A Comparative Study Concerning Adolescent Attitudes In Istanbul, Turkey And California, The United States Of America

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A COMPARATIVE STUDY CONCERNING ADOLESCENT ATTITUDES
IN ISTANBUL, TURKEY AND CALIFORNIA,
THE UNITED STATES OF AMERICA

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Doctor of Education

by
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A COMPARATIVE STUDY CONCERNING ADOLESCENT IN TURKEY AND THE UNITED STATES

Abstract of Dissertation

The purpose of this study is to compare the attitudes of the adolescents of ages 14 to 16 who attended school in Turkey and the United States. Specifically, the research attempted to investigate the extent of similarity and dissimilarity between the attitudes of the present American and Turkish adolescents of ages 14 to 16 who attended school in Istanbul, Turkey, and California, U.S.A., toward (1) their teacher, (2) their peer, (3) their parents, (4) institutional constraint, (5) their self concept, and (6) their academic aspirations. The investigation was a cross-cultural study which had data from the two respective cultures. The following procedure were utilized to attain this objective: (1) an identical questionnaire in English and Turkish was constructed, (2) the socio-economic backgrounds of the adolescents participating in the study from the two countries was determined, (3) the attitudes of a selected group of adolescents in the 11th and 12th grade of various high schools in Turkey and in the freshmen classes of various universities in the United States were matched with the questionnaire.

A Chi-square test of independence in a 4x2 contingency table was selected to test statistically the similarity and dissimilarity between the adolescents attitudes of the three social groups in the two cultures.

Conclusions drawn from the study indicate the following. First, the comparisons on the three socio-economic levels demonstrate more instances of similarity than dissimilarity between the two cultures, though the margin of difference is slight. Second, there exists a similarity of attitude between the responses of the adolescents of the upper strata of the two countries to those of the adolescents of the middle and the lower strata. Third, the main trend of similarity in the attitudes of the adolescents from the three social backgrounds focus on: (1) considering college education necessary, (2) rejecting the authority of the educational institutions, (3) emphasizing the importance of the peer in the life of the adolescent, (4) valuing an independent and able self, (5) considering parental decision in line with reality. Fourth, the main discrepant attitudes between all students of all three social backgrounds focus on: (1) considering fun absolutely important during one's educational experience on the part of the American adolescents in comparison to considering it unnecessary on the part of the Turks, (2) laying comparatively stronger emphasis on the importance of the parents of the American students in contrast to Turkish adolescents' definite rejection to parental opinions, and controls, and less scientists toward fulfilling parents' desires, (3) developing a less or faith in the importance of education on the part of the American adolescent in comparison to Turkish students' absolute faith in the importance of getting an education, (4) emphasizing peer acceptance and desiring to be an honor student on the part of the American student in contrast to the Turkish adolescent's desire to be a part of the leading crowd of the school. The results suggest that in social sectors of different cultures in which technology and the achievement orientation of the west have penetrated, the adolescents of different cultures are increasingly becoming alike. They also suggest a positive self concept in the part of the Turkish adolescent.

The findings of this study suggest the need to undertake research to: (1) determine the various aspects of the parent-adolescent relationship of the present Turkish adolescent and its effect on their educational endeavor, (2) evaluate the role of fun and its effect on the educational enterprise of the American youth. (2) Identify the relationship of educational aspirations and occupational expectations of the present Turkish youth, and (4) elicit parental reactions for adolescents that are successful within their own subculture, but which in the meantime reinforce achievement in the direction of educational goals.
ACKNOWLEDGMENT

For their professional assistance and wise council the writer wishes to extend thanks to the members of her committee, Dr. Gleason, Dr. Jantzen, Mrs. Goleman, Dr. Mason, and Dr. Crowley.

Most deeply and most directly the writer is indebted to her husband, Kalam Divanian for his moral support and to her sister Matilda Kamber, whose stimulus to scholarship and assistance in conducting the research in Turkey have contributed so greatly to this study.

M. K. D.
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CHAPTER I

THE PROBLEM, DEFINITIONS, AND PROCEDURES

I. INTRODUCTION

Adolescent attitudes and adolescent value systems presently pose problems to educators in many countries. In the technologically developed United States adolescent attitudes, value systems, and the social climates of the schools which affect the formation of adolescent attitudes are discussed and scrutinized by various social psychologists in numerous studies.\(^1\) There are virtually no systematic studies about the adolescent attitudes and the social climates of the schools in Turkey, a country which is not yet as dominated by technology and automation. However, lately similar adolescent behavior patterns are being seen on the campuses of both countries, and the spokesmen of student boycotts in Turkey as well as the Turkish press are expressing convictions about adolescent attitudes similar to or closely related to those described by American social psychologists.\(^2\)


II. THE PROBLEM

Statement of the problem. It is the purpose of this study to compare the attitudes of the adolescents in selected schools of Turkey and the United States toward their studies, school, peers, teachers and parents.

Significance of the study. This study is of importance for the following reasons:

1. A comparative study of the actual assessments of the present adolescents in the schools of Turkey and the United States scrutinized in a cross-cultural framework may give a deeper insight to educators of both countries as to how adolescent attitudes are affected by the social climate of their schools.

2. Studies related to the value orientation and attitudes of the adolescents in the Turkish schools have been virtually nonexistent. Insofar as the investigator has been able to determine, this is the only study that attempts to deal with the attitudes of the present adolescents toward their studies, school, peers, parents, and school climates in the Turkish lises.  

3. The study may be of value especially to educators of Turkey as it is an initial step in delineating adolescent attitudes toward their educational enterprise.

4. It is hoped to be of help to American educators as it is a current study which records the actual attitudes of the present adolescents who are living amid drastic and speedy

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The investigator has been able to trace two research studies about the students' attitudes in the Turkish lises (the word "lise" is presented in the "Definition of the Words" of this study). Herbert H. Hyman, Arif Payaslioglu, and Frederick Frey, The Public Opinion Quarterly, XXII, Fall, 1958, which investigated the religious attitudes of the Turkish students; A. M. Kazamias, Education and the Quest of Modernity in Turkey (Chicago: The University of Chicago Press, 1966), pp. 201-216, which explored the extent to which traditional values bearing on authoritarianism still persisted among students.
changes in their school systems ushered in by technology, cybernation, and the civil rights movement.

Basic assumptions. The following assumptions were made with reference to the present study:

1. The schools in the United States as well as the schools in Turkey possess specific social climates which have their own norms and values that differ from the ones that govern the adult society.

2. The student populations drawn from those particular schools in Istanbul and in California are typical of adolescent student populations in the two countries.

3. Adolescents functioning in these social climates acquire attitudes and value systems that affect their perception, motivation, and their whole future in a definite way.

4. The attitudes of the adolescents functioning in these specific social climates of the schools in Turkey do not vary significantly from that of the adolescents functioning in the social climates of their schools in the United States, despite the fact that the two countries presently mark different stages on the continuum of cultural development.

5. Adolescent attitudes acquired because of the present social climates of the schools have strong bearings on the current behaviors of the adolescent population in both countries.

6. The results obtained from the comparative evaluation of the data in these two different cultures can enlighten the educators further about the sociological factors involved in the present systems of education.
Limitations of the study. The investigation undertaken was concerned only with the attitudes of the student populations in these particular schools chosen in Istanbul and California in which the questionnaires were administered. The conclusions, therefore, are limited to (1) those inherent in the nature and the scope of the two selected groups, (2) those resulting from selecting particular statements from a universe of attitudes for the questionnaire, (3) those from analyzing only a certain age group among the adolescent populations in the two countries, (4) those inherent in the nature of this research study which used a questionnaire in two languages.

It is also recognized that the study is limited by any individual bias of the investigator. The immediate descriptive results are limited to the two particular groups used in the two countries and those like them; however, it is hoped that the study will provide a basis for more comprehensive studies connected with the attitudes of Turkish and American adolescents in the present schools.

III. DEFINITION OF TERMS

Adolescent social climate. This cluster is used in this study to indicate the norms, the rewards, the value and status descriptions engendered by the school's distinct adolescent society.4

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4Expression used to explain the meaning indicated here by Coleman, op. cit., pp. 9, 24, 39.
Adolescent. The period from the beginning of puberty to the attainment of maturity . . . . The period is defined in terms of development in many different functions which may be reached at different times. Throughout this study it is referred to as the age group between seventeen and nineteen, the later stage of adolescent development when the adolescent attends the higher grades of high school or has just started attending college.

"Lise". This is the name of the secondary school in Turkey which begins with the ninth grade and ends with the eleventh or the twelfth grade. In a "lise" the students attend classes eight periods a day, six days a week (Saturdays having only five periods), ten months a year. The total of the courses taken at the completion of this school approximates the total of courses taken up to the end of the second year in the colleges of the United States.

Purposive sampling. This method of sampling rests on "picking

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6The first class program comprises the following subjects: Turkish language and literature, history, geography, mathematics, natural sciences, including physics, chemistry, a foreign language (English, French or German), physical education, national defense, optional subjects. From the second class onward, the science section gives more room to mathematics, physics, chemistry and natural sciences in general, while the arts section emphasizes Turkish language and literature, philosophy, logic and sociology, history, geography, art history. Council for Cultural Co-operation, School System: A Guide (Strasbourg: Council of Europe, 1965), p. 298.
cases that are judged to be typical of the population in which one is interested, assuming that errors of judgment in the selection will tend to counterbalance each other. ... The basic idea behind purposive sampling is that with good judgment and an appropriate strategy one can hand pick the cases to be included in the sample and thus develop samples that are satisfactory in relation to one's need. 7

Self concept. "An organized, fluid but consistent conceptual pattern of perceptions or characteristics and relationships of the 'I' or 'me' together with values attached to these concepts." 8

Kemalism. Kemal is the original surname of Ataturk and Kemalism refers to the principles of the revolution which accepted laicism (secular state) as the form of the new government, and sought to inculcate a spirit of independence, and scientific approach to life, a positive feeling that the individual is capable of shaping his own destiny, against the authoritarian, normative pattern of the Islamic Ottoman society. 9

IV. PROCEDURES FOR THE STUDY

This study is essentially a descriptive comparison of two groups


9Kazanzas, op. cit., p. 196.
of adolescent students in the schools of two different cultures; it is a cross-cultural comparison of adolescent attitudes. The following procedures were considered necessary for an adequate study of the problem: (1) delineating the attitudes of a selected group of adolescents in various kinds of school relations and activities in the eleventh and twelfth grades of various "lises" in Turkey, and of selected groups of college freshmen in the United States who belong to the same age group, the range being seventeen to nineteen year olds, and (2) contrasting the attitudes of these youth groups.

In order to collect this evidence, the investigator administered two identical questionnaires: one in English for the sample population selected from college freshmen in the United States, the other in Turkish for the sample population selected from adolescents in the eleventh or twelfth grades of the "lises" in Turkey in the Spring Semester of 1969. The adolescents in Turkey were selected from students of Government, Private, Foreign, and Military "lises" in the state of Istanbul which obtains a cross-section of student population from all regions of Turkey, representative of "lise" student population in Turkey; the adolescents in the United States were selected from freshmen in several universities of the state of California, which may obtain students from all parts of the country, representative of college freshmen in the United States. These two student populations were considered comparable in terms of their age, academic abilities and social backgrounds.10

10These three dimensions are discussed in detail in Chapter III in which the methodology of the study is presented.
The questionnaire was designed to determine the socio-economic background of the adolescents participating in the study, and to elicit their responses reflecting their attitudes toward their parents, teachers, peers; manifesting their self concept; and expounding their concern in institutional restraint and academic endeavor. Before selecting these categories as being indicative of the most important aspects in a universe of content concerning the attitudes of the adolescents, however, the investigator reviewed the writings of some of the authorities on adolescent subculture in the United States.

These authorities have suggested that the typical teenager is sensitive and responsive to the feelings and the opinions of his peers as well as his teachers and parents, and these sentiments determine the motives of his behavior in all his relations, in the school and outside the school. They also note that the career plans and aspirations of the adolescents, their leisure activities, and their self evaluation are highly influenced by the adolescents' reaction to interpersonal relationships in the school. Furthermore, the studies of these authorities suggest that status the schools assign to students affect their lives and subsequent developments far more crucially than the content and quality of formal instruction.

11Radler and Remmers, op. cit., p. 9.
12Coleman, op. cit., pp. 332-333.
13Friedenberg, op. cit., p. 49.
As a consequence, the questionnaire was developed along these dimensions which were considered influential on the lives of the adolescents. Using this questionnaire the investigator attempted to trace the similarities and the discrepancies of adolescent attitudes related to these issues between the samples of adolescent populations in the schools of Istanbul and California.

V. ORGANIZATION OF THE REPORT

Because in the development of this study it was necessary to examine the historical and cultural backgrounds of the adolescent populations in Turkey and the United States, Chapter II presents a historical and cultural review of the adolescent characteristics and status in these two cultures, and discusses the social climates of the schools in these two cultures based on the opinions of recognized social psychologists.

Chapter III describes the methodology of the study, including the selecting of the samples, collecting the data, and the presenting of the statistical procedures applied to obtain the comparative results.

Chapter IV presents the analysis of the collected data, and discusses the relative standing of the adolescent attitudes as observed in these two respective cultures, and the final chapter is devoted to the conclusions and implications of the study.
CHAPTER II

REVIEW OF THE LITERATURE

The present status of the adolescents in Turkey and the United States can be seen emerging from social, economic, and demographic changes of the past and present as well as from changing values in part determined by new philosophies.¹

The American culture in the midst of the 1960's is seen to be going through a "confused transformation producing many disjunctions and conflicts, from the traditional to the emergent value systems."² Many of the outlooks and values of the American youth, therefore, may be analyzed in connection with the social changes which confront the present generation, and the phenomenon of adolescent subculture should be interpreted chiefly in terms of the social pressures and tensions youth experiences in some measure out of school, but mainly within the school.

Turkey, similarly, in the 1960's is living in an aftermath of a planned social revolution which has not yet taken its final configuration.³ In this drastic social change, the differences in status


²George Spindler, "Education in a Transforming American Culture," Education and Culture, op. cit., p. 137.

between various groups of young people which arise largely from their
economic functions and the type of education they enjoy have a bearing on
the way in which adolescents relate themselves to the wider society.

A great output of books and research studies in recent decades bears
witness to the adolescent experience in the American culture. The issues
of adolescent status in the present culture and their relation to the re-
cent social changes of Turkey are insufficiently explored in the litera-
ture which deals mainly with the psychological aspects of the adolescent
experience in Turkey.

Since a great output of books by social psychologists exist in the
United States, a brief summary of the American adolescent experience in
the context of the American culture will be presented, and an examination
of the salient characteristics of the social revolution in Turkey in
relation to the status of the young will be attempted in this chapter
with a strong emphasis on the role of the school in each country. It is
necessary, however, to initiate the examination with a theoretical ap-
proach that specifies the social conditions under which adolescent
groupings, and consequently adolescent subcultures arise.

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4Edgar Z. Friedenberg, The Vanishing Adolescent (Dell Publishing
Co., Inc., 1959); J. E. Simmons and Barry Winograd, It's Happening
(Santa Barbara: More-laird Publications, 1966); James S. Coleman, The

5Ali Galip Çavdaroglu, Talebeler Eşleniyor (Istanbul: Aka Kitaber,
1966), Mualla Uzmay, Yaş 17 (Istanbul: Inkilap Kitaber, 1963); Ali

6Kiziltoprak, op. cit., p. 111.
I. A THEORETICAL APPROACH

Anthropologists have noted that primitive societies in which the value systems of the family are congruent with the value systems of the larger society, have nothing that quite corresponds to adolescence as we understand it; there is instead, the rite de passage: a ceremony of widely varying duration that symbolizes the end of one life stage, childhood, and the entrance into a second, adulthood with its commensurate privileges and responsibilities.  

In these nonliterate societies the transition of one age group to the other is articulated in the relation of generations with a smooth transference and solidarity based on age heterogeneous relations. According to Eisenstadt, with the advent of modern societies smooth transition from familial to civic or other corporate solidarity has become impossible, because the main integrative principles of the social structure of modern societies are different from those regulating family and kinship behavior and the passage from one age group to the other is not aided by initiation rites. As a result, the individual has to change the pattern of his behavior at that certain point of his life in order to be able to operate in the larger society. The transition is difficult, and it

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9Ibid.
necessitates a strong change of emotional attitudes "toward objects and criteria governing the individual's relations with others and endangers the emotional security of attachment inherent in particularistic relations."10 Under these conditions, it is natural that the adolescent develops need dispositions to a new kind of interaction with others which would make the transition easier for him. "Of all kinds of experience," says Eisenstadt,

Those with age-mates, with members of age-homogeneous groups are probably the only ones fitted for these types of need dispositions . . . in which the human image of a given age-grade becomes an important symbol of collective identification.11

On this theoretical basis it is seen that the existence of adolescent subcultures in all modern societies is a probable fact, and this is to be understood in terms of need development for the common identification of certain age group participants. Furthermore, it is also understood that an adolescent subculture, whether it is in the United States or the Middle East, is necessarily connected with membership in the age group, with acquisition of new identity, with emotional difficulty, with identification of common goals, and with maintaining patterns of relations different from that of family life.12

It is suggested that the conditions under which adolescents groupings occur are closely related to the basic preconditions of existence and continuity of social systems, and adolescent subcultures take a

10 Ibid., p. 45.
11 Ibid., pp. 46, 50.
12 Ibid.
vital part in the performance of some of the basic tasks of a society.\textsuperscript{13} It can be concluded, therefore, that in every society, the emergence of an adolescent subculture possessing the inherent characteristics mentioned above is a natural phase in the continuity of the social system. These characteristics, however, are subject to cultural definitions and are modified differently in different cultures, and even may vary considerably from one sector of the society to the other.\textsuperscript{14} Cultures specially differ in their handling of the biological changes of the maturing adolescent, and they set their own criteria of adulthood more often in terms of social functions; they also differ considerably in the way they facilitate or inhibit the attainment of full adult status.\textsuperscript{15} On the other hand, there are a few universals in the tasks of adolescents that transcend cultural differences: (1) all adolescents need to be socialized though what they acquire may differ from one culture to the other, (2) the incest taboo---mother and son---is universal to all cultures which forces adolescents to move from their family of orientation to a different family of procreation, (3) the same biological drives exist throughout the human species, even though culturally defined alternative models are offered for their satisfaction.\textsuperscript{16} According to Eisenstadt, the variations in the structure and the functioning of adolescent cultures is mainly related to the extent of

\textsuperscript{13}ibid.

\textsuperscript{14}ibid.


\textsuperscript{16}ibid., p. 34.
specialization and achievement orientation existing both in the principles of role allocation and of value orientation of the larger society.\textsuperscript{17}

II. THE ADOLESCENT IN THE AMERICAN CULTURE

In the modern post-industrial society of the United States in which specialization and achievement orientation predominates the industrial structure of the society, certain qualities and distinguishing features characterize the middle class adolescent culture.\textsuperscript{18} In this respect, of primary importance, today, is the fact that the privileges of childhood begin to fade around ten or eleven years of age, but full acceptance into adult society is eight or more years away.\textsuperscript{19} The lifespan of the age-homogeneous group participation of the young is therefore, very long, and the adolescents' experience is a period of preparation and relative segregation. It is suggested that this segregation is partly caused because of the emphasis put on specialization in a highly industrialized society in which with every decade, more of the jobs available are requiring a higher level of training,\textsuperscript{20} and partly caused by the fact that social maturity lags.

\textsuperscript{17}Eisenstadt, \textit{op. cit.}, p. 186.

\textsuperscript{18}There are a number of reasons for choosing to focus the discussion on the middle-class: (1) It embraces the greater proportion of the population in America (The Committee on Adolescence), \textit{op. cit.}, p. 38; (2) Middle class attitudes dominate the educational institutions, Eisenstadt, \textit{op. cit.}, p. 94; (3) The middle class culture is the American way of life, Spindler, \textit{op. cit.}, p. 135.

\textsuperscript{19}Winder-Angus, \textit{loc. cit.}

\textsuperscript{20}Coleman, \textit{op. cit.}, p. 4.
so far behind biological maturity in the present American culture.\textsuperscript{21} This segregation is also said to be reinforced by urbanization which has reduced the extended family to a nuclear one, and erased the functioning neighborhood, compelling children and adolescents to spend much of their time without adult company.\textsuperscript{22} Thus, "with his fellows, the adolescent comes to constitute a small society, one that has most of its important interactions within itself."\textsuperscript{23}

"Owing to this long period of segregation," notes Eisenstadt, the main values of the society are necessarily presented to the adolescent in a highly selective way with a strong idealistic emphasis, and the relative unreality of these values creates among the adolescents a great potential of uncertainty and ambivalence toward the adult world.\textsuperscript{24}

Secondly, adolescence, in the present United States, is a well-delineated stage of development and adolescents form a special self-conscious attention group. Products, entertainment, books, and newspaper columns are often designed for and aimed at this particular age group, and the teenager has become very conscious of his status.\textsuperscript{25} Closely related to the status of adolescents as a separate group is their highly differentiated identity and their intense allegiance to the peer group; because the

\textsuperscript{21}Eisenstadt in Winder-Angus, \textit{op. cit.}, p. 58.
\textsuperscript{23}Coleman, \textit{op. cit.}, p. 3.
\textsuperscript{24}Eisenstadt in Winder-Angus, \textit{loc. cit.}
\textsuperscript{25}The Committee on Adolescence, \textit{op. cit.}, p. 39.
adolescent peer group has its own forms of fashion, fads, dancing, music, and even a language of their own and all these seem to be quite impervious to adult influence.\textsuperscript{26}

On the other hand, it is suggested that, this group, in spite of all the attention and emphasis put on it, represents what might be called a "hiatus status": the adolescents are not considered children, yet are not expected to take their position in the adult world because the employment market stultifyingly has banned them; they are given some adult privileges but are not expected to take full adult responsibilities or participate in adult functions.\textsuperscript{27} It is also suggested that the "hiatus status" is developed because in the present American culture there exists a confusion of different function definitions and status definitions of adulthood:

In the category of status criteria, there is a whole range of different ages at which one becomes officially an adult in one manner but not necessarily in others. The first is the age of 12, after which one is an 'adult' as regards theaters, movie houses, airlines, and so on . . . . The next general age post is 16. At this age, in most states, a person can obtain a driver's license; and he is released from many of the restrictions of the child labor laws. . . . An even greater status change occurs at age 18. Males then adults by decree of Congress of purposes of war are subjected to the draft. This is also the age after which, in many but not all states, young people may marry without parental consent. . . . Thus, we have the status paradox of the married soldier who may not enter a bar and drink, and who cannot vote, but who can procreate and kill.\textsuperscript{28}

\textsuperscript{26}ibid.

\textsuperscript{27}ibid., p. 40

\textsuperscript{28}ibid., p. 32.
The category of function criteria is also confused; very few twelve year olds who pay a full fare as a passenger fulfill any adult role in the society, but many fourteen year olds are capable of bearing children, functioning sexually like an adult while having no status to do so.29

Within this frame of reference, it can be discerned that the concepts of adult functioning and adult status seem to be presented to the American adolescent in a series of stages in which one may contradict the other. It is pointed out that the social definition of a functioning adult is having "the predisposition to accept full responsibility and assume authority in relation to other people."30 The adolescent in the American culture, then, goes through a series of ambiguities regarding status and has no clear definition in this respect.

It is also the contention of the social scientists that the tasks of this young generation are most difficult because they are living in a changing society where major social developments have weakened the importance of broad cultural qualities of adult roles, and the possibility of linking personal transition to social models and cultural values has become unattainable.31 In fact, many of the adult models have become obsolete in the eclectic age of America which has brought new dimension to our world view: qualities like individualism, and personal integrity that led the people to success in the American society dominated by industrialization.

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29 Ibid., p. 33.
30 Eisenstadt, op. cit., p. 29.
31 Eisenstadt in Winder-Angus, op. cit., p. 63.
and mechanization a generation ago, are poor models, today in a society indulged in automation, and cybernation.  

Social scientists suggest that because of the circumstances enumerated above, there has developed "a distinct youth culture, a self contained adolescent society with a few threads of communication with the outside world," in the social climate of the United States which is marked by unprecedented social change. A survey conducted among a group of social scientists to determine whether they accept a proposition that an adolescent subculture exists in America, in 1962, revealed that with the exception of few, all respondents accepted the proposition. Nevertheless, society's effectiveness in mediating the adolescent behavior, and endorsing a certain set of values and norms during the adolescent years is a dominant impact on the growing organism. As a consequence, youth subculture, in a way naturally manifests signs of conformity to the

32Reuel Denny, "Youth in America," Youth Change and Challenge, Erik H. Erikson, ed. (New York: Basic Books, 1963), p. 138. The impact of the rapid cultural change in the United States and its impact on institutions that are related to adolescent development has been emphasized by almost all educators and social scientists of our time. Among these, Goodman, Riesman, Freidenberg, Bell, Sherif, Havighurst, Coleman and Taba can be mentioned.

33Coleman, op. cit., p. 17.

34Muzafer Sherif and Carolyn W. Sherif, Problems of Youth (Chicago: Aldine Publishing Company, 1965), p. 32. In the survey, each of the social scientists was presented with an excerpt from James S. Coleman's study (1961) which endorses the notion of youth culture and a statement from Elkin and Westley's article (1955) entitled, "The Myth of Adolescent Culture" which denies the existence of an adolescent culture.

expectations of adult agencies most directly involved (parents and local residential communities); it does also manifest features that distinguish itself entirely from the adult culture, constituting "a segregated sphere- with few fully sanctioned roles allocated to it - which emphasizes value orientations different from the fully institutionalized ones."36

It is pointed out by Muzafar Sherif that within the youth culture there are two variables that manifest characteristics of adult values, namely social class and sex.37 The latter is refuted by others on grounds that at the present time much of the secrecy and concealment connected with youth culture is protecting youth activities in this respect from adult sanction.38 But, the thesis that social stratification of the American society affects the many different aspects of the school situations, such as the behavior of the teachers and the administrators, the achievement potential and the occupational aspirations of the students is supported by a large body of research literature, in fact, the variations of social class and the end product as observed in the aspirations, values and behavior patterns of youth has been the primary focus in research during the past two decades.39

Hollingshead in his study of Elmtow's Youth takes the position that

36Eisenstadt, op. cit., p. 293.


38Smith, op. cit., p. 27.

39Ibid., p. 5.
the social behavior of the adolescents in Elmtown is related functionally
to the social class composition of the community, and the school acts as a
source of furthering the gap between the children of the lower economic
group; and the middle class. In this respect society is viewed as en-
dorsing a certain set of values and norms for adolescent behavior and
penalizing those who are unable or unwilling to accept these norms.

In the same manner, James S. Coleman, in his study of the adoles-
cent social climates in ten different kinds of schools found that the
leading crowd of the schools seemed to be defined primarily in terms of
social success, which in turn was tied closely to family background.

In much the same manner, the Committee on Human Development in its re-
search on youth saw social class as a basic and determining feature in the
lives of boys and girls in River City.

For the most part, the findings of other researchers tend to vali-
date the observations of Hollingshead, Coleman, Havighurst, and Taba, em-
phasizing socio-economic status as accounting for much of the variations
observed in adolescent behavior and the social class position of the
family providing an enduring frame of reference for youth relations.

There is, however, a point from which youth culture departs entirely

40 Hollingshead, Elmtown's Youth (New York: John Wiley and Sons,
Inc., 1949).

41 James S. Coleman, Kurt Jonassohn, and W. G. Johnstone, Social
Climates in High Schools (Washington: United States Government Printing

42 Havighurst, et al., Growing up in River City (New York: John
from the patterns of the adult culture and is belligerently non-adult. It is suggested that it would be wrong to think of the youth subculture as a way of teaching the young the technical skills of adulthood on the American scene today:

For the essence of the youth culture is that it is not a rational transitional period - were it one, it would simply combine the values of both childhood and adulthood. Instead, it has roles, values, and ways of behaving all its own; it emphasizes daring, immediate pleasure, disengagement from adult values, sexual attractiveness, and comradeship in a way that is true neither of childhood or adulthood... The rock 'n' roll, the Joe college student, the juvenile delinquent, and all beatnik, whatever their important differences, all form part of this general youth culture.\textsuperscript{43}

The youth culture, it is noted, specially dominates in areas that are connected with peer relationship, behavior patterns and sentiments that are related to sex activities and personal appearance. The date is one of the major institutions of the youth culture, in which no longer the adult supervision in regard to sex typing and heterogeneous relations is influential.\textsuperscript{44} Besides, the effectiveness of traditional social controls over pre-marital sexual relationships today does not penetrate the behavior of the young, specially the "going steady" which indicates greater liberty in the attitudes of sexual intimacy.\textsuperscript{45}

\textsuperscript{43}Kenneth Keniston, "Social Change and Youth in America," Youth Change and Challenge, op. cit., p. 177.

\textsuperscript{44}Smith, op. cit., p. 7.

A study by Shipman and Gordon pointed out that 64 per cent of the girls and 30 per cent of the boys objected to having premarital sexual relations with their steady. Another study by Bell and Buerkle compared the attitudes of 217 coeds with those of their mothers: of the mothers, 84 per cent considered it very wrong to have premarital sex relations, while 55 per cent of the daughters thought it to be wrong.

It is suggested that the attitudes of the young are ambivalent because: first, the adult society of America today reveals confusion and hypocrisy in the general area of sex, second, mass media treatment of premarital sex is characterized by contradiction. In intensive content analysis of mass media by Albert Ellis in 1960, and then, in 1961 pointed out a confused mixture of adult approval and disapproval of premarital sex relations. It is also suggested that this state of normlessness on the part of the adult culture in regard to sex activities has been harder on the girl who is drawn into two directions at the same time: one way to residual Victorianism and leftover Puritanism, the other way to contemporary hedonism and the emphasis on the fulfillment of love.


48 Bell, op. cit., pp. 50, 166.


50 Bell, op. cit., p. 165.
On the other hand, how much this hedonism has really penetrated the core of the adolescent culture is subject to opposite views among social scientists. Reiss, basing his ideas on his numerous studies in this area concludes that in spite of the great adolescent rejection and discussion, the real increase of teen age sexual behavior over the past generation has not been in the area of sexual intercourse, but rather in the area of petting. In much the same manner, Bell, through his studies, emphasizes that the frequency of premarital coitus has increased, but values have been altered to the extent that many girls accept premarital coitus if there is an emotional involvement with the partner. Thus, studies indicate that the current sex behavior of the peer group is incompatible with adult traditionalism, but while youth approves various deviations and conceals them from adults, "permissiveness with affection is the dominant trend at the present." Studies also indicate that premarital sexual values are significantly related to differences in social class, education, race, and religion.

The clique is the other major institution of youth subculture that sets norms which control the behavior of the teenage members. It is Talcott Parsons' contention that duality of orientation is the most

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52 Bell, op. cit., p. 168.
53 Ibid., p. 66.
54 Ibid., p. 12.
conspicuous feature of the clique:

On one hand, there tends to be a compulsive independence in relation to certain adult expectations, a touchy sensitivity to control, which in certain cases is expressed in overt defiance. On the other hand, within the group, there tends to be a fiercely compulsive conformity, a sharp loyalty to the group, an insistence on the literal observance of its norms, and punishment of deviance. Along this goes a strong romantic streak. 55

The conformity enforced by the peer group is especially influential over the details of youth appearance. There is a distinctive appearance in the present youth subculture of the United States, through clothing, hair styling and ornamentation. 56 Obviously, this is reinforced by the vast amount of products aimed at adolescence in the market. Moreover, the peer group reveals a subcultural characteristic in that it has developed its own argot which requires conformity and sets apart its member, much of this terminology being strongly directed to making "individualistic distinctions among people and events." 57

A study conducted by Havighurst and Taba in Prairie City indicates that adolescents "fear and shun holding positions deviant to those of their peer groups." 58 According to the Purdue Opinion Poll over a fairly

56 Smith, op. cit., p. 11.
wide range of subjects, teenagers are "consistently more sensitive to the feelings and opinions of their peers than they are to any voice from within." In his comments David Riesman indicates that the young people seem to care more about "fitting in" with their friends than ever before. Reuter suggests that the degree of conformity and organization of the youth culture varies inversely with the degree of its integration with the adult culture; and the data presented by the Smith research reveals that American youth culture demonstrates not only a marked degree of lack of integrity with the adult culture but also a relatively high degree of unity and organization in itself. As a result, there seems to have been developed a tension between the closely knit peer subculture and the adult world, frequently taking the form of direct evasion, and even a resentment to "being understood either psychologically or sociologically." 

A series of studies done over a large sample for a number of years under the name of Cooperative Youth Study in Texas concerning youth attitudes indicated that most of the adolescents from all kinds of families were negativistic about the world and its people, and adolescents who came from large families with six children or more demonstrated more


63 Keniston, op. cit., p. 181.
negativistic and less egalitarian attitudes. Adolescents' negativistic attitude, their refusal of adult control, their resentment, and their unwillingness to be understood has led to a series of conflicts between the adult culture and the youth subculture which according to Smith "has become a characteristic of the present American society."65

The two most frequently suggested aspects of this conflict are adolescents' deep distrust of the adult world, and secondly, their lack of commitment.66 Even though these attitudes are not reflected with the same degree of intensity in all the sectors of the society, there is a general trend felt that emphasizes the disaffection of adolescents toward many of the American traditional roots which is seen in the students who revolt against the establishment, in the achiever who finds his elders' knowledge insufficient for the present technologically oriented society, in the underachiever who refuses to do what the elders suggest, and in the extreme leftist who has accepted the "hang-loose ethic."67 They all see the adult world into which they are headed as cold, mechanical, mistrustful and they demonstrate apparent lack of deep commitment to adult values.

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64Sherif and Sherif, Problems of Youth, op. cit., pp. 46-61. This research was started in 1954 under the auspices of the Hogg Foundation. Later, it was published under the name of Tomorrow's Parents by the University of Texas Press in 1965.

65Smith, op. cit., p. 7.

66Keniston, op. cit., p. 170.

67Smith, loc. cit. The phrase "hang-loose ethic" is coined and used by J. I. Simmons and Barry Winograd in their book, It's Happening (Santa Barbara: Harr-Laird Publications, 1966), meaning rejection of establishment and so-called respectful social institutions.
and roles. On the American scene, therefore, it is the contention of educators that increasing numbers of people are being alienated from their parents' conception of adulthood and disaffected from the main stream of traditional life:

Because society seems to offer them so little that is relevant, stable, and meaningful . . . for many young people it is essential to stay 'cool' and 'coolness' involves detachment, lack of commitment, never being enthusiastic or going overboard about anything . . . . They wish there were values, goals, or institutions to which they could be genuinely committed; they continue to search for them.68

Their alienation and their search for meaningful things in life are considered the cardinal tenets of the present youth in the United States.69 The recent resurgence of political interest among adolescents, even though it has not taken the form of any explicit, generalized, ideological commitment, according to Parsons is connected with present youth's concern with meaningfulness.70

It is also observed that the members of these alienated young are surprisingly sane and realistic in many respects; they are aware that their parents are poor models for them in this technological age, they are

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70 Parsons, op. cit., p. 95.
aware that most viewpoints are shifting rapidly. Their response to this situation, according to Riesman is "privatism," meaning that they have increasingly started to value things that they can call their own, anything that is attainable here, and now, and can be under the individual's personal control. Coleman in his study of the adolescent society points out adolescents' passionate involvement in activities they can call their own. Sherif in his recent studies on adolescent conformity and deviation points that personal attachment is of prime importance among the respondents. Closely related to the sentiment of "privatism" is the concept of leisure which has become an important issue for the adolescent of the United States and in which the young people "hope to find some of the predictability and control that seem to them so absent in the wider society."

As a result, an emphasis on present satisfaction with almost total refusal to consider the future or the past commitments, and having fun without considering the consequences has become a way with the present generation, the extreme form of which is seen in the "hang-loose" people, but it is also discerned in the significant refusal of youth to participate

71 Keniston, op. cit., p. 171.
74 Mazafer-Sherif and Carolyn Sherif, Reference Groups, op. cit., p. 69.
75 Keniston, op. cit., p. 174.
in adult activities, and their withdrawal from institutions sponsored or controlled by adults. A study of high school students in relation to their church going revealed that 25 per cent of the high income group were irregular church goers, and 55 per cent of the lower income group never attended.

One other important adult institution that shows signs of withdrawal or dropping and less investment of interest is the American school. The juxtaposition of the school life with adult society can only be understood in terms of the formal and informal social system of the school. The American school, and its place in the present American youth sub-culture will be discussed in Part IV, in connection with the Turkish school and its impact on the Turkish adolescent.

III. THE STATUS OF THE TURKISH ADOLESCENT WITHIN THE CHANGING CULTURE OF TURKEY

Historical change in many cultures depends considerably on outside influences, particularly on influences coming from vanguard cultures. Such was the case with the Turkish historical revolution in the 1920's, in which the new Republic of Turkey, after a "National War" embarked on an extensive plan of political and cultural revolution. Thus was stated by Ataturk:


[77] ibid.

[78] ibid., p. 27.
Friends, after this, we shall achieve very important victories, but these victories will not be victories of the bayonet; they will be political, economic, and cultural victories. The military victory has only prepared a valuable foundation for our future victories; let us prepare for our cultural and political victory.79

The Turkish political change was planned, and the direction of the social change anticipated by the new government which was aiming at reforming the official world with a parallel effort of westernizing the society.80

During the following decades, this westernizing or Europeanizing movement became more than a mere external matter of modifying the machinery of the administration and revolutionizing the costume and the alphabet; it penetrated beneath the surface and exercised a powerful influence on all the institutions of the Turkish society.81 In fact, the drastic changes were partly imposed and regulated by law.82 Within the plan of westernization, the supporters of social change attempted to create a

79These lines are from the speech of Mustafa Kemal (Atatürk) spoken on August 24, 1925, in Kastamonu. Turkish Ministry of Press, Broadcasting and Tourism, The Life of Atatürk (Ankara: Dizenkoncu Matbaasi, 1961), p. 245.


81Yazgan Serdarli, op. cit., p. 104. "Westernization" is a movement in Turkish history that refers to reorganizing the military after the German models, modifying the machinery of the administration, revolutionizing the titles and costumes, accepting the French family prototype, and creating literary styles after the French models. This was initiated by Selim the Martyr and fostered by others after him. E. J. Gibb, A History of Ottoman Poetry (London: Luzec and Co., 1907), pp. 4-5.

82Yazgan Serdarli, loc. cit.
"garbi" western family pattern in contrast to the "Sharki," the eastern one, which was imbedded in fanaticism, and the absolute despotism of the patriarchal pattern.83

As a consequence, during the first years of the revolution, a confused situation was engendered: on the one hand, the family was still based internally in a strong authoritarian and patriarchal value, on the other hand, it could not uphold that image intact on account of the new orientation that demanded liberal attitudes toward the young and the mother. As a result internal tensions developed within the family, between the authoritarian father, the unsubmitive mother and the children.84

The father's authority became undermined in that he could not serve as a full model for status aspirations, yet his authority still was upheld by the traditional social structure. The status of the westernized family required a democratic and liberal image, and participation in an achievement oriented democratic society. Under these circumstances, the family was unable to orient its children either toward the new understanding, or toward the requirements of the traditional way as there was no compatibility between the demands and expectations of the new order and the

83The new culture was spoken of as "garbi" meaning "western" and the traditional way was called "sharki" meaning "eastern" or "oriental". The Turkish Ministry of Press, op. cit., pp. 219, 224; Andreas M. Kazamias, Education and the Quest of Modernity in Turkey (Chicago: The University of Chicago Press, 1966), p. 129.

possibility of their being actualized within the old traditional structure.85

Thus, a very amorphous image of family relations was created and the young were robbed of the traditional emotional family ties without having stabilized cultural alternatives. The interaction of the family members no longer provided the adolescents with a dependable basis of socialization, and the adolescents, in the course of time began to be given access to various facilities to perform other roles outside the family because now they had to depend on other institutions for the attainment of full social status.86

When other agencies, like the school, took over the socialization of the young for the first time in Turkish history, in a systematic way, youth became identified as a distinct and new cultural category and the disruption of the patriarchal family pattern changed the mutual evaluation of the young and the old, creating a rebellious attitude on the part of the young, against the authority of the old.87 Whether this attitude gave rise to a new integration of the personality or it resulted in a failure of ego identity is not commented on, at this stage of Turkish cultural change, but, one point is certain that this situation gave rise to an unexpected age or youth identification and an enmity toward

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85Ibid.


87Ibid., p. 50.
everything old. It is necessary to point out that the glorification of the young lurk was part of the plan of the revolution; and even, before the republic was proclaimed, it was symbolized in the Young Turks and the Turans.

The Turkish historical revolution, in this manner, emphasized the importance of the young generation, and the adolescents evolved into a conscious group that became the hope of national advancement, and the hope of westernized family's upward mobility. They became identified with knowingness, self sufficiency, capability, and importance, in spite of the fact that they went through identity crisis internally, being torn between the pressures of the family authority and the demands of the new social environment, and they enjoyed considerable freedom, since their identity was rooted in the national consciousness which emphasized freedom and democracy.

Education emerged as a prime requisite for being able to participate in the social revolution that was entrusted to the young by Atatürk. The schools were supposed to impart secular knowledge, national passion and the ability to behave like a westernized human being. As a consequence, as long as the adolescents were in school, their somewhat

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88Semin, op. cit., p. 48, et passim.


90Semin, op. cit., pp. 53, et passim.

91Yazgan Serdarli, op. cit., p. 95.
radical activities and their resistance to traditional ways were sanctioned by nationalistic overtones; the whole thing meant that they were part of the revolution and the kind of citizens Ataturk had planned for. It is suggested that, at this point of national recovery the only clash was in connection with the marriage institution because the parents were reluctant to give up their traditional pattern of arranging the marriages of their children according to the traditional ways and accept any kind of heterogeneous relationship for their children in spite of their present emancipated status.

Numerous novels describe the traumatic experiences of the adolescents of the 1930's and 1940's, and comment specifically on the difficulties of the Turkish girl who had to lead a torn life between the family demands and the new norms brought about by the social revolution.

By the end of the 1950's the national ambition connected with the new revival began to wane because Turkey had "displayed its own particular characteristic and the movement toward modernity, as well as its pace was colored by the particular cultural context," which possessing

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92 Ibid., p. 95, et passim.
93 Semin, op. cit., p. 47.
94 Some of the novels which deal with the problem of Turkish adolescents of this era are: (1) Talebeler Egleniyor, by Ali Galip Cavdaroglu (Istanbul: Inkilap ve Aka Kitabevileri, 1966); (2) Mualla Uzmay, Yaş Oyuydu (Inkilap ve Aka Kitabevileri, 1963); (3) Mualla Uzmay, Ofke Li Gençlik (Istanbul: Tan Gazetesi Matbaasi, 1963); (4) Ali Galip Cavdaroglu, Talebelerin Aşki (Istanbul: Inkilap ve Aka Kitabevileri, 1958).
95 Kazamias, op. cit., p. 262.
a strong reactionary opposition would not accommodate the demand for change.96 Now the people realized that the culture, in reality, had developed few alternatives in these thirty years, and the adolescents found themselves in an unrooted situation, unable to depend on the traditional approaches, and disillusioned with their failure in changing the traditional society.97 Thus, because of the resistance of the highly integrated traditional culture to an enforced cultural change, the westernized and modernized culture of Turkey could hardly be called integrated. In the social arena, the old generation and the young functioned independently, even though the ideal of nationalism, at the start had held the foundation strong for awhile.98

In the light of the above historical preview of Turkish cultural development as related to the status of the Turkish adolescent, it is not difficult to see the emergence of a very conscious separate youth that lives in the pattern of absence of vital ties to its heritage, and in the absence of new cultural alternatives. It is noted by present psychologists such as Semin and Birand that the present youth of Turkey has a strong orientation to revolt, ideology, innovation, national commitment, and antitradiotionalism.99 Furthermore, recently it is being observed that

96Ibid.

97Semin, op. cit., p. 49.

98Kazamias, op. cit., pp. 262-266.

Turkish adolescents are definitely exhibiting a collective identity in initiating a youth movement in higher education. In fact, during the primary stages of the historical revolution, the leaders had tried to appeal to youth to forge its own self-identity, a new westernized collective identity and the Turkish youth was held as the sole bearer of the new cultural values, and social creativity. After forty-six years of this kind of approach, the existence of an adolescent subculture which may be defined mostly in terms of Turkish revolutionary principles is probably appropriate, and undeniable.

Although the extent of affiliation of an adolescent group, the extent of the conformity of its members, such as observed in the American youth subculture, is not commented on at this point of the cultural development, it is possible to discern some distinguishable features among the young of Turkey at the present time.

One feature is probably related to a basic characteristic of the traditional Turkish culture and which is peculiar to Islamic and deterministic traditions. "Islam is a way of life and is the dominant factor in


101 Turkish Ministry of Press, Broadcasting, and Tourism, op. cit., pp. 204-211.

102 Studies done exclusively about the emotional conflicts of the Turkish youth such as Rofa Şemîn's Gençlerimizin, Psiko Pedagojik Problemleri (1964); novels that reflect the various anxieties of the present youth such as Mualla Uzmay's Orkut Gençlik (1963), emphasize these features.
the making of any decision, no matter how slight it may be in the mind" of any individual: the Islamic child is taught very early in life the importance of rules and limits that are established by forces beyond his control.103 As a consequence, in spite of the new surge of independence and freedom, the adolescent knows that his life is to be fit in the pattern of previously set rules. One would not find, therefore, a radical rejectionism in the revolt of the Turkish adolescent, but rather see a revolt that has the form of a quietistic emphasis, and individual exploration. Numerous novels stress this side of the Turkish adolescent revolt very picturesquely.104

In fact, all along the historical revolution, even under the exhortation of the radical change, the young tended to stress an awareness of their selfhood, their independence from autocratic family ties calling it "benlik bulma" and glorifying it in connection with the revolutionary principles.105 This cliche became an important issue for the Turkish adolescent. Some of the adolescents have found their quietistic revolt in the ideal of nationalism, others have found their self-realization in existentialism; the characteristic of the former is its self-centeredness.

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and its distrust of 'the outside world,' the latter has frequently found expression in current poetry. Anything that is free from conventional pressures, and fanaticism, but glorifies nationalism, and freedom appeals to the young Turk who is striving for his "benlik bulma." According to Semin, this has been a profound struggle for the adolescent who is still under the fetters of the conventional pressures in spite of the great efforts spent for this cause.

Underneath this ideal of individual self-awareness, self realization that is so important for the young Turk, one can also see a profound craving for belongingness, and cooperation as they express it in their great emphasis on "bağlılık." They are using the word "bağlılık" to mean two things: living by the ideals of the revolution, and secondly, having the capacity to act in union with the other adolescents in furthering the Turkish patriotic goals of westernization.

One other feature in the youth community is the emphasis laid on the equality of the sexes in contrast to the traditional approach that in-

106 Kazamias, op. cit., p. 222. The poem Suleyman Efendi by Orhan Veli and the poem Ben by Özkan reflect such sentiments.

107 Kemal H. Karpat, Turkey's Politics (Princeton: Princeton University Press, 1959), p. 392. In the revolutionary ideology nationalism became a supreme force dominating all activities in the society; it particularly became an important attribute of being part of the revolution and being young.

108 Semin, op. cit., p. 6.

109 Semin, op. cit., p. 45, et passim. "Bağlılık" can be translated as attachment and affection. Hony, op. cit., p. 29. In this context it can also connote involvement or commitment.
doctrinated the child very early in life in his or her sex with a strong feeling of belonging to the girls or the boys. The arranged marriage is categorically rejected by the young Turk. Though this has not taken any explicit revolt, it has tended to be an area of constant constraint and anxiety for the Turkish girl. In the 1920's and 1930's, the anxiety and the strain of the young in this field have found a field of displacement in dangerous channels such as suicide, or emphasis on the romantic love complex; today, elopement and "going together" without society's sanction have become a common practice.110

There is a great acceptance of the evaluation of good schooling and its importance for the future, even though the students have a rigid program, and the school has become the opportunity par excellence for creating a better society which demands trained manpower, while youth, in this sense, is a valued resource for developing the political elite.111

Another striking element, in the life of the present Turkish adolescent, therefore, is the emphasis put on educational opportunity. This surge is associated with patriotic motives of the quest for literacy and economic advancement in the country. The essential point, however, is that this pressure is met with a positive response from the young.

This situation, certainly, has made Turkish adolescents' experience in education meaningful and has added the concept of usefulness to his educational enterprise. Nevertheless, recently the educators and the

110 Kazamias, op. cit., p. 226.
111 Ibid., p. 227.
press are stressing the urgent need of upgrading the scholastic motivation of the young and are pointing out the lack of adolescent ambition and initiative to guide the country's development and relating it to some new phenomenal happening within the adolescent population.112

As was noted before, the young Turks always looked at the West for their models, but transformed them in accordance with the Turkish cultural and historical conditions and revolutionary ideologies.113 Recently, however, when the young Turks looked at the West they found the western world in a state of uncertainty, and confusion in relation to its own tradition, and this situation ushered in some new aspects to the study-and-progress pattern of the school loving child of the revolution.114 For example, a new adolescent population called the "modadan" began to attract public attention. These are adolescents attired in American-style pants, skirts and shirts who like rock and roll music, and this model is spreading fast.115 This attitude is pervasive in the Turkish culture because leisure has never been a culturally approved goal for the Islam, neither is it congruent with the ideals of the national revolution which had stressed serious endeavor.116 This is being criticized immensely, and


113Kazamias, op. cit., p. 226.

114Ibid.

115Modadan means "of fashion," Hony, op. cit., p. 224. It can also be translated as style-chaser. Kızıltoprak, op. cit., p. 77.

being attributed to the decadence of national conscience.117

The Turkish adolescent, in this respect, seems to shrink and retreat from the serious mission of changing the society entrusted to him by Atatürk. There was, at the beginning of the new era, a direction that the young were ambitious to take, like being innovative, antitradditional, individually independent, and nationally committed. In contrast to this there has developed a distorted picture of the same ideal, like being leisure-pursuing, expressively radical, shallower in commitment, and copying exact outside models, part of which is its being altogether different from the serious tradition of the Turkish culture that has neglected joyous expressionism and which certainly was not revived by the adolescent surge in the twenties and the thirties that was burdened with the serious responsibility of a social and political revolution.118

Related to this also are the recent student revolts in higher education. Even though what the students of the university are asking is change in the quality and the quantity of university education, the radical manner of their approach, is identifying them with the leisure-pursuing imitators of the west.119 Neither the fun-pursuing population, nor the university radicals are, by any means, comprehensive of the total adolescent population; yet, they have ushered in the virus of radicalism,

117Kiziltoprak, loc. cit.
118Semin, op. cit., p. 90.
119İstanbul Üniversitesi Isgal Komiteleri Konseyi, İstanbul Üniversitesi Genel Reform Tasarısı ve Fakultelere Özel İstekler (İstanbul: Uiku Matbaası, 1963), pp. 82-83.
and herald the advent of a new direction which can destroy much of the
idealism of youth necessary to maintain the serious revolutionary momentum
entrusted to the young by the leaders of the revolution. The receptivity
of the entire group, on the other hand, is probably highly related with
the adolescents' present experience within the educational institution in
which the Turkish youth of today is spending most of his adolescent hours.
A brief discussion of the Turkish school will be presented in the follow-
ing section.

IV. SCHOOLS IN THE AMERICAN AND TURKISH CULTURES

Today, in all societies the attainment of professional and economic
specialization, as well as the attainment of full social status requires
certain knowledges, competencies, and skills, the acquisition of which
necessitates a period of preparation and learning for the adolescent and
education has become a separate institution set off in the schools and the
colleges to fulfill this obligation,120 in most countries of the western
and eastern civilization.

The American society as well as the Turkish has its systems of
educating its young, and expects its schools to transmit its heritage and
give the young humanistic, technological knowledge and social skills. In
this respect, schools have become an active force in directing and chang-
ing the life of the adolescent.121

120 Eisenstadt, op. cit., pp. 163-164.
121 Ibid., p. 166.
The main distinct characteristic of a school whether it is in Turkey or the United States is that it has a preparatory emphasis and organizes the life of the adolescent for a certain period of time; it is an "arena in which social forces interact employing students, teachers, and administrative officials in roles with which they become familiar."  

The Schools in the Tradition of the Turkish Republic

In Turkey, the emphasis on the school as the prominent organizer of adolescent life has an historical significance. Turkey, as it is known, came into being as a nation-state in 1923. With the emergence of the idea of Turkish national state, Turkish leaders:

conceived of the schools as prime agencies in developing national consciousness, ideologies, values, and behaviours different from what had existed before and aimed at the over-all transformation of the political ethic of the country.  

Thus, in the emerging ideology of Kemalism, education became bound with political, and economic independence, as well as with breaking the shackles of traditional beliefs and outlooks; it became the means of nourishing national aspirations, creating the consensus necessary to sustain a free state, and training new Turkish leaders.  

In a general sense, Kemalism was an experiment in education, how to create new values, new ideologies, new human beings, new nationalist Turks.

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123 Kazancis, op. cit., p. 220.

In a more restricted sense, formal education or the schools became the crucial agents of disseminating western ideas and accomplishing the political goals.

In this perspective, because secularism was a cardinal tenet of the new ideology, education became secularized; second, the new Turkish national state created a national system of public education controlled by the Ministry of Education, a graded system from the primary to the university level; third, it aimed at the moral and intellectual development of the individual, along the lines of Kemalist ideology. Schools were to educate the population, but also were to perform a selective function, that is on the basis of certain criteria, they would retain some individuals to pursue educational paths different from others in order to select the political elites. It was the policy of the authorities that education, especially secondary education must seek to educate only the students who are intellectually superior and aspire to go to the university.125 To accomplish these objectives the school system developed a strict bureaucratic operation with continuous controls by inspectors of the Ministry and designed rigid examination schedules exerting tremendous stress on the life of the students. This situation was especially emphasized in the secondary education, in which the objective was not only literacy but also choosing the potential elite of the country.126


126Ibid.
As a consequence, the lises that the adolescent of Turkey attend developed into selective institutions, academically oriented, and dedicated to inculcate in the young the westernization-modernization syndrome as well as national ideologies. Some studies done in other fields point out some facts that are related to education and social change.

One such study by Frederick Frey on the political leaders of Turkey indicates that over 60 per cent of the Deputies had a university education, that higher education has been a crucial prerequisite for the attainment and sustenance of high political leadership position. In this respect, the selective quality of education seems to have fulfilled its goal.

Another study conducted by McClelland examines the extent of children's internalization of the values which are put in children's stories and which are in accordance with the ideals of Kemalism. McClelland concedes that the ideological and institutional changes may have been more effective in cities rather than villages, although he maintains that the new norms were known everywhere. The study demonstrates that education has not been able to penetrate the value orientation of the rural population.

An impressionistic account of a Turkish village culture by a school

127 Kazamias, op. cit., p. 220


master also reveals that almost all the traditional modes of thinking, behoving, feeling, seem to have been totally unaffected by the ideology of modernity that his school in Nirguz tried to emphasize. "The same fatalism, the same pattern of authority, the same suspicion about the outsider, and the government officer and the same superstitious outlook of pre-republican days," he concludes, "are still existing." 130

In a survey for the religious values of the students in lises, Sanay, Angell, and Frey found strong secularism among the students. 131 Taking an even more select group, students of the Robert College, Istanbul, and at the Faculty of Political Sciences in Ankara, Hyman, Payasioglu, and Frey found weak attachment to religion. In this study only 14 per cent of students gave "kismet" as the person's probable cause of death. 132 On the paradox of "kismet" a survey done by Kazamias is even more revealing because in this study the respondents of the public lise gave more and more favorable answers as the grades went up. There was a decrease of "agree" responses in the lise second class over the first, and a further decrease in the third until it dropped at 14.5 per cent which is almost identical to that in the Hyman study. 133 In these instances, it is seen that edu-


133Kazamias, op. cit., p. 195. The word "kismet" can be translated
cation in the city schools has been able to change the traditional outlook on "kismet," and grant a less fatalistic but more scientific attitude to the young.

Despite the fact that education, as it is, caters to a small segment of the population, mainly the population of the cities, it recruits its students from a wide social strata, according to Kazamias' study, which indicates that about 23 per cent of the students of the whole sample from the Turkish lises, came from what might be called primary occupations, about 20 per cent were drawn from such groups as skilled, semi-skilled and unskilled workers and craftsmen, and about 14 per cent from private traders and small business people.134 Thus, the majority were from non-white-collar occupational groups indicating that the "lise" is a popular school, is the school of the "memur" (civil servant), and is not an elite school in the sense that certain of its European counterparts are. The high requirements, however, and the relative rigidity which only a small fraction of the students are able to fulfill tend to perpetuate its elitist inclination.

The Kazamias study also enlightens one on some aspects of Turkish secondary education and its impact on the aspiration of Turkish youth. To a question asking the most important reason for going to a "lise," two thirds of the respondents marked the alternative "for going to the

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134 Ibid., p. 231.
university," while 13 per cent gave the answer" a broader general education (kultur general), and only 8 per cent of the respondents chose the alternative "for a better job." A more general item, namely, "why in your opinion people get an education" had 39 per cent of the total sample answer, "because they will raise their social status," and only 17 per cent marked "because they can get a better job." In this instance, education is being associated by the respondents with intellectual capability, social mobility rather than to practical ends such as finding a job. Still another item in the survey reads as follows: "in general, about how much schooling does a young man need to get along well in life." About 70 per cent of the students indicated university or higher institution as needed for a young man to get along in life. Another important finding, as seen in the same study is the discrepancy observed between aspirations and expectations. The total group registered a decrease of more than one half in the percentage of "aspired," and "expected" responses, and this decrease was still greater among public school students.

The data presented by the empirical studies mentioned above have focused on some select aspects of student attitudes in the Turkish schools. We are not enlightened, however, on the issue of student individuality, or conformity and to what extent these have been subjected to mutation through the program of westernization and the political ideologies

135 Ibid., p. 257.
136 Ibid., p. 258.
137 Ibid., p. 241.
sponsored by the school system of the republic; on the pattern of acceptance or rejection to the rigid study schedules of the schools; on student-teacher relations; on peer relationship; and on the system's impact upon the aspirations of the adolescents in the present schools of Turkey.

To make a concise resume of what has already been mentioned in relation to the above studies, it is possible to infer that the lise youth in Turkey considers schooling as of utmost importance in what they envisage their future life to be; that schooling has changed some traditional outlooks among the educated young; that the school is an official channel of adolescent group participation; that occupational and social mobility is unquestionably related to being educated; that education occupies a pivotal position in promoting the political elites of the country.

The School in the American Culture

In contrast to the most salient feature of the Turkish education that favors centralized formal schooling considered necessary for the creation of the elite who will assist a planned cultural change, the school in the United States has not historically been designed to nurture an elite, but train each child of the society for membership in his community and the school is called "primarily the place where the adolescent learns to be an American." The basic role of the school, therefore, is

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138 Turkey has 43.3 per cent of the school age group (six to fourteen) and 53.3 per cent of the group between (fifteen to twenty) in the schools. 1960 Genel Nüfus Sayımı (1960 Population Census) (Ankara: T. C. İstatistik Enstitüsü), 1962.

139 Havighurst Newgarten, op. cit., p. 74.

140 Friedenberg, op. cit., p. 108.
to transmit the American culture and enfold the democratic citizen.

In contrast to the meager data about what kind of impact that particular type of schooling has exerted on the Turkish adolescent, there are unlimited studies that comment on how the American high school and the college are related to the physical, psychological, and the moral development of the American adolescent. It is suggested that the American culture which the school and the teachers are asked to transmit to the young is an enormous web of values, norms and knowledge, most of which is necessarily learned through the informal social system of the school and what the school contributes in the process of formal instruction is not a very important part of it.\footnote{141} As a consequence, it is assumed that the role of the school life is the important component of the total education in school, and a vital factor in psychological motivation to learning.\footnote{142} Thus the social organization of the school in many instances is considered more important for the development of the adolescent than the curriculum organization.\footnote{143}

How a youngster reacts to the school largely determines his chance to get on in the world; whether he wants to get on in the world largely determines what his attitude toward the school will be. What the school contributes in the process is complex, and formal instruction is probably not a very important part of it. Those who set themselves professional goals receive some elementary instruction in the relevant sciences and techniques; it is not usually

\footnote{141}Friedenberg, op. cit., p. 73.


very good. For the rest, the vast majority, the school serves as what C. Wright Mills has called 'a seed-bed of white-collar skills.' For all, it is the course of the certification prerequisite to getting a decent job in a society grown much too impersonal to depend on face-to-face assessment of competence.144

It is also suggested that the setting apart of the nation's children in schools "which take on ever more function for ever longer period has singular impact on the child . . . . He is cut off from the rest of the society forced inward toward his own group."145 As a matter of fact, the social psychologists and educators are in agreement that the adolescent groups who are confined for a long period of time in the nation's schools in the company of their peers have engendered a culture of their own, and the school that is the official channel of this group participation is necessarily the loci of this adolescent subculture.146 "The social structure and the sphere of the school," says Eisenstadt, "is distinct from that of the family, and necessarily involves a different way of organizing relations."147

A vast amount of research on the student culture of the American school mutually indicates that the informal social system of the peer re-

144Friedenberg, loc. cit.
145Coleman, The Adolescent Society, op. cit., p. 3.
146A large number of social psychologists have expressed their convictions on this subject. A few of the books that emphasize this adolescent culture are: Eisenstadt, op. cit., pp. 162-177; Havighurst Taba, op. cit., pp. 34-39; Coleman, op. cit., pp. 3-9.
147Eisenstadt, op. cit., p. 163.
lation in the high schools and the colleges of America consists of patterns of associations that define hierarchies of prestige and power that is related to the social structure of the immediate adult society. On the other hand, it is suggested that despite this close relation between the values of the adolescent culture of the schools and those of the strata to which they belong, there usually exists a very strong difference in emphasis between the two; in contrast to the emphasis on responsibility in the adult culture the orientation of the school culture is more or less irresponsible and one of its dominant notes is having a good time. It is also suggested that in order to achieve success in the adolescent peer culture of the school a boy or girl must be a reasonably good student, take part in school activities, go to the school dances and parties, and in the process of being successfully adjusted he will be learning middle class morality.


150: Eisenstadt, op. cit., p. 94.
According to Douvan the source of authority of the peer group is definitely in the middle-class way, and the upper middle-class students are most responsive to the judgment of the peer group. Moreover, the reputation of the student in character and behavior is determined primarily by the degree to which his actual behavior conforms to the middle-class standards of the school. "If the individual fits," note Havighurst and Taba, "if he strives for the goals set by the informal social system explicitly or implicitly his reputation will be high." The predominant core of the American school then, usually is middle-class, that is the attitudes, values, and the folkways of the middle-class are established as normal operating procedures, in spite of the fact that secondary education is compulsory and, therefore, a fairly complete spectrum of social class origins is represented among the student population of the American school.

It is noted that, in this kind of situation, the small proportion of youngsters from homes of upper middle-class or high status, get most of the good grades, and the youngsters from the lower classes usually have a more difficult time. The difficulty of the American Negro or other minority groups in the schools are probably based on the fact that the

152Havighurst and Taba, op. cit., p. 47.
153bid., p. 52.
154Friedenberg, op. cit., p. 117.
American school nurtures middle class morality, and the most tragic thing that happens to lower-status youngsters in school is that they learn to accept the prevailing judgment of their worth, by internalizing the social verdict on themselves, says Friedenberg. 155

It is also noted that in this social sphere, conformity rates high and individuality finds no easy play, and the school is devoted mainly to ideas of success and contentment even though, today it does pursue these ideas with greater technical sophistication. 156

The foregoing comments of the exponents of school culture clearly indicate the unique impact of the informal social system of the American school life on the life, and the value system of the adolescents in the United States. Nevertheless, the schools in America, like the schools in Turkey are still accepted to be one of the chief forces for a mobile society, and "education remains to be one of the most powerful weapons available to the people for preventing the crystallization of hereditary class barriers;" 157 "the public school is still the gateway to opportunity but the opportunity is intrinsically less attractive to the young than it was or appeared to be fifty years ago." 158

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155 ibid.
156 ibid., p. 81.
CHAPTER III

METHODOLOGY OF THE STUDY

In theoretical support of the exponents of adolescent culture in the United States, the cross-cultural attitude survey was conducted among 897 adolescent students of ages 17 to 19, in Turkey and the United States. The questionnaire designed to assess the attitudes of the subjects was constructed along the lines social psychologists consider distinctive adolescent attitudes, and it was developed into an identical format and lexicon in English and Turkish.

The ultimate objective of the study was to investigate the similarities and dissimilarities of adolescent attitudes of the same age groups in these two different cultures. The question to be explored, therefore, was whether the Turkish adolescent population selected for its being typical of Turkish students of the desired age group, and the American student population, selected for its typicality in the same age group, do, in fact, exhibit the same kind of approach to the items of the attitude questionnaire, or they do demonstrate significantly divergent attitudes.

1James Coleman, Kurt Jonassohn, and H. C. Johnstone, Cooperative Research (Washington: United States Government Printing Office, 1961), pp. 9-34. The second chapter of this research done under the auspices of the United States Office of Education summarizes the adolescent attitudes observed in the present adolescent culture.

2Appendix A presents the questionnaire in English and Appendix B presents the translated form of the questionnaire in Turkish.
The primary focus of the study was to trace the similarities, and dissimilarities of the attitudes of the present adolescents in Turkey and the United States. It was, however, also decided to investigate some other relationships concerning the attitudes of the adolescents of these two cultures. Therefore, three hypotheses were drawn in this descriptive study.

1. The attitudes of the adolescents of ages 17 to 19 who attend school in the state of Istanbul, in Turkey, do not vary significantly in most cases from the attitudes of the adolescents of the same age group who attend school in the state of California, in the United States.

2. The adolescents who belong to the upper socio-economic strata in the United States have generally similar attitudes to those the adolescents belonging to the upper socio-economic group in Turkey; the adolescents who come from the American middle-class have attitudes similar to the adolescents, belonging to the middle-class in Turkey; and the adolescents who are from the lower social background in the United States have attitudes similar to attitudes of the adolescents belonging to the lower socio-economic group in Turkey.

3. There exists more similarity between the attitudes of the adolescents belonging to equivalent strata of the cross-cultural arena than between the attitudes of the adolescents who come from the different social backgrounds of the same culture.

The succeeding sections of the chapter will indicate the method of
conducting this comparative study. They will specify the population, present the design of the study, and the method of collecting data.

I. POPULATION STUDIED

The subjects of this study were adolescents of 17 to 19 years of age in the State of Istanbul, Turkey, and the State of California, in the United States. The Turkish population was selected by purposive sampling among adolescents in the graduating classes of public, private, military, and foreign "lises" in Istanbul, Turkey. The adolescents of the United States were selected by purposive sampling from college freshmen who were within the same age group in various kinds of colleges, state colleges, private colleges, and the college-bound classes of junior colleges, in California, United States of America.

To ascertain that these student populations in the two respective countries are, in fact, comparable in terms of their typicality in sampling, the following potentially influential variables were taken into consideration.

The age of the students. The questionnaires were distributed in both countries only to a single age stratum, selecting only adolescents of seventeen to nineteen years. Thus, the study was limited only to the

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3The definition of purposive sampling is presented in the Definition of the Terms of this study.

4The definition of "lice" is presented in the Definition of the Terms. In some lises, the eleventh grade is the graduating class, in others, twelfth grade is the final grade of the lise.
student attitudes of the later adolescent stage.

The academic potential of the students. The student populations from the two respective countries were considered comparable in terms of their academic abilities based on the fact that all eleven and twelfth grade students in Turkey are college-bound students. This is based on the fact that compulsory education is up to sixteen years of age, the occupational market aspires and uses the adolescents who are not pursuing further education. Secondly, the curriculum and requirements of those two grades are designed and lead to university education. From this frame of reference it can be seen that the academic potential and the aspiration of the adolescents in those grades, in Turkey, are comparable to the academic aspirations and potential of the college freshmen in the United States. In order to nullify this variable in the junior colleges in which non-academically-oriented students do also attend, only college bound classes of the junior colleges were presented with the questionnaire. This implies that the population was homogeneous and comparable with regard to their academic aspirations, and that the subjects of the study were typical of all students who go to college in Turkey and the United States.

The socio-economic background of the students. Studies done by

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American anthropologists who have scrutinized the ecological effects of social conditions indicated that, social conditions under which persons have access to fundamental biological and social goals are differentiated in many respects in the different social strata of a society. The culture of a particular class group influences the emotional system of the individual reared in that group so does that culture likewise guide his mental activities. Thus, the pivotal meaning of social classes to the student of behavior is that they limit and pattern the learning environment, structure their social "maze" in which the child learns his habits and meanings.  

As a consequence, to prevent the effect of social-class variable, it was thought necessary to identify the socio-economic strata of the respondents from the two countries; and specify the adolescents who came from more or less equivalent socio-economic groups in the two countries. For this procedure, two other aspects had to be considered: the fact that these two societies were, in fact stratified, and that the method to be used for stratifying the respondents is reliable in a cross cultural study. 

In this procedure, once more we had to follow the lead of the American anthropologists who indicated that stratification is a "cultural imperative and every complex society known to scholarship has been stratified," that "every society, no matter how simple or complex, must differentiate persons in terms of both prestige and esteem and must therefore possess a certain amount of institutionalized inequality."  

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In the light of the above expert cognizance, it is obvious that Turkey and the United States could be accepted as complex societies. Furthermore, it is suggested that the United States has an open class system in which "there are minimum differences between the total ways of life of the classes." Similarly, Turkey of today has an open class society because "no class distinction is allowed to be recognized, and the maintenance of which pattern is established by law," and "Turkish titles such as Pasha, - were abolished, family names were introduced as in the west in 1935." 

After establishing that both Turkey and the United States were open class, stratified societies, it was necessary to utilize a scale to stratify the adolescent participants that came from these two societies. In this matter too, it was necessary to rely on the studies of the American anthropologists. According to Kahl:

the activity that is most important to Americans is occupation. . . . occupation is the root of prestige . . . Occupation is the basis of income that gets transformed into consumption behavior, or style of life, . . . in most instances, the inherent prestige quality of a job and the income it brings are closely matched, . . . and the people of similar style of life tend to form an organized community, eventually, the common style of life and common interaction produce common values or way of looking at the world.

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14Kahl, op. cit., pp. 69, 70, 85, 86.
Thus, it was seen that "the easiest way to study stratification in the United States was by money,\textsuperscript{15} and occupation. Furthermore, it was also suggested that occupation is a good index to use for stratification because its meaning transcends local communities.\textsuperscript{16} Because our study was a cross-cultural one the above statement became a strong lead. Meanwhile, another study done among six countries confirmed the above concept and was highly illuminative in this matter.\textsuperscript{17} According to this study, which was done among the United States, Russia, New Zealand, Japan, Germany and Great Britain, occupations are ranked in a relatively standard hierarchy, despite the cultural differences, and the correlations between the United States and New Zealand, between the United States and Britain were as high as .96 and .97, and the correlation between the United States and Japan was .74.\textsuperscript{18} The same research concludes that the modern industrial occupational system is a highly coherent system, relatively impervious to influences by traditional culture patterns, and the industrial production in the twentieth century is relatively similar in its demands wherever it may develop, shaping the occupational system into a world wide pattern.\textsuperscript{19}

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\textsuperscript{15}Ibid., p. 9.


\textsuperscript{17}Alex Inkles and Peter H. Rossi, "National Comparisons of Occupational Prestige," American Journal of Sociology, LXI (January, 1956), pp. 332-339.

\textsuperscript{18}Ibid., p. 333.

\textsuperscript{19}Ibid., p. 329.
On the basis of the above findings it was conceivable that occupations could be utilized as a reliable tool for stratifying the adolescent populations of two different cultures. Nevertheless, one other study suggested a relative occupational compatibility between the Japanese and the Turkish cultures. Since the United States and Japan had an occupational ranking order with a .74 correlation in the Inkles study, and a relatedness of occupations between Japan and Turkey was presented by Dunkwart and Rustow, it followed that, indeed, a similarity of occupational hierarchy would exist between the United States and Turkey.

As a result, it was decided to utilize W. Lloyd Warner's "Revised Scale for Rating Occupations," which is an instrument to stratify occupations in the United States, in the two respective cultures in order to identify the social backgrounds of the adolescent respondents. Two questions were designed to establish a thorough knowledge about the occupations and the money income of the parents of the adolescent participants in the two countries. The students were asked to respond to these questions in detail in order to establish a fairly complete understanding

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21 W. Lloyd Warner, Marcia Meeker, and Kenneth Eells, Social Class in America (Chicago: Science Research Associates, Inc., 1949), pp. 140-141. It was decided to contract the consecutive levels of the seven strata scale into three groups. The first level was accepted to be the upper level, the next four constituted the middle level, and the last two were joined as the lower strata. The income standards of 1968 were considered in place of the 1949 ones, and Turkish incomes were considered on the basis of Turkish currency standards. The Scale is presented in Appendix D.
about where their families belonged, and clarify ambiguities which might be created in giving standard names for occupations.

Thus, after collecting the data through the responses of the adolescents in these two questions which investigated the occupations, and the income of the families of the participants, the students in the two countries were separated into three socio-economic groups on the basis of Warner scale. Then, the attitudes of the adolescents who came from equivalent social backgrounds in the two countries were subjected to statistical comparison. The following section will present the method for collecting the data of this study.

II. THE DESIGN OF COLLECTING DATA

The attitudes of the adolescents in Turkey and the United States were to be learned, as noted above, through an attitude questionnaire. It was agreed that a preliminary attitude questionnaire of a considerable length be constructed and administered to a pilot group in order to establish the item discriminating power of the instrument. Accordingly, in the month of November of the Fall Semester of the year 1968-1969, a preliminary questionnaire of ninety-two items was administered to sixty-five students who were in the desired age group in the University of Pacific. A method known as the internal consistency method of computing the indices of the item discriminating power of the items was used to select the items that evidenced discriminating power.22

As the result of this process, sixty items were included in a final questionnaire which was then translated into Turkish.\textsuperscript{23} The items of the questionnaire were chosen along the lines social psychologists and educators considered important adolescent attitudes,\textsuperscript{24} and accordingly, were aimed at eliciting the attitudes of the adolescents toward six areas of concern: (1) the relation of the adolescent to his teacher, (2) his views on institutional constraint, (3) his relationship with his peers, (4) the parent-youth relationship, (5) his self concept, (6) his academic aspirations. A few other items which followed the items that investigated these six areas of concern were intended to obtain information about adolescent interests and activities in the two countries. Each item possessed four multiple-choice statements presenting various degrees of favorableness that give the subject an opportunity to express his feelings and could be evaluated in terms of a continuum from highly favorable to highly unfavorable.

In an attempt to prevent monotony in the instrument, and to hinder any undesired effect of suggestibility that might arise from answering similar questions in a row, a random scheme of placing the items that

\textsuperscript{23}The questionnaire was translated into Turkish by the investigator in consultation with Rasim Tıiąz and Matild Kamber who are both lecturers in the Foreign Language Institute of the University of Istanbul at present.

concerned the six areas of concern was used in developing the instrument. The two questions designed to establish the social background of the respondents were placed at the end of the sixty items to prevent the effect these might exert on the respondent.

The questionnaires in English in the United States and the Turkish in Turkey were administered to the adolescents in their own vernaculars in the Spring Semester of the years 1968-1969. The students in the American College of Istanbul used the English version of the questionnaire. It was agreed to use samples of 400 to 500 students from each country. The investigator used 512 adolescents from the schools of Istanbul and 395 students from the schools of California. A few questionnaires, however, were discarded due to lack of sufficient response on the questions concerning the social backgrounds of the students.

The Turkish version of the instrument was administered to students of the desired age group from nine different schools in Istanbul, Turkey. These were: (1) Italyan Lisesi, (2) Kabatas Erkek Lisesi, (3) Hemsire Okulu, (4) Uskudar Kiz Lisesi, (5) Sisli Terakki Lisesi, (6) Askeri Lise, Heybeliada, (7) Amerikan Kiz kileji (which used the English version), (8) Nisantasi Kiz Lisesi, (9) Egitim Enstitusu, Kadikoy.

The English version of the instrument was given to adolescents of the desired age group attending the freshmen classes of (1) The University of the Pacific, (2) Fresno State College, (3) Sacramento State College, (4) Stanislaus State College, (5) University of California at Los Angeles, (6) Modesto Junior College, (7) Sierra College.

The questionnaires were administered during classtime through
permission obtained from the administrative officials of each institution; as a result, they were not subjected to no-return.

The following chapter will present the analysis of the data and compare the attitudes according to the results obtained from this process.
CHAPTER IV

ANALYSIS AND PRESENTATION OF THE DATA

The question posed was to investigate the extent of similarity or dissimilarity between the present attitudes of the American and Turkish adolescents by using an identical questionnaire written in their vernacular. Therefore, the questionnaires which were given to American and Turkish students were examined by means of an appropriate statistical technique.

Four scales designating the degree of one’s favorableness of attitude toward each item were presented to the two groups. The relationship of these four attributes in terms of their degree of favorableness to the two groups, namely the Turkish and American sample groups, could be examined by a Chi² test of independence in a 4 x 2 contingency table.¹ In the light of this technique, it was essential that the hypothesis regarding the variance of the attitudes be restated in the null hypothesis form, i.e., that being either a Turkish or American adolescent and having favorable or unfavorable attitudes toward a proposition are essentially unrelated, and independent; that the two sample student populations from Turkey and the United States are members of the same adolescent student population with regard to specific attitudes examined in each item of the questionnaire.

If the result of the Chi\(^2\) on each item was found to be non-significant, the null hypothesis would be accepted and it would be assumed that the adolescent students of the United States and Turkey do in fact, possess a similar kind of attitude concerning that particular concept investigated. But, if there were statistical significances in the Chi\(^2\)s, it could be concluded that the results provide support in regarding the adolescent attitudes of these two cultures as divergent concerning that particular attitude investigated.

It was decided that the results would be more meaningful if the similarity and dissimilarity of attitude were evidenced between the adolescents who came from similar social backgrounds, consequently, the comparison was done on the basis of belonging to three social groups and Chi\(^2\) tests were performed on an IBM 610 between the respondents coming from similar social backgrounds and .01 level of significance was chosen as the minimum level of rejecting the null hypothesis. Meanwhile for the purpose of attaining more scrutinized information on the attitudes of the adolescents of the two respective cultures additional Chi\(^2\)s were calculated: (1) between the participants who came from the three social backgrounds of the same culture, (2) between the boys and girls of each of the two cultures, (3) between the total groups of adolescents from the two countries. The statistical computations, in addition to giving the Chi\(^2\)s, yielded the percentages of participation in each instance. The frequencies of response to the four scales of each item of the questionnaire by the Turkish and American adolescents of the three socio-economic groups are presented in the contrasted form of favorable and unfavorable along with
the discussions of each item in this chapter. The figures of the total groups' comparisons are not presented since they are basically the same as the above, but are quoted in instances when the three socio-economic groups of one culture or the other exhibited similar attitudes on an item. The comparative results of boys and girls and the three social groups of the same culture which yielded statistical significance in very few instances are summarized in appendix C and mentioned only when a divergence of attitude was discerned between the groups.

The questionnaire was composed of sixty-two items. The last two items were designed to investigate the social backgrounds of the adolescents. As a consequence, they were not subjected to statistical calculations but utilized to select the adolescents belonging to different social backgrounds as described on page 60, Chapter Three. Forty-eight items of the remaining sixty were related to six areas of concern for the adolescents. Table 1 presents these six areas of concern and the items designed for each area. Although random scheme of placing the items was used to hinder any undesired effect of suggestability, the results of the items belonging to each area are discussed in groups in the light of the concept sought within each group and are reported in the order of areas of concern as shown in Table 1. The remaining items, forty-nine through sixty, dealt with youth activities, and interests characterizing the present teenage subculture. To further an understanding of the influences shaping the values of the adolescents, they are scrutinized and reported individually.
TABLE 1

SUMMARY OF THE SIX AREAS OF CONCERN AND THE NUMBER OF THE ITEMS DESIGNED TO INVESTIGATE EACH OF THESE CATEGORIES

<table>
<thead>
<tr>
<th>Areas</th>
<th>Numbers of the Items Dealing With Areas of Concern</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Student-teacher Relations</td>
<td>2, 3, 9, 11, 12, 34, 37, 41</td>
</tr>
<tr>
<td>B. Institutional Constraint</td>
<td>13, 15, 20, 23, 28, 30, 38, 42</td>
</tr>
<tr>
<td>C. Peer Relationship</td>
<td>10, 24, 25, 26, 29, 31, 32, 35</td>
</tr>
<tr>
<td>D. Parent-youth Relationship</td>
<td>8, 19, 21, 27, 35, 32, 45, 47</td>
</tr>
<tr>
<td>E. Self-concept</td>
<td>7, 14, 17, 33, 43, 44, 46, 48</td>
</tr>
<tr>
<td>F. Academic Aspirations</td>
<td>1, 4, 5, 6, 16, 18, 40, 22</td>
</tr>
</tbody>
</table>
Adolescent Attitudes Toward Their Teachers

The first category dealing with an area of concern was to investigate the adolescent attitudes toward their teachers and to examine student percepts about the capabilities, fairness and kindness of their teachers. Table II demonstrates the similarity and dissimilarity of adolescent attitudes toward their teachers among the three socio-economic groups in Turkey and the United States, and Table III presents the per cent of the Turkish and American responding groups favoring and disfavoring certain relationships toward and of their teachers designated in the eight items of this category.

TABLE II

SUMMARY OF THE SIMILAR AND DISSIMILAR ATTITUDES OF THE THREE SOCIO-
ECONOMIC GROUPS OF THE TURKISH AND AMERICAN ADOLESCENTS ON
ITEMS CONCERNING STUDENT TEACHER RELATIONSHIP:
CHI[S DEMONSTRATING STATISTICAL SIGNIFICANCE

<table>
<thead>
<tr>
<th>Question 2=χ²=</th>
<th>Upper</th>
<th>Middle</th>
<th>Lower</th>
</tr>
</thead>
<tbody>
<tr>
<td>Question 3=χ²=</td>
<td>7.5422 p &lt; .01</td>
<td>14.4575 p &gt; .01</td>
<td>10.6245 p &lt; .01</td>
</tr>
<tr>
<td>Question 9=χ²=</td>
<td>2.3355 p &lt; .01</td>
<td>21.7736 p &gt; .01</td>
<td>11.4182 p &lt; .01</td>
</tr>
<tr>
<td>Question 11=χ²=</td>
<td>7.2039 p &lt; .01</td>
<td>61.5741 p &gt; .01</td>
<td>26.0121 p &gt; .01</td>
</tr>
<tr>
<td>Question 12=χ²=</td>
<td>8.6517 p &lt; .01</td>
<td>23.2398 p &gt; .01</td>
<td>8.4470 p &lt; .01</td>
</tr>
<tr>
<td>Question 12=χ²=</td>
<td>4.0345 p &lt; .01</td>
<td>31.3202 p &gt; .01</td>
<td>5.4186 p &lt; .01</td>
</tr>
<tr>
<td>Question 34=χ²=</td>
<td>6.4051 p &lt; .01</td>
<td>20.0873 p &gt; .01</td>
<td>6.2849 p &lt; .01</td>
</tr>
<tr>
<td>Question 37=χ²=</td>
<td>7.7195 p &lt; .01</td>
<td>35.8196 p &gt; .01</td>
<td>16.4861 p &gt; .01</td>
</tr>
<tr>
<td>Question 41=χ²=</td>
<td>2.7469 p &lt; .01</td>
<td>22.2404 p &gt; .01</td>
<td>3.5872 p &lt; .01</td>
</tr>
</tbody>
</table>

DF=3
When CHI= 11.345 p > .01
### Table III

The comparative standing of the responses of the Turkish and American adolescent from the three social backgrounds on the items concerning student teacher relationships: per cent of responding groups favoring and disfavoring each

<table>
<thead>
<tr>
<th>Area of Concern</th>
<th>Rating</th>
<th>Upper Strata</th>
<th>Middle Strata</th>
<th>Lower Strata</th>
<th>U.S. Turkey</th>
<th>U.S. Turkey</th>
<th>U.S. Turkey</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Teacher</td>
<td>Favorable</td>
<td>91</td>
<td>81</td>
<td>42</td>
<td>87</td>
<td>94</td>
</tr>
<tr>
<td></td>
<td>Proficiency</td>
<td>Unfavorable</td>
<td>7</td>
<td>17</td>
<td>55</td>
<td>11</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td>Gone to In-</td>
<td>Favorable</td>
<td>30</td>
<td>20</td>
<td>24</td>
<td>18</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>structor for Help</td>
<td>Unfavorable</td>
<td>68</td>
<td>78</td>
<td>75</td>
<td>79</td>
<td>73</td>
</tr>
<tr>
<td></td>
<td>Seeking</td>
<td>Favorable</td>
<td>28</td>
<td>49</td>
<td>20</td>
<td>59</td>
<td>31</td>
</tr>
<tr>
<td></td>
<td>Teachers' Approval</td>
<td>Unfavorable</td>
<td>81</td>
<td>51</td>
<td>78</td>
<td>31</td>
<td>67</td>
</tr>
<tr>
<td>11</td>
<td>Teachers'</td>
<td>Favorable</td>
<td>63</td>
<td>55</td>
<td>54</td>
<td>62</td>
<td>51</td>
</tr>
<tr>
<td></td>
<td>Understanding the Student</td>
<td>Unfavorable</td>
<td>35</td>
<td>43</td>
<td>44</td>
<td>35</td>
<td>47</td>
</tr>
<tr>
<td>12</td>
<td>Teachers'</td>
<td>Favorable</td>
<td>64</td>
<td>60</td>
<td>70</td>
<td>77</td>
<td>75</td>
</tr>
<tr>
<td></td>
<td>Concern for the Student</td>
<td>Unfavorable</td>
<td>34</td>
<td>39</td>
<td>28</td>
<td>22</td>
<td>24</td>
</tr>
<tr>
<td>34</td>
<td>Existence of Class Consciousness among Teachers</td>
<td>Favorable</td>
<td>40</td>
<td>35</td>
<td>38</td>
<td>23</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>Unfavorable</td>
<td>58</td>
<td>64</td>
<td>61</td>
<td>76</td>
<td>61</td>
<td>62</td>
</tr>
<tr>
<td>37</td>
<td>Appreciatability Favorable of Helping One's Unfavorable Teacher</td>
<td>Favorable</td>
<td>69</td>
<td>51</td>
<td>38</td>
<td>54</td>
<td>37</td>
</tr>
<tr>
<td></td>
<td>Unfavorable</td>
<td>30</td>
<td>47</td>
<td>60</td>
<td>35</td>
<td>60</td>
<td>30</td>
</tr>
<tr>
<td>41</td>
<td>Cared What The Teacher Thought</td>
<td>Favorable</td>
<td>55</td>
<td>59</td>
<td>53</td>
<td>80</td>
<td>69</td>
</tr>
<tr>
<td></td>
<td>Unfavorable</td>
<td>43</td>
<td>39</td>
<td>45</td>
<td>18</td>
<td>29</td>
<td>24</td>
</tr>
</tbody>
</table>

**NOTE:** Due to utilizing a computer for statistical procedures nearest to the hundredth of the percentages have been yielded in the results.
The statistical results demonstrated that the Chi² between the respondents coming from the upper socio-economic strata of the two countries did not reveal attitudinal divergence on any one of the eight items concerning the attitudes of the adolescents toward their teachers, suggesting the prevalence of similar values orientation among the respondents of the upper strata of the two cultures on these sentiments. The adolescents who came from the upper strata of the two cultures both had an overwhelming majority who favored their teachers' proficiency. On the other hand, they considered "teacher's help" unnecessary, and the teacher's disapproval unimportant in their lives. The adolescents of this social group also believed that their teachers understood them, and that they were concerned with their welfare. They both felt it was an honor to be "the assistant helper of the teacher," and that their teachers did not approve of or accept a class consciousness within the school. In the same manner, a considerable majority in both cultures was concerned with what their teachers thought about them.

The responses of the adolescent students who came from the middle-class background of the two cultures, however, demonstrated statistical significance, consistently on the eight items of this cluster. The Chi²'s fell above the .01 level of probability, indicating that the sample populations who came from this stratum did indeed belong to different populations and exhibited different attitudes. In response to the item regarding the proficiency of their teachers, 87 per cent of the Turkish group of this stratum thought that the proficiency of their teachers was "good" whereas only 42 per cent of the Americans cherished that idea. The adolescents
of both countries who came from the middle class believed that they "rarely" sought their teachers' help even though, more of the Americans than the Turkish did seek the help of their teachers.2

On the other hand, in response to the question, "If your teacher objected to your belonging to an organization what would you do?" 78 per cent of the American participants from the middle class decided that they "would join the club" while only 31 per cent of the Turkish youths gave that response.

The response to the item, "How would you describe the way most students feel about their teacher?" the first most frequently mentioned alternative on the part of the Americans was "The teachers were fairly indifferent to their problems," whereas the first most frequently checked alternative by the Turkish students was "The teachers want to help the students but don't really understand them." Table IV illustrates the responses of the American and Turkish adolescents to the four alternatives of this item. More Turkish than Americans believed that the teacher stood for the good of the student, more American adolescents felt that their teachers approved of class consciousness within the school. Furthermore, 60% of the American adolescents considered it unimportant to be the assistant helper of the teacher, while 54 per cent of the

2It is necessary to point out that some items on the middle strata level, namely items 3, 11, 13, 34 appear to possess similar patterns in Turkey and the United States on Table III, even though they have exhibited statistical significance. This result is due to the divergent scatter of the responding frequencies in the two groups, on the four variables which are not obvious when the responses are contracted under two variables.
Turkish youth thought it to be "an enviable position." In the same manner in response to the question "How much do you care about what your teacher thinks about you?" 45 per cent of the Americans responded "a little" but 80 per cent of the Turkish responded favorably.

### TABLE IV


<table>
<thead>
<tr>
<th>Alternatives</th>
<th>U.S.A.</th>
<th>TURKEY</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Middle</td>
<td>Total</td>
</tr>
<tr>
<td></td>
<td>Class</td>
<td>Boys</td>
</tr>
<tr>
<td>A. Teachers Really Understand Them</td>
<td>22</td>
<td>20</td>
</tr>
<tr>
<td>B. Teachers Want to Help But Do Not Really Understand Them</td>
<td>31</td>
<td>37</td>
</tr>
<tr>
<td>C. Fairly Indifferent</td>
<td>38</td>
<td>33</td>
</tr>
<tr>
<td>D. Do Not Care at All</td>
<td>7</td>
<td>9</td>
</tr>
</tbody>
</table>

|                                          | Middle | Total  | Total  |
|                                          | Class  | Boys   | Girls  |
|                                          |        |        |        |
|                                          | 13     | 8      | 20     |
|                                          | 49     | 52     | 41     |
|                                          | 22     | 27     | 22     |
|                                          | 15     | 12     | 14     |

While the students who came from the middle strata of the two cultures exhibited absolute divergence of attitude in this area students who came from the lower socio-economic strata of the two countries were at variance only on two items among the eight concerning their attitudes toward their teachers. The adolescents of this stratum in both countries,
in majority considered their teachers "good" in proficiency, but admitted that they, themselves rarely sought the help of their teachers. A majority of the adolescents of both countries also believed that their teachers understood them and what they did was for the good of the student. They were sure that there was a class consciousness among the teachers toward their students. They also cared very much about what their teachers thought about them. The first of the two items that showed discrepancy pertained to the item about the importance of the teacher's disapproval. The teacher's disapproval was ignored by 67 per cent of the adolescents who came from the lower socio-economic background in the United States, but only 30 per cent of the Turkish respondents of the same strata ignored it. Secondly, 60 per cent of the American sample from this stratum exhibited unfavorable attitude toward a person who would be the assistant helper of the teacher, but 68 per cent of the Turkish youth of the same social background considered it an "enviable situation."

The statistical analyses did not show much discrepancy of attitude between the boys and the girls of the same culture except in one instance in which more Turkish boys than girls thought that their teachers "really understood them." In this category of items, a striking trend was a gradual decrease in regarding the importance of the teacher in the life of the American adolescent as one proceeds from the upper toward the lower socio-economic levels in the United States, in contrast to a gradual favorableness and respect laid on the symbolic personality of the teacher among the Turkish adolescents as one proceeds from the upper toward the lower socio-economic levels. This kind of opposite pattern in the two
cultures was discerned in items 11, and 37. On item eleven, in the United States, 63 per cent of the upper strata, 54 per cent of the middle class and 51 per cent of the lower class youth thought their teachers either "usually understood them" or "tried to understand them." In Turkey, the responses to the same alternatives were 55 per cent, 62 per cent, 73 per cent from the upper to lower socio-economic groups. In the same manner, on item 37, 69 per cent of the upper group, 38 per cent of the middle class youth, and 37 per cent of the lower socio-economic group thought that it is "an enviable position" to be the assistant helper of the teacher in the United States. In Turkey, the responses to this alternative proceeded 51 per cent, 54 per cent and 68 per cent from upper toward the lower socio-economic groups.

Institutional Constraint

A second group of items were intended to examine the attitudes of the sample adolescent populations of the two cultures toward their school, their percepts as to what rights the school has, and their interpretation of institutional constraint. Table V illustrates the similarity and dissimilarity of adolescent attitudes toward their teachers among the three socio-economic groups in Turkey and the United States, and Table VI presents in per cents the Turkish and American responding groups favoring and disfavoring institutional constraint on the eight items designed for this category. As seen in Table V there existed no statistical significance between the responses of the Turkish and American youth who came from the upper strata of the two cultures. On item 13, a great
majority of the adolescents of the upper strata in both cultures loved their school experience, but were not willing to see their experience in the school easy. Forty-four per cent of the American and 52 per cent of the Turkish respondents found it "interesting but difficult." None of the Americans and only 3 per cent of the Turkish found it an "unhappy experience." Table VII demonstrates the pattern of response of the Turkish and American adolescent on the four alternative choices of item 13 which investigates the well of the students in school experience.

**TABLE V**

SUMMARY OF THE SIMILAR AND DISSIMILAR ATTITUDES OF THE THREE SOCIO-ECONOMIC GROUPS OF THE TURKISH AND AMERICAN ADOLESCENTS ON ITEMS CONCERNING INSTITUTIONAL CONSTRAINT: CHI^2 DEMONSTRATING STATISTICAL SIGNIFICANCE BETWEEN THE RESPONSES OF THE TWO COUNTRIES ON ITEMS DESIGNED FOR THIS CATEGORY

<table>
<thead>
<tr>
<th>Upper</th>
<th>Middle</th>
<th>Lower</th>
</tr>
</thead>
<tbody>
<tr>
<td>Question 13: X^2 = 3.3478 ( p &lt; .01 )</td>
<td>4.7589 ( p &lt; .01 )</td>
<td>0.8389 ( p &lt; .01 )</td>
</tr>
<tr>
<td>Question 15: X^2 = 2.3747 ( p &lt; .01 )</td>
<td>5.9594 ( p &lt; .01 )</td>
<td>3.4468 ( p &lt; .01 )</td>
</tr>
<tr>
<td>Question 20: X^2 = 0.4320 ( p &lt; .01 )</td>
<td>65.9915 ( p &gt; .01 )</td>
<td>17.2220 ( p &gt; .01 )</td>
</tr>
<tr>
<td>Question 23: X^2 = 4.9103 ( p &lt; .01 )</td>
<td>26.6616 ( p &gt; .01 )</td>
<td>23.5323 ( p &gt; .01 )</td>
</tr>
<tr>
<td>Question 28: X^2 = 0.6047 ( p &lt; .01 )</td>
<td>8.4314 ( p &lt; .01 )</td>
<td>9.6755 ( p &lt; .01 )</td>
</tr>
<tr>
<td>Question 30: X^2 = 5.5694 ( p &lt; .01 )</td>
<td>72.2412 ( p &gt; .01 )</td>
<td>14.5660 ( p &gt; .01 )</td>
</tr>
<tr>
<td>Question 39: X^2 = 5.6488 ( p &lt; .01 )</td>
<td>63.2306 ( p &gt; .01 )</td>
<td>36.6946 ( p &gt; .01 )</td>
</tr>
<tr>
<td>Question 42: X^2 = 2.3658 ( p &lt; .01 )</td>
<td>18.0856 ( p &gt; .01 )</td>
<td>19.3430 ( p &gt; .01 )</td>
</tr>
</tbody>
</table>

A great majority of the adolescents of this social background in both cultures, ignored the "disapproval of the school officials, and rejected the school's right to regulate student behavior off campus." They
<table>
<thead>
<tr>
<th>Area of Concern</th>
<th>Rating</th>
<th>U.S.</th>
<th>Turkey</th>
<th>U.S.</th>
<th>Turkey</th>
<th>U.S.</th>
<th>Turkey</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
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<tr>
<td>13</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Meal in School</td>
<td>Favorable</td>
<td>70</td>
<td>63</td>
<td>62</td>
<td>72</td>
<td>61</td>
<td>79</td>
</tr>
<tr>
<td>Experience</td>
<td>Unfavorable</td>
<td>28</td>
<td>35</td>
<td>36</td>
<td>25</td>
<td>27</td>
<td>20</td>
</tr>
<tr>
<td>15</td>
<td></td>
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<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Approval of School</td>
<td>Favorable</td>
<td>38</td>
<td>29</td>
<td>33</td>
<td>45</td>
<td>47</td>
<td>46</td>
</tr>
<tr>
<td>School Officials</td>
<td>Unfavorable</td>
<td>59</td>
<td>69</td>
<td>65</td>
<td>53</td>
<td>49</td>
<td>52</td>
</tr>
<tr>
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<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Right of the School to Regulate</td>
<td>Favorable</td>
<td>19</td>
<td>23</td>
<td>9</td>
<td>39</td>
<td>24</td>
<td>51</td>
</tr>
<tr>
<td>Student Behavior</td>
<td>Unfavorable</td>
<td>78</td>
<td>75</td>
<td>89</td>
<td>59</td>
<td>74</td>
<td>48</td>
</tr>
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<td>23</td>
<td></td>
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</tr>
<tr>
<td>Studying because school requires</td>
<td>Favorable</td>
<td>73</td>
<td>62</td>
<td>53</td>
<td>74</td>
<td>85</td>
<td>46</td>
</tr>
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<td>school</td>
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<td>24</td>
<td>36</td>
<td>45</td>
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<td>52</td>
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<td>28</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Thought school interference</td>
<td>Favorable</td>
<td>57</td>
<td>58</td>
<td>58</td>
<td>51</td>
<td>49</td>
<td>34</td>
</tr>
<tr>
<td>Rad</td>
<td>Unfavorable</td>
<td>4</td>
<td>41</td>
<td>41</td>
<td>47</td>
<td>48</td>
<td>65</td>
</tr>
<tr>
<td>30 Possibility</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>of Making</td>
<td>Favorable</td>
<td>63</td>
<td>56</td>
<td>59</td>
<td>40</td>
<td>64</td>
<td>32</td>
</tr>
<tr>
<td>Changes in the School</td>
<td>Unfavorable</td>
<td>35</td>
<td>43</td>
<td>38</td>
<td>58</td>
<td>44</td>
<td>66</td>
</tr>
<tr>
<td>39</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Choosing Similar School</td>
<td>Favorable</td>
<td>55</td>
<td>59</td>
<td>41</td>
<td>65</td>
<td>47</td>
<td>85</td>
</tr>
<tr>
<td>Rad</td>
<td>Unfavorable</td>
<td>43</td>
<td>38</td>
<td>66</td>
<td>33</td>
<td>57</td>
<td>14</td>
</tr>
<tr>
<td>42</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pride in the School</td>
<td>Favorable</td>
<td>71</td>
<td>71</td>
<td>67</td>
<td>91</td>
<td>76</td>
<td>92</td>
</tr>
<tr>
<td>Rad</td>
<td>Unfavorable</td>
<td>27</td>
<td>27</td>
<td>31</td>
<td>8</td>
<td>21</td>
<td>6</td>
</tr>
</tbody>
</table>
also in great majority, admitted that they occasionally memorized formulas because the school system required," yet, they considered school interference of the students' life "repressive" and believed it was difficult to change the social pattern of their school. Nevertheless, a majority of adolescents in both cultures felt proud of their school and thought they would choose to go to a similar kind of school if they moved to another area. They considered it possible to make changes in their school.

**TABLE VII**

THE RESPONSES OF THE AMERICAN AND TURKISH ADOLESCENTS OF THE UPPER STRATA ON THE FOUR ALTERNATIVES OF ITEM "WHICH DO YOU THINK IS CLOSEST TO YOUR EXPERIENCE IN THIS SCHOOL

<table>
<thead>
<tr>
<th>ALTERNATIVES</th>
<th>U.S.</th>
<th>Turkey</th>
</tr>
</thead>
<tbody>
<tr>
<td>Full of Excitement</td>
<td>26</td>
<td>11</td>
</tr>
<tr>
<td>Interesting but Difficult</td>
<td>44</td>
<td>52</td>
</tr>
<tr>
<td>Fairly Dull</td>
<td>26</td>
<td>32</td>
</tr>
<tr>
<td>Unhappy</td>
<td>0</td>
<td>3</td>
</tr>
</tbody>
</table>

The adolescents who came from the middle-class social background, in both cultures, however, showed statistical significance on five of the eight items designed for this area of concern. They shared the outlook of the upper stratum adolescents in finding the school "interesting," in ignoring the verdict of the school officials in their behavior, and in considering school's interference of the student's life "repressive."
The Turkish and American respondents, of middle stratum, however, demonstrated divergence of attitude on items 20, 23, 30, 39, and 42. When the question, "Does the school have the right to regulate student behavior off campus?" was raised, 39 per cent of the Turkish respondents but only 9 per cent of the American adolescents of this stratum "agreed" with the school's right. More Turkish students than Americans seemed to memorize facts because the school officials required; more Turkish students than American thought that very little can be done to bring changes in their school; more Turkish would select to go to a similar school in another town, and a very large majority of the Turkish (91 per cent) felt proud of their school in contrast to 67 per cent of the Americans. It is necessary to point out that even though there existed statistical divergence on these five items it was a question of higher per cent of respondent rather than of having exactly opposite approaches.

The adolescents who came from the lower socio-economic strata of the two countries exhibited statistical results and trends of favorableness exactly similar to the one demonstrated by the adolescents who came from the middle-class families of the two cultures. They were in agreement on the same three items, namely items 13, 15 and 28, and showed statistical significance on the rest of the items of this category as shown in Table V, Page 79.

It was observed, however, that in spite of the similarity of responding pattern within each of the three social backgrounds on three items, and similarity of pattern in the middle and lower class adolescents on all items, the number of frequency of favorableness toward school
regulations increased as one proceeded from the upper toward the lower social backgrounds in the Turkish culture, and that it decreased in the United States as one proceeded from the upper toward the lower social background on several items of this category. This pattern was especially obvious among the adolescents coming from the three social backgrounds in Turkey.

It can therefore, be concluded that even though the issue of institutional constraint was felt with equal unfavorableness by the adolescents coming from the upper strata of the two countries, as we advanced from the upper toward the lower socio-economic groups, American adolescents exhibited more and more rejection and hostility toward the school officials, but the Turkish adolescents exhibited more and more acceptance and recognition for institutional authority and their right to act as they wanted to. All of the adolescents in the sample populations of the two countries, seemed to enjoy and were proud of their experience in the school. There was no striking dissimilarity of response between the girls and the boys of the two cultures.

Peer Relationship

The third issue investigated was peer relationship. Table VIII illustrates the similarity and dissimilarity of adolescent attitudes toward their peers between the three socio-economic groups in Turkey and the United States and Table IX presents the per cent of the Turkish and American responding groups who favor and disfavor the concepts concerning the eight items of this category.
There existed no statistical significance between the responses of the Turkish and American adolescents who came from the upper strata except on two items, namely items 24 and 32. The adolescents of the two cultures of this social background, by a large majority, were in agreement that they would not join a group "if it meant to break with their closest friend;" they believed that there was no class consciousness within the peer group and they desired to be "in the leading crowd." They also believed that what they knew did not particularly come from their friends. They thought that there were a few in the student population that controlled things in the school, and was easy for a new-comer to get to be important among friends.

**TABLE VII**


<table>
<thead>
<tr>
<th>Question</th>
<th>x^2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Question 10</td>
<td>4.7021</td>
</tr>
<tr>
<td>Question 24</td>
<td>11.8956</td>
</tr>
<tr>
<td>Question 25</td>
<td>7.6368</td>
</tr>
<tr>
<td>Question 26</td>
<td>4.3739</td>
</tr>
<tr>
<td>Question 29</td>
<td>0.9737</td>
</tr>
<tr>
<td>Question 31</td>
<td>1.7629</td>
</tr>
<tr>
<td>Question 32</td>
<td>12.9053</td>
</tr>
<tr>
<td>Question 36</td>
<td>5.7273</td>
</tr>
</tbody>
</table>
TABLE IX

THE COMPARATIVE STANDING OF THE RESPONSES OF THE TURKISH AND AMERICAN ADOLESCENTS FROM THE THREE SOCIAL BACKGROUNDS ON THE ITEMS CONCERNING PEER-RELATIONSHIP: PER CENT OF RESPONSES FAVORING AND DISFAVORING EACH ITEM

<table>
<thead>
<tr>
<th>Area of Concern</th>
<th>Rating</th>
<th>U.S. Upper Strata</th>
<th>U.S. Middle Strata</th>
<th>U.S. Lower Strata</th>
<th>Turkey Upper Strata</th>
<th>Turkey Middle Strata</th>
<th>Turkey Lower Strata</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 Cared for Peer Approval Favorable</td>
<td>81 77 74</td>
<td>81 83 81</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unfavorable</td>
<td>18 21 25</td>
<td>17 15 18</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24 Good Reputation       Favorable</td>
<td>79 41 70</td>
<td>48 76 48</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unfavorable</td>
<td>20 57 28</td>
<td>49 22 50</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25 Wanted to be in the &quot;Leading Crowd&quot; Favorable</td>
<td>62 80 50</td>
<td>86 42 89</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unfavorable</td>
<td>36 18 39</td>
<td>12 56 10</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26 Thought Class Students Favorable</td>
<td>23 11 25</td>
<td>5 15 6</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unfavorable</td>
<td>75 86 73</td>
<td>93 83 93</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29 Learned things From Friends Favorable</td>
<td>23 32 30</td>
<td>31 37 30</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unfavorable</td>
<td>76 67 68</td>
<td>66 61 68</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31 Thought a Few Things Controlled Favorable</td>
<td>58 58 63</td>
<td>58 67 60</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unfavorable</td>
<td>40 39 35</td>
<td>40 31 38</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>32 Felt Shame for a Friend Favorable</td>
<td>33 67 26</td>
<td>69 28 85</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unfavorable</td>
<td>66 31 73</td>
<td>29 70 14</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>36 Thought Easy To Be Important Favorable</td>
<td>58 67 60</td>
<td>68 70 56</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unfavorable</td>
<td>40 35 38</td>
<td>30 28 42</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The responses of the Turkish and American adolescents of this stratum were, however, statistically significant on two items in this category. One of these was the item in which 67 per cent of the Turkish adolescents but only 33 per cent of the American adolescents felt "personal shame" for their friend's misdoing. The second item asked, "How important is it for you to have a good reputation among your friends?" For the 28 of the 79 per cent of the American adolescents of the upper strata favoring good reputation it was "essential," for 51 per cent, "important," whereas only 20 of the 41 per cent of the Turkish youth favoring good reputation coming from the same strata recognized it "essential," and only 21 per cent considered it "important." As regards to the same item, it was observed that Turkish boys and girls responded with equal frequency to the above options, but American boys and girls varied in their responding patterns. Girls responded with greater frequency to the option "important" and "essential" than the American boys. Table X demonstrates the responding pattern of girls and boys in Turkey and the United States on item indicating the importance of "good reputation."

**TABLE X**

THE RESPONDING PATTERN OF TURKISH AND AMERICAN BOYS AND GIRLS ON ITEM, "HOW IMPORTANT IS IT FOR YOU TO HAVE A GOOD REPUTATION AMONG FRIENDS?" PERCENTS OF FAVORABLE AND UNFAVORABLE RESPONSES

<table>
<thead>
<tr>
<th>Rating</th>
<th>American Boys %</th>
<th>American Girls %</th>
<th>Turkish Boys %</th>
<th>Turkish Girls %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Favorable</td>
<td>51</td>
<td>81</td>
<td>37</td>
<td>42</td>
</tr>
<tr>
<td>Unfavorable</td>
<td>48</td>
<td>17</td>
<td>52</td>
<td>47</td>
</tr>
</tbody>
</table>
The responses of the adolescents who came from the middle class families of the two cultures were, statistically significant in the seven of the eight items of this category as seen in Table VIII. The adolescents exhibited divergence of attitude on the question, "Would you join a group if it meant to break with your closest friend?" 55 out of the 81 per cent of the Turkish respondents of this stratum favoring peer approval recorded "definitely not join," whereas only 24 of the 74 per cent of the American adolescents favoring peer approval chose this alternative. Then, 25 per cent of the American respondents recorded, "join," while only 17 per cent of the Turkish adolescents cherished this option. Similarly on item 24, the attitudes of the adolescents of the two cultures were at variance: more Americans than Turkish were in favor of having "a good reputation among their friends." Seventy per cent of the American adolescents recorded, "very important" or "important" whereas these options were selected only by 48 per cent of the Turkish adolescents of this social stratum. "Leading crowd" meant more for the Turkish respondents. The idea of class consciousness among friends was accepted more frequently by the American students who came from this social stratum, even though the middle-class adolescents in both countries with a majority didn't believe that there existed class-consciousness among friends.

On item 31, the adolescents of the two countries exhibited quite a similar pattern of responding even though the result was statistically significant. Both groups agreed that "there were a few in the student population who control things in the school" When the question "If you read that someone from your school has done something objectionable do you
feel shame?" was posed, 45 of the 59 per cent of the Turkish felt shame for a friend in this social background and recorded "a great deal of shame," whereas only 2 of the 26 per cent of the Americans feeling shame cherished that idea. On item 29 the adolescents who came from the middle class background were in agreement. A great majority of both groups believed that they did not learn much through their friends.

The responses of the adolescents who came from the lower socio-economic backgrounds of the two respective cultures once more followed the pattern of the adolescents who came from the middle socio-economic backgrounds, except in one instance in which the adolescents of both cultures with a smashing majority declared that they would not join a group if it meant to break with a friend, whereas 25 per cent of the American sample of the middle class had recorded "join" as mentioned above.

In scrutinizing the results of this area of concern, a very striking pattern of responding was discerned on item 25. Adolescents who came from less affluent families, in Turkey, were more eager to get into the "leading crowd" than those who came from more affluent circles. This pattern, however, was entirely reversed in the American culture.

On the question of having a good reputation, more American than Turkish adolescents were in favor of having a good reputation: 70 per cent of the adolescents coming from the middle class, and 76 per cent coming from the lower strata recorded "important," or "very important." This option was selected by 48 per cent of the Turkish adolescents coming from both social backgrounds.

The results of this category indicated the importance of the peer in
the life of the adolescent and demonstrated that it was equally prevalent and had a widespread acceptance in the Turkish as well as American adolescent subcultures regardless of family background. They also suggested that the outlooks of the adolescents of the two countries differed significantly, in the middle and lower socio-economic groups in regard to their aspirations and desires for getting into "the leading crowd" of the school... and this desire was expressed most frequently among the Turkish adolescents who came from the lower strata.

Parent-youth Relationship

The next group of items were designed to examine parent-youth relationship in the two adolescent groups. Table XI illustrates the similarity and dissimilarity of adolescent attitudes on items concerning parent-youth relationships between the Turkish and American adolescents coming from the three social backgrounds, and Table XII presents the frequency of responding favorably and unfavorably of the American and Turkish adolescents coming from the three social groups on each item of this category.

Regarding the eight items concerning this focus of interest, there were four items in which all of the adolescents participating in the survey, regardless of their social background or country, were in perfect agreement. They are items 19, 27, 45, 47, which will be discussed first. All of the adolescents recognized that their parents' decisions were "in line with reality" with a slight difference of frequency of responding pattern in the two countries. This difference was less pronounced in the
responses of the adolescents who came from the middle class levels of the
two cultures, than in the responses of the adolescents coming from the
other two social backgrounds.

TABLE XI
SUMMARY OF THE SIMILAR AND DISSIMILAR ATTITUDES BETWEEN THE THREE
SOCIO-ECONOMIC GROUPS OF TURKEY AND THE UNITED STATES ON ITEMS
CONCERNING PARENT-YOUTH RELATIONSHIP: CHI-SQUARES DEMONSTRATING
STATISTICAL SIGNIFICANCE

<table>
<thead>
<tr>
<th>Question</th>
<th>Upper</th>
<th>Middle</th>
<th>Lower</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>8.4112 p &lt; .01</td>
<td>26.2410 p &gt; .01</td>
<td>8.6534 p &lt; .01</td>
</tr>
<tr>
<td>19</td>
<td>1.1258 p &lt; .01</td>
<td>9.3088 p &lt; .01</td>
<td>2.8333 p &lt; .01</td>
</tr>
<tr>
<td>21</td>
<td>7.8139 p &lt; .01</td>
<td>27.3383 p &gt; .01</td>
<td>14.0131 p &gt; .01</td>
</tr>
<tr>
<td>27</td>
<td>4.5313 p &lt; .01</td>
<td>8.4906 p &lt; .01</td>
<td>3.8634 p &lt; .01</td>
</tr>
<tr>
<td>33</td>
<td>3.3575 p &lt; .01</td>
<td>20.5318 p &gt; .01</td>
<td>9.0916 p &lt; .01</td>
</tr>
<tr>
<td>38</td>
<td>12.8386 p &gt; .01</td>
<td>18.7559 p &gt; .01</td>
<td>16.8924 p &gt; .01</td>
</tr>
<tr>
<td>45</td>
<td>3.3031 p &lt; .01</td>
<td>2.8339 p &lt; .01</td>
<td>3.8523 p &lt; .01</td>
</tr>
<tr>
<td>47</td>
<td>3.1244 p &lt; .01</td>
<td>7.3126 p &lt; .01</td>
<td>5.3690 p &lt; .01</td>
</tr>
</tbody>
</table>

Closely related to this item was the inquiry, if they thought
their elders were fair to them. In congruence with the above answer the
results showed that the majority of the adolescents from all three strata
of the two countries did accept that their elders were indeed fair to
them. Fifty-five per cent of the Turkish total sample considered their
elders fair to them and 57 per cent of the American total sample thought
so. The adolescents coming from all of the three social backgrounds of
both countries were also in agreement on the matter of the importance
TABLE XII

THE COMPARATIVE STANDING OF THE RESPONSES OF THE TURKISH AND AMERICAN ADOLESCENTS FROM THE THREE SOCIAL BACKGROUNDS ON ITEMS CONCERNING PARENT-YOUTH RELATIONSHIP: PER CENT OF RESPONSES FAVORING AND DISFAVORING EACH ITEM

<table>
<thead>
<tr>
<th>Area of Concern</th>
<th>Rating</th>
<th>U.S. Upper Strata</th>
<th>U.S. Middle Strata</th>
<th>U.S. Lower Strata</th>
<th>Turkey Upper Strata</th>
<th>Turkey Middle Strata</th>
<th>Turkey Lower Strata</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parental Approval</td>
<td>Favorable</td>
<td>55</td>
<td>34</td>
<td>50</td>
<td>43</td>
<td>48</td>
<td>44</td>
</tr>
<tr>
<td></td>
<td>Unfavorable</td>
<td>43</td>
<td>63</td>
<td>49</td>
<td>54</td>
<td>50</td>
<td>55</td>
</tr>
<tr>
<td>Thought Parents Favored College Ed.</td>
<td>Favorable</td>
<td>94</td>
<td>87</td>
<td>94</td>
<td>91</td>
<td>95</td>
<td>90</td>
</tr>
<tr>
<td></td>
<td>Unfavorable</td>
<td>5</td>
<td>11</td>
<td>5</td>
<td>7</td>
<td>3</td>
<td>8</td>
</tr>
<tr>
<td>Acted Like Parents Expect</td>
<td>Favorable</td>
<td>78</td>
<td>63</td>
<td>64</td>
<td>80</td>
<td>54</td>
<td>75</td>
</tr>
<tr>
<td></td>
<td>Unfavorable</td>
<td>20</td>
<td>35</td>
<td>33</td>
<td>17</td>
<td>44</td>
<td>24</td>
</tr>
<tr>
<td>Elder's Decision in Line With Reality</td>
<td>Favorable</td>
<td>65</td>
<td>56</td>
<td>55</td>
<td>66</td>
<td>63</td>
<td>66</td>
</tr>
<tr>
<td></td>
<td>Unfavorable</td>
<td>32</td>
<td>41</td>
<td>33</td>
<td>32</td>
<td>35</td>
<td>32</td>
</tr>
<tr>
<td>Parents Rather Than Attend School Activ.</td>
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<td>73</td>
<td>63</td>
<td>74</td>
<td>47</td>
<td>70</td>
<td>56</td>
</tr>
<tr>
<td></td>
<td>Unfavorable</td>
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<td>34</td>
<td>23</td>
<td>50</td>
<td>28</td>
<td>42</td>
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<td>Workability of Adolescent Plans</td>
<td>Favorable</td>
<td>70</td>
<td>38</td>
<td>59</td>
<td>45</td>
<td>56</td>
<td>35</td>
</tr>
<tr>
<td></td>
<td>Unfavorable</td>
<td>28</td>
<td>61</td>
<td>38</td>
<td>54</td>
<td>43</td>
<td>64</td>
</tr>
<tr>
<td>Importance of Discussing Adol. Plans With Elders</td>
<td>Favorable</td>
<td>81</td>
<td>62</td>
<td>62</td>
<td>70</td>
<td>73</td>
<td>76</td>
</tr>
<tr>
<td></td>
<td>Unfavorable</td>
<td>17</td>
<td>26</td>
<td>35</td>
<td>29</td>
<td>25</td>
<td>20</td>
</tr>
<tr>
<td>Elders are Fair to Adolescent</td>
<td>Favorable</td>
<td>63</td>
<td>49</td>
<td>49</td>
<td>59</td>
<td>51</td>
<td>66</td>
</tr>
<tr>
<td></td>
<td>Unfavorable</td>
<td>35</td>
<td>48</td>
<td>48</td>
<td>39</td>
<td>47</td>
<td>32</td>
</tr>
</tbody>
</table>
discussing their future with their elders. Sixty-seven per cent of the total American sample considered it "important" and 61 per cent of the total Turkish sample considered it "important," and only 29 per cent of the American total group and 27 per cent of the Turkish total sample thought it "not important." Finally, a considerable majority of the adolescents coming from all of the three social backgrounds of both countries believed that college education was considered "essential" by their parents. Ninety-four per cent of the total American sample, and 89 per cent of the total Turkish sample recorded this option. Only one per cent of the Americans and absolutely none from Turkey thought that college education was considered "not necessary at all" by their parents.

Except the four mutually accepted concepts mentioned above, the adolescents of the two cultures from the three social backgrounds had divergent approaches toward their parents. Among the students of the upper strata of the two cultures there existed only one item that demonstrated statistical significance as seen in Table XI. Nevertheless, the first item concerning this category, namely item 8, exhibited somewhat dissimilar pattern of responding in spite of being statistically insignificant. In this item, a question that concerns the present youth subculture and demonstrates filial friction, namely, "if the adolescents would join a group if the parents did not approve" was posed. Fifty-five per cent of the American participants believed that "they would definitely" or "probably not" join, while 63 per cent of the Turkish adolescents of this stratum would "definitely" or "probably" join in spite of parental disapproval. Then on item 38 which posed the question, "Do you think that
planning things for the adolescents only makes him unhappy since his plans hardly ever work in this adult world," there was statistical significance. Seventy per cent of the Americans of the upper strata disagreed with the question, whereas 61 per cent of the Turkish accepted that planning things would not make a difference because their plans "hardly ever work."

Among the students of the upper strata of the two cultures, there was agreement when the students were asked, "how often do you act like your family thinks you should?" The American and the Turkish respondents both with a considerable majority favored acting like their parents thought they should. Another item, namely, if they would go on a trip with their friends or prefer to go to the school tournament, also enjoyed agreement of opinion in both cultures among the students of the upper strata. In both countries, the majority of the respondents were in favor of going with their parents.

Except the four items which enjoyed unanimous agreement from the adolescents of all social strata, in this category, the adolescents who came from the middle class of the two countries were at absolute variance on the inquiry, "if they would join a group when their parents did not approve of it." The majority of the Americans responded negatively, favoring parental approval, while the majority of the Turkish adolescents of the same strata recorded "probably" or "definitely" join.

Secondly, they were at variance on the item asking, "if they would go on a trip with their parents or prefer to go to the school tournament." Seventy-four per cent of the American students of this social stratum chose to go with their parents, whereas only 47 per cent of the middle-class
Turkish chose to do so. Thirdly, the middle-class adolescents were at variance on the item, "how often do you act as your family does?" More Turkish adolescents than American admitted that they "always" or "usually" acted like their parents thought they should, while 33 per cent of the Americans believed they didn't.

Finally, 59 per cent of the Americans did not agree that their plans would never come true while 54 per cent of the Turkish thought "their plans hardly ever work in this adult world."

The responding pattern of the adolescents who came from the lower socio-economic background of the two countries was not similar to the responding pattern of the middle-class students, in this group of items. The majority of adolescents in both cultures, who came from the lower socio-economic backgrounds, were in agreement that they would join a group in spite of parental disapproval. For the first time a majority group in the American sample recorded "join the group" along with the Turkish adolescents. It was also observed that the number of frequency of responses that recorded "not join" was higher among the Turkish adolescents of this social stratum, than in the other two social backgrounds.

The adolescents of this social strata mutually accepted that they would rather go on a trip with their parents and miss the school tournament.

They were, however, at variance on the question, if they acted as their families expected them to act. A vast majority of the Turkish admitted that they did act as their families thought they should while 54 per cent of the Americans of this group admitted that they did not. Then
they were at variance on item 38 in which 56 per cent of the Americans did not agree but 64 per cent of the Turkish agreed that "planning things for adolescents is unnecessary because their plans hardly ever work."

In synopsis, the statistical results of this category indicated that Turkish youth seemed to possess less favorable attitude toward parental approval, in all of the three social backgrounds, whereas only the adolescents who came from the lower social background in America exhibited some rejection to parental disapproval. In fact the Turkish adolescents from all social backgrounds seemed to disregard it with a considerable majority. On the other hand, the adolescents of Turkey along with their friends in the United States seemed to nurture the notion that their elders were just, and fair and their thoughts were in line with reality, and felt that it was important to discuss their future with them. The results also indicated that more adolescents coming from the upper strata in the United States were parent oriented but the same sentiment was seen more among the adolescents coming from the lower socio-economic circles in Turkey than among the adolescents of the other two social backgrounds.

When item 8 which concerned parental approval was scrutinized with the issue of teacher's approval for joining the group, it was revealed that parental approval was less favored in Turkey than in the United States, whereas teacher's approval was less favored among the students in the United States who considered parental approval important. Table XIII illustrates this trend as seen on the analysis of the total samples.
TABLE XIII

THE COMPARATIVE STANDING OF THE FREQUENCY OF THE RESPONSES OF THE
TURKISH AND AMERICAN TOTAL GROUPS ON THE FOUR VARIABLES OF THE
ITEMS INVESTIGATING THE IMPORTANCE OF PARENT APPROVAL AND
TEACHER APPROVAL, NAMELY ITEMS EIGHT AND NINE

<table>
<thead>
<tr>
<th>Rating</th>
<th>Parent</th>
<th>Teacher</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>American</td>
<td>Turkish</td>
</tr>
<tr>
<td>Most Favorable</td>
<td>8</td>
<td>16</td>
</tr>
<tr>
<td>Favorable</td>
<td>47</td>
<td>22</td>
</tr>
<tr>
<td>Less Favorable</td>
<td>40</td>
<td>45</td>
</tr>
<tr>
<td>Least Favorable</td>
<td>5</td>
<td>17</td>
</tr>
</tbody>
</table>

NOTE: This table should be read as follows: 8 per cent of the American total sample exhibit "most favorableness" toward the parents while only one per cent of the Americans exhibit similar attitude toward the teacher.
Self Concept

The fifth focal interest in the study was to examine the effects of the adolescent subcultures of the two countries upon the self concept of the student. The statistical analyses demonstrated that the Chi^2s of the upper strata, once more, were not significant, but the responses of the adolescents who came from the middle and lower social backgrounds of the two countries were statistically significant in more of the items despite the fact that a few items were statistically insignificant. Table XIV illustrates the similarity and the dissimilarity of the responses of the adolescents coming from the three social backgrounds in Turkey and the United States toward items concerning the self concept of the student, and Table XV presents the frequencies of the responses of the Turkish and American adolescents from the three social groups who favored and disfavored the concepts concerning the self concept of the student on the items designed for this category.

### Table XIV

**Summary of the Similar and Dissimilar Attitudes Between the Three Socio-Economic Groups of Turkey and the United States on Items Concerning Self-Concept: Chi^2s Demonstrating Statistical Significance**

<table>
<thead>
<tr>
<th>Question</th>
<th>Lower</th>
<th>Middle</th>
<th>Upper</th>
</tr>
</thead>
<tbody>
<tr>
<td>7 = X^2</td>
<td>8.3818</td>
<td>41.2052</td>
<td>24.7162</td>
</tr>
<tr>
<td>14 = X^2</td>
<td>8.6296</td>
<td>52.3082</td>
<td>16.3992</td>
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<tr>
<td>33 = X^2</td>
<td>2.4195</td>
<td>50.3385</td>
<td>21.0694</td>
</tr>
<tr>
<td>43 = X^2</td>
<td>5.0160</td>
<td>3.9995</td>
<td>8.9383</td>
</tr>
<tr>
<td>44 = X^2</td>
<td>5.9023</td>
<td>32.5716</td>
<td>15.9397</td>
</tr>
<tr>
<td>45 = X^2</td>
<td>7.9023</td>
<td>7.9828</td>
<td>0.6399</td>
</tr>
<tr>
<td>48 = X^2</td>
<td>7.1887</td>
<td>29.0152</td>
<td>13.9672</td>
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<tr>
<td>17 = X^2</td>
<td>6.5580</td>
<td>28.1260</td>
<td>3.5257</td>
</tr>
</tbody>
</table>
The comparative standing of the responses of the Turkish and American adolescents from the three social backgrounds on items concerning the self concept of the adolescent: percent of responses favoring and disfavoring each item.

<table>
<thead>
<tr>
<th>Area of Concern</th>
<th>Rating</th>
<th>U.S. Upper Strata</th>
<th>U.S. Middle Strata</th>
<th>U.S. Lower Strata</th>
<th>Turkey Upper Strata</th>
<th>Turkey Middle Strata</th>
<th>Turkey Lower Strata</th>
</tr>
</thead>
<tbody>
<tr>
<td>14 Having Adm-</td>
<td>Favorable</td>
<td>61</td>
<td>74</td>
<td>57</td>
<td>81</td>
<td>70</td>
<td>85</td>
</tr>
<tr>
<td>inistra-</td>
<td>Unfavorable</td>
<td>38</td>
<td>25</td>
<td>42</td>
<td>17</td>
<td>27</td>
<td>14</td>
</tr>
<tr>
<td>14 Desiring</td>
<td>Favorable</td>
<td>50</td>
<td>59</td>
<td>37</td>
<td>64</td>
<td>34</td>
<td>70</td>
</tr>
<tr>
<td>Change in</td>
<td>Unfavorable</td>
<td>48</td>
<td>40</td>
<td>62</td>
<td>33</td>
<td>64</td>
<td>28</td>
</tr>
<tr>
<td>oneself</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17 Deciding</td>
<td>Favorable</td>
<td>38</td>
<td>47</td>
<td>58</td>
<td>33</td>
<td>61</td>
<td>24</td>
</tr>
<tr>
<td>Alone or With</td>
<td>Unfavorable</td>
<td>67</td>
<td>51</td>
<td>40</td>
<td>66</td>
<td>36</td>
<td>74</td>
</tr>
<tr>
<td>Friends on</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Clothing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>33 Being Success-</td>
<td>Favorable</td>
<td>75</td>
<td>96</td>
<td>53</td>
<td>96</td>
<td>77</td>
<td>95</td>
</tr>
<tr>
<td>ful in</td>
<td>Unfavorable</td>
<td>23</td>
<td>3</td>
<td>44</td>
<td>1</td>
<td>21</td>
<td>4</td>
</tr>
<tr>
<td>Profession</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>43 Conforming</td>
<td>Favorable</td>
<td>60</td>
<td>48</td>
<td>55</td>
<td>56</td>
<td>62</td>
<td>81</td>
</tr>
<tr>
<td>With Others</td>
<td>Unfavorable</td>
<td>37</td>
<td>50</td>
<td>48</td>
<td>43</td>
<td>37</td>
<td>13</td>
</tr>
<tr>
<td>in Styles</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>44 Meaningful</td>
<td>Favorable</td>
<td>61</td>
<td>70</td>
<td>49</td>
<td>63</td>
<td>66</td>
<td>74</td>
</tr>
<tr>
<td>Things for</td>
<td>Unfavorable</td>
<td>36</td>
<td>29</td>
<td>39</td>
<td>35</td>
<td>102</td>
<td>73</td>
</tr>
<tr>
<td>Oneself</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>46 Accepting</td>
<td>Favorable</td>
<td>5</td>
<td>25</td>
<td>12</td>
<td>19</td>
<td>12</td>
<td>18</td>
</tr>
<tr>
<td>One's Faith</td>
<td>Unfavorable</td>
<td>94</td>
<td>73</td>
<td>86</td>
<td>78</td>
<td>86</td>
<td>81</td>
</tr>
<tr>
<td>48 Bad Attitudes</td>
<td>Favorable</td>
<td>58</td>
<td>38</td>
<td>52</td>
<td>40</td>
<td>43</td>
<td>44</td>
</tr>
<tr>
<td>Similar to</td>
<td>Unfavorable</td>
<td>40</td>
<td>60</td>
<td>46</td>
<td>57</td>
<td>56</td>
<td>54</td>
</tr>
</tbody>
</table>
On two items the adolescents of the two cultures exhibited similarity of attitude regardless of their social background.

The first item on which they all were in agreement was "how soon they would change when new styles came out." On this item, it was only 10 per cent of the total Turkish and American sample who were willing and daring to change to the new style "always" but the majority of the respondents, 55 per cent of the American total sample and 56 per cent of the Turkish total sample were in favor of conforming to the gang and changing to the new styles after "most of their friends had changed." Secondly, the response to the item, "do you agree or disagree that a person should accept his fate" revealed an overwhelming similarity of attitude on both sides of the Atlantic. The adolescents of the Middle-Eastern culture along with the adolescents of the automated and cybemated America strongly disagreed with the proposition: 87 per cent of the total adolescent sample in the United States and 78 per cent of the total adolescent sample in Turkey disagreed. The highest frequency of disagreement was seen among the American adolescents coming from the upper strata, it being 94 per cent.

The adolescents who came from the upper strata of the two cultures were at variance on only one item in this category. More of the American than the Turkish thought that "to be successful in a profession was important." Ninety-six per cent of the Turkish adolescents but 75 per cent of the American, thought it to be "important." The majority of the adolescents in both cultures believed that "they would not do things without consulting friends or parents." They favored the idea of having administrative
responsibility, and they were in favor of spending their money strictly on things that meant more to their own selves. They also were not at variance on "how they saw themselves." Fifty per cent of the American youth from this strata, and 59 per cent of the Turkish stated that, "they would like to stay as they were," or "change a little."

The adolescents who came from the middle socio-economic background, however, were divergent in their attitudes except the two items discussed above as being similarly responded by the adolescents of the three social backgrounds of the two respective cultures.

Administrative responsibility was more important for the Turkish youth of this stratum who with a majority of 81 per cent believed it to be important, whereas, only 57 per cent of the American adolescents of the same strata considered it "important." Secondly, more of the Turkish of the middle-class family would seek "his parent's opinion in buying a new dress or a suit," whereas, more of the Americans of the middle-class would confide in himself or in his friend in buying something for himself. Similarly, while 64 per cent of the Turkish adolescents of this strata felt confident in their own image and desired "to stay very much the same," or "change a little," 62 per cent of the Americans of the same social group did not like themselves as they were. Besides, "being successful in a profession" seemed crucial to 96 per cent of the Turkish youth, whereas only 53 per cent of the American adolescents of this strata thought it to be "important." Finally, more of the Turkish than American adolescents wanted to "spend money on things strictly meaningful to themselves."

Nevertheless, more of the American than Turkish youth thought that their
feelings were similar to those of most other students.

Among the adolescents who came from the lower socio-economic background, exactly the same trend of discrepancy of attitude between the respondents of the two cultures was observed on items 7, 14, 44, 44, and 48. On item 17, even though there existed statistical significance, a trend similar to the one observed between the adolescents of the middle-class background was discerned. More of the Turkish did seek the council of parents, but more of the Americans confided in themselves or their close friends when they wanted a new dress or a suit.

The results of this area of concern indicated that a conformity for being like others was equally prevalent in the two respective cultures regardless of social background. They also evidenced that the adolescents of both cultures were oriented toward a self image that was capable of shaping one's own destiny and was not victimized into accepting imposed standards. The results also indicated that the American adolescents believed in changing themselves, in bettering themselves, whereas among the Turkish adolescents of all social backgrounds prevailed a proud satisfaction with what they had attained. In further analysis, it was observed that in connection with the item investigating "their feeling about themselves, and desiring change" as it was traced from the upper strata toward the less affluent groups, the attitudes of the Turkish adolescents and American youth became more divergent.

Academic Aspirations

The sixth heading under which some items were subsumed was
intended to examine the adolescent values with regard to academic achievement and academic aspirations. For the first time, the responses of the adolescents of the upper strata were significant in three out of eight items. Table XVI illustrates the similarity and the dissimilarity of the responses of the adolescents from the three socio-economic backgrounds of the two cultures on items concerning the academic aspirations of the student, and Table XVII presents the frequencies of the responding pattern of the American and Turkish adolescents of the three social strata on the eight items designed for this category.

**TABLE XVI**
THE SUMMARY OF THE SIMILAR AND DISSIMILAR RESPONSES BETWEEN THE TURKISH AND AMERICAN ADOLESCENTS OF THE THREE SOCIAL STRATA ON THE EIGHT ITEMS CONCERNING ACADEMIC ASPIRATIONS: CHI**2**S DEMONSTRATING STATISTICAL SIGNIFICANCE

<table>
<thead>
<tr>
<th>Question</th>
<th>Upper</th>
<th>Middle</th>
<th>Lower</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>$X^2 = 0.8118$</td>
<td>$p &lt; .01$</td>
<td>$3.4659$</td>
</tr>
<tr>
<td>4</td>
<td>$X^2 = 4.9335$</td>
<td>$p &lt; .01$</td>
<td>$13.9226$</td>
</tr>
<tr>
<td>5</td>
<td>$X^2 = 6.8305$</td>
<td>$p &lt; .01$</td>
<td>$31.9375$</td>
</tr>
<tr>
<td>6</td>
<td>$X^2 = 18.5558$</td>
<td>$p &gt; .01$</td>
<td>$15.4832$</td>
</tr>
<tr>
<td>10</td>
<td>$X^2 = 15.0124$</td>
<td>$p &gt; .01$</td>
<td>$0.4880$</td>
</tr>
<tr>
<td>19</td>
<td>$X^2 = 15.9474$</td>
<td>$p &gt; .01$</td>
<td>$77.3142$</td>
</tr>
<tr>
<td>22</td>
<td>$X^2 = 0.8636$</td>
<td>$p &lt; .01$</td>
<td>$14.8607$</td>
</tr>
<tr>
<td>40</td>
<td>$X^2 = 4.5153$</td>
<td>$p &lt; .01$</td>
<td>$19.1933$</td>
</tr>
</tbody>
</table>

The adolescents of the three socio-economic backgrounds, in both countries were in agreement only on one item, namely, "if it were completely up to you, how far in this school would you like to go?" All of
### TABLE XVII

**The Comparative Standing of the Responses of the Turkish and American Adolescents from the Three Social Backgrounds on Items Concerning the Academic Aspirations of the Adolescent: Per Cent of Responses Favoring and Disfavoring Each Item**

<table>
<thead>
<tr>
<th>Area of Concern</th>
<th>Rating</th>
<th>Upper Strata</th>
<th>Middle Strata</th>
<th>Lower Strata</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>U.S. Turkey</td>
<td>U.S. Turkey</td>
<td>U.S. Turkey</td>
</tr>
<tr>
<td></td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td><strong>1</strong> Continuing Education</td>
<td>Favorable</td>
<td>86</td>
<td>87</td>
<td>90</td>
</tr>
<tr>
<td></td>
<td>Unfavorable</td>
<td>12</td>
<td>12</td>
<td>7</td>
</tr>
<tr>
<td><strong>4</strong> Accomplishment in Art</td>
<td>Favorable</td>
<td>45</td>
<td>47</td>
<td>51</td>
</tr>
<tr>
<td></td>
<td>Unfavorable</td>
<td>53</td>
<td>51</td>
<td>47</td>
</tr>
<tr>
<td><strong>5</strong> Authority on a Special Subject</td>
<td>Favorable</td>
<td>68</td>
<td>75</td>
<td>51</td>
</tr>
<tr>
<td></td>
<td>Unfavorable</td>
<td>30</td>
<td>23</td>
<td>46</td>
</tr>
<tr>
<td><strong>6</strong> Fun Important During Education</td>
<td>Favorable</td>
<td>90</td>
<td>48</td>
<td>86</td>
</tr>
<tr>
<td></td>
<td>Unfavorable</td>
<td>9</td>
<td>50</td>
<td>12</td>
</tr>
<tr>
<td><strong>16</strong> Spending a Free Evening With School Activities</td>
<td>Favorable</td>
<td>35</td>
<td>6</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>Unfavorable</td>
<td>63</td>
<td>93</td>
<td>87</td>
</tr>
<tr>
<td><strong>18</strong> College Education Essential For All</td>
<td>Favorable</td>
<td>48</td>
<td>80</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>Unfavorable</td>
<td>51</td>
<td>18</td>
<td>49</td>
</tr>
<tr>
<td><strong>22</strong> Always Did Extra Work For Credit</td>
<td>Favorable</td>
<td>22</td>
<td>21</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>Unfavorable</td>
<td>76</td>
<td>77</td>
<td>83</td>
</tr>
<tr>
<td><strong>40</strong> Not Failed to Complete Homework</td>
<td>Favorable</td>
<td>65</td>
<td>48</td>
<td>45</td>
</tr>
<tr>
<td></td>
<td>Unfavorable</td>
<td>33</td>
<td>50</td>
<td>53</td>
</tr>
</tbody>
</table>
the participants, regardless of social background seemed keen to continue their studies. Eighty-two of the American total sample and 82 per cent of the Turkish total group desired "to stay in the school until graduation," and only 1 per cent of the youth in the United States and 10 per cent of the youth in Turkey would "leave school at once."

Among the students of the upper strata there were four other items on which the participants from Turkey and the United States demonstrated similarity of attitude. On the following two questions which asked them how important it was for them "to become accomplished in the performing arts" and "becoming an authority on a special subject," the adolescents coming from the upper strata of the two cultures exhibited a similar approach. Seventy-five per cent in Turkey, and 68 per cent in the United States considered it important "to be an authority." Even though the choices were equally scattered between considering it "essential," "important" or "not important," on the question of "becoming accomplished in one of the performing arts," a majority in both cultures responded unfavorably. The other two items that demonstrated similarity between the Turkish and American adolescents were: "if they did extra work for credit," and "how often they failed to complete homework." These items were to explore the importance the adolescents laid on studying and grades. A great majority of the adolescents in both countries accepted that they did extra work "sometimes." Then, 65 per cent of the Americans, and 48 per cent of the Turkish accepted that they "rarely" or "never" failed to complete homework.
The adolescents of this stratum were at variance on item 6, 16, and 18. Item 6 investigated the question of fun during one's educational enterprise. The discrepancy of attitude was tremendous on this item. For 90 per cent of the Americans it was "essential" or "somewhat essential," whereas, only 48 per cent of the Turkish considered it so, and 50 per cent considered it "not essential at all."

On the question of "what they would do if they had an evening for themselves," more of the Turkish of this social background chose to spend it "away from school" but more Americans than Turkish chose "to engage themselves with school activities." On the other hand, more of the Turkish of this social background were in favor of college education. Eighty per cent of the Turkish called it "very important" or "important" whereas 48 per cent of the Americans disagreed.

The adolescents who came from the middle-class background of the two countries were in agreement on one other question than item 1 which, as it was seen, demonstrated unanimous agreement among the adolescents of all social backgrounds in both cultures. This was item 16 which inquired "how they would spend their time if they had an evening for themselves." A vast majority of the American and Turkish participants of this stratum preferred to "spend it away from school."

On the item concerning the importance of the performing arts, the American respondents exhibited more favorableness than the Turkish, yet on the item concerning "the importance of being an authority on a subject more of the Turkish youth, 88 per cent, responded favorably, whereas only 51 per cent of the American sample were in favor of "being an authority on
a special subject."

When the item concerning "fun during their educational enterprise" was put forth, once more, the majority of the Americans, 86 per cent, considered it "important" while 66 per cent of the Turkish thought it would be "unnecessary." College education seemed more important to the Turkish adolescents. Eighty-three per cent of the Turkish considered college education important while only 50 per cent of the Americans considered it so. Both American and Turkish adolescents of this social background "sometimes" did "extra work for credit" although the frequency of the response "sometimes" was much higher among the American youth. Finally, 57 per cent of the Turkish adolescents of this strata seemed "rarely" or "never" fail to complete their homework, whereas 53 per cent of the Americans recorded "occasionally" or "very often."

It was observed that there existed more similarity of attitude between the adolescents who came from the lower socio-economic background, of the two countries, within this dimension than the other five areas of concern. As a matter of fact, five out of eight items established statistical similarity. In addition to item 1 which was discussed above, items 5, 16, 18 and 40 demonstrated similar responses from the adolescents of the two cultures. In both cultures, a vast majority, 88 per cent of the Turkish and 70 per cent of the American youth of this social strata considered to be an authority on a special subject "important." A vast majority in both countries, 88 per cent of the Americans, and 80 per cent of the Turkish expressed the wish "to spend their evening away from school." A vast majority of the American and Turkish youth agreed that
all adolescents should go to college. A noteworthy pattern of response
was observed on this item. The adolescent from the different social back-
grounds in the United States was at variance in attitude toward college
education but a great majority of adolescents in all social backgrounds
favored it in Turkey. Finally a majority of the adolescents of this
stratum, in the two countries agreed that they "rarely" failed to complete
homework.

Among the items that exhibited divergence of attitude between the
adolescents of this social group was the question inquiring "the impor-
tance of art." More of the Americans than the Turkish considered art
important. Furthermore, having fun during one's educational enterprise
was held "essential" or "somewhat essential" by 85 per cent of the Ameri-
cans, whereas only 26 per cent of the Turkish adolescents of the same
social background went along with the idea, but 73 per cent considered
"fun" unnecessary. Finally, to the item inquiring if they did extra
work for credit, more of the Turkish than the Americans believed that
they "always" did extra work for credit.

The findings of this category suggested considerable concern on the
part of the adolescents of both cultures for their educational enterprise.
The adolescent in both countries seemed to be attentive to assignments,
were eager to do some work for extra credit and desired to remain in
school. On the other hand the importance of fun was apprehended differ-
ently in the two different cultures.

It is necessary to note that items designed to investigate the
importance of educational enterprise elicited somewhat controversial
responses from the Turkish respondents in some instances. In spite of the fact that a majority of Turkish adolescents in all the three social backgrounds considered fun "unnecessary" during their educational enterprise, they all chose to spend their free evening "away from school." Sixty-eight per cent of the total Turkish sample recorded that fun was "unnecessary" then 84 per cent chose to spend their free evening "away from school activities." The responses of the American adolescent concurred to a great extent on these two items. Eighty-six per cent of the total American sample considered fun "necessary" and 84 per cent of the total sample desired to spend their free evening "away from school activities."

College education rated higher in the esteem of the Turkish youth of all social backgrounds, even though the frequency of responses of the American total sample who favored college education constituted a majority. On this item American boys and girls responded favorably almost in equal frequency whereas Turkish girls responded favorably with a 91 per cent but the responses of the boys was 71 per cent. In the same manner, Turkish girls demonstrated more favorable attitude than Turkish boys on the item inquiring how long they would like to stay in school. Table XVIII illustrates the favorable and unfavorable responses of the Turkish and American boys and girls on items concerning the importance of staying in school, and the importance of going to college for all adolescents.

Items from Forty-nine to Sixty.

Several items were designed to focus more sharply on the students' pattern of activities in the school, interests, and preferences on a
TABLE XVIII

SUMMARY OF THE FREQUENCIES OF THE FAVORABLE AND UNFAVORABLE RESPONSES OF THE TURKISH AND AMERICAN BOYS AND GIRLS ON THE ITEMS INVESTIGATING "HOW FAR IN SCHOOL THE ADOLESCENT WANTS TO GO" AND "HOW IMPORTANT COLLEGE EDUCATION IS FOR ALL: PER CENTS OF THE RESPONSES

<table>
<thead>
<tr>
<th>Rating</th>
<th>U.S.A. Boys</th>
<th>U.S.A. Girls</th>
<th>Turkey Boys</th>
<th>Turkey Girls</th>
<th>U.S.A. Boys</th>
<th>U.S.A. Girls</th>
<th>Turkey Boys</th>
<th>Turkey Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>Favorable</td>
<td>43</td>
<td>43</td>
<td>38</td>
<td>50</td>
<td>51</td>
<td>56</td>
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<td>91</td>
</tr>
<tr>
<td>Unfavorable</td>
<td>55</td>
<td>56</td>
<td>60</td>
<td>49</td>
<td>47</td>
<td>42</td>
<td>28</td>
<td>8</td>
</tr>
</tbody>
</table>

Continuing One's Education | The Importance of College Education
comparative basis, and therefore, did not utilize a scaled pattern of alternatives ranging from the most favorable to the least favorable like the items designed for the six categories. Consequently, an array of all the alternatives of each item will be presented in connection with items 49 through 60, and each one analyzed individually. Table XIX demonstrates the similarity and dissimilarity of the adolescent attitudes between the three socio-economic groups of Turkey and the United States on items 49 through 60. Table XX presents the frequencies of the responses of the adolescents in three socio-economic levels of Turkey and the United States, on each alternative on every item. As the result of not having adequate responses by the Turkish respondents on the items, item 56 was not subjected to statistical analysis, and therefore, not reported in the Table.

**TABLE XIX**

**SUMMARY OF THE SIMILARITIES AND DISSIMILARITIES OF THE RESPONSES BETWEEN THE THREE SOCIO-ECONOMIC GROUPS OF TURKEY AND THE UNITED STATES ON ITEMS FORTY-NINE THROUGH SIXTY:**

**CHI²'S DEMONSTRATING STATISTICAL SIGNIFICANCE BETWEEN THE RESPONSES OF THE TWO CULTURAL GROUPS IN THREE SOCIAL STRATA**

<table>
<thead>
<tr>
<th></th>
<th>Upper Socio E.</th>
<th>Middle</th>
<th>Lower</th>
</tr>
</thead>
<tbody>
<tr>
<td>49</td>
<td>7.8066 p &lt; .01</td>
<td>7.8269 p &lt; .01</td>
<td>0.4290 p &lt; .01</td>
</tr>
<tr>
<td>50</td>
<td>2.4551 p &lt; .01</td>
<td>6.4773 p &lt; .01</td>
<td>0.3918 p &lt; .01</td>
</tr>
<tr>
<td>51</td>
<td>17.4380 p &gt; .01</td>
<td>27.9390 p &gt; .01</td>
<td>14.9300 p &gt; .01</td>
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<tr>
<td>52</td>
<td>1.3293 p &lt; .01</td>
<td>8.2999 p &lt; .01</td>
<td>17.1454 p &gt; .01</td>
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<tr>
<td>53</td>
<td>1.9615 p &lt; .01</td>
<td>18.7348 p &gt; .01</td>
<td>18.6408 p &gt; .01</td>
</tr>
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<td>54</td>
<td>13.6655 p &gt; .01</td>
<td>45.1131 p &gt; .01</td>
<td>11.7369 p &gt; .01</td>
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<tr>
<td>55</td>
<td>28.2028 p &gt; .01</td>
<td>12.5708 p &gt; .01</td>
<td>19.1928 p &gt; .01</td>
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<tr>
<td>57</td>
<td>2.1913 p &lt; .01</td>
<td>1.9334 p &lt; .01</td>
<td>8.3738 p &lt; .01</td>
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<tr>
<td>58</td>
<td>0.6267 p &lt; .01</td>
<td>0.5277 p &lt; .01</td>
<td>0.1229 p &lt; .01</td>
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<tr>
<td>59</td>
<td>5.1929 p &lt; .01</td>
<td>4.7077 p &lt; .01</td>
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<td>7.4787 p &lt; .01</td>
<td>41.0437 p &gt; .01</td>
<td>35.4191 p &gt; .01</td>
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### TABLE XX

THE COMPARATIVE STANDING OF THE RESPONSES OF THE TURKISH AND AMERICAN ADOLESCENTS FROM THE THREE SOCIAL BACKGROUNDS ON ITEMS FORTY-NINE THROUGH SIXTY: PER CENT OF RESPONSES TO THE VARIOUS ALTERNATIVES OF EACH ITEM

<table>
<thead>
<tr>
<th>Area of Concern</th>
<th>Rating</th>
<th>Upper Strata %</th>
<th>Middle Strata %</th>
<th>Lower Strata %</th>
<th>U.S. Turkey %</th>
<th>Turkey %</th>
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</thead>
<tbody>
<tr>
<td>49</td>
<td>Take Another</td>
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<tr>
<td>Spent an Extra Hour</td>
<td>Course</td>
<td>20</td>
<td>8</td>
<td>16</td>
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<td>23</td>
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<tr>
<td>at School</td>
<td>Athletics</td>
<td>28</td>
<td>14</td>
<td>25</td>
<td>20</td>
<td>27</td>
</tr>
<tr>
<td></td>
<td>Club Activity</td>
<td>17</td>
<td>32</td>
<td>18</td>
<td>16</td>
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</tr>
<tr>
<td></td>
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<td>50</td>
<td>Clothes</td>
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<td>24</td>
<td>32</td>
<td>24</td>
<td>24</td>
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<td>Important</td>
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<td>75</td>
<td>66</td>
<td>74</td>
<td>74</td>
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<td>Athletic Star</td>
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<td></td>
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<td>Activities</td>
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<td>%</td>
<td>%</td>
<td>%</td>
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<td>7</td>
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<td>33</td>
<td>4</td>
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<td>2</td>
<td>6</td>
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<td>23</td>
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<td>Demonstration</td>
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<td>76</td>
<td>77</td>
<td>76</td>
<td>79</td>
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<td>Parents</td>
<td>Pleasing</td>
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<td>Learning as</td>
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<td>Much as Possible</td>
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<td>9</td>
<td>11</td>
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<td>Living up to Own</td>
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<td>Security of</td>
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<td>Steady Work</td>
<td>Important</td>
<td>2</td>
<td>1</td>
<td>8</td>
<td>14</td>
<td>21</td>
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<tr>
<td>Rapid Rise</td>
<td>In A Job</td>
<td>17</td>
<td>25</td>
<td>10</td>
<td>29</td>
<td>2</td>
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<td>Enjoyment of Work</td>
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<td>Friendly</td>
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<td>People to Work</td>
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<td>22</td>
<td>8</td>
<td>28</td>
<td>4</td>
<td>32</td>
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</tr>
</tbody>
</table>


C. PAMPHLETS

Schuman, Claire S., and Oscar Marcus. To Clarify Our Problems: *Anti-Defamation League of B'nai B'rith*, 327 LaSalle Street, Chicago 4, Illinois.

D. LESSON MATERIALS, PUBLICATIONS


*Working Together in Home and Church*, Course I, Parts I-IV, (Primary Department).

*In Wisdom and in Stature*, Course IV, Parts I-IV, (Junior Department).


Growing (For Parents and Teachers of Kindergarten Children), July-September, 1949; January-March, 1950; April-June, 1950; October-December, 1950.

Opening Doors (For Teachers and Parents of Primary Children), April-June, 1950; January-March, 1951; July-September, 1951; October-December, 1951.

Discovery (For Teachers and Parents of Junior Children), January-March, 1951; April-June, 1951; July-September, 1951; October-December, 1951.
Related to this inquiry was item 51, which explored the kind of self-image the present adolescent would prefer, it asked the adolescent how he or she would like to be remembered as an honor student, athletic star, the most popular, or a leader in activities. On this item the responses of the adolescents from all three social backgrounds in the two countries exhibited statistical significance. The highest frequency of preferences on being remembered as an "honor student" rested among the adolescents of the lower strata in the United States, the percentage being 52. In Turkey being an "honor student" seemed a less sure path toward success. The Turkish respondents were very low in frequency on this alternative. It rated 19 per cent for the adolescents of the upper strata, 17 per cent for the adolescents from the middle class, and 18 per cent for the adolescents of the lower socio-economic group, whereas, the middle-class adolescents in the United States responded with a 40 per cent, and the adolescents from the upper socio-economic group responded with a 34 per cent frequency. Furthermore, this choice rated higher among the American girls than among the American boys; it being 24 versus 12 per cent. In Turkey, being an "honor student" was apparently more attractive for the Turkish boys than for the Turkish girls because 22 per cent of the boys but only 14 per cent of the girls chose this alternative. In Turkey, the most frequently mentioned alternative in this item was being "most popular." This constituted a surer path for girls rather than for boys. Twenty-four per cent of the Turkish girls, but only 13 per cent of the boys chose this alternative. Table XXII illustrates the frequency of the responses of the American and Turkish boys and girls to the four
alternative choices of the items which investigated how they liked to be remembered.

### TABLE XXII

**Summary of the Frequencies of the Responses of the Turkish and American Boys and Girls on the Item Inquiring "How They Would Like to Be Remembered."** The Per Cent of Responses on the Four Alternatives

<table>
<thead>
<tr>
<th>Alternatives</th>
<th>U.S.A. Boys</th>
<th>U.S.A. Girls</th>
<th>Turkey Boys</th>
<th>Turkey Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>Honor Student</td>
<td>12</td>
<td>24</td>
<td>22</td>
<td>14</td>
</tr>
<tr>
<td>Athletics</td>
<td>37</td>
<td>17</td>
<td>20</td>
<td>11</td>
</tr>
<tr>
<td>Most Popular</td>
<td>8</td>
<td>11</td>
<td>13</td>
<td>24</td>
</tr>
<tr>
<td>Something Else</td>
<td>41</td>
<td>46</td>
<td>43</td>
<td>50</td>
</tr>
</tbody>
</table>

Being remembered as an "athletic star" drew the least frequency in both countries. This was mentioned less than 15 per cent of the times by the total sample in the United States, and less than 14 per cent of the times by the total sample in Turkey. Figure 1 illustrates the relative importance of scholarship, athletics, and popularity in the responses of American and Turkish boys and girls.

Closely related to the item discussed above was question 52 that explored which activity was most important for the adolescent during his school days among the "activities outside school," "activities associated with school," "having a good time," and "having a good reputation."
FIGURE 1

A COMPARATIVE CHART OF THE RESPONSE FREQUENCIES OF THE AMERICAN AND TURKISH BOYS AND GIRLS AS REGARDS SCHOLARSHIP, ATHLETICS AND POPULARITY IN THE INQUIRY "HOW THEY WANTED TO BE REMEMBERED AT SCHOOL.

NOTE: This figure should be read as follows: Taking the side AB as the base, 12 per cent of the Turkish boys are in favor of being remembered as "honor student." Taking the side BC as the base 30 per cent of the Turkish boys are in favor of being remembered as an athletic star. Taking side AC as the base, 11 per cent of the Turkish boys are in favor of being remembered as the most popular.
There appeared no statistical significance between the responses of the adolescents coming from the upper and middle strata of the two countries, yet the view of those coming from the lower strata were statistically significant. "Activities associated with school" was the first preference of the Americans of the two upper groups, "good reputation" rated second. On the Turkish scene, though "activities associated with school" got the first preference, it was less frequently mentioned than it was on the American scene. With the Turkish youth of the middle-class "activities outside school" rated second while "good reputation" rated last, but with the Turkish adolescents of the upper strata "having a good time" rated second "good reputation" rated third.

Among the students of the lower strata "good reputation" had the highest frequency in the United States and "school activities" was the first in Turkey. It was amazing to see that Turkish adolescents lay so little importance on "having a good reputation" and quite an importance on "activities outside school" The scores of the alternative "good reputation" were 23 per cent in the upper strata, 14 per cent in the middle-class, and 8 per cent in the lower strata in Turkey. Another salient point concerning this question was that while the choice for "good reputation" increased in frequency of response from the upper toward the lower social groups in the United States, precisely the contrary was observed in the Turkish social groups.

In connection with this, item 50 investigated the importance of clothes in order to be in the "leading crowd." All of the participants in both cultures with an overwhelming majority considered good clothes
unnecessary in order to be in the "leading crowd" of their school.

Two items, namely 53 and 59 were intended to examine the relative status and importance of parents, peers, teachers, and self in the adolescent's esteem. The first of these interrogated which of the three: parent, peer or teacher would be the hardest to break with. The second asked which of the three: parent, peer, and self was more important to please.

On the first item, the views of the adolescents who came from the upper strata of the two countries were in agreement. For them, breaking with parents was the first most mentioned alternative. For the adolescents of the middle and lower strata, in the United States, "breaking with a friend" was the first most frequently mentioned alternative, whereas the Turkish adolescents who came from the same social backgrounds mentioned "breaking with parents" most frequently. Fifty-eight per cent of the adolescents who came from the middle social strata, and 54 per cent who came from the lower strata in the United States selected the alternative "breaking with peers" as hardest to take and none in the lower social background chose the alternative "breaking with the teachers." In Turkey, 45 per cent of the adolescents who came from the middle strata, and 38 per cent of those who came from the lower strata elected the alternative "breaking with parents." In view of earlier findings in this study, which indicated that 57 per cent of Turkish boys, and 59 per cent of Turkish girls would "join a club" in spite of their parent's disapproval, this last finding seemed perplexing. On the other hand the result of this item was consistent with earlier findings in this study, which indicated that American youth did not place importance on the
The second item which examined parent, peer, and self relationship revealed that there existed no discrepancy of attitude between the adolescents of the two cultures regardless of social background. The adolescents put great emphasis on the option "living according to your personal ideals." Concepts like peer, parent, were defeated when the importance of self was to be considered. Fifty-seven per cent of the total American sample and 56 per cent of the Turkish sample checked the above alternative. It was seen that when "being accepted by peers" was subjected to comparative measures with "living according to your ideals," the adolescents who tended to be peer oriented in the previous items responded to "being accepted by friends" only with 13 per cent of the times in the total sample of the United States, and 9 per cent of the times in the total sample of Turkey.

The above item was followed with a couple of questions namely, items 57 and 58, that dealt with campus demonstrations, and the attitudes of the adolescents toward them. The first inquired "whether they approved of the demonstrations," the second asked "if they participated in any." Both items were statistically non-significant between the groups who came from the three social backgrounds of the two countries. Sixty-three per cent of the total American group, and 58 per cent of the total Turkish sample agreed on the option "one should participate in a demonstration against the school if he personally thinks that they are not fair to the student." The frequency of responding was higher among the adolescents who came from the upper social backgrounds of the two countries.
Sixty-six per cent of the Americans of this strata and 70 per cent of the Turkish youth of the upper group accepted this alternative. A fact about these two items was that a large majority of the adolescents of the two countries approved of the demonstrations, but less than one fourth of the student populations who participated in this survey had virtually been part of such an activity.

The students were also asked "what they thought the greatest problem of their school was, concerning their students, on item 55." The problem seemed to be different in the two respective cultures. In the United States, the most frequently mentioned alternative was "using narcotics." Thirty-two per cent of the total American sample checked this alternative among six other options. In Turkey, the first most frequently mentioned one was "sex activities of which adults disapprove." In the United States, this alternative was mentioned only 14 per cent of the time, in the total sample, and in Turkey "using narcotics" was mentioned only 5 per cent of the times in the total sample. The second most frequently mentioned option was "drinking intoxicants" in the United States, and "discourtesy to teachers" in Turkey. In connection with this item, item 54 investigated "if they drank alcoholic beverages." Sixty-one per cent of the American sample who came from the upper socio-economic level, and 52 per cent of the middle class youth accepted that they drank "regularly" or "occasionally," whereas only 28 per cent of the Turkish youth of the upper strata, and 19 per cent of the Turkish middle-class youth had the same responses. On the other hand, the majority of the respondents who came from the lower socio-economic background, in both
countries, admitted that they "rarely" or "never" drank. It is necessary to mention that while the adolescents in the United States are not permitted to drink alcoholic drinks, there exists no prohibition of this kind in Turkey.

Related to this item, another question, namely item 56 which inquired about the popular attitudes of the adolescents toward drugs and adolescent styles was posed. This was a question that would be filled by the respondent. Most of the Turkish respondents had left the question concerning the drugs blank. In fact, only six responses were recorded among the Turkish participants, and all of them came from the upper socio-economic group. The American adolescents had listed some of the drug names, yet the majority of the American respondents had mentioned that they had no relation with these and therefore did not know about them. This item was not subjected to statistical analysis, but upon careful examination it was observed that there was a surprising resemblance between the descriptions of the garbs and approved clothing attires mentioned as being the fashion of these two different cultures.

The last item concerned the views of the adolescents on what they considered important in a job. The Chi\(^2\)s were statistically non-significant between the responses of the adolescents who came from the upper social strata of the two countries, but highly significant between the responses of the adolescents who came from the other two social backgrounds. On the upper level, the adolescents of both countries favored "the enjoyment of the work itself." Seventy-one per cent of the Americans of this group, and 49 per cent of the Turkish youth checked this alterna-
tive. On the middle-class level, 71 per cent of the Americans selected this alternative, but there was almost an equal scatter for the four options in the responses of the Turkish middle-class, who had their most frequent response to the option "opportunity for a rapid rise" with a 29 per cent. A similar pattern of discrepancy was observed between the adolescents who came from the lower socio-economic group of the two countries. Seventy-one per cent of the American students of this social group favored "the enjoyment of the work itself." The first most mentioned alternative among the Turkish, however, was "having friendly people to work with" having 32 per cent frequency. This alternative was not favored by the adolescents in the United States, who responded to it with a 7 per cent frequency in the total sample. The least frequently mentioned alternative among the Turkish adolescents was, "the security of steady work" with a 7 per cent frequency.

For the purpose of summing up the statistically established similarities and discrepancies between the investigated attitudes of the American and Turkish adolescents, and for emphasizing the comparative findings in connection with the hypotheses proposed in this study, a summary of the computational results which have been scrutinized above is presented at the conclusion of the discussion of this chapter.

The adolescents who came from the upper socio-economic strata of the two cultures exhibited similar attitudes on most of their responses: their responses were not statistically significant in the Chi²s, hence similar on 48 out of 59 items or 82 per cent of the times. The attitudes of the adolescents who came from the middle socio-economic backgrounds of
the two countries, however, exhibited divergence on most of the items: their attitudes were not statistically significant hence similar on only 18 out of 59 responses or 31 per cent of the times. The attitudes of the adolescents who came from the lower socio-economic groups of the two cultures also exhibited divergence on most of the items: their attitudes were not statistically significant, hence similar on 24 out of 59 items, or 41 per cent of the times.

Consequently, the first hypothesis of this study, which assumed that the attitudes of the adolescent of ages 17 to 19 who attended school in Istanbul, Turkey did not vary significantly from the attitudes of the adolescents of the same age group who attended school in California in more instances than they did vary has been upheld. Ninety Chi²s out of 177 computed between the responses of the three social groups in the two cultures exhibited similarity of attitude.

The second hypothesis, which stated that adolescents who came from the similar social strata of the two countries would in most items demonstrate similar attitudes was partly upheld, since there existed similarity of attitude between the responses of the Turkish and American adolescents of the upper strata in 82 per cent of the times, but the adolescent who came from the middle-class of the two cultures exhibited similarity of attitude in 31 per cent of the times and those who came from the lower socio-economic strata of the two countries exhibited similarity of attitude in 41 per cent of the times.

Furthermore, 49 items out of 59 or 83 per cent of the responses among the adolescents of the three social strata in the United States were
statistically insignificant, hence similar; and 43 items out of 59 namely 73 per cent of the times the responses of the adolescents of the three social strata in Turkey were statistically insignificant, hence similar. Consequently, the third hypothesis of the study which assumed more similarity between the responses of the adolescents who belonged to equivalent strata of the cross-cultural arena than between the responses of the adolescents who came from the different social backgrounds of the same culture was not held. On the upper socio-economic level, there existed similarity of attitude between the Turkish and American adolescents 82 per cent of the times, on the middle class level, the responses of the Turkish and American respondents were similar only in 31 per cent of the times and on the lower socio-economic level the responses of the Turkish and American respondents were similar in 41 per cent of the times. The responses of the three socio-economic groups in the United States were similar 83 per cent of the times, and the responses of the three socio-economic groups in Turkey were similar in 73 per cent of the times. Two of these were considerably below the similarity seen among the three socio-economic groups in Turkey and among the three socio-economic groups in the United States where they were 83 per cent of the times, and 73 per cent of the times similar as noted above.
CHAPTER V

CONCLUSIONS AND IMPLICATIONS

1. CONCLUSIONS

According to the statistically established results presented in the previous Chapter, a number of characteristics related to the responses of the two adolescent groups in the respective cultures can be considered distinctive findings in the comparative study.

The fact that there existed an extensive amount of similarity of attitude between the adolescents of the upper social strata of the two cultures, whereas, a contrary trend existed between the adolescents of the other social background in the two countries is an important point. In this respect a number of similarities are significantly striking because they are different from the responses of the other social groups, either in Turkey or in the United States. First, the adolescents of this stratum in both cultures seemed to be equally parent-oriented, whereas, parent-orientedness is not discerned among the Turkish adolescents who came from the other two social backgrounds in Turkey. Second, the adolescents of this social group in both countries favored their teacher, cared for what their teacher thought about them, whereas these sentiments were not indicated by the adolescents of the other two social backgrounds in the United States. Third, the adolescents of this group, desired to stay as they were or change a little, whereas opposition to change was not discerned in the responses of the adolescents who
came from the other social backgrounds in the United States.

These similarities cannot be considered general trends in the two respective cultures, since only 27 per cent of the Turkish adolescents and 22 per cent of the American youth came from this social stratum. But the fact that there appeared to be more similarity of attitude between the children of more affluent people of the two different cultures, and the fact that these similar ways diverge sharply from the general similarities seen in the responses of their own cultural groups provide a basis for some meaningful inferences for the present youth cultures. Such an implementation will be attempted in the following section.

There are, however, some distinctive trends of similarity and dissimilarity of attitude that are observed to be prevalent in various items throughout the study, between the responses of the participants from all social backgrounds of the two cultures.

Concerning the issue of similarity, one such trend is the value laid on education by the adolescents of both cultures. Even though this concept consistently rated higher among the Turkish participants it always received positive responses from the participants in both countries. The fact that a great number of students, in both countries considered college education important, a great majority of the respondents wanted to stay in school until graduation, and most of the respondents were attentive to their assignments and did extra work for credit provides an explanation for such a view.

The school system as an authority during their educational
enterprise, however, was mutually disfavored by the majority of the respondents of the two cultures. The fact that school's interference with the student's life was similarly rejected in both cultures, and the majority of the respondents preferred to spend their free evening away from school; the fact that the adolescents in great number believed in the existence of a few who control things in the school; and the fact that the participants in great majority approved of the demonstrations against the school lead us to such a conclusion.

One other cherished sentiment by the American and Turkish participants is a great emphasis laid on the importance of the peer in the life of the adolescent. The fact that a large majority of adolescents would not do anything against the approval of the peer, or consider breaking with a friend more important than breaking with a teacher or a parent; the fact that they all showed the inclination to conform to the appearances approved by the friends provide an explanation for this conclusion.

Another conviction nurtured by the majority of the respondents of this study is that their elders are considered to be fair to the adolescents, and their thoughts are believed to be in line with reality in both cultures. Furthermore, the majority of respondents of the two cultures approved of discussing their problems with their elders.

High esteem for the self and a sense of importance shared by the majority of the adolescents of all social backgrounds in the two countries is also a universal trend discerned in the study. The fact that the adolescents believed in a self image that is capable of shaping one's own destiny and disregarded fate; the fact that they placed the self above the
importance of the peer which was unanimously favored in the study; and the fact that they would rather do things meaningful to their own selves provide an explanation for this view.

A number of the responses of the two cultural groups, on the other hand, provide sufficient lead for considering the existence of some general discrepancies between the attitudes of the adolescents of all social strata in the two respective cultures. One such instance is ascribed to the fact that the majority of the Turkish respondents exhibited considerably more favorable attitude toward the symbolic figure of the teacher on questions relating to the teacher's proficiency, to their desire to help the students, to the importance of the teacher's approval in the life of the student.

One other sentiment of the Turkish adolescent that is at variance with those of the Americans is the unanimously exhibited enthusiasm of the Turkish adolescents coming from all social backgrounds to get into the leading crowd of the school counter to some enthusiasm demonstrated by the Americans of the upper strata but very little enthusiasm shown by the adolescents of the other social backgrounds in the United States.

A third dissimilarity of attitude between American and Turkish adolescents is apparently engendered by the fact the parent's approval and opinion meant a great deal to the American adolescents of all strata whereas items concerning parental relations elicited less favorable but more negativistic reactions from the majority of Turkish respondents.

Fourth, a relatively stronger emphasis on "good reputation" and on being "an honor student" by the American adolescents coming from all
social backgrounds in contrast ignoring these two issues on the part of the Turkish adolescents may be regarded another major diversity between the Turkish and American attitudes in the study.

A fifth instance that illustrates dissimilarity of attitude between the responses of the two cultural groups focuses on the importance of art versus the importance of being important in a profession. Art was favored by the American respondents whereas being important in a profession meant more to the Turkish adolescents.

Sixth, in regard to their self esteem one dissimilarity of attitude merits attention. In spite of having a few similar views regarding this concept, most Americans favored the idea of looking forward to changing oneself; but this concept was not acceptable to the Turkish mind.

Finally, the fact that the majority of the respondents of all social backgrounds in the United States considered fun important during their educational enterprise in contrast to the conception of the Turkish adolescents who considered fun absolutely unnecessary, constitutes a major dissimilarity of attitude between the respondents of the two cultures.

The similarities and discrepancies of attitude between the student populations of the two countries, however, cannot lead to firm generalizations because of certain limitations which should be mentioned when conclusions are drawn from the study. These limitations include: (1) the restriction of the study to a fairly narrow field of adolescent attitudes, (2) the fact that only a few schools in Turkey and the United States were included in the study, (3) the effect of the particular format of the questionnaire, (4) the fact that some attitudes could have been misrecorded,
since the questionnaire, because of necessity, was distributed by the teachers of the students -- this implies more for the adolescents in Turkey for whom the teacher, as the study has pointed out, means a great deal--, (5) the effect of including only adolescents of ages 17 to 19. Nevertheless, the findings of the study have introduced considerable information about the attitudes of the present Turkish student in the Turkish schools, and presented a comparative perspective through which more insight might be attained into the ways of the present youth in the United States.

II. IMPLICATIONS

On the basis of these comparative findings and within the social fabric of each particular culture, therefore, a few implications can be pointed out. First, the results indicate, as mentioned in the foregoing section, that the students who came from the upper social stratum of each culture resemble each other in basic outlooks as well as in things they care for so that despite minor cleavages, these students are more like each other than they are like the adolescents of the other social backgrounds of their own culture, as regards to the attitudes investigated in this study. For the Turkish adolescent, this result may suggest that, perhaps only the adolescent population of the upper socio-economic class, as yet, seems to have entered into the sphere of the achievement oriented industrial societies, and exhibit resemblance of attitude with the adolescents of such a culture, and that the adolescents who come from the middle and lower socio-economic backgrounds in Turkey are more encapsulated by the traditional models and less effected by the new outlooks infiltrated into the country.
through American films, business, book, and education abroad, since those who enjoy material wealth are more apt to be exposed to these than those who lack material means to do so.

Such an assumption is also justified by virtue of the fact that some of the responses of the Turkish upper class seem to be different from deeply rooted Turkish traditions. One such instance is observed when the middle and lower class adolescents, in accordance with Turkish traditional models in which the teacher is identified with a religious leader and consequently called "hoca" meaning religious leader, decided they would not join a group if the teacher disapproves, whereas this kind of response was not recorded by the adolescents of the upper social group. Furthermore, the authority of the school was more readily accepted by the adolescents of the middle and the lower social strata in accordance with the traditional model demonstrating the fact that differentiation from traditional ways and the acquisition of imported ideas were more prevalent among the adolescents of the upper social group.

For the American adolescent and humanity at large, the existence of extensive resemblance between the adolescent of the upper group may suggest that as a result of possessing conveniences, commodities, leisure, and intellectual activities attained mostly through material riches, the American youth of today is exerting an impact on his age group of the same sort in the other cultures, that adolescents of different and far fetched cultures are increasingly becoming alike and developing similar outlooks on life despite their traditional cultural models as the technology and
achievement oriented organization of the West are reshaping the social and occupational values of the countries so that the group character of being an adolescent under these circumstances is becoming more salient than the group character of being an American or a Turkish.

On the American scene, the results of this study concur with previous findings when the study indicates that "good reputation" is important for the American adolescent, and especially for the American girl. They concur in respect of peer relations, such as the importance of the peer in the life of the American adolescent, in considering conformity in dressing, in the idea of the importance of change, in considering "fun" important during the educational enterprise. They also concur in preferring to stay away from school activities in their spare time and in resenting the interference of the school with their personal lives.

On the other hand, the results imply a comparatively stronger emphasis on the importance of the parent in the life of the American adolescent than suggested in previous studies. The results also suggest that the importance of athletics is not so great in the esteem of the present American adolescent, in contrast to previous studies in which it was pointed out that athletics occupied a prominent place in the life of the student in the United States. Finally, the study suggests an emphasis on art among the American adolescents contrary to the fact that such a characteristic of the American youth was not discussed in previous studies.

Less obvious, but equally apparent is an implied notion that there is more complete understanding of the dynamics of the age and less radical approach to their adolescent experience in the present adult world among
the American adolescents of the comparative study. Such an implementation is drawn on the basis of findings which, on the one hand, indicate that the adolescents in all social, and more of the upper strata believe that their parents are in line with reality, that discussing things with their elders is desirable, that parents and teachers are fair to adolescents, meanwhile reflecting some rejection to the establishment by finding the interference of the school with their life repressing, and by declaring that they do not act as their parents think they should. It is assumed that the existence of these two aspects within the same generic attitude may prove an explanation that they see things wrong in the systems but not particularly with their elders, which in turn might spring from understanding the difficulties of the times.

Furthermore, a relative loss of faith in the supremacy and the importance of the educational enterprise is suggested by the comparative results based on the fact that an overwhelming majority of the Turkish adolescents of all social backgrounds who have less opportunity to go to school, as well as less pressure from the occupational world as shown in the literature, aspire to go to college, but less Americans consider college attendance important for themselves, and less Americans aspire to be important in a profession.

For the adolescent of Turkey, an important point is that the findings clearly confirm some of the issues which were assumed to be dominant trends among the present Turkish student population in the literature. In this respect, the responses of the Turkish participants confirm the issue of self-awareness of the young Turk, indicate the emphasis laid on
educational opportunity, confirm a desire to affiliate with peers, and confirm their inclination in opposing the older generation.

Some of the issues however, seem to reveal contrasting approaches in the study, and this occurs in several instances. On one hand, the Turkish adolescents demonstrate a keen desire in educational opportunity, then, they fail to manipulate the expected motivation to aspire to be an honor student. They manifest enthusiasm to be a part of the peer group, then they fail to care for good reputation. They absolutely reject having fun during their educational enterprise, then they want to spend their time away from school activities. First, parent-adolescent relations of the Turkish respondents can be considered an important issue when scrutinized in a cross-cultural perspective. The responses of the Turkish youth manifested a high level of parent-adolescent conflict among the Turkish youth of all social backgrounds. The Turkish adolescents seemed to project consistently, a rigid rejection to parental control, opinions, approvals, and sanctions, and exhibited stronger cleavages with their parents within their own culture than the American adolescents seemed to reflect in their responses. In this frame of reference, the comparative study suggests the emergence of two entirely different conceptual frames in regard to adolescents' relationship with their parents in the American and Turkish youth groups. The Turkish adolescents manifest radicalism, and object rejection toward parental authority emphasizing the desire to act contrary to parental approval, finding it unpleasant to go places with them, yet they seem to accept that they usually act as "their parents think they should," and seem to feel the pressure of parental authority because
their own plans "hardly ever come true." The American adolescents, as seen above, demonstrate much less rejection of parental authority. In fact, they consider parental approval proper, but confess that they do not act as their parents think they should, neither do they believe in the existence of parental pressures.

The outlook of the American adolescent can be shown to have an intimate connection with that society's cultural context in which the process of culture change and generation gap are paramount. The confused attitudes of the Turkish adolescents who reject but obey, however, is not consistent with the historic flow of Turkish cultural revolution that had been started 45 years ago and, therefore, is supposed to be over its cataclysmic phase. Under such circumstances the above observations imply the assumption that the assimilation to the new has not been a healthy process in Turkey, and the old familial setting has been particularly resistant to change, so that 45 years after the initial clash the young generation still seems to be in an autonomy-dependency war, and frustration, so common in periods of social crisis. The social instability of the Turkish familial unit, therefore, may be held to account, more than anything else, for the frustrated and confused attitudes observed in the responses of Turkish adolescents in the study.

Second, Turkish adolescents seem to look forward very much toward their peers as their counterparts in the United States. In fact, they seem to exhibit a higher degree of emotional involvement in the peer group since in addition to demonstrating a determination to adhere to the peer community for the social rewards by acting in harmony with peer approval
and conforming with them in appearance, they also seem to feel personal shame for the friend's misdoing. In view of the fact that social life and group involvement are not provided, but rather materialistically inhibited in the Turkish schools by factors relating to the objectives of education, as mentioned in the literature, the peer orientedness and the involvement of the Turkish imply the emergence of solidarity in the peer group intensified by sense of sharing problems with others. They perhaps herald the development of powerful forces heading toward an integrated, separate adolescent subculture like the one social scientists indicate exists in the United States. This point becomes more feasible when it is scrutinized in the light of the fact that the Turkish students manifested a dominant concern with status, and popularity, that they were anxious to get into the leading crowd of the school.

Third, the study suggests that education occupies a pivotal position in the life of the Turkish adolescent of today.

Fourth, the Turkish adolescents of all social strata appear to have acquired a relatively high degree of positive self-concept with absolute confidence in their personal capabilities and their social betterment as there existed a high degree of responsiveness on the part of the Turkish student for liking himself as he is, looking for personal meaning in what he does, aspiring to go to college even if he comes from the lower social backgrounds, perceiving it easy to be important in the school as a newcomer, desiring to get into the leading crowd, and perceiving his destiny not linked with fate within a tradition in which "kismet" and deterministic attitudes enjoy widespread acceptance. In this frame of
reference, and especially in the view of findings that the Turkish adolescents of the lower social group boldly aspired for status, it may be concluded that the adolescents of Turkey are perhaps, less dependent upon the social system of the school for psychological sustenance, and can develop positive self-concepts even if they come from less affluent circles, in the present climates of the Turkish schools. Furthermore, the index of student aspirations for getting into the leading crowd of the school coupled with the education these students are getting at the present time, and the very high-level of education toward which they aspire may also suggest the faith of the Turkish youth in a high degree of opportunity for occupational and social mobility.

Along these lines, the study may serve to be a premise, a potentially useful tool for the discovery of additional knowledge which could enable the educators to comprehend the world of the adolescent and perhaps, be able to develop for the adolescents social rewards that are meaningful within their own subcultures, but which, in the meantime, reinforce achievement in the direction of adult educational goals.

It is highly desirable to the investigator that her study may serve to kindle a perceptiveness among Turkish educators about the ways of the present adolescents in Turkey, and provide a basis toward more comprehensive studies connected with the present student populations in Turkey.
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PERIODICALS


Son (Istanbul), July 25, 1968.
APPENDIX A
APPENDIX A

The Questionnaire in English

Number..........................................................

The Date of Birth...........................................

Place of Birth.............................................

The Name of the School...................................

Boy or Girl..................................................

The Present Date.........................................
The information in this questionnaire is being collected as a part of a study that is concerned with adolescent attitudes. Your cooperation in this research will contribute to an understanding of how our students feel and react within the system of our current schools.

We do not need your names. Answer exactly the way you feel, for no one in this school will ever see the answers. Your papers will be put in a sealed envelope before the person in charge leaves this hall. They will only be used in group summaries and comparisons for the purpose of this research.

Remember: This is an attitude questionnaire, and not a test. There are no right or wrong answers. Read carefully, and check only one number in every question.

1. If it were completely up to you how far in this school would you like to go?
   1. Stay in school until graduation
   2. Stay in school only this year
   3. Don't know
   4. Leave school right away

2. How would you describe the proficiency of the majority of your teachers in their fields?
   1. Very good
   2. Fairly good
   3. Fairly poor
   4. Very poor

3. How often have you gone to an instructor to discuss an assignment?
   1. Always
   2. Usually
   3. Very rarely
   4. Never

4. How important is it for you to become accomplished in one of the performing arts?
   1. Essential
   2. Very important
   3. Somewhat important
   4. Not important

5. How often have you thought about becoming an authority on a special subject in your subject field?
   1. Very often
   2. Occasionally
   3. Once in awhile
   4. Never
6. How essential is it for you to have fun during your educational enterprise?
   1. Not necessary at all
   2. Somewhat unnecessary
   3. Somewhat essential
   4. Very essential

7. Then, how important is it for you to have administrative responsibility for the work of others?
   1. Very important
   2. Somewhat important
   3. Not important
   4. Don't care

8. Suppose you had always wanted to belong to a club or organization in the school and then, you were asked to join but you found out that your parents do not approve of it. Do you think you would
   1. Definitely not join
   2. Probably not join
   3. Probably join
   4. Definitely join

9. What if your parents didn't mind it but your teacher objected because he disapproved of the group. Would you
   1. Definitely not join
   2. Probably not join
   3. Probably join
   4. Definitely join

10. What if your joining the group meant to break with your closest friend; would you
    1. Definitely not join
    2. Probably not join
    3. Probably join
    4. Definitely join

11. Which of the items below best describes the way most students feel about the teachers of this school?
    1. They feel that teachers do really understand them
    2. They think that teachers want to help them but don't really understand them.
    3. They feel that the teachers are fairly indifferent to their problems.
    4. They feel that the teachers do not care at all about their problems and practice suppression.

12. The main reason why I obey my teacher is:
    1. I feel that what he expects us to do is for our benefit
    2. I feel it is the right thing to do
3. I feel I have to obey my teacher  
4. I know I will pay for it if I don't

13. Which do you think is closest to your experience in this school?  
1. Full of excitement and fun  
2. Interesting, but difficult  
3. Fairly dull  
4. Unhappy

14. Check the items below that are closest to your feeling about yourself.  
1. I would like to stay very much the same  
2. There is very little I would like to change  
3. There are many things I would like to change but not completely  
4. I don't like myself the way I am. I would like to change completely.

15. Suppose you and your friends are going to do something which seems O.K. to the group you belong to, but you know that the school officials would not approve; would you  
1. Definitely not go with your friends  
2. Probably not go with your friends  
3. Might go with your friends  
4. Definitely go with your friends

16. If you had an evening for yourself at your choice, which of the following would you do?  
1. Engage yourself in school activities  
2. Go to the house of a school friend and study  
3. Spend it away from school  
4. Other

17. If you wanted a new dress or a suit for a special occasion, whose counsel would you take?  
1. Go and shop without contacting anybody or anything  
2. Find out what is in style from a magazine  
3. A member of your family  
4. A friend of your age

18. Do you agree or disagree that all adolescents should go to college?  
1. Agree strongly  
2. Agree somewhat  
3. Disagree somewhat  
4. Disagree strongly

19. Then, how do you think your family would react to college attendance?  
1. They would feel it is essential  
2. Somewhat essential  
3. Somewhat unnecessary  
4. Not necessary at all
20. Do you think that the school has the right to regulate student behavior off campus?
   1. Agree strongly
   2. Agree somewhat
   3. Disagree somewhat
   4. Disagree strongly

21. How often do you act like your family thinks you should?
   1. Always
   2. Usually
   3. Sometimes
   4. Hardly ever

22. How often did you do unrequired work for extra credit?
   1. Always
   2. Usually
   3. Sometimes
   4. Never

23. How often do you think you have memorized facts or formulas without understanding them because the school system or the teacher required it?
   1. Never
   2. Rarely
   3. Occasionally
   4. Frequently

24. How important is it for you to have a good reputation among the friends?
   1. Essential
   2. Very important
   3. Not important at all
   4. Don't know

25. Would you like to be a part of the leading crowd in this school?
   1. Very much so
   2. Don't care one way or the other
   3. No
   4. The leading crowd doesn't mean anything to me

26. How often have you felt that there is a class consciousness combined with a considerable degree of hostility toward the opposite class among your friends?
   1. Never
   2. Once in a while
   3. Frequently
   4. Always
27. Do you agree or disagree that your elders' decisions are in line with reality?
   1. Agree strongly
   2. Agree somewhat
   3. Disagree somewhat
   4. Disagree strongly

28. Do you agree or disagree that some of the school regulations and personnel interfere in a most repressive and bigoted manner in the life of the students?
   1. Disagree strongly
   2. Disagree somewhat
   3. Agree somewhat
   4. Agree strongly

29. How much of what you learned about the important things in life came from your friends rather than your parents?
   1. Everything
   2. Most things
   3. Some things
   4. Not very much

30. Realistically, do you think that very little can be done to bring changes in your school?
   1. Not at all
   2. Very little
   3. Just about
   4. Very much so

31. Do you agree or disagree that there are a few in the student population who control things in this school?
   1. Disagree strongly
   2. Disagree somewhat
   3. Agree somewhat
   4. Agree strongly

32. If you read or hear that someone from your school has done something objectionable do you feel:
   1. A great deal of personal shame
   2. Some personal shame
   3. Little shame
   4. Indifferent

33. How important is it for you being successful in a profession or in a business of your own?
   1. Essential
   2. Important
   3. Somewhat important
   4. Not important at all
34. How often did you feel that there is a class-consciousness within the school and it is approved and accepted by the teachers?
1. Never
2. Very rarely
3. Frequently
4. Always

35. Suppose your parents have planned a trip to a place you have been wanting to go and they want to take you along on the same day that you and your friends were going to go to the school tournament; which would you do?
1. Definitely go with the parents
2. Might go with the parents
3. Might go to the tournament
4. Definitely go to the tournament

36. How easy do you think it is for a new comer to this school to get to be important and well known among the students?
1. Very easy if he is affiliative
2. Quite easy
3. Not very easy even if he is affiliative
4. Very difficult no matter how affiliative he is

37. Suppose you were a very good student in a chemistry class and the teacher chose you as an assistant, what do you think the reaction of the other students would be?
1. They would envy me
2. They would kid me about it, but would still envy me
3. They wouldn't care one way or the other
4. They would look down on me

38. Do you think that planning things for the adolescent only makes him unhappy since his plans hardly ever work in this adult world anyhow?
1. Disagree strongly
2. Disagree somewhat
3. Agree somewhat
4. Agree strongly

39. Suppose you are moving to another area where you have the chance of going to a similar school as yours or to another school which would you prefer?
1. Exactly similar
2. Somewhat similar
3. Somewhat different
4. Altogether different

40. How often have you failed to complete homework or an assignment on time?
1. Never
2. Rarely
3. Occasionally
4. Very often

41. How much do you care about what your teacher thinks about you?
   1. A great deal
   2. Quite a bit
   3. A little
   4. Not at all

42. How proud do you feel about your school?
   1. Very proud
   2. Fairly proud
   3. Not too proud
   4. Not proud at all

43. When new styles in clothing or hairdo come out how soon do you change to the new style?
   1. Usually one of the first to change
   2. Change about the same time as my friends
   3. Change after most of my friends
   4. Those styles don't matter to me

44. If you could spend some money how often would you spend it on things that are strictly meaningful to yourself only?
   1. Always
   2. Frequently
   3. Not very often
   4. Never

45. How important would you think it is to discuss your future with your elders?
   1. Essential
   2. Important
   3. Somewhat important
   4. Not important

46. Do you agree or disagree that a person should accept his fate and not try to do anything about it?
   1. Disagree strongly
   2. Disagree somewhat
   3. Agree somewhat
   4. Agree strongly

47. Do you agree or disagree that the grown-ups in your part of the world are being fair with their adolescents?
   1. Agree strongly
   2. Agree somewhat
   3. Disagree somewhat
   4. Disagree strongly
48. How much do you think your beliefs and attitudes are similar to those of most other students?
   1. A great deal
   2. Quite a bit
   3. A little
   4. Not at all

49. If you had an extra hour in school and could use it at your own choosing how would you use it?
   1. Take another course
   2. Use of athletics
   3. Some activity such as a club
   4. Do something else

50. How important is it to have good clothes in order to be in the leading crowd in your school?
   1. Not at all
   2. Somewhat important
   3. Quite important
   4. Very important

51. If you could be remembered at school for one of the things below, which one would you like it to be?
   1. Honor student
   2. Athletic star
   3. Most popular
   4. Leader in activities

52. Among the things adolescents strive for during their educational endeavor, which would you think is the most important for you?
   1. Activities outside school
   2. Activities associated with school
   3. Having a good time
   4. Having a good reputation

53. Which one of the items below would be hardest for you to take?
   1. Breaking with a friend
   2. Teacher's disapproval
   3. Parents' disapproval

54. Do you drink alcoholic beverages?
   1. Yes, regularly
   2. Yes, occasionally
   3. Rarely
   4. Never

55. In which of the following areas would you say there is the greatest problem in the students in this school?
   1. Destruction of school property
2. Sex activities of which adults disapprove
3. Discourtesy to teachers
4. Truancy
5. Using profane language
6. Using narcotics
7. Drinking intoxicants

56. Among your friends what are the styles or attitudes popular right now?
   1. Concerning clothes
   2. Music
   3. Concerning drugs and others

57. Do you agree or disagree that one should participate in a demonstration against the school authorities if he personally thinks that they are not fair to the students?
   1. Disagree strongly
   2. Disagree somewhat
   3. Agree somewhat
   4. Agree strongly

58. Did you ever participate in a demonstration against the authorities or work in a campaign against some administrative policy?
   1. Yes
   2. No

59. Which of the following things is the most important for you?
   1. Pleasing your parents
   2. Learning as much as possible in school
   3. Being accepted and liked by other students
   4. Living according to your personal ideals

60. Which of the items below would you choose as the most important thing for you on a job?
   1. The security of steady work
   2. The opportunity for a rapid rise
   3. The enjoyment of the work itself
   4. Friendly people to work with

61. Describe your father's occupation. (If he is deceased, say what his occupation was). Emphasizing:
   a. What kind of business he owns; by whom he is employed, and where.
   b. What he does when he is at work (be specific)
62. How much yearly income would you think your family has? Emphasize whether it would be from (specify).
   1. Salary
   2. Wages
   3. Property leasing
   4. Inherited money
APPENDIX B
APPENDIX B
The Questionnaire in Turkish

Sayı.................................................................

Doğum tarihi ...........................................................

Doğum yerı ............................................................

Okulun ismi ..........................................................

Erkek/Kız ............................................................

Cevapların verildiği tarih............................................
Bu kestiyoner' deki bilgi, genclik davranış ve tutumlarıyla ilgili bir incelemenin bir kismi olarak toplanmaktadır.Bu arastırıma katılmınız, okullarımızın hali hazır sistemleri içinde öğrencilerimizin meler hissedip, ne şekilde tepki gösterdiklerinin anlaşılmasına yardımcı olacaktır.


1. Karar sadece size bırakılmış olsaydı, bu okula hangi sureye kadar kalırdınız?
   - 1. Mezuniyete kadar
   - 2. Sadece bu yıl
   - 3. Bilmiyorum
   - 4. Okuldan derhal ayrıldınız

2. Hocalarınızın çoğunluğunun kendi sahallarındaki yeteneklerini nasıl değerlendirirdiniz?
   - 1. Çok iyi
   - 2. Ödülce iyı
   - 3. Kotu sayılır
   - 4. Çok kötü

3. Bir ödevi tartısmak usere hocaniza ne zaman başvurursunuz?
   - 1. Her zaman
   - 2. Önemliyetle
   - 3. Pek nadiren
   - 4. Hiç

4. Sizin için tabi ki sanatlardan birinde başarılı olmak ne derece önemlidir?
   - 1. Esasdır
   - 2. Çok önemlidir
   - 3. Önemli sayılır
   - 4. Önemli değildir

5. Kendi sahanızda özel bir konuda yetkili kişi olmayı hic düşündünüz mü?
   - 1. Çok sık
   - 2. Arada bir
   - 3. Pek nadiren
   - 4. Hiç
6. Tahsiliniz sırasında eşişmek sizin için ne derece esaslı sayılır?
   - 1. Hic luzumlu değil
   - 2. Luzumlu sayılır
   - 3. Esaslı sayılır
   - 4. Çok esaslı

7. Şu halde, baskılarının çalışmaları yönünden idari sorumluluk sahibi olmak sizin için ne derece önemlidir?
   - 1. Çok önemlidir
   - 2. Önemli sayılır
   - 3. Önemli değil
   - 4. Aldıramam

8. Farzediniz ki, hepin okulumuzdaki bir kulüp, ya da öğrenci için o ofçenin teklif edilir ve ailenizin bu karsıt olduğunu öğreniyorsunuz. Nasıll davanrınınız?
   - 1. Kat'iyen katılmazdim
   - 2. Muhtemelen katılmazdim
   - 3. Muhtemelen Katılırdım
   - 4. Muhakkak Katılırdım

9. Aileniz karşıması da, hocalarınız gurubu tasvip etmedigi için karşı çıksa, ne yapardınız?
   - 1. Kat'iyen katılmazdim
   - 2. Muhtemelen katılmazdim
   - 3. Muhtemelen Katılırdım
   - 4. Muhakkak Katılırdım

10. Bu guruba katılmaziz en yakın arkadaşınıza ilişkilerinizini kesmek denem olsa, ne yapardınız?
    - 1. Kat'iyen katılmazdim
    - 2. Muhtemelen katılmazdim
    - 3. Muhtemelen Katılırdım
    - 4. Muhakkak Katılırdım

11. Bu okulun hocaları hakkında öğrencilerinin hissettikleri hususu, aşağıdaki durumlardan hangisi en iyi şekilde tanımlar?
    - 1. Hocaların gerçeklen kandillerini anladıklarını düşünürler.
    - 2. Hocaların kendilerine yardım etmek istediklerini fakat onları gerçeklen anlamadıklarını zannederler.
    - 3. Hocaların problemlerine oldukça ilgisiz kaldıklarını düşünürler.
    - 4. Hocaların problemleriyile fica ilgilenmedikleri ve kendilerine baskı yaptıklarını düşünürler.

12. Hocama itaat ettiğiniz esas sebebi şudur:
    - 1. Oğum bizzden yapmanınızı istedigini seyn kendi iyilimiz için oğungunu düşünürum.
    - 2. Değin davranırsiniz bu olduğuna düşünürum.
    - 3. Hocama itaat etmem gerektigini düşünürum.
    - 4. Itaat etmezsem cezaya çarpılacağını bilirim.
13. Bu okuldaki yasantınız niteleyecek olan husus asagidakilerin hangisidir?
   - 1. Heyecan ve eğlence dolu
   - 2. İlijinc fakat güç
   - 3. Tatsız sayılır
   - 4. Mutsuz

   - 1. Oğluğum gibi kalınmak isterim
   - 2. Pek az hususu değiştirememek isterim
   - 3. Değiştirmek istediğim çok şey var ama tamamen değil.

15. Farzediniz ki, siz ve arkadaşlarınız ait olduğunuz grup için zararlı sayılabilir miyse bir şey yapmak onun üzerine, fakat okul idaresinin bunu hoş görmeyeceğini düşündüğünüz. Ne yapardınız?
   - 1. Kat'ıyım arkadaşlarımı katılmazdım
   - 2. Muhtemelen arkadaşlarımı katılmazdım
   - 3. Arkadaşlarımı katılabildim
   - 4. Muhakkak arkadaşlarımı katılrmdım

16. Istediğiniz gibi geçirebileceğiniz bir aksaminiz olmadığını, asagidakilerden hangisini yapardınız?
   - 1. Okul fakülîyetlerine katılmım
   - 2. Bir okul arkadaşımın evine gider, çalıştım
   - 3. Okuldan uzakta geçirdim
   - 4. Baska şeyler yapardım

17. Eger özel bir toplantı için yeni bir elbise isteseydiniz, kimin fikrini alirdınız?
   - 1. Kimseye danışmadan gider, alıs verisini yapardım
   - 2. Bir dergiden hangi cesit elbisenin günümüz modaşı olduğunu araştırdım.
   - 3. Ailemin bir ferdine danıştım
   - 4. Arkadaşım bir arkadaşına danıştırdım

18. Butun gençlerin Üniversitesiye gitmesine taraftarınızınız, değil misiniz?
   - 1. Kuvvetle taraftarım
   - 2. Taraftar sayılırım
   - 3. Pek taraftar değilim
   - 4. Kuvvetle karşıyım

19. Su halde, ailenizin Üniversitesiye devamınıza ne şekilde bir tepki gösterecedorunuz?
   - 1. Bunun esas olduğunu düşünmekteyim
   - 2. Esas sayılabileceğini düşünmekle
   - 3. Pek de gerekli olmadığını düşünmekle
   - 4. Hiç luzumlu olmadığını düşünmekle
20. Eğitim muesseselerinin, muessesese dışındaki öğrencinin davranışını düzenlemeye hakkı olduğunu zannediyorsunuz?
- 1. Kuvvetle taraftarım
- 2. Taraftar sayılırim
- 3. Fek taraftar degilim
- 4. Kuvvetle karşıym

21. Ailenizin istediği gibi davranışiyorsunuz?
- 1. Daima
- 2. Genellikle
- 3. Bazen
- 4. Hemen hemen hiç

22. Fazla kredi ya da not ıgin, ne zaman mecbur olduğunuz çalışma yapıyorsunuz?
- 1. Daima
- 2. Genellikle
- 3. Bazen
- 4. Hiç

23. Okul sistemi ya da hocanız istediğini için, ne zaman anlamadığınız clayları ya da formülleri ezberliyorsunuz?
- 1. Hiç bir zaman
- 2. Nadirden
- 3. Arada sıraya
- 4. Sık sık

24. Arkadaşlarınız arasında iyi bir şohret sahibi olmak sizin için ne kadar önemlidir?
- 1. Esasdir
- 2. Çok önemlidir
- 3. Önemli sayılır
- 4. Hiç önemli degildir

25. Okulun sevilen öğrencilerinden omak istermisiniz?
- 1. Çok isterim
- 2. Bu işlere aldırmaman
- 3. Hayır
- 4. Sevilen öğrenci bana bir sey ifade etmez

26. Arkadaşlarınız arasında bir sınıf birliği ruhu olduğunu ve bunun bir başka subeye karşı bir çeşit düşmanlık haline geldiğini hissettiniz mi?
- 1. Hiç
- 2. Arada bir
- 3. Sık sık
- 4. Daima

27. Büyüklerinizin kararlarının gerçekle uyusabiligi kanısında misiniz?
1. Kuvvetle bu kanidayım
- 2. Bu kanıda sayılırım
- 3. Pek bu kanıda değilim
- 4. Kuvvetle karşıyım

28. Bazı okul kurallarının ve personelinin öğrencilerinin hayatına baskı yapıcı ve mutaassıf bir şekilde müdahale ettiği kanısında misiniz?
- 1. Kuvvetle karşıyım
- 2. Pek bu kanıda değilim
- 3. Bu kanıda sayılırım
- 4. Kuvvetle bu kanidayım

29. Hayattaki önemli seyler hakkında öğrendiklerinizin ne kadar anne ve babanızdan çok arkadaşlarınızın tarafından sağlanmıştır?
- 1. Hepsi
- 2. Çoğu
- 3. Bazıları
- 4. Pek azi

30. Gerçek bir görüşme, okulunuzda pek az değişiklik yapılabileceğini mi düşünüyorsunuz?
- 1. Hiç oyle düşünmuyorum
- 2. Çok az değişiklik yapılabileceğini düşünmüyorum
- 3. Pek az değişiklik yapılabileceğini düşünmüyorum
- 4. Pek çok şey yapılabileceğini düşünmuyorum

31. Bu okulda ki islerin yürütülmesini ekleleyen öğrencilerin pek az sayida oğlu kanısında misiniz?
- 1. Kuvvetle karşıyım
- 2. Pek bu kanıda değilim
- 3. Bu kanıda sayılırım
- 4. Kuvvetle bu kanidayım

32. Okulunuzdan birinin kotu bir şey yaptığını okusanız da duysanız, ne hissederşiniz?
- 1. Şahsen son derece utanırım
- 2. Şahsen biraz utanç duyarım
- 3. Biraz utanç duyarım
- 4. Ilgisiz kalirim

33. Kendinize ait bir isde ya da meslekde başarılı olmanız sizin için ne kadar önemlidir?
- 1. Esas derecede
- 2. Önemli
- 3. Önemli sayılır
- 4. Hiç önemli değil

34. Okulda bir sınıf birliği ruhu olduğunu ve bunun hocalar tarafından tasvip edildiğini hissediyor musunuz?
1. Hiç
2. Çok nadiren
3. Şik sık
4. Başına

35. Farzediniz ki, aileniz gitmeye istediğiniz bir yere bir seyahat yapıyorsunuz ve sizi de getirmek istiyor. Fakat aynı gün siz arkadaşlarınızla birlikte okulumuzun bir karsılasmasına gidecektiniz. Ne yapardınız?
   - 1. Muhakkak ailemle beraber giderdim
   - 2. Ailemle beraber gidebilirdim
   - 3. Karsılasmaya kiderdim
   - 4. Muhakkak karsılasmaya giderdim

36. Bu okula yeni gelmiş biri için, öğrenciler arasında önemli ve iyi tanınan bir kişi olmak ne derece kolaydır, zannedersiniz?
   - 1. Eğer iş birliği yapabilme niteliği varsa çok kolaydır.
   - 2. Okulda kolaydır
   - 3. İş birliği yapabilme niteliği olsa bile pek kolay değildir.
   - 4. İş birliği yapabilme niteliği ne kadar olursa olsun, çok zordur.

37. Farzediniz ki, kimya dersinden çok iyi bir öğrencisiniz ve hocanız sizi kendisine yardımcı seceyor. Diğer öğrencilerin tepkisi ne olacaktı?
   - 1. Bana gipta ederler.
   - 2. Beni alaya alırlar ama gene de gipta ederler
   - 3. Ne olursa olsun ahlıdezmalar
   - 4. Beni küçük gorurler

38. Gençlerin bazı seyleri planlamalarının onları mutsuz kilacağını, zira yetişkinler dünyasında bu planların hiç de uygulanamayacağını düşünüyor musunuz?
   - 1. Kıvvetle karşı fikirdeyim
   - 2. Karşı fikirdeyim sayılır
   - 3. Boyle düşünüyorum sayılır
   - 4. Kıvvetle Boyle düşünüyorum

39. Farzediniz ki, bir başka yere naklediyorsunuz be orada tipki buradaki gibi bir okula ya da başka bir okula gitme sansiniz var. Hangisini yapardınız?
   - 1. Ayni okula giderdim
   - 2. Benzeri sayılabilecek bir okula giderdim
   - 3. Farklı sayılabilecek bir okula giderdim
   - 4. Tamamen başka bir okula giderdim

40. Bir ev odevini ya da görevinizi vaktinde tamamlamada kaç defa basarısız davrandınız?
   - 1. Hiç
   - 2. Nadiren
   - 3. Arada sirada
   - 4. Çok sık
41. Hocanızın sizin hakkınızda ne düşündüğune ne derece onen verirsiniz?
   - 1. Çok
   - 2. Oldukça
   - 3. Biraz
   - 4. Hiç

42. Okulumuzla ne derece iftihar edersiniz?
   - 1. Çok
   - 2. Oldukça
   - 3. Etmem
   - 4. Hiç

43. Giyim ve saç şekli yönünden yeni stiller moda olduğunda, bu yeniliklere ne kadar çabuk kendinizi uydurursunuz?
   - 1. Umumiyetle ilk değişenlerden biri ben olurum
   - 2. Arkadaşlarımın yeni modaya uymalarıyla aynı zamanda ben de uyarım.
   - 3. Arkadaşlarımın coğu değişikten sonra yeni modaya uyarım.
   - 4. Böyle moda değişikliklerinin benim için onemi yoktur.

44. Harçayararak bir miktar paranız olsaydı, buunu ne zaman sadece sizin için anlamı olan seylerle harcardiniz?
   - 1. Her Zaman
   - 2. Sık sık
   - 3. Pek sık değil
   - 4. Hiç bir zaman

45. Büyüklerinizle kendi geleceginizi tartışma ne derece önemlidir?
   - 1. Esasdır
   - 2. Önemlidir
   - 3. Önemli sayılır
   - 4. Önemli değildir

46. Bir insanın kaderini kabul etmesi ve onu değiştirmeye calışmaması fikrini kabul mi, redd mi edersiniz?
   - 1. Kuvvetle reddederim
   - 2. reddeder seyiririm
   - 3. Kabul eder seyiririm
   - 4. Kuvvetle kabul ederim

47. Dunyanın sizin yasadığınız kısmında, büyüklerin genelere karşı durust davranğınız kabul mı, redd mi edersiniz?
   - 1. Kuvvetle kabul ederim
   - 2. Kabul eder seyiririm
   - 3. reddeder seyiririm
   - 4. Kuvvetle reddederim

48. İran ve tutumlarnızın ne kadarının çoğunlukla diğer öğrencilerinki ile benzer olduğunu düşünürsünüz?
49. Okulda bir saat fazla vaktiniz olsaydys ve bunu kullanmada serbest bulunursaydiniz, nasıl harcardiniz bu vakti?
- 1. Bir başka kursa giderim
- 2. Atletizm çalışmalarında harcardım
- 3. Bir kulup faaliyeti gibi bir işe harcardim
- 4. Başka bir şey yapardım

50. Okulumuzdaki sevilen öğrencilerin gurubuna katılabilmek için iyi giyim kusam ne derece önemlidir?
- 1. Hiç onem yoktur
- 2. Önemli sayılır
- 3. Oldukça önemlidir
- 4. Çok önemlidir

51. Asagıdaki hususlardan biri ile okulumuzda hatıralanmak istesenizin, bunun hangisi olmasını istersiniz?
- 1. İftihar öğrencileri
- 2. Spor yıldızı
- 3. En çok sevilen öğrenci
- 4. Toplumsal faaliyetler ondery

52. Gençlerin eğitimleri sırasında kendilerini verdikleri faaliyetlerden hangisi sizin için en önemli olanıdır?
- 1. Okul dişi faaliyetleri
- 2. Okulla ilgili faaliyetler
- 3. İyi vekit geçirmek
- 4. İyi bir ün sahibi olmak

53. Asagıdaki hususlardan hangisi sizin için en zor olanıdır?
- 1. Bir arkadaşla iliskinizi kesmek
- 2. Hocaların fikir ve davranışlarınızı reddetmesi
- 3. Anne ve bahanizin fikir ve davranışlarınızı reddetmeleri.

54. Alkolü içikler içiyorsunuz?
- 1. Evet, mutluluk sağlar
- 2. Evet, arada sirada
- 3. Nadiren
- 4. Hiç içmiyorum

55. Bu okulun öğrencileri için asagıdaki sahaların hangisinde en büyük problem mevcuttur?
- 1. Okul eşyasını tahrip etmek
- 2. Bu kilerin tasvip etmekleri cinsel faaliyetler
- 3. Hocaların işgiz davranışlar
- 4. Kopye çekmek
- 5. Sayısız bir dil kullanmak
- 6. Uyuşturucu maddeler kullanmak
- 7. Alkolü içikler içmek

56. Halen arkadaşlarınız arasında göze olan moda ya da davranışlar hangileridir?
- 1. Giyimle ilgili olanlar
- 2. Muzik
- 3. Uyuşturucu ya da uyarıcı ilaçlara ilgili olanlar

57. Öğrenciler hakkında tutumlarının düştüğine inanıyorlarsınız, okul yetkililerine karşı bir gösteriye katılmayı kabul mu, red mi edersiniz?
- 1. Kuvvetle reddederim
- 2. Reddeder sayılırım
- 3. Kabul eder sayılırım
- 4. Kuvvetle kabul ederim

58. Yetkili makamlara karşı bir gösteriye ya da herhangi idari bir tutuma karşı bir kampanyaya katıldınız mı?
- 1. Evet
- 2. Ha yir

59. Aşağıdakilerden hangisi sizin için en önemlidir?
- 1. Anne ve babanızı hoş görnmek
- 2. Okulda mümkün olduğunca çok sey öğrenmek
- 3. Diğer öğrenciler tarafından sevilmek ve kabul edilmek.
- 4. Kişisel ideallerinizı uygun bir yansıtı sürduremek

60. Asagıdaki hususlardan hangisini bir ise kendiniz için en önemli sayardiniz?
- 1. İşin devamını olusunun verdiği güven
- 2. Suratı yükseltme fırsatı
- 3. İşin zevkli olusu
- 4. Dost kışılerle beraber çalışmak

- a. Ne cins bir isı vardır? Kimin yanında ve nerede çalışmaktadır?
- b. Çalıştığı isde ne yapmaktadır? (Ayrıntılı cevap veriniz)
62. Sizce ailenizin yıllık geliri ne kadarır? Bu gelir aşağıdakilerden hangisine dayanır?
   - 1. Maaş
   - 2. Ucret
   - 3. Gayri menkul kirası
   - 4. Veresetle kalmış para
   - 5. Diğerleri (Belirli ve ayrıntılı yazınız)
APPENDIX C

A SUMMARY OF THE SIMILARITIES AND DISSIMILARITIES OF ATTITUDES AMONG THE THREE SOCIO-ECONOMIC GROUPS IN THE UNITED STATES AND TURKEY: CHI"S DEMONSTRATING STATISTICAL SIGNIFICANCE.

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When $CH = 11.345$ $p > .01$
A SUMMARY OF THE SIMILARITY AND DISSIMILARITY OF ATTITUDE BETWEEN THE
AMERICAN BOYS AND GIRLS AND TURKISH BOYS AND GIRLS: CHI'S
DEMONSTRATING STATISTICAL SIGNIFICANCE

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APPENDIX D

THE WARNER SCALE FOR SOCIAL STRATIFICATION

ACCORDING TO OCCUPATIONAL RATING

TABLE 7

REVISED SCALE FOR RATING OCCUPATION

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<td>Regional and divisional managers of large financial and industrial enterprises</td>
<td>Certified public accountants</td>
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<td>Businesses valued at $3,000 to $5,000</td>
<td>All minor officials of businesses</td>
<td>Auto salesmen, book clerks and cashiers, postal clerks, school boards, supervisors of institutions, telegraphers, etc.</td>
<td>Contractors</td>
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<td>Businesses valued at $2,000 to $3,000</td>
<td>Storekeepers, bookkeepers, and small clerks, retail ticket agents, and people in dry goods stores, etc.</td>
<td>Stagehands, electricians, plumbers, and kinds of laborers other than skilled workers</td>
<td>Dry cleaners, bakers, clerks, radio oscillators, and butchers</td>
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<td>Businesses valued at $1,000 to $2,000</td>
<td>Direct store clerks, hardware salesmen, beauty operators, telephone operators</td>
<td>Carpenters, plumbers, electricians, seamen, telegraphers, stenographers, trade workers, and unskilled laborers</td>
<td>Bakers, barbers, tenant farmers</td>
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<tr>
<td>6</td>
<td>Businesses valued at less than $500</td>
<td>Maids, small skilled tradesmen, and others</td>
<td>Barbers, waiters, small farmers, and unskilled laborers</td>
<td>Small tenant farmers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td></td>
<td>Heavy labor, unskilled work, and others</td>
<td>Janitors, nurses, women, and others</td>
<td>Merchants, farmers, and others</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>