



THE EFFECT OF TURKISH CHILDREN'S STREET GAMES UPON THE "RESPECT VALUE" OF SECONDARY EDUCATION STUDENTS

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Abstract:

This research was carried out in order to analyze whether there was a significant difference at respect value levels of secondary education students participated and not participated into the Turkish children's street games. The research group included totally 496 secondary education students (248 females, 248 males) as 248 sportive secondary education students (124 females, 124 males) and 248 non-sportive secondary education students (124 females, 124 males) participated into Turkish children's street games. Turkish Respect Scale (Özen, 2012) was used as the data collection tool. SPSS 19.0 package software was benefited for the analysis of the obtained data. Mann-Whitney U-test and Kruskal-Wallis H-test were performed to determine the intergroup significant difference. According to obtained data, statistically significant difference in favor of the students participated into Turkish children's street games were noticed at respect value levels of the students ($p < 0.05$). Consequently, the findings obtained at the end of the research were similar to the findings of the studies carried out upon "Respect Value" previously. In this sense, it was determined that Turkish children's street games as a sports activity positively affected the "Respect Value" levels of the children.

Keywords: Turkish street, children game, respect value

1. Introduction

The concept of respect undoubtedly is important in individuals' understanding the views and behaviors of other individuals with different viewpoints and structures in the society and accommodating into the society. Because respect of individuals into the

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society to each other is an important supporter of social cohesion, harmony and coexistence (Rao and Hossain, 2012:416).

Respect that provides the interpersonal cooperation opportunities and strengthens the relationships supports overcoming the conflicts among the people and creates the sense of trust in the society. Respectful individuals show tolerance to the ideas of the others and have the power of forgiving (Reardon, 2000:13).

Respect is make the others feel that we consider them. It is to accept all differences without any discrimination whatever the language, race, and gender of the others. Respect is a link that turns the disadvantages among the people into the advantages, and the most beautiful door of communication among the people. Appreciating the self and the others means being appreciated by the others. Respect to people, respect to thoughts, respect to efforts, respect to nature, respect to ancestors, respect to disabled people, respect to diversity, respect to society, respect to environment, respect to animals, respect to history, respect to self, respect to sacred values, respect to private life, respect to confidentiality, respect to rights (Jang and Tsai, 2012:330; Helik, 2005:9).

Considering the real respect as important means politeness, thoughtful and solidarity, and it is to be bilateral. What parents do not regard today is that children should feel being respected in order to be respectful. Because some parents do not understand this difference exactly, most of their behaviors are the ones creating a model for their children to be disrespectful. In order to "raise children in a rude world," we should experientially present them how we behave respectfully and monitor them how respectful they behave towards people and things around them. Mutual respect creates the basis for the healthy human relationships. How the parents establishes relationships in the past is not important (Özen, 2014:9; Lane, 2012:140).

In democratic world of today, we should learn respectful communication because how communication is established determines the success of the message we convey. Encouraging is the most important ability parents can use. If parents constantly support their children about developing themselves and enhancing their inner richness, then the children have more chance to have a promising future. In terms of the parents, preparing opportunities for their children to take more responsibilities is more important than encumbering responsibilities (Evans and Rose, 2012:503; Needham and Jackson, 2012:168; McKay, 2002:48).

Respect is a fact concerning all society and shaping the societies. In our social structure, respect is a deep-rooted concept coming from the past. There is almost no living space without respect. If necessary to present under a title, we can list these spaces as below: in situations where authority is necessary; in protection of state

authority; in maintaining the in-family authority; in establishing and functioning of soldier, security forces' authority; in functioning of parent-children authority; in all educational institutions; in working order of sports institutions; in working places; in the streets; and in anywhere you can consider, authority is essential as an inevitable condition of social life, and there is an inalienable link between authority and respect (Alamro and Schofield, 2012:22; Ziyalar, 2004:14).

Respect includes being tolerant to the ideas, viewpoints and behaviors of the others as well as not intervening in different ideas, thoughts and behaviors even if these do not comply with our understanding of life (Ashford, 2013:48). Respect is the ability of evaluating, understanding, accepting, tolerating and having an open attitude towards people without considering the differences (Kouchok, 2004:13).

Disintegration in customs and traditions of the society and decrease at respect towards these rules damage the close relationship among the people, and individuals of the society turns into scattered groups disconnected to each other. Deterioration of traditional table manners means deterioration of individuals' nutritional orders. Everybody has meals whenever and however they want. This removes the opportunity for the families to come, have meals and have a chat together. The chance for overcoming in-family problems goes away, and family members are gradually estranged to each other. The home does not have any more the role of creating the common life for the family members. The organic conditioned reflex between the home and nutrition is broken. Young individuals do not consider their home any more when they think nutrition. The respect towards family meal is deteriorated (Tarhan, 2004:57).

Protection of religious and national festivals' holiness, family members' remembering and calling their relatives and acquaintances even in one festival of the year, young individuals' visiting their old relatives and people are the most appropriate. Festivals are not celebrated in holiday destinations. Otherwise, social life has no meaning and flavor. Festivals are an expression of social respect. Societies exist with their customs and festivals, and sharing of good and bad days. No living being can maintain their existence behaving as a separate and independent individual of their own species (Topçu, 1997:25).

In mixed cultures, bad culture dismisses the good culture and, cultures that cannot protect their own culture are assimilated and disappear. History of humanity is full of such cultures that went out of existence (Douglass, 2001:16). All parents want their children to be respectful towards themselves and the people around them. However, there can be some question marks about the limit of respect limit, whom and to what extent respect should be esteemed (Ziyalar, 2004:13-16).

The concept of respect necessary for the societies to live in equality, tolerance to differences, democracy, freedom and peace should be provided to generations in periods as early as childhood. Because, raising individuals with respect, has recently become more important today rather than in the past (Douglass, 2001:23). In order to teach the concept of respect to children, efficient methods should be determined, and these methods should be started to be employed at early periods (Bailey, 2012:563).

From this viewpoint, sports can be considered as one of the important and efficient educational tools for providing the generations acquire social and universal values. Because individuals are provided to have mentally and physically health and socially developed personality through the sports, and they can be supported to be raised as a respectful, prudent, constructive, gentlemen, moral and tolerant individuals (Light, 2012:80; Yetim, 2005: 137). Turkish children's street games as a sportive activity includes children's learning to share in activities appropriate to their characters and provide them to acquire the habit of doing sports (GÇOŞ Kılavuz Kitabı, 2013: 3).

Children are aimed to learn the values such as respect and sympathy to the others through the street games as a symbol of our national culture (hide-and-seek, firing ball "*yakan top*", selling the oil selling the honey "*al satarım*", grapping the handkerchief "*mendil kapmaca*", blind man's bluff, etc.) (GÇOŞ Kılavuz Kitabı, 2013: 8). Accordingly, the purpose of this study was to analyze whether Turkish children's street games were efficient or not upon the respect levels of secondary education students.

2. Method

Totally 496 students including 248 females and 248 males (between 12 and 13 years old) participated into the study that was carried out to analyze the respect levels of secondary education students participated and not participated into Turkish children's street games. The research population included the secondary education students studying at Erzincan province, and the research sample included totally 496 secondary education students (248 females, 248 males) as 248 sportive secondary education students (124 females, 124 males) and 248 non-sportive secondary education students (124 females, 124 males) participated into Turkish children's street games.

The female and male students (n: 496) creating the research group were determined through the random method. "Turkish Respect Scale" was performed to both groups (Özen, 2012). For the study, necessary permissions were obtained from Erzincan Provincial Directorate for National Education.

2.1 Turkish Respect Scale

Turkish Respect Scale (2012) was developed in order to analyze respect levels of elementary education students in terms of various variables, and was a five-point Likert type measurement tool including 47 items with 5 sub-factors as "formal respect," "respect to people," "respect expectation," "presented respect" and "shared respect." In the analysis carried out by Özen (2012) upon the reliability of the Turkish Respect Scale, Cronbach Alpha coefficient was found as 0.91, and found as 0.93 in this study. This result proved that the reliability of the measurement tool was fairly high (Harcourt, 2012). As result of the Cronbach Alpha Analysis carried out by the researcher related to each factor creating the scale, it was found that Cronbach Alpha coefficient of "Formal Respect" factor was 0.87; Cronbach Alpha coefficient of "Respect to People" factor was '0.79; Cronbach Alpha coefficient of "Respect Expectation" factor was '0.76; Cronbach Alpha coefficient of "Presented Respect" factor was 0.74, and Cronbach Alpha coefficient of "Shared Respect" factor was 0.61. These results proved that Turkish Respect Scale developed by Özen (2012) were reliable at a high level.

2.2 Data Analysis

SPSS 15.0 statistical package software was used for evaluating the data and finding the calculated values. Whether the data presented a normal distribution or not was tested with One-Sample Kolmogorov-Smirnov test, and the data were determined not to have a normal distribution (Büyüköztürk, 2005; Kiss, 2012:228). Because the data did not have a normal distribution, Mann-Whitney U-test and Kruskal-Wallis H test were used in order to determine the difference between the groups. In this study, level of error was considered as 0.05 and 0.01.

3. Findings

Table 1: Comparison of the Scores the Students Who Participated and Not Participated into Turkish Children's Street Games Took from Turkish Respect Scale

Group	N	Line Avg.	Line Total	U	P
Participated into Turkish Children's Street Games	248	220,915	88365,25		31734,75 0.000*
Not Participated into Turkish Children's Street Games	248	179,585	71834,75		

*(P>0.001)

When Table 1 was analyzed, it was determined that there was a significant difference at $p < 0.01$ level between Turkish Respect Scale scores of the students (496) who participated and not participated into the Turkish children's street games. As could be noticed in the table, "Respect Levels" of the students participated into Turkish children's street games were significantly higher rather than the ones not participated into the street games.

Table 2: Comparison of the Scores Female Students Who Participated and Not Participated into Turkish Children's Street Games Took from Turkish Respect Scale

Gender	Group	N	Line Avg.	Line Total	U	P
Female	Participated into Turkish Children's Street Games	124	104,185	20836,5	9123,5	0,158*
Female	Not Participated into Turkish Children's Street Games	124	96,32	19263,5		

*($P < 0.05$)

When Table 2 was analyzed, no statistically significant difference was determined between the "Respect Level" scores of the female students (200) who participated and not participated into Turkish children's street games ($p > 0,05$).

Table 3: Comparison of the Scores Male Students Who Participated and Not Participated into Turkish Children's Street Games Took from Turkish Respect Scale

Gender	Group	N	Line Avg.	Line Total	U	P
Male	Participated into Turkish Children's Street Games	124	114,65	22929,5	7120,5	0,000*
Male	Not Participated into Turkish Children's Street Games	124	85,855	17170,5		

*($P > 0.001$)

When Table 3 was analyzed, it was specified that there was a statistically significant difference at $p < 0.01$ level between "Respect Level" scores of the male students (248) who participated and not participated into Turkish children's street games. "Respect Levels" of the male students who participated into the Turkish children's street games were found significantly higher rather than the levels of the ones not participated into the street games.

Table 4: Comparison of the Scores Students Participated and Not Participated into Turkish Children's Street Games Took from Turkish Respect Scale According to the Variable of Gender

Group	Gender	N	Line Avg.	Line Total	U	P
Participated into Turkish Children's Street Games	Female	124	104,095	20836,5	9231,25	0,194*
Not Participated into Turkish Children's Street Games	Male	124	96,405	19281,25		

*P<0.05

When Table 4 was analyzed, no significant difference was determined between the "Respect Level" scores of the female and male students (124 females, 124 males) who participated into Turkish children's street games ($p>0,05$).

Table 5: Comparison of the Scores Students Not Participated into Turkish Children's Street Games Took from Turkish Respect Scale According to the Variable of Gender

Group	Gender	N	Line Avg.	Line Total	U	P
Not Participated into Turkish Children's Street Games	Female	124	114,65	22929,5	7120,5	0,000*
Not Participated into Turkish Children's Street Games	Male	124	85,855	17170,5		

*P>0.01

When Table 5 was analyzed, a significant difference at $p<0.01$ was determined between the "Respect Level" scores of the female and male students (124 females, 124 males) not participated into Turkish children's street games.

4. Interpretation and Discussion

Totally 496 students including 248 female and 248 male participated into the study carried out to analyze the "Respect Levels" of secondary education students who participated into the Turkish children's street games.

When Table 1 was analyzed, it was determined that there was a significant difference at $p<0.01$ level between the "Respect Level" scores of the students (496) who participated and not participated into the Turkish children's street games. As could be

noticed in the table, "Respect Levels" of the students participated into Turkish children's street games were significantly higher rather than the ones not participated into the street games.

When Table 2 was analyzed, no statistically significant difference was determined between the "Respect Level" scores of the female students (200) who participated and not participated into Turkish children's street games ($p>0,05$). On the other hand, when Table 3 was analyzed, it was specified that there was a statistically significant difference at $p<0.01$ level between "Respect Level" scores of the male students (248) who participated and not participated into Turkish children's street games. "Respect Levels" of the male students who participated into the Turkish children's street games were found significantly higher rather than the levels of the ones not participated into the street games.

In his study, Plueddeman (1989) suggested that sport was efficient upon the moral development of the students. Sport supports the development of respect and cooperation traits of individuals (Shelton and McAdams, 1990). Individuals doing sports learn respect to the rights of the others, accepting success and failure, cooperation and tolerance (Speicher, 1994:23).

Craft (1995) analyzed the effect of participation into sport upon the social development in disabled individuals, and determined sports to have effects on group membership, feeling themselves valuable, cooperation and respect. When the respect is internalized by the societies, a democratic culture is possible to be mentioned as formed (Douglass, 2001). Therefore, the transfer of respect value to the generations is essential.

When Table 4 was analyzed, no significant difference was determined between the "Respect Level" scores of the female and male students (124 females, 124 males) who participated into Turkish children's street games ($p>0,05$). On the other hand, when Table 5 was analyzed, a significant difference at $p<0.01$ was determined between the "Respect Level" scores of the female and male students (124 females, 124 males) not participated into Turkish children's street games.

In his study upon the "Turkish Respect Scale" of elementary education students, Özen (2012) determined that females had higher respect level rather than the males. Akkiprik (2007) found that responsibility levels of 8th grade students as a sub-dimension of values education differed according to gender. A similar was also found between the female and male students' level of acquiring respect value in the study of Çiftçi (2001) carried out upon the comparison of moral judgment abilities of Turkish students in Germany and Turkey. The findings obtained at the end of the research were similar to the findings of the studies carried out previously upon the "Respect Value." In this

sense, it was determined that Turkish Children's street games as a sports activity positively affected the "Respect Value" of the children.

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