair (1), just person will win in this world and the hereafter (1), will earn respect from people (1).

As can be seen in Table 7, in relation to the value of being fair, families stated the following: their children should be fair to anyone, they should treat anyone equally, they will be ostracized if they are not just, and they will treat people equally if they are fair.

Table 8. Distribution of Concepts Generated in relation to the Value of “Industriousness”

Value	Generated Concepts
Industriousness (97)	Needed for being successful (37), in order for him/her to have a profession in future (9), for a good position (career) (6), s/he can only obtain whatever s/he wants by working (5), I want my child to be diligent (5), important for the child’s future life (4), in order for him/her to have a respected position (3), in order for him/her to overcome hardships faced (3), no achievement without working (2), in order for him/her to have a good profession (2), added value in life (2), must earn by working (2), working uplifts man (2), in order for him/her to contribute in production (1), life requirement (1), the best thing in the world is to be diligent (1), can achieve everything by working (1), I would like to be proud of his/her industriousness (1), must be diligent everywhere (1), a rolling stone gathers no moss (1), diligent person makes a model (1), industriousness brings along other values (1), laziness is foundation to all evil (1), I did not have the opportunity to study, s/he must (1) will be organized (1), will be helpful towards society (1), those who work will earn (1), an indispensable value (1), those who work will be self-confident (1).

As can be seen in Table 8, in relation to the value of industriousness, parents stated the following: children need to work in order to be successful, they need to work in order to do a profession in future, they need to work in order to maintain a good position, and they need to work in order to obtain the things that they want.

Table 9: Distribution of Concepts Generated in relation to the Value of “Being clean”

Value	Generated Concepts
Being clean (96)	In order for him/her to be healthy (26), being clean is of faith (a must) (14), being clean comes before anything (9), the environment that s/he lives in must be clean (9), very important for man (8), in order to find acceptance in the society (6), a clean person is organized (5), in order to avoid illness (4), let him/her be sensitive towards his/her surroundings (3), must be clean both at home and outside home (2), must be taught at early ages (2), let him/her affection environment (1), it is very important to be clean (1), a messy man is not affectioned (1), it brings along other values (1), in order to be aesthetic (1), people are careful about being clean in public (1), clean man contributes in the neighborhood (1), respected by the society (1).

As can be seen in Table 9, in relation to being clean, parents stated the following: children need to be clean in order to be healthy, being clean is of faith or is a must in faith, and one must be clean in order to find acceptance in the society.

Table 10: Distribution of Concepts Generated in relation to the Value of “Affection”

Value	Generated Concepts
Affection (87)	Nothing makes sense without affection (15), affection comes before anything (12), all values can be taught through affection (7), those who affection are affectioned (6) everything in life must be achieved with affection (5), everything turns out to be beautiful when seen with affectioned ones (5), those who affection are happy (4), must treat people with affection (4), the child grown with affection will know how to affection (4), first prerequisite to be human (2), affection is very important in family (2), one can achieve only through affection of profession (2), affection takes one to better positions (2), affection is the source of life (2), when there is affection, s/he will not be disrespectful (2), no communication without affection (2), when there is affection, there is peace, solidarity (2), it is important to affection the family and the country (1), we need loving people (1), s/he will feel lonely without affection (1), a loving person will not harm (1), in order for him/her to be a loving person (1), affection discards all evil (1), affection is the one to open all doors (1), a loving person will not harm nature (1), will be a sensitive person (1)

As can be seen in Table 10, in relation to the value of affection, parents mostly used the following statements: nothing makes sense without affection, affection comes before anything, all values can be taught through affection, and those who affection will be affected.



Table 11: Distribution of Concepts Generated in relation to the Value of "Patriotism"

Value	Generated Concepts
Patriotism (87)	In order for him/her to appreciate the country that s/he lives in (12), no country, no other values (11), must be dedicated to his/her own country (7), a person must protect the land where s/he was born and raised on (5), must know that thousands died for the country (5), the person who affection the country will affection living things, the nature, and everything (3), no country, no freedom (3), must affection the land, the nation, and the flag (3), affection of country is very important (3), the person who affection the country will work properly (2), can pay back to country only by working (2), provides with the guarantee to live in freedom (2), country means honor (2), will work as much as the affection of country (2), for the land is full of martyrs beneath (2), the one who affection the country will do anything for it (2), all work done is for the country (1), for unity and togetherness (1), those who are not independent have no state (1), those who affection the country will sacrifice anything for it (1), we must teach the children our history (1), the country is as significant as the family is (1), this land was earned with difficulty (1), everyone must protect the country (1), in order for him/her to keep freedom and independence in hand (1), we can be happy through the affection of country and by working (1), those who do not know their country have an unclear past (1), it is my most important task to teach this (1), we need to teach our children to appreciate this country (1), we cannot live without the country and the independence (1), in order for the flag to always wave (1), Turkey is the heaven on earth (1), must affection this country without discriminating against anyone (1), harms no one (1), no achievement without affection of country (1), will step into future with confidence (1), those who affection the country will protect their values (1).

In relation to the value of patriotism, parents stated the following: children need to know how to appreciate the country where they live in, other values will not be experienced if there is no country, children need to be dedicated to the country, and they need to protect the land where they were born and raised.

Table 12: Distribution of Concepts Generated in relation to the Value of "Giving importance to being healthy"

Value	Generated Concepts
Giving importance to being healthy (56)	Health comes before anything (21), those without good health will achieve nothing (16), healthy man is happy man (4), must know what to do for good health (3), will be sick if not healthy (3), dental health is very important (1), healthy man does healthy thinking (1), healthy man raises healthy individuals (1), must be clean and healthy (1), a healthy life is important (1), in order for him/her not to smoke like I do (1), if healthy, s/he will achieve all (1), healthy body, healthy brains (1), can make healthy decisions (1).

The statements that were mostly uttered by families in relation to giving importance to being healthy are as follows: *health comes before anything, unhealthy man will not achieve anything, and health will make one happy.*

Table 13: Distribution of Concepts Generated in relation to the Value of "Charitableness"

Value	Generated Concepts
Helpfulness(52)	In order for him/her to help the needy (11), must help his/her surrounding (9), each person needs another (3), brings along solidarity (3), charity provides man with moral peace (2), helping not only people but also all living things (2), s/he will find goodness from Allah (2), all affection those that help (2), in order for him/her to help people in difficulty (1), we must not ignore people who need help (1), we may also need help one day (1), we must learn to help (1), man must share (1), those who are not charitable become selfish (1), those who are not charitable will die lonely (1), mercy will prevail (1), in order for him/her to be useful in society (1), our religion tells us to help others (1), charity is our tradition (1), must not be a selfish person (1), it brings along unity and togetherness (1), healthy societies will develop (1), it gives moral peace (1), must share everything with friends (1), will be merciful (1), all problems will be solved through help (1).

As can be seen in Table 13, in relation to charitableness, the most frequently emphasized expressions by the families were as follows: *in order for him/her to help those in need, in order for him/her to help his/her surroundings, and for each man needs another man.*

Table 14: Distribution of Concepts Generated in relation to the Value of "Tolerance"

Value	Generated Concepts
Tolerance (49)	Must accept everyone as they are (7), will be tolerant towards those around and friends (6), in order for him/her to be tolerant (4), his/her being tolerant will solve problems (4), in order for him/her to be happy (3), no affection and respect without tolerance (3), in order for him/her to obey social rules (2), needed in order for him/her to affection and to be affectiond (2), must be tolerant towards diversity (2), tolerant man will behave well (2), tolerance intakes many values (2), s/he accepts all the people as they are (1), tolerant person will not harm people (1), tolerance is the basic for the society (1), must not discriminate among people (1), must be raised with principles of Mevlana, Hacibektaş, and Ahi Evran (1), the tolerant will meet tolerance (1), must not seek evil in any place (1), if I teach him/her tolerance, s/he will be tolerant towards those around (1), intolerant person will be criticized (1), must not have prejudice (1), fights will end (1), will complete the emotional side of a person (1)

As can be seen in Table 14, in relation to the value of tolerance, the families stated that their children must accept everyone as they are; that they think that their children will be tolerant towards friends and those around; and that they appreciate this value in order for their children to be tolerant individuals.



Table 15: Distribution of Concepts Generated in relation to the How Parents Teach Values

Value	Generated Values
Methods of Teaching Values (352)	By talking to my children and explaining (91), by experience, hands on (74), I explain through examples (70), by trying to be an example (model) (45), I teach through affection (13), by having them read books associated with these values (7), we use reward and punishment (6), by being calm and patient (5), I teach through tolerance (5), by having them watch movies (3), through media (3), I give him/her responsibility (3), I teach through religious and national days (3), I explain through conversation (2), by having time with them (2), by listening to them (2), by helping them (2), with advice (2), by valuing my children (2), through public and religious celebrations (1), whole family being together (1), by treating my child as an individual (1), by first teaching affection and respect (1), we respect his/her opinion (1), I teach in the way I was taught (1), through an organized family life (1), through religious programs (1), I try to explain through stories (1), as my parents taught me (1), by keeping my promises (1), I teach by supporting him/her (1)

As can be seen in table 15, parents mostly emphasized that they try to teach the values that they consider important by talking to their children and explaining; they teach by examples; and they try to be examples (models).

4 Results

This study, in which values that parents try to teach their children are tried to be determined, comes up with these results:

- In all cities within the scope of the study, parents primarily try to teach their children the honesty value. An analysis of parents' statements shows that the highest number of concepts that arise is related to the honesty value. Parents stressed that their children should not lie, being honest is crucial, everything depends on this, and honesty is an important virtue.
- The first value parents try to teach their children is giving importance to family unity. Parents emphasized in their statements that family is the foundation of society, everything can be organized if the family is united, and everything starts in the family.
- The other prioritised values parents try to teach their children are respect, responsibility, affection, industriousness, patriotism, giving importance to being healthy, and tolerance, all in order.
- An analysis of parents' statements reveals that most statements include the honesty value. It was detected that concepts related to values such as responsibility, respect, giving importance to family unity, and being fair followed the honesty value.
- It was seen that the non-priority values of parents are aesthetic, hospitality, and independence values.
- An analysis of parents' statements indicates that there is only one statement about the aesthetic value and the number of statements about values such as independence, freedom, and peace is few.
- It was determined that families do not make a special effort to teach values and try to teach them during the course of the daily life. Parents expressed that they try to teach values they think are important through talking or explanation. They stated that they put values into practice in daily life, tell their children through examples, try to become examples (models), and teach these values through affection.

5 Discussion and Conclusion

Parents primarily try to teach the honesty value within a family. Other domestic studies also demonstrate that the honesty value is important and prioritised (Acun, Yücel, Önder ve Tarman 2013; Karatekin, Gençtürk ve Kılıçoğlu 2013; Tay ve Yıldırım 2009; Özdemir, Ünsal, Yüksel, ve Cemaloğlu 2010). Parents' insistent emphasis on the fact that a child should not lie is in Güngör (1993)'s moral values group, and it is considered a social value rather than an individual one. According to the study of family structure in Turkey (2011), the most important feature that men and women look for in the person whom they will get married to is "not lying." Türk-Smith (2006) studied which qualifications the definition of a good person includes in seven different cultures including Turkish culture. These cultures are Chamorro, Philippine, Palauan, Taiwanese, American, and Venezuelan cultures. In Turkish people, features such as industriousness and intimacy exceeded those such as tenderness and affection.

There might be two reasons as to why families try to teach honesty as the priority value. The first might be caused by the fact that honesty is regarded as a very important value in Turkish society. The honesty value is the primary value accepted by Turkish society and the social approval of which is common (Karatekin, Gençtürk, Kılıçoğlu 2013). Immense importance has been given to honesty throughout Turkish history. The main principles of the Ahi institution, an economic organization established in Anatolia in the 13th century, are righteousness, not lying, and honesty (Arslanoğlu 1997). There are many idioms and proverbs in Turkish that are about honesty. The second important reason why families try to teach honesty is that there has been a longing for the honesty value in the society over the last few years. Particularly today, the fact that many things are rigged, these are published in media and public believes that the number of honest people has decreased can be another reason for the emphasis on the honesty value. Families stated that the number of honest people has decreased in recent years and children must be equipped with this value again. Families expressed that they try to teach the value of being fair aside from the honesty value.



The first value parents try to teach their children is giving importance to family unity. The value of giving importance to family unity has been regarded as a crucial value throughout Turkish history. In general terms, family is an institution in which regenerating population, conveyance of culture, socialization of children, and economic, biological, and psychological satisfaction functions are performed (Aydın 2000). It is thought that the most important duty of a family, rather than a school, is to teach beliefs besides these functions. A number of parents in this study stated that the precondition for teaching other values is the presence of family unity. The other prioritised values parents try to teach their children are respect, responsibility, and affection in order.

In a study by Hines (2008), the world was separated on the basis of economic development level into three, namely the first, second and third worlds. According to this study, the values of the third world are vital needs, loyalty to authority, religious loyalty, business ethics, extended family and strong family ties, limits of the good and bad, and respect for parents. The second world is based on modern values. These are success, overreliance on science and technology, loyalty to bureaucracy, business life, making use of money, determination, and the child and parents' need for each other. The values of the first world are expression of oneself, personal responsibility and decision-making, tolerance, imagination, biological equilibrium, healthy life and free will (Hines, 2008). If the value preferences of Turkish families are taken into consideration, it is seen that they are within the third world group based on Hines (2008)'s classification.

Socio-economic factors are what determine the change in values from a society to another (Inglehart 1999; Schwartz 1999, 2006). As modernization and welfare increases, the main value of "conservatism", which is composed of "safety", "harmony", and "traditionalism" values that are usually highly important in traditional societies, will be given less importance. Thus, there will be a "reconciliation of social values" on the social level as to the fact that these value types are less important (Schwartz ve Bardi 2001: 487).

Turkey is in the category of Traditional Values ve Survival Values in the Cultural Map of the World Values Survey (Inglehart and Welzel 2010). Countries such as Sweden, Norway, Denmark, and Germany are in Secular-rational values and Self-expression values sections.

Both in this study and other studies conducted in Turkey, it was observed that the aesthetic value, not present in Survival Values, is the last one among the value preferences of parents (Acun, Yücel, Önder ve Tarman 2013; Güngör 1993; Sarı 2005; Karatekin, Gençtürk ve Kılıçoğlu 2013). Also, values such as independence, freedom, and peace are not among the priority values of parents. Family's dependence on individual and individual's dependence on family, which is among the traditional values, is among the first. In the USA and Germany, where the "Value of Children" study

was conducted, personal independence is given immense importance, and a person completely rejects the idea of depending on his or her child (Cited Kağıtçıbaşı 1984). However, value perception has changed due to Turkey's socio-economic changes and development in recent years. Values that have gained importance in Turkish culture over time are self-respect especially for women, Individual autonomy, Independence for self and children, Psychological Value of Children. The ones that lose importance are Importance of minding parents, Parent authoritarian control, Distinction of gender roles, Economic interdependence between parents and children and Equality (Akyl 2012). Besides, values that remain stable over times are Significance of family, Relatedness, Good manners, Responsibility, Loving, Discouragement of expression of negative emotions.

The results of the current study showed that families did not make special efforts to teach values but they wanted to teach them in the daily life. Families stated that they taught the values considered significant by them to their children by talking and explaining. In addition, parents stated that they taught the children values by hands-on methods, experiencing, through examples, modeling, and through affection. In general, other studies investigated the methods that teachers used to teach values at school. Not many studies in the literature looked into how families taught values.

References

- Acat, Bahattin; Aslan, Mecit. 2010. Karakter eğitimi ve dünyada karakter eğitimi uygulamaları. 19. Eğitim Bilimleri Kongresi'nde sunulan bildiri, Uluslar arası Kıbrıs Üniversitesi, Lefkoşe.
- Acun, İsmail; Yücel, Cemil; Önder, Ahmet; Tarman, Bülent. 2013. Değerler: Kim ne kadar değer veriyor? Uşak Üniversitesi Sosyal Bilimler Dergisi, 2013 Kış (6/1)
- Akyl, Yudum; 2012. Family Values Transmission In A Changing Turkey. Unpublished master Thesis. The Faculty of the Department of Applied Psychology Antioch University New England.
- Arslanoğlu, İbrahim. 1997. Yazarı Belli Olmayan Bir Fütüvvetname, Ankara, Kültür Bakanlığı Yayınları.
- Aydın, Mustafa. 2000. Kurumlar Sosyolojisi, 2.baskı. Ankara, Vadi Yayınları.
- Balat, Gülden. 2007. Ailede iletişim ve temel değerler eğitimi. İlköğretmen Eğitimci Dergisi,1.4,35-36.
- Cohen, Louis; Manion, Lawrence. And Morrison, Keith. 2007. Research methods in education. London: RoutledgeFalmer.
- Fırat, Necla. 2007. Okul Kültürü Ve Öğretmenlerin Değer Sistemleri. Dokuz Eylül Üniversitesi Eğitim Bilimleri Enstitüsü. Yayınlanmamış Doktora Tezi.
- Güngör, Erol. 1993. Değerler psikolojisi. Amsterdam: Hollanda Türk Akademisyenler Birliği Vakfı Yayınları.



- Hines, Andy. 2008. Global trends in culture, infrastructure and values. *Futurist*, 42 (5), 18-23.
- Inglehart, Ronal. 1999. Globalization and postmodern values, the center for strategic and international studies and the Massachusetts Institute of Technology. *The Washington Quarterly*, 23(1), 215-228.
- Inglehart, Ronald; Welzel, Christian. 2005. *Modernization, cultural change, and democracy: The human development sequence*. New York and Cambridge: Cambridge University Press.
- Kâğıtçıbaşı, Çiğdem. 1984. "Aile İçi Etkileşim ve İlişkiler: Bir Aile Değişme Modeli Önerisi" *Türkiye'de Ailenin Değişimi*, Ankara: Sosyal Bilimler Derneği Yay, ss. 131-143.
- Karatekin, Kadir. Gençtürk, Ebru. Kılıçoğlu, Gökçe. 2013. Öğrenci, Sosyal Bilgiler Öğretmen Adayı Ve Öğretmenlerinin Değer Hiyerarşisi. *Adıyaman üniversitesi sosyal bilimler enstitüsü dergisi Yil : 6 sayı : 14*.
- Kornblum, William. 1994. *Sociology in a changing World*. Harcourt Brace College Publishers.
- Kuş, Zafer; Merey, Zihni; Karatekin, Kadir. 2013. İlköğretim 4. ve 5. sınıf Sosyal Bilgiler ders kitaplarında yer alan değerler. *Değerler Eğitimi Dergisi*. Cilt 11, No. 25, 183-214, Haziran 2013
- M.E.B.2011. İlköğretim 1-5. Sınıf Programları Tanıtımı, <http://ttkb.meb.gov.tr/program.aspx?tur=&lisetur=&ders=&sira=&sinif=&sayfa=2>
- MEB. 2005. İlköğretim Türkçe dersi (4-5. sınıflar) öğretim programı. Ankara: Devlet Kitapları Basım Evi.
- Merey, Zihni; Kuş, Zafer; Karatekin, Kadir. 2012. Türkiye ve ABD ilköğretim sosyal bilgiler ders programlarının değerler eğitimi açısından karşılaştırılması, *Kuram ve Uygulamada Eğitim Bilimleri [KUYEB] dergisi* 12(1).
- Özdemir, Çağatay; Ünsal, Haluk; Yüksel, Galip; Cemaloğlu, Necati. 2010. Türkiye'deki Öğretim Elemanlarının Çocuklarına, Öğrencilerine ve Meslektaşlarına İlişkin Değer Tercihleri. *Kuram ve Uygulamada Eğitim Bilimleri*, 10 (2), 1071-1112.
- Patton, Michael, Quinn. 1987. *How to Use Qualitative Methods in Evaluation*. California: Sage Publications, Inc.
- Poster, Mark. 1989. *Eleştirel Aile Kuramı (Çev. Hüseyin Tapıncı)*, İstanbul: Ayrıntı Yayınevi.
- Ritchie, Jane; Lewis, Jane. (eds.) 2003. *Qualitative research practice: A guide for social science students and researchers*. Sage Publications, London (336 pages).
- Robbins, Anthony. 1993. *Sınırsız güç (çev. M. Değirmenci)*, İstanbul: İnkılap Kitapevi Yayını.
- Rokeach, Milton. 1973. *The nature of human values*. NY: The Free Press.
- Sarı, Enver. 2005. Öğretmen adaylarının değer tercihleri. *Değerler Eğitimi Dergisi*, C: 3, Sayı:10, 73-88.
- Schwartz, Shalom. 1994. Are there universal aspects in the structure and contents of human values? *Journal of Social Issues*, 50(4), 19-45.
- Schwartz, Shalom. 1996. Universals in the Content and Structure of Values: Theoretical Advances and Empirical Tests in 20 Countries. *Advances in Experimental Social Psychology*, 25, 1-65.
- Schwartz, Shalom. 1999. A theory of cultural values and some implications for work. *Applied Psychology: An International Review*, 48 (1), 23-47.
- Schwartz, Shalom. 2006. A theory of cultural value orientations: Explication and applications. *Comparative Sociology*, 5(2-3), 137-182.
- Schwartz, Shalom; Bardi, Anat. 2001. Value hierarchies across cultures: Taking a similarities perspective. *Journal Of Cross-Cultural Psychology*, 32(3), 268-290.
- Şencan, Hüner. 2005. *Sosyal ve davranışsal ölçümlerde güvenilirlik ve geçerlilik*. Ankara: Seçkin Yayıncılık.
- T.C. Başbakanlık ASAGEM. (2010). *Türkiye'de Aile Değerleri Araştırması*, Ankara: T.C. Aile ve Sosyal Araştırmalar Genel Müdürlüğü yayınları
- Tay, Bayram. 2009. Prospective teachers' views concerning the values to teach in the course of social sciences. *Social and Behavioral Sciences*, 1, 1787 -1791
- Tay, Bayram; Yıldırım, Kasım. 2009. Sosyal bilgiler dersinde kazandırılması amaçlanan değerlere ilişkin veli görüşleri. *Kuram ve Uygulamada Eğitim Bilimleri (KUYEB)*, 12(3), 1499-1527.
- Tezcan, Mahmut. 1974. *Türklerle İlgili Stereotipler ve Türk Değerleri Üzerine Bir Deneme*, Ankara, A.Ü. Eğitim Fakültesi Yayını.
- Türk Smith, S. 2006. Türk genci iyi insani nasıl tanımlıyor? İyi insan prototipinin kültürlerarası araştırmasında Türk kültürünün konumu. Paper presented at the Turkish Psychological Association Convention in Hacettepe University, Ankara, Turkey.
- Türkiye'de Aile Yapısı Araştırması. 2011. T.C Aile ve Sosyal Politikalar Bakanlığı-Aile ve Toplum Hizmetleri Genel Müdürlüğü .Ankara.
- Ulusoy, Kadir. 2007. Lise tarih programında yer alan geleneksel ve demokratik değerlere yönelik öğrenci tutumlarının ve görüşlerinin çeşitli değişkenler açısından değerlendirilmesi. *Yayınlanmamış doktora tezi*. Gazi Üniversitesi, Eğitim Bilimleri Enstitüsü. Ankara.
- Yalar, Taha; Yanpar Yelken, Tuğba. 2011. Değerler eğitiminin iyileştirilmesi ile ilgili öğretmen görüşlerinin belirlenmesi ve bir program modülü örneğinin geliştirilmesi. *Electronic Journal of Social Sciences*. 10(38), 80-98.
- Yazar, Taha; Erkuş, Süreyya. 2013. Okul öncesi öğretmenlerinin okul öncesi eğitim programındaki değerler eğitimine ilişkin görüşlerinin değerlendirilmesi.



Dicle Üniversitesi Ziya Gökalp Eğitim Fakültesi Dergisi, 20
(2013) 196-211

Yıldırım, Ali; Şimşek, Hasan. 2005. Sosyal bilimlerde nitel araştırma yöntemleri. Ankara: Seçkin Yayınevi.

Yıldırım, Kasım. 2009. Values education experiences of Turkish class teachers: A phenomenological approach. Eğitim Araştırmaları-Eurasian Journal of Educational Research, 35, 165-184.

Yiğittir, Süleyman. 2010. İlköğretim öğrenci velilerinin okullarda kazandırılmasını arzuladığı değerler. Değerler Eğitimi Dergisi. Cilt 8, No. 19, 207-223, Haziran 2010

Yiğittir, Süleyman; Keleş, Hamza. 2011. Sosyal bilgiler dersinde değerler eğitimi ilişkin sınıf öğretmenlerinin görüşleri. Milli Eğitim Dergisi, Yıl:40, Sayı: 189, 144-154.

Endnotes

¹ The study was presented in International Social Studies Symposium. 26-28 April 2013. Aksaray University, in Aksaray, Turkey.

