

Classroom Teachers' Views on Teaching Cultural Values and the Socialization Role of Schools

Okulun Sosyalleşme Rolü Bağlamında Kültürel Değerlerin Öğretilmesine İlişkin Sınıf Öğretmenlerinin Görüşleri

Yavuz Ercan GÜL, Assoc. Prof. | Doç. Dr.
Kyrgyz-Turkish Manas University, Bishkek/Kyrgyzstan | Kırgızistan
Türkiye Manas Üniversitesi, Bişkek / Kırgızistan.
ydidim@gmail.com
<https://orcid.org/0000-0002-8191-2647>
<https://ror.org/04frf8n21>

ISSN: 1303-880X

e-ISSN: 2667-7504

<http://ded.dem.org.tr>

Makale Türü / Article Type:

Araştırma Makalesi / Research Article

Geliş Tarihi / Received Date: 21.03.2024

Kabul Tarihi / Accepted Date: 08.05.2024

Yayın Tarihi / Published Date: 25.06.2024

Lisans / Licence: CC BY-NC-4.0.

Tr/En: En

Atıf/Citation: Gül, Y. E. (2024). Classroom Teachers' Views on Teaching Cultural Values and the Socialization Role of Schools. *Değerler Eğitimi Dergisi*, 22(47), 213-240.

<https://doi.org/10.34234/ded.1456414>

Abstract

In this research, it is aimed to investigate the classroom and out-of-class practices that classroom teachers do while transferring cultural values to students. The research was conducted with a phenomenological design based on a qualitative approach with an interpretive tradition. The participants of the study were teachers working as teachers in different cities of Türkiye. Data were collected through an interview form consisting of open-ended questions and interviews developed by the researcher. Participants participated in the research by choosing the most appropriate interview form or interview. Thematic analysis was applied on teachers' opinions. Accordingly, a total of 29 codes belonging to 4 themes were created under 1 main theme. A main theme named School and Cultural Values was created. Under this main theme, themes such as Cultural Values, School and Socialization, Education Program and Teacher Practice were created based on teacher opinions. This research, besides revealing the current situation regarding the socialization processes in Türkiye's education system, puts its analytical emphasis on teacher practices inherent in secondary socialization processes. Within the framework of this overview, the starting point of this research is how aware teachers are of socialization processes at school and how they reflect this awareness to their practices.

Keywords: Socialization, Cultural Values, Teacher.



Öz

Bu araştırmada sınıf öğretmenlerinin kültürel değerleri öğrencilere aktarırken yaptıkları sınıf ve sınıf dışı uygulamaların incelenmesi amaçlanmaktadır. Araştırma, yorumlayıcı bir geleneğe sahip, nitel bir yaklaşıma dayalı fenomenolojik desenle gerçekleştirilmiştir. Araştırmanın katılımcılarını Türkiye'nin farklı şehirlerinde öğretmen olarak görev yapan kişiler oluşturmuştur. Veriler araştırmacı tarafından geliştirilen açık uçlu sorulardan oluşan görüşme formu ve mülakat aracılığıyla toplanmıştır. Katılımcılar kendilerine en uygun görüşme formunu veya mülakatı seçerek araştırmaya katılmışlardır. Öğretmen görüşlerine tematik analiz uygulanmıştır. Buna göre 1 ana tema altında 4 temaya ait toplam 29 kod oluşturulmuştur. Okul ve Kültürel Değerler adında bir ana tema oluşturuldu. Bu

ana tema altında öğretmen görüşlerine dayalı olarak Kültürel Değerler, Okul ve Sosyalleşme, Eğitim Programı ve Öğretmen Uygulaması temaları oluşturulmuştur. Bu araştırma, Türkiye eğitim sistemindeki sosyalleşme süreçlerine ilişkin mevcut durumu ortaya koymanın yanı sıra, ikincil sosyalleşme süreçlerinin doğasında bulunan öğretmen uygulamalarına da analitik vurgu yapmaktadır. Bu genel bakış çerçevesinde öğretmenlerin okuldaki sosyalleşme süreçlerinin ne kadar farkında oldukları ve bu farkındalığı uygulamalarına nasıl yansıttıkları bu araştırmanın çıkış noktasını oluşturmaktadır.

Anahtar Kelimeler: Sosyalleşme, Kültürel Değerler, Öğretmen.

Introduction

In the second half of the twentieth century, radical restructuring has been made in education systems regarding the individual development of children and their adaptation to the society they live in. In this period when values gained importance and it was understood that learning was not only about behavioral change, as noted by Sidorkin (2002), being a child evolved to equate to being a student, blurring the boundaries between childhood and school age. The education provided by schools, which have a key importance in child education, has also been constantly questioned. Educational programs and schools shaped by factors such as social expectations, financial concerns and power interests have become the focus of great expectations. As a result, a pressing question arises; what constitutes a good education in schools? should it aim to mold obedient adherents to tradition, empower students to discover their own paths, reinforce hierarchical structures, or nurture individuals who can drive meaningful societal change towards a fairer future? (Lickona, 1992; Şimşir & Dilmaç, 2016; Tal & Yinon, 2009). As can be seen, the question of good education at school is also a question of values. Although values are universal, they can also vary from one society to another. For example, it can be said that the values taught in Turkic societies are closer than in other societies (Çeltikçi, 2010; Gül & Alimbekov, 2020; Horata, 2017). This is because each society wants to raise individuals suitable for its own culture due to the different characteristics of each society (Yıldırım & Demirel, 2019). The aspiration of societies to cultivate individuals in alignment with their cultural norms often leads to the varied interpretations of the values being taught.

Education basically refers to the educational programs developed in line with educational policies and the educational outcomes targeted as a result. On the other hand, socialization is understood as social experiences that are inherent in intergenerational social life. Therefore, it can be said that socialization precedes education (Grundmann, 2021). Socialization processes, which are formed within the framework of living conditions associated with the social past, are embedded in vital or systemic contexts intertwined with the educational process. Parsons (1964) divided socialization into primary socialization, involving the family and immediate social environment, and secondary socialization, characterized by institutionally organized methods of socialization such as schooling. Traditional socialization processes sustained through secondary socialization are always built on the primary socialization experiences that occur in the former (Grundmann, 2021). Therefore, secondary socialization processes must be a continuation of primary socialization processes.

Today, the problem of socialization has taken a different form with the trend of globalization. Because people meet with different cultures in different ways in domestic and foreign, virtual and real worlds thanks to their increased mobility in the world (Veugelers & Vedder, 2003). The late modern societies of the twenty-first century, which experience this mobility most intensely, demand more self-control and self-discipline from individuals (Allen & van der Velden, 2012). This is because individuals, who were prepared for life by being molded with behavioral patterns and value norms within a certain culture in previous centuries, have more autonomy in forming their own behaviors and values today (Serdiuk et al., 2018; Zhang et al., 2023). Schools come to the forefront as a place of value acquisition for these children, who have little life experience and are often burdened with heavy responsibility in value acquisition with the influence of the work of family elders (Frýdková, 2013). Regardless of whether value teaching encompasses ideological implications like imposition and indoctrination, education and schools fundamentally cannot exist without values (Marija et al., 2019; Yazıcıoğlu & Aktepe, 2022). Every decision made within schools and classrooms inherently carries a value orientation and implicitly influences the lives of children (Mishra & Close, 2020).

While the primary objective of schools, as crucial hubs of socialization, is academic advancement, the prolonged presence of children in these institutions from a tender age transforms them into social spheres as well. Thus, it is a place where social experiences similar to those in family, environment and friend

groups are gained (Kıral, 2020). Since children's relationships with their teachers in these institutions are less intimate than the relationships within the family, it enables children to exhibit more independent and self-confident behaviors (Wentzel & Looney, 2010). Given this reality, teachers, cognizant of their role in value education and their position within the socialization process, should strive to foster the social development of students through both in-class and extracurricular activities, encouraging active participation (Thornberg, 2006).

Theoretical Background

Socialization and Cultural Values

Socialization is the process of adapting to the society and social life (Coştu, 2009; Kurt, 2012). Glen and Elder (1969) delineate the socialization process of children into three temporal dimensions: past, present, and future socialization, each emphasizing different aspects of time. In past socialization, it is to ensure the continuation of the old generation by transferring cultural heritage and traditions to children; in present socialization, it is the child's adaptation to membership and role performance in existing groups such as family, peers and class; and in future socialization, it is the child's preparation for the expected requirements of future roles and groups. In Glen's temporal classification, the process of transmission of cultural values can be considered as a means of past socialization. Because behavior patterns and norms that have been established for hundreds of years in order to ensure the continuity of a nation are transferred to the new generation. In this way, societies continue their lives by shaping the new generation in accordance with their own image. Because cultural values represent common perceptions (similar behavior patterns, common norms), values and common ideals in a culture regarding how an individual should routinely behave in a culture. Frese (2015) introduces an internal-external differentiation between values and norms, asserting that values reside within the individual, whereas norms are perceived externally. Specifically, he posits that "what is" in a culture pertains to cultural practices, while "what should be" relates to cultural values.

Cultural values influence individuals' behaviors and even their thoughts and integrate them with the society they live in. In fact, instead of acting according to their own personal beliefs and values, people sometimes act according to the beliefs and values that they perceive to be common in their own culture (Bariş &

Bariş, 2015; Chiu et al., 2010). A culturally competent individual and a socialized person is a person who acts according to what is generally known, believed and desired in the society in which he/she was born (Keesing, 1974). However, the mind of this socialized individual is not homogenized by human-ecology interactions. On the contrary, individuals actively participate in the construction and reproduction of cultural reality through their perceptions and actions. This makes them beings who are both affected and influenced by culture and offers them the opportunity to influence society as well as being socialized. In this way, when they perceive the normative pressures of cultural practices, they can be critical of them.

The socialization process works in different ways according to cultures. In other words, the higher the homogeneity of a society, the higher the individual's identification with his/her peers and the stronger the cultural practices (Zhu & Morris, 2017). On the contrary, in societies with a heterogeneous structure in terms of cultural values, the socialization process may spread over a longer period of time. In both cases, it is understood that cultural values are an important tool of socialization. Because the social structure produces codes that transmit culture and thus limit behavior. By nature, changes in the social structure determine the formation and transformation of a culture by affecting the forms of speech (Bortun, 2014). This shows the effect of cultural values on socialization.

Socialization and School

In today's world, most of the developmental periods such as childhood and adolescence are spent at school. This makes it inevitable that school is not only limited to academic development but also transforms into a socialization tool. There is a consensus that school is a secondary socialization tool (Brooks et al., 2013). The school as a secondary means of socialization conceptualizes socialization and education as a deliberate configuration based on social demands and academic requirements (Kart & Şimşek, 2020). In this way, the sociogenesis of education can be reconstructed as a socially holistic development of knowledge, skills and understanding (Grundmann et al., 2011). In this complex process, education and socialization guide human behavior in harmony, constantly reproducing and reshaping the life conditions encountered.

School has a great contribution to adolescents' adaptation to the society and acquisition of cultural values. Because cultural practices and values necessary for an adolescent to behave according to a certain culture can develop as routines as a result of implicit learning in academic life (Frese & Stewart, 1984). Although

implicit learning is defined as unintentional learning (Vinter et al., 2010), it becomes intentional within the school as a teaching form of socialization by school staff. However, this may also entail an analytical narrowing to individual development processes that result in the neglect of constitutive social practices shaped by the integration of education and socialization. This is because the active socializing role of the teacher in the classroom and in the school also depends on educational issues related to family, religion, social mobility or diversity of lifestyles and social differentiation. Socialization is therefore considered not only in terms of the cognitive level, but also in terms of emotions and feelings.

Socialization in Schools in Türkiye

The nation-state structure of the Republic of Türkiye reveals itself not only in terms of ethnicity but also culture, especially in the field of education. Since its establishment, it has summarized the educational philosophy of a common culture and nation-building in line with the ideal of “contemporary civilization” (Asma et al., 2021). The socialization process in the Turkish education system begins with the acceptance of Turkish as a compulsory native language in all educational institutions. When the 1982 Constitution is examined, it is written that Turkish is the basis in education and that no other language can be taught or taught as the mother tongue of Turkish citizens (Türkiye Büyük Millet Meclisi, 1982 Anayasası). When we look at the Basic Law of National Education (Milli Eğitim Temel Kanunu, 1983) it is stated that the general purpose of Turkish National Education is to raise citizens who will protect and develop them by emphasizing the national, moral, human, spiritual and cultural values of the Turkish Nation. In addition, it is seen that the citizens raised are individuals who love their family, homeland and nation and turn these into behavior. From these articles, it is possible to see the state’s aim of socialization in education.

In Türkiye, the socialization process continues in schools, intertwined with values education. It started to be included in educational programs especially in the 2004-2005 academic years and has become applicable at all educational levels after 2011-2012. (Cihan, 2014; Yerli & Gündüz, 2023). The achievements targeted within the framework of values education are aimed to be transformed into behavior in schools (MEB, 2019). The Ministry of National Education gave priority to values education with the “MEB 2023 Education Vision” announced in 2018.

Purpose and Importance of the Research

In addition to revealing the current state of socialization processes in Türkiye's education system, this research places its analytical emphasis on teachers' practices related to secondary socialization processes. Within the framework of this general overview, the starting point of this research is the extent to which teachers are aware of the socialization processes at school and how they reflect this awareness to their practices. The focal point of the research is that socialization research goes beyond the narrow focus of empirical educational research and addresses the educational processes of educational institutions. This anthropologically based holistic approach to education and Türkiye-specific socialization research is thought to provide important arguments to the national and international literature. In this context, the following sub-objectives are included in the study:

- What do classroom teachers understand when they talk about cultural values?
- What is the role of the school in the socialization of the child?
- Are cultural values included in the education program?
- What are teachers' views on teaching cultural values?

Method

Model

While this research has an exploratory characteristic in terms of its purpose, it has a qualitative characteristic in accordance with the interpretive tradition in terms of methodology. The reason why qualitative method is preferred is that the subjective reality related to the socialization role of the school is investigated. The research is phenomenological research in terms of revealing what kind of practices teachers do in the context of teaching cultural values. Phenomenological research explores the research topic in depth, rather than seeking definitive and final answers to research questions, which is preferred when there are problems that cannot be clearly defined and situations that are not well known (Saunders et al., 2007). In this type of research, the question that the researcher focuses on is not "Why" but "What" (Gürbüz & Şahin, 2016). Qualitative research, which follows an inductive path by its nature, is an approach that explores meanings and thoughts in a particular situation and enables the researcher to discover details

with a high level of participation in the field (Creswell, 2009; Strauss & Corbin, 2008). The aim of qualitative approach is to understand the nature of the phenomenon (Florczak, 2014). In this study, qualitative research was considered to be appropriate since an enquiry will be made about the essence of teacher practices.

Study Group

The study group of this research consisted of Turkish classroom teachers working in Kyrgyz Turkish Anatolian School affiliated to the Embassy of the Republic of Türkiye. Although this school is located in Kyrgyzstan, it is an institution where teachers temporarily assigned by the Ministry of National Education of the Republic of Türkiye work. The institutions where the teachers actually work are located in different cities of Türkiye. For this reason, while participating teachers expressed their opinions, they made comments regarding the socialization processes in the Turkish education system and teachers' value transfer activities in and out of the classroom. In other words, this study is based on the assumption that the opinions of the teachers participating in the research reflect the socialization and value education practices in the Turkish Education System. The study group was determined by snowball sampling technique, one of the purposive sampling techniques. The reason for choosing the snowball sampling technique is the assumption that the teachers working in this institution know each other. In this way, since teachers know their colleagues who are most suitable for the purpose of the research, they will be able to provide clues to the researcher about which participant is more suitable. In purposive sampling technique, while it is not important that the selected unit represents the main mass, data are obtained from individuals who are considered to be the most suitable for the purpose of the research (Büyüköztürk et al., 2009; Patton, 2014). In the snowball sampling technique, which is one of the purposive sampling techniques, it is aimed to grow the participant group as a snowball by obtaining information about other participants during the interview with the participants (Merriam, 2013). In the purposive sampling technique, the saturation of the data is achieved when new data cannot be obtained from new participants and old data are repeated (Lincoln & Guba, 1985). While determining the research group, the interviewees were asked; who are the people who will provide the best data on this subject? Who would you recommend us to interview on this subject? (Yıldırım & Şimşek, 2013) etc. questions were asked to determine the participants.

Table 1: Descriptive Information About the Participants

Participants	Gender	Branch	Seniority	Interview Choice
Participant 1	Male	History Teacher	12	Interview
Participant 2	Female	Primary School Teacher	13	Interview
Participant 3	Female	Primary School Teacher	9	Form
Participant 4	Female	Preschool Teacher	11	Form
Participant 5	Male	Turkish Language Teacher	17	Form
Participant 6	Male	Primary Teacher	8	Form
Participant 7	Female	Turkish Language Teacher	7	Form
Participant 8	Female	Primary School Teacher	11	Form
Participant 9	Male	History Teacher	14	Form
Participant 10	Female	Math Teacher	18	Form
Participant 11	Male	Visual Arts Teacher	12	Interview
Participant 12	Male	Turkish Language Teacher	10	Form
Participant 13	Female	Turkish Language Teacher	7	Interview
Participant 14	Male	Turkish Language Teacher	16	Form
Participant 15	Male	Turkish Language Teacher	13	Form

Data Collection Process and Analysis

The data was collected in the 2023-2024 academic year. A semi-structured interview form developed by the researcher and an interview were used to collect the research data. In both the interview form and the interview, the following questions were asked to the participants: (1) What do you understand from the socialization role of the school? (2) How do you define cultural values? (3) Do you find the cultural values in the curriculum and textbooks sufficient, and why? (4) What kind of practices do you do while transferring cultural values? The participants preferred either the interview form or the interview in which the same questions were asked by considering their own convenient time.

Firstly, the researcher made a preliminary interview with a history teacher who was thought to be suitable for the purpose of the study. Information was obtained from this teacher about whether he/she knew the teachers working in their schools. Then, the teacher was asked who other possible participants he/she thought would be the most suitable for the purpose of the study on the transfer of cultural values, and 3 more teachers were reached in line with this information. After the interviews with these teachers, help was received from them about the possible participants they thought were suitable for the study, and thus the study group of the research was formed. The participants were told that they

could choose either the interview form or the interview. While 4 of the participants chose the interview, 11 participants chose the interview form. Interviews were conducted with each participant at a separate time and place. The average duration of the interviews was 27 minutes. After the interviews, one more interview was conducted with one participant, but it was seen that the data obtained from this interview overlapped with those of the other participants and it was understood that data saturation was achieved. “The socialization function of the school and the application of values education” is a subject with in-depth interpretation and theoretical background. However, this study was conducted based on teacher practices rather than the theoretical depth of the subject. Therefore, it contributes empirically to the deep and rich theoretical knowledge in the field.

Maxqda 20 program was used for data analysis. In the data reduction process carried out in accordance with the thematic analysis technique, which is considered to be an appropriate data analysis technique in the analysis of qualitative data (Braun & Clarke, 2006; King, 2004), 4 themes and 29 codes were included under 1 main theme. While this process was being carried out, the data were carefully read more than once by the researcher in order to familiarize with the data. Then, the data were deciphered and transferred to a word processing program and a preliminary code list was created. At this stage, the researcher has an idea about what is in the data set and what is interesting (Braun & Clarke, 2006). Subsequently, the data were transferred to the program and the code generation process was started. Certain themes were created for the codes that were checked repeatedly and the codes were placed in these themes according to their relationship levels. While this process was being carried out, inductive and semantic methods, which were thought to be appropriate for the nature of the study, were applied at first. The reason for this is that the researcher did not create any themes or codes before starting the study and the themes and codes were completely created during the data analysis process. Then, the themes and codes were checked and finalized by returning to the data set.

Reliability and Ethics

Within the scope of the validity and reliability practices of the research, two classroom teachers from different grade levels were consulted about the research model, interview and interview questions. In addition, since Eisehart and Hove (Eisen, 1992) stated that appropriate data collection methods increase the validity and reliability of the research, the opinions of two different academicians from the field of Educational Sciences were consulted in determining the data collection methods of this research. The themes and codes created during the data analysis

process were brought to the attention of a different researcher with a PhD degree in Educational Sciences and asked to review. The reason for this is the assumption that it would be more useful for a different researcher to look at the data and generated codes from outside. This expert was asked to code the data set. While it was seen that the themes created in the coding made by the expert overlapped with each other, it was determined that there were differences in the codes and sub-code groups created, but it was observed that these differences did not cause any problems in the data analysis of the research (for example, “applications” was written instead of “examples” under the theme of cultural values). As a result of the feedback from this researcher, it was understood that most of the codes created by the first researcher overlapped. In addition, the ethics committee decision numbered R.30.2023/BAYEK - 2099 and decision number 1 was obtained from Kyrgyzstan Türkiye Manas University Scientific Research and Publication Ethics Board.

Findings

Teachers’ views on the transfer of cultural values at school

Thematic analysis was applied on teachers’ views on the teaching of cultural values at school in the context of socialization. Accordingly, a total of 29 codes belonging to 4 themes were created under 1 main theme. The themes and codes are presented in Figure 1.

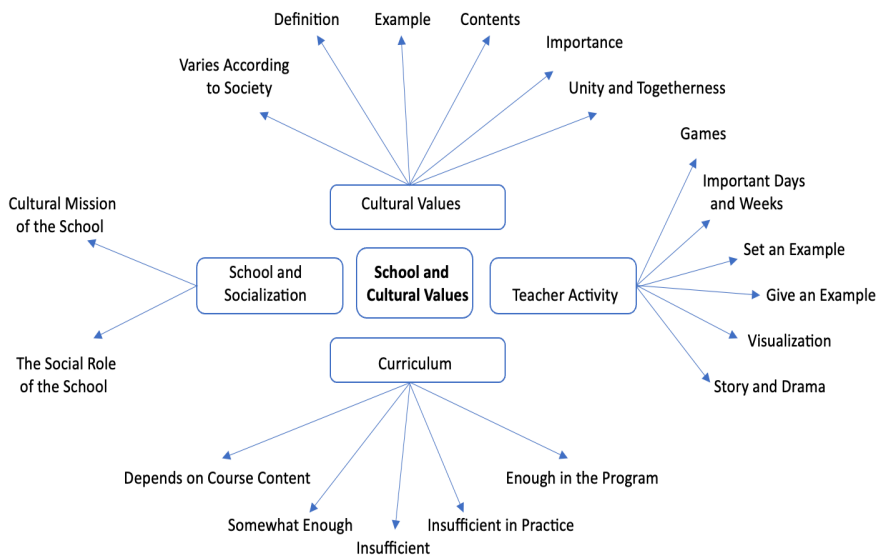


Figure 1: Themes and Codes Related to the Transfer of Cultural Values at School

As can be seen in Figure 1, a main theme named School and Cultural Values has been created. Under this main theme, the themes of Cultural Values, School and Socialization, Education Program and Teacher Practice were formed based on teachers’ views.

Teachers’ views on cultural values

A total of 6 codes were created under the theme of cultural values: definition of cultural values, unity and solidarity, example of cultural values, importance of cultural values, varies according to society and content of cultural values.

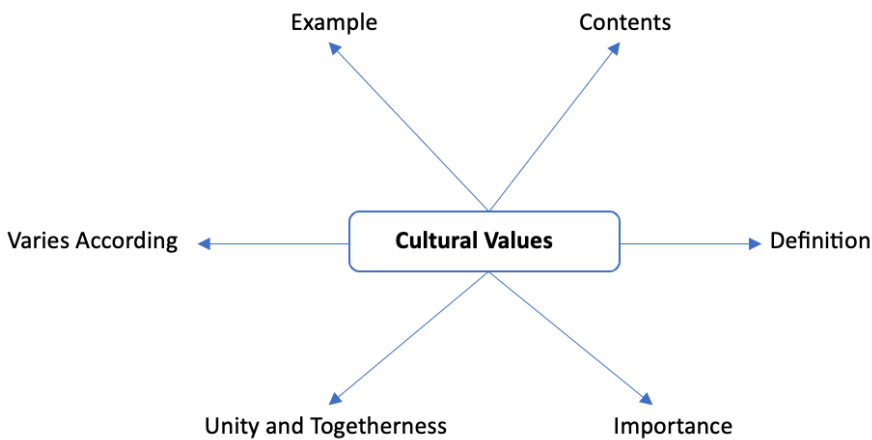


Figure 2: Themes and Codes Related to the Cultural Values

Firstly, the participants made definitions to express what they understood from the concept of cultural value. Under this code, the participants generally stated that cultural values are the experiences of individuals or societies that put social life in a certain order, keep societies alive, make a nation a nation, have sensitivity of individuals or societies, and are passed down from generation to generation.

In addition to the definition of cultural values, the participants also stated that they are the providers of unity and solidarity in society. For example, participant 7 stated that *I believe that cultural values are one of the elements that keep our country alive, because people who adopt the same behavior patterns and norms in all differences feel a closeness to each other*. Participant 9, on the other hand, emphasized language and religion among cultural values and stated that *I believe that language and religion have an important effect on the unity and solidarity of the society; people who speak the same language have the same culture. In addition, people who believe in the same religion are united by the ideas of a creator, a qibla and a prophet*.

The participants tried to indicate what they understood from this statement by giving examples of cultural values. For example, Participant 4 said that *the rules of condolence visit to a funeral home are one of our cultural values that are unwritten but more or less known by everyone*. Participant 6 stated that *behaviors such as respect for elders and love for the little ones in our society, that is, giving them the best food and the best clothes, have been going on for centuries*.

Another code under the theme of cultural values was the importance of cultural values. Participants who expressed common views on the importance of cultural values stated that these values are indispensable building blocks for the existence of nations. For example, Participant 4 expressed the importance of cultural values as follows:

We need to hold on to our cultural values against the capitalist value system that tries to uniformize all people in the world. We also need to understand that in order to protect our own cultural values, we need to understand that other societies protect their cultural values.

Participant 5, while explaining the importance of cultural values, said that it is *cultural values that keep societies alive. Transferring cultural values correctly saves the future of that nation. He stated that the best place to transfer these values is educational institutions*.

Participants expressed their opinions on what these values are under the code of the content of cultural values. It was observed that almost all of the participants prioritized language and religion in their opinions about the content of cultural values. Participant 1 stated that *cultural values consist of language, religion, art and architecture, the most important of which is language*, while participant 3 stated that *the first things that come to my mind when cultural values are mentioned are language, religion, clothing and thought*. Participants also pointed out that cultural values are different in each society. They stated that these differences ensure the continuity of those nations and prevent them from being lost under the assimilation of other nations.

Teachers' views on the socialization role of the school

Two sub-themes were created under the theme of School and Socialization: Cultural Role of School and Social Role of School. While 2 codes were created under the theme of Cultural Role of School as Role of Education Program and

Role of Teacher, 2 codes were created under the theme of Social Role of School as Position of School and School as a Part of Social Life.

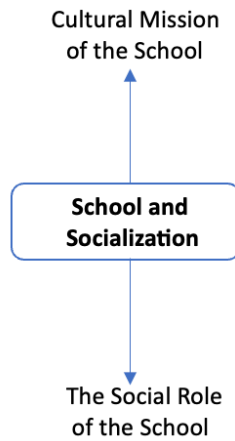


Figure 3: Themes and Codes Related to the School and Socialization

Under the theme of School and Socialization, the participants stated that the school is of great importance for individuals to adapt to society. Participant 2 defined the importance of the socialization task of the school in a priority position in the transfer of existing values and in the formation of the society they want to build in the future. The state and society expect this task from schools. Participant 5 stated that the school is not only a place where knowledge is transferred, but also a place where cultural values are transferred, which is important for the socialization of the individual. Noting that culture transmission is more difficult especially in big cities than in rural areas, the participants mentioned that the employment of the parents causes negative consequences in the cultural acquisition of the child. Participant 11 compared big cities and rural areas and stated that they had problems in transferring values in big cities:

I am working in Istanbul. Most of the parents of the children in our school are working. I encounter problems that I did not encounter when I was working in a small place before. Because children in Istanbul are more rebellious and do not obey. I think the reason for this is that they do not spend enough time with their parents. They do not receive enough family upbringing.

Participants stated that the education program and teacher factor play an important role in the transfer of cultural values as much as the school. Participant

10 stated that the education program should be formed according to social acceptances and therefore should not be disconnected from life. Participant 15 stated that it is obligatory for the school to transfer cultural values, but no one other than the teacher can do this.

Participants stated that socialization is not only limited to family and environment but also continues at school. For example, participants 1 and 13 stated that the school cannot be separated from the society and that it is obliged to teach the norms of the society of which the individual is a member.

Teachers' Opinions on the Treatment of Cultural Values in the Curriculum

In line with the opinions of the participants, a total of 5 codes were created regarding the teaching of cultural values in the curriculum: It Varies According to the Course Content, Adequate in the Curriculum, Partially Adequate, Inadequate in Practice, Inadequate. Among these codes, 2 sub-codes were created under the code of Inadequate in Practice: The Role of School Administrators and The Role of Teachers.

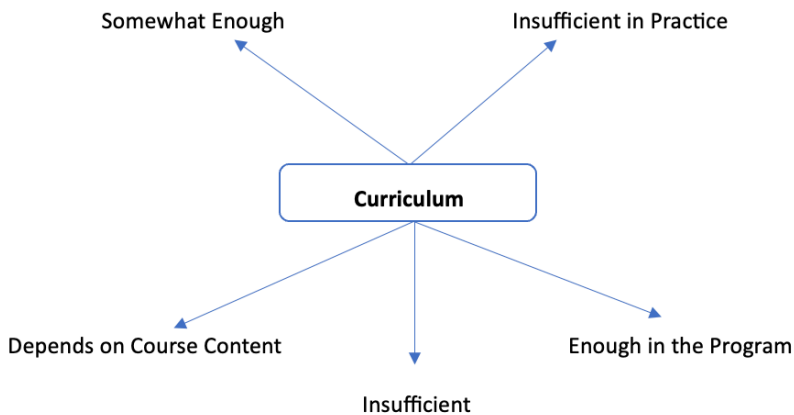


Figure 4: Themes and Codes Related to the Curriculum

Participants stated that the level of inclusion of cultural values in the education program may vary according to the course content. For example, participant 12 stated that the presence of cultural values in the content of the Science course from secondary school is limited. However, when we come to the Social Studies course, we see that cultural values have an important place. Participants 1 and 4 think that the curriculum is sufficient in terms of cultural values.

Some of the participants stated that cultural values were sufficiently included in the education program, but there were problems in putting them into practice. For example, participant 8 thinks that the information in the education program is not important unless it is put into practice. Participant 9 stated that school administrators did not fulfil their responsibilities and stated the following:

Unfortunately, our cultural values are not given enough importance in our schools due to the dictation of the current life, which we call modernity in the social field, to the society. In this case, the political concerns of the responsible administrators prevent the values from being given the necessary importance.

Some of the participants stated that teachers have a role in the transfer of cultural values rather than the education program. For example, participant 7 for this reason, the teacher has a lot of duty here. Teachers should know the culture and values of the place where they work well and play an important role in transferring the cultural values of the society in which the individual is located, based on the principle of flexibility of our program. Participant 10 also drew attention to the importance of this situation and stated that it is imperative to apply cultural values to life as family and society, especially teachers. Participant 15 complained about this situation and said the following:

However, the fact that the educators who are in practice and in the exemplary situation do not share the same cultural values or that some practitioners succumb to time, let's say, is insufficient in the formation and protection of cultural values in an adequate manner at the comprehension and implementation stage.

Some of the participants stated that they did not find the training program sufficient. Participants 9 and 11 think that the values of a country and nation with a great cultural treasure like Türkiye cannot be explained in a few books. Participants 7 and 8 stated that cultural values were missing in the education program and the reason for this was that the preparers of the education program only included the values of some regions.

Teachers' Views on Teacher Practice in Teaching Cultural Values

Six codes were formed as Visualization, Story and Drama, Using Games, Important Days and Weeks, Being an Example, Exemplification about teacher practices related to teaching cultural values. These codes were analyzed under the theme of Teacher Practice.

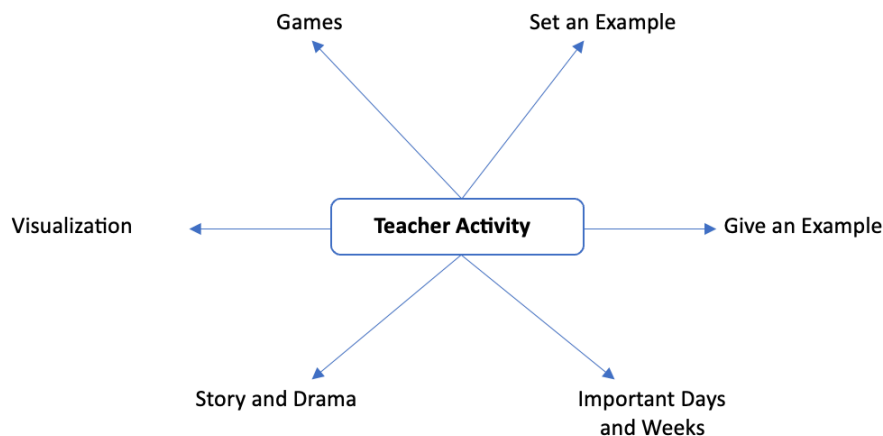


Figure 5: Themes and Codes Related to the Teacher Activity

Participants stated that they used different techniques and methods in teaching cultural values. Participant 1, Participant 3 and Participant 6 stated that they utilized various photographs, videos and animations and that these attracted the attention of the students more. Participant 6 stated that the school where he works has a kitchen and that they sometimes cook a local dish together with the students in the kitchen. One of the issues that the participants emphasized in the transfer of cultural values was the story and drama technique. For example, participant 8 explained that they sometimes made applications in the classroom both to entertain the students and to introduce cultures to them; *every part of our country has a different cultural richness. For example, we enact the weddings of a region we have determined with the children, we wear the clothes of that region and we enact them through drama.*

Some of the participants stated that they let the children play local games that are about to be forgotten. They stated that this is very effective in cultural transmission for these children who are already at play age. Some participants mentioned that important days and weeks have an important place in cultural transmission.

Another important issue in the theme of teacher practices is the teacher's being an example in culture transfer. Teachers agree that cultural values can be taught more effectively when they themselves set an example. Participant 6 stated that *in some lessons, I teach by sitting on a carpet made of goat hair.* Participant 4 expressed this situation with the following words:

In order to create such values in the classroom, I call my sick students and say get well soon, I try to be with them on good days. Most importantly, I try to adhere to and implement my cultural values in my own life and I believe that this will be effective on my students.

The participants who mentioned what the teacher practices are in terms of culture transfer stated that they try to give examples from the immediate environment and daily life in the lessons. Participant 12, who stated that he tried to transfer values through examples when he had the opportunity, stated that *when there are such positive examples at school, I talk about them with my students and encourage them in this regard.*

Discussion and Conclusion

In the study, teachers' awareness of socialization, their views on cultural values and their practices regarding the transfer of cultural values were investigated. The participants participated in the research by choosing one of the interview form or interview options. In the study, teachers' opinions on cultural values were taken, their views on the socialization role of the school were determined and the methods they used to transfer cultural values to children were investigated. First of all, teachers' opinions on cultural values were taken and teachers stated that cultural values are very important in the unity of the society. Many studies in the literature (Mahiroğulları, 2005; Morsümbül, 2014; Özen & Gül, 2020) agree that cultural values have an important place in the continuation of the life of nations in unity and solidarity. Teachers emphasized the necessity of protecting cultural values more firmly, especially in this period of globalization and the increasing pressure of capitalist values. Jensen, Arnett, and McKenzie (2011) also state that the capitalist values dominant in the world make young people prefer global culture rather than local culture. Gil (2009), while talking about cultural globalization, mentioned that different cultures are homogenized in this process and said that capitalist values facilitate assimilation. Tatlıdil and Esgin Günder (2013) talk about cultural globalization and emphasize that local differences emerge in this process and are presented as wealth. It was observed that teachers saw the solution to this identity confusion faced by young people in the teaching of cultural values.

Another important finding of the study is the teachers' views that schools have a socialization role. According to the teachers, the task of making students a member of the society they live in by transferring values falls to schools. In

this regard, schools have the first place in the eyes of the society and the state. Because education is built on socialization as well as knowledge and technical education (Grundmann, 2021). Participants stated that socialization is the transfer of cultural values to the younger generation at school. Terziev and Vasileva (2022) define socialization as the process of maintaining the existence of society and culture and draw attention to the role of education in this regard. Sharma et al. (2017) state that through education, society transfers its skills, knowledge, values and behaviour patterns to young generations. One of the problems that the participants complained about is that in today's world, only school is the place where children whose parents work can acquire cultural values. According to Özel and Zelyurt (2016), spending time with their families in early childhood is a rich stimulus in terms of values. Therefore, the first place where children's socialization processes begin is the family. According to Ceylan (2017), the first behavior patterns that children see in their environment are the behaviors exhibited by their parents. According to Kırman and Doğan (2017), in this period, the family raises the child not only physically but also in terms of values. The participants stated that cultural values should be included in the school for both the formation of the child's social identity and the continuation of social life. Because especially in big cities, mothers' working can have negative effects on children and cause behavioral disorders (Şentürk, 2007). This necessitates the school to assume a more active role in the transfer of cultural values.

Another issue on which the participants expressed their opinions about the role of the school in transmitting cultural values was the adequacy of the curriculum in terms of cultural values. The participants pointed out that the level of inclusion of cultural values may vary according to course contents and courses, and stated that cultural values have recently started to be included more in the curriculum. Because educational institutions try to transfer cultural heritage from generation to generation with the help of the programs, they implement (Çengelci, 2010; Karasu Avcı et al., 2020; Özdemir, 2010; Yiğittir & Kaymakçı, 2012). In Türkiye, the official website of the Ministry of National Education states that one of the most important goals of the Turkish education system is to build an education system in accordance with the values, history, belief and culture of the nation. For this purpose, a Values Education Activity Book (MEB, 2022) has also been published for the transfer of cultural values in the education program

to be implemented in schools. There were some participants who stated that cultural values were partially given in the education program or decreased at higher levels. Some of the participants stated that the place allocated to cultural values in the education program is sufficient, but that it is insufficient in practice and implementation. According to Ültanır (2003), all curricula in Türkiye include cultural elements under the title of cultural objectives. However, Kocakaya and Kotluk (2018) state that there is not enough place for education sensitive to cultural values in the education system and teacher training in Türkiye. While there is no consistency in the literature on the adequacy of the education program in terms of cultural values, teachers' opinions are in line with the literature.

One of the important findings of the study is the importance of teachers, who are the implementers of the program, as well as the education program in the transfer of values. The participants stated that teachers have a high level of responsibility in the transfer of cultural values and that they have the opportunities to fulfil this responsibility. Aşıkoğlu (2011) states that among the most important duties of the teacher is to transfer the culture of the society in which the student lives. According to Kozikoğlu and Bekler (2019), the teacher is an important guide in the socialization of the child through the education he provides. Aslan (2009), on the other hand, stated that teachers are the most important role models of students in the acquisition of values at school, and that it is not realistic to expect all teachers to be successful in this regard. The last important finding of the study is related to the methods and techniques used by teachers when transmitting cultural values. Teachers stated that they used techniques such as stories, drama, and giving examples in addition to the activities they carried out on important days and weeks, but most importantly, they tried to set an example. Yıldırım (2009) and Berkant (2014) mentioned the positive effects of teachers' being an example in value transmission on children. The participants stated that it is not enough for teachers to provide only information, they should also create positive feelings towards national values in children. This study was conducted with participants consisting only of classroom teachers. Therefore, the claims and opinions in the study are limited to the views of the participants. There is a need for quantitative studies and research to be conducted with different participants about the school as a place of socialization and value transfer in this context.

Recommendations

- In this study, the researcher observed that teachers had limited knowledge about socialization and teaching cultural values. For this reason, more content on the transfer of cultural values at school can be added to the curricula of faculties of education.
- Participants complained that only certain cities and regions were focused on in the curriculum and that other city cultures were not given the necessary importance. When developing the curriculum or preparing course contents, all cities and regions can be included as much as possible instead of only certain cities and regions.
- Participants stated that in big cities, mothers cannot take care of their children adequately due to their participation in business life. In order to solve this problem, institutions in big cities can provide enough time for parents to spend more time with their children.
- In the research, it was observed that some of the participants stated that the value of teachers has decreased. For this purpose, an expert commission can be established within the Ministry of National Education General Directorate of Teacher Training and Development and studies that can be implemented especially in big cities can be carried out.

Etik Beyan / Ethical Statement: Bu çalışmanın hazırlanma sürecinde bilimsel ve etik ilkelere uyulduğu ve yararlanılan tüm çalışmaların kaynakçada belirtildiği beyan olunur. / It is declared that scientific and ethical principles have been followed while carrying out and writing this study and that all the sources used have been properly cited.

Finansman / Funding: Yazarlar, bu araştırmayı desteklemek için herhangi bir dış fon almadıklarını kabul ederler. / The authors acknowledge that they received no external funding in support of this research.

Yazar (lar) / Author (s): Yavuz Ercan GÜL

İntihal / Plagiarism: Bu makale, en az iki hakem tarafından incelendi ve intihal içermediği teyit edildi. / This article has been reviewed by at least two referees and scanned via a plagiarism software.

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