



## Different identities and value preferences Akif Akto<sup>a\*</sup>, Yüksel Şengül<sup>b</sup>

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### Abstract

This study analyzes attitudes of different ethnic identities from ethnic, religious and socio-cultural aspects. The study is also concerned with the diversity of general attitudes of ethnic identities that forms a rich structure with different ethnic groups and different components within boundaries of Turkey. Determining dimensions of shared ethnic, religious and socio-cultural identities and attitudes of these identities particularly from the point of values will provide us with a clearer and comparative picture of preferences of Turkey's rich mosaic that includes various groups. The study aims to measure with validity and reliability tests attitudes of ethnic groups inhabiting Madin Province. Preparing points of measurement, consulting with experts for content validity, trial practice, conducting validity and reliability tests are the steps followed during the development of the measurement instrument. The first section of the two-part questionnaire form contains information on socio-demographic details of participants, while the second section includes preferences that measures value attitudes of participants with certain values. SPSS 17.0 software has been used to analyze data. Various statistical techniques have been utilized in the research and in the evaluation of the data.

*Keywords:* value, ethnic value, ethnic identity, religious value, cultural value, social values, attitude.

### 1. Introduction

What is value? What do we mean by values? With its general usage, the term value either means reward like giving much value or giving knowledge, respecting and keeping what is considered as valuable. We often produce statements without regarding whether it is valuable or not. Although these two types of activity are different from each other, both are seen to be the correct meaning of the statement "I value". In reality, it is difficult to define values but they are not inconceivable too (Gupta, 2000: 1)

Two main line can be traced with regard to this issue. First line emphasizes on relativity of values. Values can change from one society to the other in a given period of time or from one period to the other in a same society. Even they can vary with respect to the categories affiliated in a particular society. In fact, practically looking, we see that interpretations regarding what is right or what is wrong always change. This perspective implies that religious believes and moral judgements change across societies and ages. A skeptical attitude toward the possibility of true knowledge underlies the idea of relativity of values. Furthermore, valued judgements are referred to valued societies, persons and objects (Shukla, 2004: 1)

In relativity of values perspective, values are also regarded as an attempt to satisfy psychological and physiological needs. Human's physiological needs show variability and for that reason their value systems and life styles become different. Values encourage self-assessment and self-effort (Dutt, 1986: 3; Shukla, 2004: 4). Psychologists' understanding of values as a mental state, a mental tendency or negative or positive mental attitude contributes relativity of values perspective. Briefly, values consist of deeper layers of one's personality and consequences of one's own experiences (Shukla, 1997: 13; Shukla, 2004: 5).

Other main perspective concerning values states that values are absolute. Any value is absolutely right or wrong. Actions are right or wrong independent of people's thoughts and tendencies. For instance, a moral judgement that

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*robbery is wrong* is absolute just like an objective or a mathematical judgement that  $2 + 2 = 4$ . As seen in this example, for this perspective, even though the moral judgements change, values never change. Values exist exclusively just like natural objects (Pieper 1999; Brehier 1966; İnam, 2007; İonna, 1998). In other words, values are not created or produced by an effort but discovered as a consequence of human's thinking. As a result, values purify us, meet our material and non-material needs and becomes a source of satisfaction and eager. Philosophers contended that values are necessary for an ideal life and considered the values as an *idea* worth living in this world. Philosophical analysis of values does not constitute the aim of this study, however.

Focus of this study is on gaining knowledge about ethnic, religious and socio-cultural values and communicating findings obtained from researches on these values. Suggested ideas for values here are pluralistic structure of values (Sen, 1987: 18), encouraging diversity of human experiences and allowing human to express their own importance (Sen, 1993: 33). In this sense, talking about values or worth we understand the things we need and we search for as well as the things through which we are complemented (Ülken, 2001: 201). The critical point here is that in a given circumstance we need not to be skeptical about the value of values. By definition values are appraisable things. This needs not always be proven and thus we need not to be anxious about demonstrating a proof.

Various opinions have been proposed about how values can be classified and what the fundamental values are. While values are classified as social and individual values from the sociological point of view, in ethic they are categorized as ethical and unethical values (Fichter, 1996). In this study, we will embark on the classification of values as ethnic-religious and social-cultural.

## **2. Ethnic-Religious Values**

Recent studies on ethnic values have mostly focused on ethnic identity. Ethnic identity is a sophisticated and multidimensional construct. It is a topic on which discussions have been made by various disciplines (Alba, 1990; De Vos vd., 1990; Roosen, 1989). Ethnic identity is an elastic concept frequently shaped and patterned by researcher's objective emphasis. There are two main issues central for ethnic identity studies: prioritizing ethnic identity and context of ethnic identity. The former refers to the degree of ethnic identity's importance and the latter refers to shared ethnic values that are practised by the individuals.

The studies on ethnic identities showed that ethnic identities had general and specific components. Ethnic identity as a general phenomenon in a pluralistic society is a composite structure that consists of ingroup-outgroup attitudes under an ethnic group and larger cultural identity problems. Ethnic identity as a specific phenomenon consists of unique history, common ancestors, shared predestination, and common ethnic traditions and values. For that reason, in a pluralistic society, in order to understand the role of prioritization of ethnic identity, both protection of ethnic identity and larger cultural identity should be taken into consideration (Stella Ting-Toomey vd., 2000: 47). Many experts assert that individual's feeling of belongingness to his/her ethnic group might facilitate positive behavioral consequences (Casas vd., 1995; Knight vd., 1995; Phinney, 1993). Some American studies supporting this assertion demonstrate that the more individuals have feeling of belongingness to their ethnic groups, the more they display cooperative and prosocial behaviors. The individuals in an ethnic group tend to show more helping behavior to others (Schwartz vd., 2007: 370).

Religion as a fundamental value is an important cultural variable that has a significant effect on individual's values, habits and attitudes (Delener, 1994: 41). Variability in commitments to religious values influence individual's preferences, what they consume and with whom they communicate (Fam vd., 2004: 544-545). In this sense, religion provides a framework to make life understandable and explainable (Peterson vd., 1985: 60). Religious values consist of believing God, worshiping, praying, believing religious leaders (like prophets), going on pilgrimage, doing good, telling truth or not lying, behaving in accordance with the ethic codes in holy books. The individual tries to be an ethical model through religious values and his/her ethical codes are modeled by others. Religious value also means a willingness to know the ultimate truth. For that reason, religious value has ethical, moral and spiritual dimensions (Shukla, 2004: 25). Belief displays variability in itself. For instance, social institutions, traditions, values and beliefs in different ethnic structures and societies gradually intertwine. It gathers all forms of social and cultural traditions together. This pattern has been observed everywhere in the world. Indeed, anthropologists, sociologists, psychologists and economists have revealed the reality hidden in the different value

systems of individuals in different cultures (Parhizgar, 2002). Almost all social behaviors occur in a given context and other deeper values are connected to the beliefs (Hoecklin, 1995: 39; Cassidy, 2003: 43-57).

### 3. Social-Cultural Values

Since social and cultural value studies show an intertwining character, these two values are handled together in the theoretical framework of this study. But emphasis on cultural values is predominated. Acquainting with different cultures and sharing knowledge and value with them are only possible with communication. These communication skills can be more facilitated with cross-cultural competence. Cross-cultural competence might be defined as an effective and appropriate interaction ability in the cross-cultural situations that require special attitudes, cross-cultural knowledge, skills and reflections (Deardorff, 2006: 255). While an emphasis was given on gaining knowledge about other cultures in the past, recent concept of cross-cultural competence emphasizes more on individual's knowledge both about her/his own culture and other cultures, as well as understanding, wonder, respect, acceptance, open attitudes. These skills enable the individual to use appropriate communication styles in different cultural contexts, to successfully interact with them and to adapt to new cultural environments (Cajveer vd., 2012: 328).

Recognizing cultural situations and adapting to them are paralleled with human practices. That is, it is difficult to observe an individual's values in human practices but behavioral examples that display the individual's values can be easily observed by an observer (Markus vd., 1994: 568-79; Prosser, 1978). Many values are thought to be universal but their behavioral expressions differ from one cultural group to the other owing to the fact that there are obvious connections between cultural values and behaviors (Bardi vd., 2003: 1208-9). It is quite difficult, however, to differentiate between culture and value that are closely connected to each other. For that reason, human's behavior are determined by their values that come from childhood and prevail throughout adulthood. According to Sharma (1984), these values are transmitted from father to child. The values and the culture transmitted from father to child have an important and simultaneous role in identity formation of individuals and expression of them (Danuser, 1997: 22-23). In modern times, such values are called as "Extended Family Values". Extended family values (this can also be an ethnic structure, clan, religion or a denomination) represent an extended family solidarity in a network of genetic or fictional kinship and a value system that include emotional and financial dependency and a set of norms related to family rules (Marin, 1984; Moore, 1970). But cultural values change in time because value change is a prerequisite of modernization. Every cultural value becomes differentiated in the patterns of modern systems and keeps its existence in new forms (Shukla, 2004: 11).

So as to achieve interpersonal relationships and interactions, it is imperative to create a normative ground with minimum consensus. When this task is accomplished, then the task of providing arguments necessary to reach a consensus on valid principles of human behavior in a universal scale and conditions of a good life can be achieved through values. The prerequisite for the accomplishment of this task via values might be the cultural values accepted, respected and legitimated by other cultures. The identities possessing strong cultural values embrace the larger culture to a great extent but the possibility of the identities having weak cultural values to embrace the larger culture to that extent is lower (Stella Ting-Tommey vd., 2000: 49). However, the conflict that diffuses into every form of social relationships of ethnic and cultural groups is a prevalent human phenomenon (Stella Ting-Tommey vd., 2000: 61)

This study tests the attitudes of four different ethnic groups in terms of various values. Determining the ethnic, religious and socio-cultural identity dimensions and attitudes of these identities towards values will present a clearer and comparative picture of the preferences of ethnic identities in a sample of Mardin, a southeastern city in Turkey.

## 4. Method

### 4.1. Participants

Four large ethnic groups, Turks, Kurds, Arabs and Syrians, living in Mardin city in Turkey constituted the population of the study. Sample was selected from these groups whose ages were 18 and over. The participants who were assumed to represent the population were randomly sampled among the individuals living in different parts of the city. They are also assumed to differ in their sensitivity to the subject. In this field study, data was collected

through the questionnaire method. Visiting their homes and offices, questionnaires were face-to-face administered to 600 participants. After a correction process, 529 questionnaires were included in data analysis.

#### 4. 2. Materials

A Personal Information Form was used to obtain demographic information of the participants like gender, education level, ethnic identity. In addition to the Personal Information Form, Value Perception Questionnaire was developed to determine the value preferences of the ethnic identities. For that reason, value questionnaires and scales developed in Turkey and the world were reviewed initially. In the light of literature review and taking the information obtained from the notable persons (religious, ethnic and cultural) into consideration, a measurement instrument was developed. This instrument was then converted into a questionnaire. To ensure the validity of questionnaire, we consulted to the experts. Results were presented in conjunction with the obtained data (Yıldırım, vd., 2004).

#### 4. 3. Procedure

Large number of questionnaire forms are administered via delivery and collection method. The questionnaires were administered to those who did not know Turkish and those who had difficulty in responding individually due to their older ages by the Mardinian university students and sensitive citizens who were educated by the researcher about the purpose of study and application of data collection instruments beforehand.

SPSS 17.0 package programme was used to analyze data. First the frequency tables showing the frequencies and percentages of the personal variables of the respondents were analyzed. Then One-Way ANOVA was conducted to see whether importance level of values differed in terms of ethnic groups. In the case of significant ANOVA, Tukey HSD test was conducted for post hoc comparisons. Statistical significance level was set as .05.

### 5. Results

Table 1 demonstrates the frequencies and percentages of demographic variables.

Table 1. Demographics of Participants

Demographic variables	Frequency f	Percentage %	Demographic variables	Frequency f	Percentage %
Gender			Ethnic Origin		
Male	309	58,4	Turkish	33	6,2
Female	217	41,0	Kurdish	231	43,7
Total	526 (-3)	99,4 (- % 6)	Arab	208	39,3
Education			Syrian	57	10,8
Illiterate	6	1,1	Total	529	100,0
Literate	16	3,0	Age		
Primary school	50	9,5	18-24 ages	109	20,6
Secondary school	39	7,4	25-34 ages	168	31,8
High School	170	32,1	35-44 ages	140	26,5
University	220	41,6	45-54 ages	84	15,9
Graduate	27	5,1	55 and over ages	26	4,9
Total	528 (-1)	99,8 (-% 2)	Total	527 (-2)	99,6 (-% 4)

As seen in Table 1, 309 (%58,4) of the participants were male and 217 (%41) of them were female. In terms of ethnic origin, 33 (%6,2) of the participants were Turkish, 231 (%43,7) were Kurdish, 208 (%39,3) were Arab and 57 (% 10,8) were Syrian. In terms of age, most of the participants were between 25 and 34 ages interval (%31,8) and the least of them were in the interval between 55 and over (% 4,9). When education level of participants was analysed, it is seen that almost half of the participants' education was in university level (% 41,6) and the second most frequent educational level of the participants was high school (%32,1). This finding shows that education level of Mardin city was quite high.

In order to compare four ethnic groups in terms of their attitudes towards values, a One-Way ANOVA and Tukey HSD test were conducted. Table 2 displays the One Way ANOVA and Tukey HSD results

Table 2. One-Way ANOVA and Tukey HSD Results

Values	Turkish (n=33)		Kurdish (n=231)		Arab (n=208)		Syrian (n=57)		F	p	Significant Difference
	$\bar{X}$	S	$\bar{X}$	S	$\bar{X}$	S	$\bar{X}$	S			
1- Ethic (Religion)	4,87	,33	4,83	,40	4,85	,37	4,83	,37	,21	,88	
2- Family (Culture)	4,81	,59	4,84	,38	4,85	,41	4,78	,41	,54	,64	
3- Kinship (Culture)	4,27	,80	4,48	,81	4,62	,71	4,52	,71	2,67	,04	
4- Flag (Culture)	4,51	,85	3,77	1,31	4,54	,82	4,43	,88	20,3	,00	T-K,K-T,K-A,K-S,A-K, S-K
5- Mosque (Religion)	4,69	,68	4,45	,94	4,63	,70	4,50	,72	2,23	,08	
6- Church (Religion)	3,61	1,54	3,58	1,15	3,46	1,25	4,63	,61	14,7	,00	T-S,K-S,A-S,S-T,S-K-S-A
7- Land (Culture)	4,71	,63	4,12	1,17	4,66	,67	4,48	,74	13,3	,00	T-K,K-T,K-A,A-K
8- Education (Culture)	4,66	,88	4,75	,49	4,79	,45	4,65	,61	1,43	,23	
9- Nation (Ethnic)	4,31	1,11	3,86	1,26	4,24	1,13	4,33	1,06	4,91	,00	K-A,K-S,A-K,S-K,A-K,S-K
10- School (Culture)	4,62	,90	4,60	,80	4,66	,72	4,66	,75	,25	,86	
11- Madrasah (Religion)	3,70	1,46	3,94	1,20	4,02	1,14	3,37	1,54	4,30	,00	K-S,A-S,S-K,S-A
12- Tradition-Custom (Culture)	4,13	1,04	4,39	,76	4,44	,82	4,59	,76	2,24	,08	
13- Tolerance(Social)	4,78	,41	4,75	,46	4,80	,45	4,71	,59	,78	,50	
14-Respect (Social)	4,84	,36	4,80	,44	4,85	,39	4,70	,53	1,75	,15	
15- Trust (Social)	4,78	,59	4,81	,42	4,83	,45	4,74	,47	,59	,62	
16- Identity (Ethnic)	4,12	1,40	4,46	,97	4,27	1,19	4,46	,94	1,73	,15	
17- Pudicity (Culture)	4,57	,79	4,76	,58	4,82	,48	4,54	,83	4,08	,00	A-S,S-A
18- Mother-Father (Culture)	4,81	,46	4,79	,51	4,87	,41	4,70	,65	1,90	,12	
19- Pudicity (Religion)	4,42	,96	4,39	1,08	4,74	,62	4,36	,91	6,31	,00	K-A,A-K,A-S,S-A
20-Denomination (Religion)	3,69	1,40	3,85	1,32	4,06	1,24	4,15	1,16	1,88	,13	
21- Neighbourhood (Culture)	4,45	,79	4,38	,95	4,37	,91	4,67	,51	1,73	,15	
22- Gender (Social)	3,60	1,57	3,27	1,56	3,36	1,56	4,00	1,40	3,38	,01	K-S,A-S,S-K,S-A,
23- Honesty (Social)	4,58	,80	4,69	,67	4,73	,72	4,67	,74	,49	,68	
24- Freedom (Social)	4,78	,59	4,75	,58	4,78	,53	4,72	,55	,27	,84	
25- Equality (Social)	4,81	,39	4,76	,58	4,86	1,30	4,81	,38	,49	,68	
26- Basic Rights (Social)	4,72	,62	4,72	,64	4,75	,56	4,76	,46	,11	,95	
27- Justice (Social)	4,60	,78	4,67	,73	4,75	,63	4,65	,58	,78	,50	
28- Native Language (Ethnic)	4,06	1,25	4,62	,73	4,34	,98	4,51	,79	5,87	,00	T-K,K-T,K-A,A-K
29- Art (Culture)	4,50	,73	4,19	,99	4,17	1,02	4,50	,74	2,48	,06	
30- Esthetic (Culture)	4,25	,89	3,86	1,14	4,03	1,15	4,33	1,06	3,27	,02	K-S,S-K
31- Peace (Social)	4,81	,39	4,79	,55	4,77	,54	4,70	,60	,41	,74	

According to the results shown in Table 2, importance of ethic [F(3, 52)=0,21, p>.05], family [F(3-519)=0,55, p>.05], kinship [F(3-520)=2,67, p>.05], mosque [F(3-516)=2,23, p>.05], education [F(3-516)=1,43, p>.05], school [F(3-510)=0,25, p>.05], tradition-custom [F(3-513)=2,24, p>.05], tolerance [F(3-520)=0,78, p>.05], respect [F(3-518)=1,75, p>.05], trust [F(3-518)=0,59, p>.05], identity [F(3-515)=1,73, p>.05], denomination [F(3-512)=1,88, p<.05], neighborhood [F(3-515)=1,73, p<.05] honesty [F(3-514)=0,50, p<.05], freedom [F(3-517)=0,27, p<.05], equality [F(3-519)=0,50, p<.05], basic rights [F(3-513)=0,11, p<.05], justice [F(3-513)=0,37,

$p < .05$ ], art [ $F(3-511)=2,33$ ,  $p > .05$ ] and peace [ $F(3-516)=0,41$ ,  $p > .05$ ] did not show a significant difference in terms of ethnic origins.

Importance of Flag [ $F(3-509)=20,26$ ,  $p < .05$ ], church [ $F(3-501)=14,69$ ,  $p < .05$ ], land [ $F(3-513)=13,30$ ,  $p < .05$ ], nation [ $F(3-511)=4,91$ ,  $p < .05$ ], madrasah [ $F(3-518)=4,30$ ,  $p < .05$ ], pudicity [ $F(3-514)=4,08$ ,  $p < .05$ ], gender [ $F(3-511)=3,38$ ,  $p < .05$ ], native language [ $F(3-510)=5,87$ ,  $p < .05$ ] and esthetic [ $F(3-507)=4,17$ ,  $p < .05$ ] showed a significant difference in terms of participants' ethnic origin. This result demonstrates the influence of participants' ethnic origin on importance level of the values given here. Considering the findings, it is revealed that the importance level of some values for which statistical values are given on Table 2 above displayed a significant difference amongs ethnic groups. Turkey HSD test conducted to make post hoc comparisons showed that the importance level given to the value *flag* was higher for Turks ( $\bar{X} = 4,51$ ), Arabs ( $\bar{X} = 4,54$ ) and Syrians ( $\bar{X} = 4,43$ ) than for Kurds ( $\bar{X} = 3,77$ ). The importance level given to the value *church* was higher for Syrians ( $\bar{X} = 4,63$ ) than for Turks ( $\bar{X} = 3,61$ ), Arabs ( $\bar{X} = 3,46$ ) and Kurds ( $\bar{X} = 3,58$ ). The importance level given to value *land* by Turks ( $\bar{X} = 4,71$ ) was the highest while the importance given by Kurds ( $\bar{X} = 4,12$ ) to the value *land* was the lowest. As compared to Syrians, Arabs ( $\bar{X} = 4,66$ ) gave more importance to the value *land* than Syrians ( $\bar{X} = 4,48$ ). The findings also showed that the importance level given to the value *nation* was higher for Turks ( $\bar{X} = 4,31$ ), Arabs ( $\bar{X} = 4,24$ ) and Syrians ( $\bar{X} = 4,33$ ) than for Kurds ( $\bar{X} = 3,86$ ). With respect to value *madrasah*, importance level for Kurds ( $\bar{X} = 3,94$ ) and Arabs ( $\bar{X} = 4,02$ ) was higher than for Turks ( $\bar{X} = 3,70$ ) and Syrians ( $\bar{X} = 3,37$ ). Similarlay, level of importance given by Kurds ( $\bar{X} = 4,76$ ) and Arabs ( $\bar{X} = 4,82$ ) to the value *pudicity* was higher than given by Turks ( $\bar{X} = 4,57$ ) and Syrians ( $\bar{X} = 4,54$ ). The importance given the value *gender* was found to be the highest for Syrians ( $\bar{X} = 4,00$ ). The importance given to the value *native language* was found to be higher for Kurds ( $\bar{X} = 4,62$ ) and Arabs ( $\bar{X} = 4,75$ ). The lowest importance level in terms of native language value was found to be for Turks ( $\bar{X} = 4,06$ ). Finally, results showed that the importance given to the value *esthetic* was higher for Syrians ( $\bar{X} = 4,33$ ) and Turks ( $\bar{X} = 4,26$ ) than Arabs ( $\bar{X} = 4,04$ ) and Kurds ( $\bar{X} = 3,86$ ) who had the lowest importance level.

## Conclusion

Middle Eastern states that have not yet had adequate knowledge, political stability and equipments in political arena to understand and accept diversity of ethnic, religious and socio-cultural values are not competent to manage the conflicts originated from these diversity. Common characteristic of almost all societies is their inability to create the conditions that enable different ethnic structures to live together with their own ethnic, religious and socio-cultural values in a puluralistic enviornment. The states mostly perceive ethnicity and ethnic groups as a taboo and a threat to national unity. This perception has brought a reality with which Turkey, democratically most developed country in Middle East was also confronted, to the agenda (Erginer, 2007).

The purpose of the studies on ethnicity in social sciences are not to facilitate nationalist and hostile attitudes towards ethnic groups but to encourage the development of strategies that enable the ethnic groups to live together through understanding each other's own ethnic, religous and socio-cultural values and to manage such a diversity. With the emergence of industrialization, the arguments such as whatever outdated will disappiare, collective relations will loosen and thus ethnic ties, ethnic diversities and ethnic conflicts will lose their importance due to economical modernity and cultural secularization have been frequently uttered. However, the consequences have not meet the expectations. Neither the liberal expectation that expected the collaps of regional ethnic groups through independence of individual in developed modern societies nor Marksist expectations that states ethnic conflicts will be replaced by rational conflicts of interests has been met. Instead, let alone the disappearance of ethnicity and

ethnicity-related religious and socio-cultural values, they have become central problems in social and political lives of almost all continents (Stender, 2001: 20-21). As Glazer and Moynihan put forward, contrary to the expectations, ethnic ties have not lose their importance but they have become more important than the class-based identities (Fenton, 2001:143).

Turkey also undergoes a critical period. It is possible to argue that being quite late for the modernization process, Turkey and Turkish modernization resembles West on the one hand but it integrates its own regional and domestic culture into that modernization. Modernization efforts has a long past in Turkey. The efforts to resemble West and become an important part of Western world have been a transformation Project since Tanzimat, Turkish reform period in 19. Century (Önür, 2007: 164).

In the period of modern Turkish Republic, despite the traditions and customs inherited from the past were abandoned for the sake of construction of values congruent with the operation of the modern society, value preferences of various ethnic groups are precluded. This ideology imposed to society from the top did not reflect a transformation occurring by means of society's internal Dynamics. New value understanding of the institutions imported by Republic either replaces the rich value mosaic of different ethnic groups or creates a value system that gain its uniqueness by apparently making a synthesis with them. Although the hegemonic ideology of the state was formed in that way, internalization of this intellectual system in ethnic groups creates differences. In Turkey, with the modernization project, certain crisis emerge even in institutional functioning of the daily life. It is observed that imported institutions and old and new practices in daily lives go hand in hand or an eclectic resemblance is created between old and new. Value systems are made impermanent and they come to only have sanctional force on the base of regional guidance. Some values are not able to appear in practice at all, some others have lost their meaning. The efforts in order to overcome the problems mostly focused on the representations appeared on media and rearrangement of education system (Önür, 2007: 145-6).

Global inclination towards the democratization is a reality but controversies and antagonism against this inclination for the sake of ethnic, national, religious and cultural diversities are also reality. A new politics reanimates for the acceptance of collective identities all over the world (Benhabib, 1999). Such kind of studies point out a tie that connects ethnic, religious and socio-cultural values to concepts of study. This relationship opens door to understand the perspectives that emphasis on interidentity interaction.

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