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Values Education in Primary School: The Effect of Hospitality Activities on Students' Love, Respect, Tolerance and Hospitality

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Abstract

In this study, it is aimed to apply the activities related to hospitality prepared by considering the teaching approaches suitable for the nature of values to primary school fourth grade students and to evaluate the results. In the study, a quasi-experimental design (selective) with a pretest posttest control group, one of the quantitative research designs, was used. The data of the research were collected through the scales of being respectful, loving, tolerant and hospitable. Data were analyzed with the Mann Whitney U test. As a result of the research: While there was no significant difference in the pre-test findings of the experimental and control group students' tendencies to be respectful, love, tolerant and hospitable; In the post-test findings, it was observed that there was a significant difference in favor of the experimental group in the tendencies of being respectful, loving, and tolerant. In the post-test findings of the tendency to be hospitable, it was seen that the experimental group scores increased, but this difference was not significant. According to these findings, activities related to hospitality, which are structured in accordance with the nature of values and the developmental characteristics of students, significantly increase the tendency of primary school fourth grade students to be respectful, affectionate, and tolerant; It can be said that it also contributed significantly to the tendency to be hospitable.

Keywords: Value, hospitality, tolerance, love, respect.

Introduction

Since the existence of social life, values have always had an important place in individual and social life (Atay, 2003). However, when we look at the studies conducted in the last fifty years and the statements of experts, many experts, researchers and thinkers (Althof and Berkowitz, 2006; Arslan and Yaşar, 2007; Davis, 2006; Doğanay, 2007; Kaymakcan and Meydan, 2014; Kenan, 2009; Köylü, 2007; Sims, 2003; Raths, Harmin and Simon, 1978; United Nations Educational, Scientific and Cultural Organization [UNESCO], 2005) argue that future generations and present humanity face serious problems in terms of values in today's conditions. In particular, the problems related to human and moral values and the consequences of these problems are clearly felt both based on the individual and the society. "At the forefront of these is the deterioration of the ecological balance with the increase in socio-economic imbalances, wars, conflict and violence around the world." (Köylü, 2007, p. 308). On the other hand, today's generations grow up with nutrition, education, health care, transportation, communication, technology, access to information, etc. Although they are in a very good condition compared to the past in many respects, the need to keep them safe in today's conditions forces them to spend more time at home by detaching them from their natural and social environments. In this process, children must use television, computer, virtual game etc. as a means of passing time and distraction. They spend more time with vehicles. This situation paves the way for children to grow up as individuals who are antisocial and far from real life.

According to Atabek (1995), children's social interactions are carried from face-to-face communication to the screen, or the lack of such interaction opportunities causes them to not acquire historical and social values sufficiently; It has a negative effect on the development of human characteristics such as not thinking of others other than himself/herself, not loving, selfishness and not sharing. Because socialization of children is the most important factor that affects the development of human characteristics such as sharing, friendship, love and thinking about others.

One of the problems brought by these conditions is the negative effects on social and cultural values. Children can adopt their values and lifestyles by being influenced by the attitudes and behaviors

of the characters they watch instead of the values of their social and cultural environment. In social learning theory, this situation is “Children learn not only knowledge and skills by observing role models, but also moral values, performance standards, and how to behave under what conditions, and even relying on the emotional reaction of the role model when deciding on one's own reaction to a situation” (Sarı, 2007 and Bee & Boyd, 2009 as cited in Tahiroğlu & Tay, 2020, p.14). In this context, Tarhan (2015) argues that a significant part of the children who grow up in today's conditions are not brought up as the children of their own social culture, but of the culture that is portrayed in the media. Because, through mass media and the internet, "individuals become aware of the lives and ideas of people they would not otherwise meet in daily life," changing the value judgments they acquire from their social and cultural environments. The effect of this situation on individuals is inevitable (Yeşilyurt & Kurt, 2012, p. 3257). In fact, this situation sometimes supports the positive values of the child, and sometimes brings the risk of negative gains. For example, violent games and movies, slang, or abusive posts, etc. In addition, in some studies (Akarsu, 2016; Sağbaş, Ballı, & Şen, 2016) it has been emphasized that social media has serious effects on people's selfishness, jealousy, obsession with liking and being liked.

Therefore, in today's conditions, the acquisition of children's sociocultural values has become quite complex. According to Simon, Howe and Kirschenbaum (1972), today's children and youth face more choices than previous generations, which makes their selection activities even more difficult. Because it's easy to decide about something certain and accepted. However, when the options multiply, it becomes very difficult to decide (Willower & Licata, 1997). Under these conditions, the disappearance or change of socio-cultural values seems to be an inevitable end. If societies lose their fundamental values in this process, it is as if they have lost their fingerprints. Because our values are like our cultural assets. For example, many of our values such as tolerance, love, respect, and identity awareness that we show to people are our very important socio-cultural value areas. When these values change or disappear, the whole society will be affected (Güngör 1993 as cited in Canatan, 2008).

Because today, although human beings have developed in information and technology, they must be social, benefit from other individuals and cooperate with them in order to survive in a humane way (Oktay, 2007, p. 134). “All of the basic social institutions that make up the social structure contain their own values.” (Özensel, 2003, p. 217). These social values include: “Tradition, customs, and social rules. Through social values, it is ensured that individuals exhibit common behaviors, so that social conflicts are reduced, and the continuity of the society is ensured.” (Gökdere & Çepni, 2003, p. 97).

Therefore, in order to prevent developments that push humanity aside, we must prevent the loss of our social, spiritual and human values that unite people and build bridges between them instead of being isolated; accepting scientific humanism that uses human technologies that will help solve our problems such as poverty, injustice, inequality, ignorance, hunger, disease, fighting and violence and improve our quality of life; We should all work together to change our habits such as war, violence, selfishness, jealousy and self-interest into peace, tolerance, respect, love, friendship, cooperation and solidarity (United Nations Educational, Scientific and Cultural Organization [UNESCO], 2005). In order for human beings to experience love, friendship, happiness, freedom, peace, tolerance, cooperation and solidarity in society, they should have ethical and social values that form the basis of common life (Akbaba Altun, 2003). However, “Every society has its own culture and every culture has a system of values.” (Güngör, 2000, p. 136). That is, “A civilization, whatever it may be, defines itself by the values it chooses, and thus it is similar to or different from others.” (Özkul, 2009, p. 54).

In Turkish society, it is accepted that the value of hospitality has a very important role in the development of cohesion, love, friendship, happiness, tolerance, respect, peace, sharing, cooperation and solidarity, which form the basis of common life. Because in the literature of hospitality, it strengthens people's relations with each other (love, friendship, peace, tolerance, etc.); encouraging friendly behavior towards each other; providing time, space, food, and beverage sharing and helping to meet temporary accommodation needs; It is defined as a value that responds to meeting many social, emotional and psychological needs of people. In fact, there is a sharing of human values between the host and the guests/guests. In this context, "hospitality behavior, which is one of the basic elements of social culture; It is based on the evolving relationships between the host and others." (Kaya, Kızılırmak & Çetin, 2018, pp. 131-134). These relationships have helped to eliminate the conflicts between individuals or societies from past to present, and to strengthen interpersonal friendship, love, peace, and sincerity. Particularly in the guest relations with those who are economically lower or in need, sharing such things as food, drink, and shelter has played a very important role in helping, solidarity and social integration (Kaya, 2018). In this context, hospitality has a series of roles such as cohesion, love, friendship, happiness, tolerance, peace, sharing and solidarity to ensure and survive the social order of society (Heal, 1990 as cited in Kaya, Kızılırmak & Çetin, 2018).

On the other hand, Derrida explains the concept of hospitality through the concepts of conditional and absolute acceptance of a foreigner. In this context, it is conditional to accept a foreigner in need as an obligation, right or duty; Unconditionally accepting, welcoming, taking in and hosting him/her is explained as absolute hospitality (Alpakgir Cevheri, 2014, p. 99). This situation also reveals the important roles of the application of hospitality behavior to people in need, in any form (conditional or absolute), such as universal love, friendship, happiness, tolerance, peace, cohesion, sharing and solidarity.

According to Kant, if the visitor has a vital danger or obligation, unconditional hospitality should be applied to him (Alpakgir Cevheri, 2014). In this context, "Kant considers hospitality mostly as a legal idea of a behavior that societies should take for people who are forced to migrate, seek asylum and displaced." (Kaya, 2018, p. 37). In fact, this situation has been accepted as a religious and ethical responsibility throughout history (Alpakgir Cevheri, 2014).

When we look at the explanations about the concept of hospitality (Alpakgir Cevheri, 2014; Kaya, 2018; Kaya, Kızılırmak, & Çetin, 2018), it is seen that this concept is related to situations such as visits, invitations, and compulsory residence. In addition, this concept is closely related to many other human mobility. For example, commercial and tourism mobility (Asal, 2017). In these contexts, Turkish Language Association [TDK] (2019) defines the guest as "a person who comes to a place or someone's house for a short stay"; According to Altunbay (2016), a guest is a person who goes to a place for a short time and is hosted there. However, according to Karadağ (2008), the concept of guest is used not only for short-term but also for long-term visitors. According to Toprak (2019, p. 76), "Guest means a person who arrives suddenly and is well received by the host." However, according to Subaşı (2018, p. 315), "A guest is not a passer-by." According to Gökçen and Ulutaş (2018), "Guests are often invited. Because the intruder catches the host off guard, they are not very well tolerated by the host unless they are closely bonded." Therefore, the guest is the one who is invited and responds to the invitation. On the other hand, in some cultures, tourists, merchants, diplomats, foreign students, journalists, missionaries, scientists

and all kinds of immigrant groups from different parts of the world, who come to any place temporarily, are also considered as guests in various contexts. (Gökçen & Ulutaş, 2018, p.120-123).

As can be seen, the concept of 'guest' has many different meanings from person to person or from culture to culture. For example, some of the guests are defined as familiar people, while others are defined as unknown people; According to some, it is someone who comes by invitation or at an unexpected time (Öztürk, 2021). In addition, although the guest is a tolerated type, he/she also has limitations and some rules that must be followed. For example, person should be content with the facilities and treats offered to him/her wherever he/she goes, to comply with the established order, to avoid attitudes and behaviors that will disturb the hosts, to be clean and to smell good (Gökçen & Ulutaş, 2018). Because "there is temporaryness in hospitality, that is, a person who is permanently in a place is not called a guest." (Altunbay, 2016, p. 359). This situation is actually because the person does not have the goods that will meet all their needs due to their temporary stay in a place. Therefore, the needs of that person must be met. So, the person is in need of some kind of help. This situation has been adopted as a humanitarian duty accepted in many cultures and beliefs. This brought with it respect and tolerance towards the guest. According to Öztürk (2021, p. 1), these meanings attributed to hospitality are actually "not independent of the hospitality understanding of the culture in which the person lives." It has even become an important value in some cultures. For example, in Turkish culture;

Respect, welcome, farewell and tolerance are very important in the relationship between the guest and the host. In Turkish folk culture, hospitality is one of the basic values that are given importance by the society. Every effort is made to make the guest feel comfortable, treats are offered, and services are provided without expecting anything in return. Because the guest is seen as holy, it is believed that offering hospitality and serving to the guest is a reward. In this regard, the phrase "guest of God", which has found its place in Turkish literature, is important in terms of showing how sacred the guest is and how much the Turkish nation values the guest. (Toprak, 2019, p. 76).

As can be seen, in Turkish culture, the host is expected to host the guest. For this reason, hosting guests has become an important tradition for Turks (Öztürk, 2021). This tradition has been adopted by almost every part of the society and has become a hospitable understanding sincerely applied. In fact, the traditions of Turkish culture on hospitality are a part of the culture of cohesion, love, respect, friendship, happiness, tolerance, peace and cooperation and solidarity created for the survival of the social order and the survival of the people in need. For example, opening a house to a passer-by or inviting someone to offer them treats is one of the most important products of this culture. More importantly, all these are done without expecting anything in return in Turkish culture, and not showing these behaviors is a reason for shame (Çubukçu, 2016). In fact, the understanding of hosting guests in Turkish culture is equivalent to the concept of table and catering. The idea that the table will multiply as it is shared and that it will bring abundance, the term "Halil İbrahim Bereketi" has been dominant in the Anatolian geography for a long time (Gökçen & Ulutaş, 2018, p. 125). Also, "For Turkish people, a guest is a 'sign of happiness and good luck' and 'a trust sent by Allah'." (Çubukçu, 2016, p. 14). This situation reveals how important it is to host guests in the beliefs of the Turks.

Hospitality, which has been adopted as both a national and a religious duty since the past, has become an important cultural value in Turkish society. Today, this value is almost integrated with the Turkish identity as the value of "hospitality". "Hospitality, which is adopted as a religious and national duty and occupies an important place in traditions and customs, is based on the best way to welcome

and send off the person who comes to the house, either invited or uninvited." (Altunbay, 2016, p. 359). This is considered very valuable in terms of social cohesion, love, friendship, happiness, tolerance, peace, sharing, cooperation and solidarity. However, in this value, the negative effects of today's conditions on the above-mentioned social and cultural values are seen. Some empirical studies conducted in this context support this idea. For example, in the study conducted by Köse and Özdemir (2019), the willingness and friendly approach dimensions of the hospitality understanding of the people living in the region have an impact on the satisfaction of domestic tourists and this satisfaction has a positive effect on the intention to revisit the city and loyalty; Çelik, Karadeniz, and Cabul (2018), in their study with students, stated that despite many changes today, respect for the guest, pleasant conversation and treats still continue; Kaya (2018), in his study on tourist experiences, found that the participants had a significant and positive perception of traditional Turkish hospitality such as "being sincere, reliable, helpful and humane"; Çubukçu and Yaylı (2016) found in their research that the participants' Anatolian Hospitality experiences had positive effects on friendship and loyalty. However, Yıldırım (2022), in his research aiming to reveal what the effective factors and hospitality views are in keeping the phenomenon of hospitality alive in Şırnak, which is gradually decreasing and changing shape in the modern world, found that the examples of hospitality kept alive in Şırnak are almost no longer experienced in other regions, but they have gradually decreased in Şırnak compared to the old periods. This situation shows that today's conditions have negative effects on the value of hospitality.

In other words, the hospitality value that Turkish society has created for many years is also negatively affected by the results of modernization. Especially with modernization, the shift of humanity from social life to individualism has an important effect on this situation. On the other hand, "Things such as the struggle for life with the migration from the village to the city, and the security problem in big cities and metropolitan cities gradually reduce the number of guests and strike a big blow to the traditional understanding of hospitality." (Altunbay, 2016, p. 362). In addition, this situation also deals major blows to the learning-through-experience processes, which have a vital role in keeping the value of hospitality, which has a very important place in terms of humanity and society, transmitted to new generations. Because values are acquired through many life and learning experiences from birth (Smyth, 2005) and they are developed with the influence of culture, nature and society (Oktay, 2007 & Öztürk, 2005). Therefore, life experiences and cultural and social influences have a very important place in the acquisition of values or transferring them to children. If the relevant value is not experienced in society, it will naturally disappear in life experiences and cultural influences. When this is the case, schools have very important duties in terms of keeping these human and cultural values alive in today's conditions.

In a study conducted by Tay (2009), it was emphasized that the Social Studies course can be used effectively in teaching these values and in these processes, especially values such as respect, love, patriotism, honesty, honesty and morality, which form the basis of social life, should be given priority. However, it is doomed to fail in an education that cannot be given in accordance with the nature of values. According to Bacanlı (2017), if the value education to be given is not suitable for the developmental characteristics, levels and conditions of the children, failure is inevitable. Therefore, in value education, it is of vital importance to carry out educational activities in accordance with the developmental characteristics of children, their levels, the conditions they are in and the nature of values. This is at the beginning of suitable activities, and experience is needed as mentioned above.

Considering these explanations, the activities related to hospitality, which is one of the values that are on the verge of disappearing today, but are very necessary for the experience of love, friendship, happiness, tolerance, peace, sharing, cooperation, and solidarity, should be designed in accordance with the nature of the values and this value should be especially developed in accordance with the developmental characteristics of children. It is also important that it is given in primary school years. On the other hand, effective acquisition of this value will also help support values such as "friendship, patience, respect, love, responsibility, helpfulness", which are among our core values determined by the Ministry of National Education. Because the understanding of hosting the guest in a good way requires the behaviors of friendship, patience, respect, love, tolerance, responsibility, and helpfulness. If this hospitality value, which is on the verge of disappearing in today's conditions, cannot be taught to children in schools with suitable methods and in accordance with the nature of the values, it will be condemned to disappear completely over time. Therefore, for the values of hospitality, which have an important place in social life, to be kept alive and experienced, there is a need to develop activities suitable for the nature, developmental characteristics, levels and conditions of children and apply them in education-teaching processes.

In this study, it is aimed to apply the activities related to hospitality prepared by considering the teaching approaches suitable for the nature of values to the fourth-grade students of primary school and to evaluate the results in terms of respect, love, tolerance and hospitality tendencies.

For this purpose, answers to the following questions were sought:

1. Do the activities related to hospitality, which are prepared by considering the teaching approaches suitable for the nature of values, increase the students' tendency to be respectful?
2. Do the activities related to hospitality, which are prepared by considering the teaching approaches suitable for the nature of values, increase the tendency of students to behave in love?
3. Do the activities related to hospitality, which are prepared by considering the teaching approaches suitable for the nature of values, increase the tendency of students to be tolerant?
4. Do the activities related to hospitality, which are prepared by considering the teaching approaches suitable for the nature of values, increase the tendency of students to be hospitable?

Method

Model of the Research

This study was carried out according to the pre-test and post-test control group experimental model in order to reveal the differences between the success of the students who participated in the sessions for the implementation of the activities prepared in order to increase the students' attitudes of respect, love, tolerance and hospitality regarding the gains in the fourth grade Social Studies course in primary school and taking into account the teaching approaches suitable to the nature of values. In the pre-test post-test experimental model with control group, two groups were formed, one for the experiment and the other for the control group, with the selective assignment method, and measurements were made on these groups before and after the application.

Sample

In this study, random assignment methods were used to determine the samples and groups. An easily accessible sample was used to determine the study group. The main reason for adopting this sample is that it is an easily accessible school by the researcher, it is easier to work with students and to observe them more easily. In line with these opportunities, 4/B class students in a primary school in Nevşehir Central district were selected as the sample of the research in the 2021-2022 academic year. In the selection of this sample, for the purposes of the research, the participants in the experimental and control groups should come from similar economic and socio-cultural backgrounds; The acceptance of the study by the students in both groups was effective. On the other hand, the random assignment method was used to determine the experimental and control groups. As a result of the random assignment, 11 students from the 4/B class, who constituted the sample of the study, formed the experimental group and 9 people formed the control group (Although there were 10 people in the control group at the beginning, a student could not be included in the sample due to health problems in the later stages).

Data Collection Tools

In this study, "Respect Tendency Scale", "Love Tendency Scale", "Tolerance Tendency Scale" and "Hospitality Tendency Scale" developed by Sarmusak (2011) were used as quantitative data collection tools. Information about these tools is as follows.

Respect Tendency Scale

The Respect Tendency Scale, which was developed for 4th and 5th grade primary school students, is a four-point Likert-type measurement tool consisting of 14 items. The grading of the items of the scale was listed as "Always, Often, Very Rarely, Never" and scored as 4,3,2,1 in line with this order. After the data obtained from the application of the scale to 150 primary school 4th and 5th grade students were analyzed, the load values of the items varied between 0.341 and 0.697. Coronbach Alpha reliability coefficient is 0.77 (Sarmusak, 2011, pp. 52-54).

Affection Tendency Scale

The Affection Tendency Scale, which was developed for primary school 4th and 5th grade students, is a four-point Likert-type measurement tool consisting of 11 items in total. The grading of the items of the scale was listed as "Always, Often, Very Rarely, Never" and scored as 4,3,2,1 in line with this order. After the data obtained from the application of the scale to 150 primary school 4th and 5th grade students were analyzed, the load values of the items varied between 0.336 and 0.719. Coronbach Alpha reliability coefficient is 0.73 (Sarmusak, 2011, pp. 61-63).

Tolerance Tendency Scale

The Tolerance Tendency Scale developed for primary school 4th and 5th grade students is a four-point Likert-type measurement tool consisting of 13 items. The grading of the items of the scale was listed as "Always, Often, Very Rarely, Never" and scored as 4,3,2,1 in line with this order. After the data obtained from the application of the scale to 150 primary school 4th and 5th grade students were analyzed, the load values of the items varied between .328 and .689. Coronbach Alpha reliability coefficient is 0.78 (Sarmusak, 2011, pp. 50-52).

Hospitality Tendency Scale

The Hospitality Tendency Scale, developed for primary school 4th and 5th grade students, is a four-point Likert-type measurement tool consisting of closed-ended items. The load values of the items of this scale, which consists of 10 items in total, vary between .446 and .760. The grading of the items of the scale was listed as “Always, Often, Very Rarely, Never” and scored as 4,3,2,1 in line with this order. Cronbach Alpha reliability coefficient was found to be 0.79 after the data obtained from the application of the scale to 150 primary school 4th and 5th grade students were analyzed (Sarmusak, 2011, pp. 56-58). Therefore, it is a measurement tool that can be used for the sample group in this study.

Experimental Process

1. Preparation of Event Plans

The activities to be applied in the experimental process were prepared by the researchers for the values in the Social Studies curriculum of the Ministry of National Education, taking into account the content of Turkish hospitality, the nature of values and educational processes, the developmental characteristics and levels of primary school fourth grade students. Activities prepared during this process:

1. Hospitality activity 1 (Annex-1)
2. Hospitality event 2 (Annex-2)
3. Hospitality event 3 (Annex-3)
4. Hospitality activity 4 (Annex-4)
5. Hospitality activity 5 (Annex-5)

The activities were applied by associating them with the fourth grade Social Studies course in primary school. The application process is planned to be covered in 9 lesson hours in total. In primary school curriculum, Social Studies course is 3 hours per week and 40 minutes per hour.

2. Application of the Experimental Process

- ✓ Hospitality Tendency Scale, Affection Tendency Scale, Respect Tendency Scale and Tolerance Tendency Scale were applied to the sample group as a pre-test.
- ✓ After analyzing the data obtained from the pre-test, 11 students were determined as the experimental group and 9 students as the control group by random assignment method.
- ✓ The activities prepared for the experimental process were applied to the experimental group in a separate classroom from the control group by the researchers in a way integrated into the curriculum program of the 4th grade Social Studies course. The 9-hour part of the implementation process (activities to be done in the classroom) was carried out during the course teaching process, while the other processes (activities to be done by doing-living) were carried out during the time spent fulfilling extracurricular tasks. In the control group, the subjects in the fourth grade Social Studies curriculum were taught by their own classroom teachers in the existing classroom without any additional intervention.

✓ Hospitality Tendency Scale, Affection Tendency Scale, Respect Tendency Scale and Tolerance Tendency Scale were applied to the experimental and control groups simultaneously as a post-test.

Analysis of Data

The non-parametric Mann Whitney U test was used to compare the conditions of the experimental and control groups. In this process, 0.05 confidence level was adopted as the significance level. The reason why this test is preferred is that the number of students in the groups is less than 30. Because when the number of participants in the groups falls below 30, according to some researchers if participants 30 and below, according to some researchers 15 and below, it is not possible to assume that the scores are normally distributed. In such cases, non-parametric tests should be used in the analysis (Büyüköztürk, Çokluk & Köklü, 2020). Since the number of participants of the study were less than 15 in the groups of this study, non-parametric tests were preferred in the analysis of data.

Ethical Permits of Research

In this study, all the rules specified to be followed within the scope of "Higher Education Institutions Scientific Research and Publication Ethics Directive" were complied with. None of the actions specified under the heading "Actions Contrary to Scientific Research and Publication Ethics", which is the second part of the directive, have been taken.

Ethics Committee Permission Information:

Name of the committee that made the ethical evaluation = Nevşehir Hacı Bektaş Veli University
Scientific Research and Publication Ethics Committee

Date of ethical review decision= 27.04.2022

Ethics assessment document issue number= 2100100791

Findings

Findings of the First Research Question

Before the experimental procedure, to understand whether there was a significant difference between the experimental and control groups' dispositions to be respectful, the results of the Pretest of the Respectful Tendency Scale were analyzed and presented in Table 1.

Table 1. Mann Whitney U results on the pretest scores of the experimental and control group's tendency to be respectful

Groups	N	Mean Rank	Sum of Ranks	U	Z	p
Experiment	11	11.27	124.00	41.000	-.731	0.465
Control	9	9.56	86.00			

When Table 1 is examined, the mean scores of the students in the experimental and control groups from the pretest of the tendency to be respectful scale before the experimental procedure were tested with the Mann-Whitney U Test at a significance level of .05, there was a statistically significant difference between the pretest scores of the students in the experimental group and the pretest scores of the students in the control group. No significant difference was found ($U=41.000$, $p>.05$).

After the pretest results, the activities prepared by considering the teaching approaches suitable to the nature of the values related to hospitality were applied to the experimental group students. At the

end of the application, to determine the effect of these activities, it was examined whether there was a significant difference between the posttest point averages of the experimental and control groups' tendency to be respectful. The findings are presented in Table 2.

Table 2. *Mann Whitney U results regarding the posttest scores of the experimental and control group students' tendency to be respectful*

Groups	N	Mean Rank	Sum of Ranks	U	Z	p
Experiment	11	15.00	165.00	.000	-3.799	0.000
Control	9	5.00	45.00			

As can be seen in Table 2, according to the results of the Mann Whitney U test performed after the experimental procedure, there is a statistically significant difference in favor of the experimental group between the posttest scores of the students in the experimental group and the students in the control group for the tendency to be respectful ($U= 0.000, p<.05$). This result shows that the activities prepared by considering the teaching approaches suitable to the nature of hospitality-related values significantly increased the tendency of the students in the experimental group to be respectful to others and brought them to a higher level than the students in the control group.

Findings of the Second Research Question

Before the experimental procedure, the Affection Tendency Scale pretest results were analyzed to understand whether there was a significant difference between the love tendencies of the experimental and control groups, and the findings are presented in Table 3.

Table 3. *Mann Whitney U results regarding the love tendency pretest scores of the experimental and control groups*

Groups	N	Mean Rank	Sum of Ranks	U	Z	p
Experiment	11	9.77	107.50	41.500	-.611	0.541
Control	9	11.39	102.50			

When Table 3 is examined, there is a statistically significant difference between the love tendency pretest scores of the experimental group students and the control group students' pretest scores when the mean scores of the students in the experimental and control groups before the experimental procedure were tested with the Mann-Whitney U test at a significance level of .05. no significant difference was found ($U=41.500, p>.05$).

After the implementation of the activities prepared by considering the teaching approaches suitable for the nature of hospitality-related values to the experimental group students, it was examined whether there was a significant difference between the posttest mean scores of the experimental and control groups to determine the effect of these activities on the love tendency. The findings are presented in Table 4.

Table 4. *Mann Whitney U results regarding the love tendency posttest scores of the experimental and control groups*

Groups	N	Mean Rank	Sum of Ranks	U	Z	p
Experiment	11	14.91	164.00	1.000	-3.696	0.000
Control	9	5.11	46.00			

As seen in Table 4, according to the results of the Mann Whitney U test performed after the experimental procedure, there is a statistically significant difference in favor of the experimental group ($U= 1.000, p<.05$) between the love tendency posttest scores of the experimental group students and the control group students. This result shows that the activities prepared by considering the teaching

approaches suitable for the nature of hospitality-related values significantly increased the love for other tendencies of the experimental group students and brought them to a more advantageous level than the control group students.

Findings for the Third Research Question

Before the experimental procedure, the pretest results of the Tolerance Tendency Scale were analyzed to understand whether there was a significant difference between the experimental and control groups' tendencies to be tolerant, and the findings are presented in Table 5.

Table 5. Mann Whitney U results regarding the pretest scores of the tolerance tendency of the experimental and control groups

Groups	N	Mean Rank	Sum of Ranks	U	Z	p
Experiment	11	11.36	125.00	40.000	-.724	0.469
Control	9	9.44	85.00			

When Table 5 is examined, the mean scores of the students in the experimental and control groups from the pretest of the Tolerance Tendency Scale before the experimental procedure were tested with the Mann-Whitney U test at a significance level of .05. no statistically significant difference was found ($U=40.000$, $p>.05$).

After the implementation of the experimental procedure, the difference between the post-test mean scores of the participants in both groups was examined to test whether the activities were effective on the students' tendency to be tolerant. The findings are presented in Table 6.

Table 6. Mann Whitney U results regarding the posttest scores of experimental and control group students' tendency to be tolerant

Groups	N	Mean Rank	Sum of Ranks	U	Z	p
Experiment	11	13.77	151.50	13.500	-2.747	0.006
Control	9	6.50	58.50			

As seen in Table 6, according to the results of the Mann Whitney U test performed after the experimental procedure, there is a statistically significant difference in favor of the experimental group between the posttest scores of the students in the experimental group and the students in the control group for the tendency to be tolerant ($U= 13.500$, $p<.05$). This result shows that the activities prepared by considering the teaching approaches suitable for the nature of hospitality-related values significantly increase the tolerance tendency of the experimental group students and bring them to a more advantageous level than the control group students.

Findings of the Fourth Research Question

Before the experimental procedure, the pretest results of the Hospitality Tendency Scale were analyzed to understand whether there was a significant difference between the hospitable tendencies of the experimental and control groups, and the findings are presented in Table 7.

Table 7. Mann Whitney U results regarding the pretest scores of the tendency to be hospitable in the experimental and control groups

Groups	N	Mean Rank	Sum of Ranks	U	Z	p
Experiment	11	10.14	111.50	45.500	-.319	0.75
Control	9	10.94	98.50			

According to the results of the Mann Whitney U test performed on the pretest scores of the Participants' Hospitality Tendency Scale, there is no statistically significant difference between the students in the experimental group and the students in the control group ($U=45.500, p>.05$).

After the implementation of the hospitality-related activities to the experimental group students, the post-test mean scores of the participants were analyzed to test the effect of these activities on the hospitality tendencies of the students. The findings are presented in Table 8.

Table 8. *Mann Whitney U results regarding the posttest scores of the experimental and control group students' hospitality tendency*

Groups	N	Mean Rank	Sum of Ranks	U	Z	p
Experiment	11	12.14	133.50			
Control	9	8.50	76.50	31.500	-1.386	0.166

When Table 8 is examined, it is seen that there is no statistically significant difference between the posttest scores of the students in the experimental group and the students in the control group regarding the tendency to be hospitable, according to the Mann Whitney U test results ($U= 31.500, p>.05$).

Discussion and Conclusion

According to the measurements made before the application process, it was seen that there was no significant difference between the experimental and control group students participating in the study in terms of their tendencies to respect, love, tolerance and being hospitable. In the measurements made after the implementation of the activities prepared by considering the teaching approaches and student levels in accordance with the nature of the achievements and values in the fourth grade Social Studies course in primary school, a significant increase was observed in the tendency of respect, love, and tolerance of the experimental group. As for the hospitality tendency, no significant difference was observed between the control and experimental groups before and after the experimental procedure. However, although there was an increase in the posttest hospitality tendency average scores of the experimental group after the experimental procedure (it increased from $X=2.47$ to $X=2.51$), this difference was not significant. In fact, it can be said that a significant part of a person's social values (especially values that come from within life such as hospitality) are related to the social structure (such as the attitudes and behaviors of the people around them towards the relevant value/values) and that they are formed over a certain period of time due to the conditions they are exposed to.

Social values such as hospitality are transferred to children in an acculturation process together with traditions and customs. According to social learning theory, this process occurs as children learn, adopt, and internalize the traditions, customs and values in their social environment, their performance standards and how to behave under what conditions by observing and taking role models (Sarı, 2007; Bee & Boyd, 2009). Of course, this learning, acceptance and internalization process does not happen all of a sudden. According to Smyth, this learning, acceptance and internalization consists of many life, learning experiences and expectations (Smyth, 2005). "In this context, values, in line with personality traits and current conditions from an early age, with the culture, nature, society and relations with oneself; It is produced by being influenced by their goals, desires, beliefs and actions and is formed gradually over a long period of time." (Bobaroğlu, 2001; Oktay, 2007; Öztürk, 2005, as cited in Tahiroğlu & Tay, 2020, p. 8). This formation is not limited to early years and childhood gains. It encompasses a life-long process. Because, with the reflections in the culture and social environment, which are naturally in

a continuous development and change, the value systems of the person are also systematically restructured (Superka, Johnson & Ahrens, 1975). These structured values also affect people's attitudes, decisions and behaviors (Matusov, 2018). But they are not the direct behavior itself. In fact, they represent the reason behind the relevant behavior (Dunlop, 2005). In fact, values "appear in different dimensions in behavior, depending on the relationships between people and their environment and the conditions they are in, and may differ from person to person." (Tahiroğlu & Çetin, 2019, p. 299). From these perspectives, it would not be a correct approach to think that a social value such as hospitality will be immediately formed in children and reflected in their behaviors and tendencies.

On the other hand, there may be differences in the reflection of values that require direct contact such as hospitality on attitudes and behaviors. For example, especially in children of this age group, situations such as rejection of social contact between different groups or maintaining distance can be quite effective. Because social distance significantly affects the relations of an individual belonging to a certain social class with other classes and groups and individuals belonging to those classes, the relations of classes within a population with each other and the social relations between certain populations. In fact, members of different social groups accept or reject each other. Sociologically, it is about the distance at which groups are willing to draw the boundaries of privacy. This is influenced by similarity, proximity or distance based on social variables or networks. In addition, as a negative affective state, emotional states arising from the possibility of experiencing unpleasant situations such as demographic concerns, prejudices, inability to identify, rejection, marginalization, etc. in an interaction with the other group are also effective (Taşdemir Yiğitoğlu & Kıray Vural, 2019). For this reason, "it is suggested that the degree of identification with the ingroup and the perception of threat from the outgroup are important in determining the distance to the outgroup, and that high levels of identification with the ingroup and perception of threat will lead to more distance" (Giles, 1990 as cited in Güler, 2013, p. 47). When these explanations are taken into consideration, it can be thought that children's refusal of contact between different groups/maintaining distance etc. are also effective in the significant development of hospitality tendency. When considered in this context, the significant development of other values (love, respect and tolerance) can be interpreted as arising from the fact that these values can be experienced in an area where the individual partially draws the boundaries of the individual.

Another situation related to the subject is thought to be related to the problems of measuring values such as hospitality, which develop through direct contact and acculturation from life. Because according to Dewey, these values cannot exist without evaluating them. Therefore, students need to evaluate the given values and develop a certain sensitivity towards them. To do this, students need to understand whether the value given by education is compatible with real life or not, to realize the value in emotional dimension and to make an evaluation. This, in turn, often depends on a real application or exposure to the subject in life (UNESCO, 1986). In other words, the acquisition of values actually depends on the combination of the relevant value with experience and thought and then its acceptance in the emotional dimension (UNESCO, 2005). However, with modernization, especially the sociocultural and economic conditions, social environment and opportunities in society have pushed human beings from social life to individualism, while movements such as migration etc. have brought together different cultures and structures, causing some social problems and increasing the already existing security problems. These problems inevitably reduce the understanding of hospitality and deal a major blow to the value of hospitality (Altunbay, 2016). In addition, the transfer of children's social

interactions from face-to-face communication to the screen (Atabek, 1995) or the lack of such interaction opportunities may cause them not to experience the values they should acquire through direct contact and acculturation from life. However, "there is a need for an experience and time that will enable students to experience, feel, empathize, see the reactions from their environment and evaluate the results" (Tahiroğlu & Çetin, 2019, pp. 304-305). Considering these explanations, it would not be correct to say that the activities implemented in the study were effective or ineffective on the acquisition of hospitality value.

On the other hand, within the scope of the activities prepared by taking into account the teaching approaches appropriate to the nature of the values related to hospitality, activities were designed to contribute to students' attitudes towards tolerance, respect and love, and it was aimed to associate the activities with students' daily life. For this purpose, it is aimed that the value of hospitality, which has almost disappeared today, especially with the effect of the covid 19 epidemic, will resurface and that love, friendship, happiness, tolerance, peace, sharing, cooperation and solidarity will be learned by living. In this process, it was observed that neighborhood and friendship relations were strengthened especially through activities such as traditional home cooking and toy design, which the students themselves participated in. In addition, within the scope of the activities, students were helped to feel concepts such as love, friendship, tolerance and peace by sharing the food they prepared and the toys they had with refugee children at school or in their neighborhoods, and it was observed that children enjoyed helping and sharing. In fact, the statistical findings of the study showed a significant increase in the respect, love and tolerance tendencies of the students who participated in the activities. In this context, Karadağ (2008) emphasizes that giving importance to the guest and hosting the guests in the best way has an important effect on increasing the loyalty and affection between people.

Türe (2014), in his study examining Social Studies teachers' perceptions of tolerance and their perspectives on tolerance education, found that Social Studies teachers emphasized that values and different cultures should be taught for tolerance and that tolerance education should be carried out through methods such as drama, theater, and excursions. In addition, teachers suggested that education to develop a tendency towards tolerance should start at an early age, additions should be made to the curriculum and textbooks regarding tolerance, seminars and activities should be organized for students, teachers should act democratically and be models and include tolerance in their lessons, and parents should act consciously. In this study, during the implementation process of the activities prepared in accordance with the nature of values and structured in a way to attract the attention of primary school fourth grade students, it was observed that the participants found themselves in real life and developed attitudes / tendencies by having fun, especially while portraying the host and the guest. As a result, while awareness of the value of hospitality was developed, it also made significant contributions to the increase in love, respect and tolerance tendencies. Therefore, it can be assumed that the study will contribute to the views of Social Studies Teachers in the research conducted by Türe (2014).

Recommendations

As a result, it is seen that the value of hospitality has a very important place in order to experience love, friendship, happiness, tolerance, respect, peace, sharing, solidarity and solidarity, which form the basis of common life in society. For this reason, it is very important to carry out the necessary practical studies in order to transfer the value of hospitality, which has almost disappeared in today's conditions, to future generations and to keep it alive. In addition, values such as hospitality,

which come from within life and are shaped through direct contact and acculturation, should be given through real life practices in accordance with children's developmental characteristics, levels and the conditions they are in. However, in this study, it was observed that no significant difference was observed for the value of hospitality in the applications made by taking into account student levels and real-life situations. This situation revealed that our study has limitations in the reflection of interventions on values that require direct contact such as hospitality (situations such as refusal of social contact or keeping distance, etc.) on attitudes and behaviors, in the acquisition of this value through acculturation in real social life, and in the inability to spread the correct measurements of the interventions on values over a certain experience and time. Therefore, while conducting similar studies, it is recommended to know the social contact and distance protection characteristics of the students and to make appropriate interventions when necessary and to evaluate the results, to evaluate the results by supporting the educational activities more with the acculturation processes in real social life, to provide a certain time and opportunities for children to experience the subject and to carry out measurement-evaluation activities after these processes.

On the other hand, in Karadeniz's (2019) study titled "Fifth Grade Students' Evaluations of Change and Continuity in the Value of Hospitality in Social Studies Course", it was observed that students explained the change and continuity in cultural elements within a certain chronology and based on cause-and-effect relationships. In the study conducted by Kılcan and Akbaba (2013) with sixth and seventh grade students, it was observed that the majority of the participants had perceptions that being sensitive to cultural heritage is important. Based on the findings of these studies, it is seen that when necessary guidance and studies are carried out, students can access information and develop sensitivity to cultural heritage by perceiving the change and continuity in our culture. For this reason, it is recommended that research and practices that will develop sensitivity to cultural heritage such as hospitality, which forms the basis of common life in society due to the conditions brought by today's conditions, should be carried out to develop sensitivity to cultural heritage such as hospitality in a way that keeps pace with change and continuity.

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Author 2: 40%

The first author contributed to the creation of the research idea, the planning, the determination of the method, literature review, the collection of data, conclusion and discussion, the evaluation and conclusion of the article. The second author, on the other hand, contributed to the article in writing process with the collection of data, data analysis and findings.

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İlkokulda Değerler Eğitimi: Misafirperverlik Etkinliklerinin Öğrencilerin Sevgi, Saygı, Hoşgörü ve Misafirperverliklerine Etkisi

Giriş

Toplumsal yaşamın var olduğu günden bu yana değerler, birey ve toplum yaşamında her zaman önemli bir yere sahip olmuşlardır (Atay, 2003). Fakat şimdiki nesiller beslenme, eğitim, sağlık hizmeti, ulaşım, iletişim, teknoloji, bilgiye erişim vb. pek çok açılardan geçmişe oranla çok iyi bir durumda olsalar da günümüz koşullarında onları güvende tutma ihtiyacı, doğal ve sosyal ortamlarından kopararak evde daha fazla vakit geçirmeye zorlamaktadır. Bu süreçte çocuklar mecburen zaman geçirme ve oyalanma araçları olarak televizyon, bilgisayar, sanal oyun vb. araçlarla daha fazla vakit geçirmektedirler. Bu durum ise çocukların antisosyal ve gerçek yaşamdan uzak bireyler olarak yetişmelerine zemin hazırlamaktadır. Atabek'e (1995) göre çocukların sosyal etkileşimlerinin yüz yüze iletişimden ekran başına taşınması veya imkanlarının olmaması, onların sosyal ve toplumsal değerleri yeterince edinmemelerine; empati becerilerinin yeterince gelişmemesine ve bunun sonucunda da kendinden başkasını düşünmeme, sevmeme, bencillik ve paylaşmama gibi özelliklerin gelişmesine etki etmektedir. Çünkü çocukların sosyalleşmesi onlarda paylaşımcılığın, arkadaşlığın, sevginin vb. insani değerlerin gelişmesini ve başkalarını düşünmeyi etkileyen en önemli faktörlerdir.

Yukarıda belirtilen koşulların getirdiği sorunlardan birisi de toplumsal ve kültürel değerler üzerindeki olumsuz etkileridir. Özellikle çocuklar, sosyal ve kültürel çevresinin değerleri yerine, izledikleri karakterlerin tutum, tavır ve davranışlarından etkilenecek onların değerlerini ve yaşam tarzlarını benimseyebilmektedirler. Sosyal öğrenme kuramında bu durum "Çocukların rol modelleri gözlemleyerek sadece bilgi ve becerileri değil aynı zamanda ahlaki değerleri, performans standartlarını ve hangi koşulda nasıl davranılması gerektiğini de öğrendiği; hatta kişinin bir duruma yönelik kendi tepkisine karar verirken, rol modelinin duygusal tepkisini baz aldığı" (Sarı, 2007, Bee & Boyd, 2009'dan

akt. Tahiroğlu & Tay, 2020, s. 14) şeklinde açıklanmaktadır. Bu bağlamda Tarhan (2015), günümüz koşullarında yetişen çocukların önemli bir bölümünün kendi toplumsal kültürlerinin değil medyada işlenen kültürün çocuğu olarak yetiştiğini savunmaktadır. Çünkü kitlesel medya ve internet aracılığıyla “bireylerin, günlük yaşamda başka şekilde tanışamayacakları insanların yaşamları ve fikirlerinden haberdar olmaları sonucu” sosyal ve kültürel çevrelerinden edindikleri değer yargıları değişikliğe uğramaktadır. Bu durumun bireyler üzerindeki etkisi de kaçınılmazdır (Yeşilyurt & Kurt, 2012, s. 3257). Buna ilaveten bazı araştırmalarda da (Akarsu, 2016; Sağbaş, Ballı, ve Şen, 2016) sosyal medyanın insanlarda bencillik, kıskançlık, beğenme ve beğendirme takıntısı oluşmasında ciddi etkilerinin olduğu vurgulanmıştır. Bu ve benzeri nedenlerle günümüz koşullarında, çocukların soyokültürel değerleri kazanımı oldukça karmaşık bir hâl almıştır.

Bu hâl ve koşullar göz önünde bulundurulduğunda, sosyokültürel değerlerin yok olması veya değişime uğraması kaçınılmaz bir son gibi görünmektedir. Bu değerler değiştiğinde veya kaybolduğunda ise toplumun tümü bundan olumsuz bir şekilde etkilenecektir (Güngör 1993'den akt. Canatan, 2008). Çünkü günümüzde insanoğlu her ne kadar bilgi ve teknolojide gelişmiş olsa da yaşamını insanca sürdürebilmek için toplumsal bir yapı içinde olmak, diğer bireylerden faydalanmak ve onlarla işbirliği içinde olmak zorundadır (Oktay, 2007, s. 134). “Toplumsal yapıyı oluşturan temel toplumsal kurumların tümü ise kendine ait değerler içermektedir.” (Özensel, 2003, s. 217). Bu “değerler yolu ile de bireylerin ortak davranışlar sergilemeleri sağlanır, böylelikle toplumsal çatışmalar azaltılır ve toplumun sürekliliğini sürdürebilmesi sağlanır.” (Gökdere & Çepni, 2003, s. 97). Bu yüzden insanlığı bir kenara iten gelişmelerin önüne geçmek için yalnızlaşma yerine insanları birleştiren ve aralarında köprüler kuran toplumsal, manevi ve insani değerlerimizin kaybını önlememiz; fakirlik, adaletsizlik, eşitsizlik, cehalet, açlık, hastalık, kavga ve şiddet gibi problemlerimizi çözmeye yardım edecek ve hayat kalitemizi geliştirecek insanî teknolojileri kullanan bilimsel hümanizmi kabul etmemiz; savaş, şiddet, bencillik, kıskançlık, çıkarıcılık vb. alışkanlıklarımızı barış, hoşgörü, saygı, sevgi, dostluk, yardımlaşma, dayanışma vb. olarak değiştirmek için hep birlikte çabalamamız gerekir (Birleşmiş Milletler Eğitim, Bilim ve Kültür Kurumu [UNESCO], 2005).

İnsanoğlunun toplumda sevgiyi, dostluğu, mutluluğu, özgürlüğü, barışı, hoşgörüyü, yardımlaşma ve dayanışmayı yaşaması için de ortak yaşamın temelini oluşturan etik ve toplumsal değerlere sahip olması gerekmektedir (Akbaba-Altun, 2003, ss. 8-9). Türk toplumunda da ortak yaşamın temelini oluşturan kaynaşma, sevgi, dostluk, mutluluk, hoşgörü, saygı, barış, paylaşma, yardımlaşma ve dayanışmanın geliştirilmesinde misafirperverlik değerinin oldukça önemli bir rolünün olduğu bilinmektedir.

Misafirperverlik literatürde, insanların birbirleriyle olan ilişkilerini (sevgi, dostluk, barış, hoşgörü vb.) güçlendiren; birbirlerine karşı samimi davranışları teşvik eden; zaman, mekân, yiyecek, içecek vb. paylaşımı sağlayan ve geçici konaklama ihtiyaçlarının karşılanmasına yardımcı olan; insanların pek çok sosyal, duygusal ve psikolojik ihtiyaçlarının karşılanmasına cevap veren bir değer olarak tanımlanmaktadır. Aslında burada ev sahibi ve misafir/misafirler arasında insani değerler noktasında birçok ilişki söz konusudur (Kaya, Kızılırmak, & Çetin, 2018). Bu ilişkiler de, geçmişten günümüze kişiler arasında veya toplumlar arasında yaşanan zıtlıkların giderilmesine, kişiler arası dostluk, sevgi, barış ve samimiyetin güçlendirilmesine yardımcı olmuş ve toplumsal bütünleşmeyi sağlamada oldukça önemli bir rol oynamıştır (Kaya, 2018). Bu bağlamda misafirperverliğin, sosyal toplum düzeninin sağlanması ve ayakta kalması için toplumda kaynaşma, sevgi, dostluk, mutluluk,

hoşgörü, barış, paylaşma, dayanışma gibi önemli rolleri bulunmaktadır (Heal, 1990'dan akt. Kaya, Kızıllırmak, & Çetin, 2018).

Geçmişten beri hem milli, hem de dini bir görev olarak benimsenen misafir ağırlama Türk Toplumunda önemli bir kültürel değer haline gelmiştir. Bu değer günümüzde "misafirperverlik" değeri olarak adeta Türk kimliği ile bütünleşmiştir (Altunbay, 2016). Bu da toplumda kaynaşmanın, sevginin, dostluğun, mutluluğun, hoşgörünün, barışın, paylaşmanın, yardımlaşma ve dayanışmanın yaşanması açısından oldukça kıymetli görülmektedir. Fakat bu değerde de yukarıda belirtilen toplumsal ve kültürel değerler üzerindeki günümüz koşullarının olumsuz etkileri görülmektedir. Yani, Türk toplumun uzun yıllarda oluşturduğu misafirperverlik değeri de modernleşmenin getirdiği sonuçlardan olumsuz şekilde etkilenmektedir.

Yukarıdaki açıklamalar dikkate alındığında günümüzde kaybolmaya yüz tutmuş fakat sevginin, dostluğun, mutluluğun, hoşgörünün, barışın, paylaşmanın, yardımlaşma ve dayanışmanın yaşanması açısından oldukça gerekli olan değerlerden misafirperverlik ile ilgili etkinliklerin değerlerin doğasına uygun bir şekilde tasarlanması ve bu değerlerin çocukların gelişim özelliklerine uygun bir şekilde özellikle de ilkökuller yıllarında verilmesi önem arz etmektedir. Öte yandan bu değerlerin etkin bir şekilde kazandırılması Milli Eğitim Bakanlığı [MEB] tarafından belirlenen kök değerlerimizden "dostluk, sabır, saygı, sevgi, sorumluluk, yardımseverlik" gibi değerlerin desteklenmesine de yardımcı olacaktır. Çünkü misafiri iyi bir şekilde ağırlama anlayışı beraberinde kişilerde dostluk, sabır, saygı, sevgi, hoşgörü, sorumluluk ve yardımseverlik davranışlarını da gerektirmektedir. Eğer günümüz koşullarında yok olmaya yüz tutmuş olan bu misafirperverlik değeri de okullarda çocuklara uygun yöntemlerle ve değerlerin doğasına uygun bir şekilde kazandırılmazsa zamanla tamamen kaybolmaya mahkûm olacaktır. Bu yüzden toplumsal yaşamda önemli bir yeri olan misafirperverlik değerlerinin yaşatılması ve yaşanması için doğasına, çocukların gelişim özelliklerine, düzeylerine ve içinde bulunulan koşullara uygun etkinliklerin geliştirilerek eğitim- öğretim süreçlerinde uygulanmasına ihtiyaç vardır.

Bu çalışmada, değerlerin doğasına uygun öğretim yaklaşımları dikkate alınarak hazırlanan misafirperverlikle ilgili etkinliklerin ilkökuller dördüncü sınıf öğrencilerine uygulanması ve sonuçlarının saygı, sevgi, hoşgörü ve misafirperverlik eğilimleri boyutunda değerlendirilmesi amaçlanmıştır.

Yöntem

Araştırmanın Modeli

Bu çalışma, nicel araştırma yöntemlerinden ön test, son test kontrol gruplu deneme modeline göre gerçekleştirilmiştir.

Örneklem

Araştırmanın örneklemini, kolay ulaşılabilir örnekleme yöntemiyle belirlenen, 2021-2022 öğretim yılında Nevşehir Merkez ilçeye bağlı bir ilkökullerda öğrenim gören, 20 dördüncü sınıf öğrencisi oluşturmaktadır. Bu örneklem grubundan seçkisiz atama yöntemiyle 11 kişi deney, 9 kişi ise kontrol grubu olarak belirlenmiştir.

Veri Toplama Araçları

Araştırmada veri toplama aracı olarak Sarmusak (2011) tarafından ilköğretim 4. ve 5. sınıf öğrencileri için geliştirilen "Saygı Eğilim Ölçeği", "Sevgi Eğilim Ölçeği", "Hoşgörü Eğilim Ölçeği" ve "Misafirperver Olma Eğilimi Ölçeği" kullanılmıştır. Bu araçlara ilişkin Cronbach Alpha güvenilirlik

katsayıları: Saygı Eğilim Ölçeği için 0.77, Sevgi Eğilim Ölçeği için 0.73, Hoşgörülü Olma Eğilimi Ölçeği için 0.78 ve Misafirperver Olma Eğilimi Ölçeği için 0.79'dur.

Deneysel İşlem Süreci

1. Örneklem grubuna Misafirperver Olma Eğilimi Ölçeği, Sevgi Eğilim Ölçeği, Saygılı Olma Eğilimi Ölçeği ve Hoşgörülü Olma Eğilimi Ölçeği ön test olarak uygulanmıştır.

2. Ön testten elde edilen veriler analiz edildikten sonra seçkisiz atama yöntemiyle 11 öğrenci deney grubu, 9 öğrenci ise kontrol grubu olarak belirlenmiştir.

3. Deney grubuna, deneysel süreç için hazırlanan etkinlikler 3 hafta boyunca araştırmacı/ lar tarafından Sosyal Bilgiler ders saatlerinde ve ders saatleri dışında verilen görevleri yerine getirme şeklinde uygulanmıştır. Uygulama sürecinin 9 saatlik kısmı Sosyal Bilgiler ders işleme süreçlerinde gerçekleştirilirken; diğer süreçler ise ders dışı görevler şeklinde gerçekleştirilmiştir. Bu süreçte kontrol grubuna, hazırlanan etkinliklerle ilgili herhangi bir işlem yapılmamış, dersler kendi sınıf öğretmenleri tarafından normal müfredat programı çerçevesinde işlenmiştir.

4. Deney ve kontrol gruplarına Misafirperver Olma Eğilimi Ölçeği, Sevgi Eğilim Ölçeği, Saygılı Olma Eğilimi Ölçeği ve Hoşgörülü Olma Eğilimi Ölçeği son test olarak uygulanmıştır.

Verilerin Analizi

Çalışma gruplarında katılımcıların sayılarının 15'in altında olması durumunda verilerin analizlerinde parametrik olmayan testler tercih edilmelidir (Büyüköztürk, Çokluk, & Köklü, 2020, s. 141). Bu doğrultuda, çalışmanın deney ve kontrol gruplarının durumlarının karşılaştırılmasında Mann Whitney U testi kullanılmıştır.

Bulgular

Birinci Alt Probleme Ait Bulgular

Deneysel işlem öncesinde, grupların saygılı olma eğilimleri arasında anlamlı bir farklılık olup olmadığını anlamak için yapılan ön test sonuçlarına göre deney ve kontrol grubu öğrencileri arasında istatistiksel olarak anlamlı bir fark görülmemiştir ($U=41.000$, $p>.05$). Deneysel işlem sonrasında yapılan son test sonucunda ise deney grubu öğrencileri lehine anlamlı bir fark bulunmuştur ($U= 0.000$, $p<.05$). Bu sonuç, misafirperverlikle ilgili değerlerin doğasına uygun öğretim yaklaşımları dikkate alınarak hazırlanan etkinliklerinin, öğrencilerinin başkalarına saygılı olma eğilimlerini önemli düzeyde artırdığını göstermektedir.

İkinci Alt Probleme Ait Bulgular

Deneysel işlem öncesinde, grupların sevgi eğilimleri arasında anlamlı bir farklılık olup olmadığını anlamak için yapılan ön test sonuçlarına göre deney ve kontrol grubu öğrencileri arasında istatistiksel olarak anlamlı bir fark görülmemiştir ($U=41.500$, $p>.05$). Deneysel işlem sonrasında yapılan son test sonucunda ise deney grubu öğrencileri lehine anlamlı bir fark bulunmuştur ($U= 1.000$, $p<.05$). Bu sonuç, araştırmacılar tarafından hazırlanan etkinliklerin deney grubu öğrencilerinin başkalarına sevgi eğilimlerini önemli düzeyde artırdığını ortaya koymaktadır.

Üçüncü Alt Probleme Ait Bulgular

DeneySEL işlem öncesinde, grupların hoşgörölü olma eğilimleri arasında anlamlı bir farklılık olup olmadığını anlamak için yapılan ön test sonuçlarına göre deney ve kontrol grubu öğrencileri arasında istatistiksel olarak anlamlı bir fark görülmemiştir ($U=40.000$, $p>.05$). DeneySEL işlem sonrasında yapılan son test sonucunda ise deney grubu öğrencileri lehine anlamlı bir fark bulunmuştur ($U= 13.500$, $p<.05$). Bu sonuç, değerlerin doğasına uygun öğretim yaklaşımları dikkate alınarak hazırlanan etkinliklerin deney grubu öğrencilerinin hoşgörölü olma eğilimlerini önemli düzeyde artırdığını göstermektedir.

Dördüncü Alt Probleme Ait Bulgular

DeneySEL işlem öncesinde grupların misafirperver olma eğilimleri arasında anlamlı bir farklılık olup olmadığını anlamak için yapılan ön test sonuçlarına göre deney ve kontrol grubu öğrencileri arasında istatistiksel olarak anlamlı bir fark bulunmamıştır ($U=45.500$, $p>.05$). DeneySEL işlem sonrasında yapılan son test sonucunda da gruplar arasında istatistiksel olarak anlamlı bir fark bulunmamıştır ($U= 31.500$, $p>.05$).

Tartışma ve Sonuç

DeneySEL işlem öncesi yapılan ölçümlere göre araştırmaya katılan deney ve kontrol grubu öğrencileri arasında saygı, sevgi, hoşgörü ve misafirperver olma eğilimleri arasında anlamlı bir fark olmadığı görölmüştür. İlkokul dördüncü sınıf Sosyal Bilgiler dersindeki kazanımlar ve değerlerin doğasına uygun öğretim yaklaşımları ve öğrenci seviyeleri dikkate alınarak hazırlanan etkinlikler uygulandıktan sonra yapılan ölçümlerde ise deney grubunun saygı, sevgi ve hoşgörü eğilimlerinde önemli derecede artış (anlamlı bir artış) görölmüştür. Misafirperverlik eğiliminde ise deneySEL işlem öncesi ve deneySEL işlem sonrası kontrol ve deney grubu arasında anlamlı bir fark gözlenmemiştir. Fakat deneySEL işlem sonrası deney grubu son test misafirperverlik eğilimi ortalama puanlarında bir artış olmasına ($X=2.47$ 'den $X=2.51$ 'e yükselmiştir) rağmen bu fark anlamlı değildir. Bu durumun aslında kişinin değerlerinin (özellikle de misafirperverlik gibi hayatın içinden gelen değerlerin) önemli bir bölümünün yaşantı yoluyla ve belli bir zaman diliminde oluşmasıyla veya değerlerin ölçülmesi problemleriyle ilgili olduğu düşünülmektedir.

Özellikle de misafirperverlik gibi toplumsal değerler aslında gelenek, görenek ve örf-adetlerle birlikte çocuklara bir kültürleme süreci içerisinde öğrenilmekte ve içselleştirilmektedir. Elbette bu öğrenme ve içselleştirme süreci de öyle birden bire gerçekleşmemektedir. Smyth'e göre bu süreç birçok yaşam, öğrenme deneyimleri ve beklentilerden oluşmaktadır (Smyth, 2005). Bu bağlamda "değerler, erken yaşlardan itibaren kişilik özellikleri ve içinde bulunulan koşullar doğrultusunda, insanın bağlı olduğu kültür, doğa, toplum ve kendisiyle olan ilişkileriyle; amaçlarından, arzularından, inançlarından, eylemlerinden etkilenecek şekilde üretilmekte ve uzun bir zaman dilimi içinde yavaş yavaş oluşmakta" (Bobaroğlu, 2001, Oktay, 2007 ve Öztürk, 2005'den akt. Tahiroğlu & Tay, 2020, s. 8); içinde bulunduğu kültür ve sosyal çevredeki yansımalarla sistematik olarak sürekli yeniden yapılandırılmaktadır (Superka & Johnson, 1975). Yapılandırılan bu değerler de insanların tutumlarını, kararlarını ve davranışlarını etkilemektedir (Matusov, 2018). Fakat doğrudan davranışın kendisi değildirler. Ama ilgili davranışın arkasındaki nedeni temsil ederler (Dunlop, 2005).

Yukarıdaki açıklamalara bakıldığında aslında misafirperverlik gibi toplumsal bir değer çocuklarda öyle hemen oluşarak davranış ve eğilimlerine yansıtacağını düşünmek de doğru bir yaklaşım olmaz. Çünkü Dewey'e göre değerler, onları değerlendirmeksizin var olamazlar. Bu nedenle

öğrencilerin, verilen değerleri değerlendirmeleri ve ona karşı belli bir duyarlılık geliştirmesi gerekir. Bunun için de öğrencilerin eğitimle verilen değerler gerçek yaşamla uyuşup uyuşmadığını anlamaları, duygusal boyutta değer farkına varabilmeleri ve değerlendirme yapmaları gerekir. Bu da, çoğunlukla gerçek bir uygulamaya veya yaşamda konuya maruz kalmaya bağlıdır (UNESCO, 1986). Yani, değerlerin kazandırılması, ilgili değerlerin deneyim ve düşünceyle birleşmesine ve sonra da bunun duygusal boyutta kabullenilmesine bağlıdır (UNESCO, 2005). “Bu nedenle öğrencilerin değer vereceği durumu yaşamasını, hissetmesini, empati kurmasını, çevresinden gelecek tepkileri görmesini ve sonuçlarını değerlendirmesini sağlayacak bir deneyim ve zamana ihtiyaç vardır.” (Tahiroğlu & Çetin, 2019, s. 304-305). Bu durum çalışmada uygulanan etkinliklerin misafirperverlik değerinin kazandırılması üzerine etkisinin tespitini zorlaştırmaktadır.

Öte yandan misafirperverlikle ilgili değerlerin doğasına uygun öğretim yaklaşımları dikkate alınarak hazırlanan etkinlikler kapsamında öğrencilerin hoşgörü, saygı ve sevgiye tutumlarına da katkı sağlamak amacıyla etkinlikler tasarlanmıştır ve etkinliklerin öğrencilerin günlük hayatı ile ilişkilendirilmesi amaçlanmıştır. Bu amaçla da, günümüzde neredeyse kaybolmaya yüz tutmuş misafirperverlik değerinin tekrar gün yüzüne çıkması ve sevginin, dostluğun, mutluluğun, hoşgörünün, barışın, paylaşmanın, yardımlaşma ve dayanışmanın yaşanarak öğrenilmesi hedeflenmiştir. Bu süreçte özellikle öğrencilerin kendilerinin de katılımıyla yaptıkları geleneksel ev yemekleri, oyuncak tasarımı gibi etkinliklerle komşuluk ve arkadaşlık ilişkilerinin daha pekiştiği görülmüştür. Ayrıca etkinlikler kapsamında, öğrencilerin okulda veya mahallelerinde bulunan mülteci çocuklara hazırladıkları yemekleri ve sahip oldukları oyuncakları paylaşma faaliyetleri ile de sevgi, dostluk, hoşgörü ve barış gibi kavramları yaşayarak hissetmelerine yardımcı olunmuş ve çocukların yardımlaşmaktan ve paylaşmaktan oldukça keyif aldıkları gözlenmiştir. Zaten çalışmanın istatistiksel bulgularında da etkinliklere katılan öğrencilerin saygı, sevgi ve hoşgörü eğilimlerinde anlamlı bir artış görülmüştür. Bu bağlamda Karadağ da (2008) bir çalışmada, misafire önem vermenin ve misafirleri en iyi şekilde ağırlamanın insanlar arasındaki bağlılığın ve muhabbetin artmasında önemli bir etkisinin olduğunu savunmaktadır.

Türe (2014) ise Sosyal Bilgiler Öğretmenlerinin, hoşgörü için değerlerin ve farklı kültürlerin öğretilmesi gerektiğine ve hoşgörü eğilimini geliştirmeye yönelik eğitimlere küçük yaşlarda başlanmasına, bu süreçte gerçek yaşama uygun etkinlikler yapılmasına vurgu yaptıklarını ortaya koymuştur. Bu çalışmada da, değerlerin doğasına uygun olarak hazırlanan ve ilkökul dördüncü sınıf öğrencilerinin dikkatini çekecek şekilde yapılandırılan etkinliklerin uygulanması sürecinde katılımcıların, özellikle ev sahibi ve misafiri canlandırırken gerçek hayatın içinde kendini bulduğu ve eğlenerek tutum/eğilim geliştirdiği gözlenmiştir. Sonucunda ise misafirperverlik değerine yönelik farkındalık geliştirilirken aynı zamanda sevgi, saygı ve hoşgörü eğilimlerinin artması üzerine önemli katkılar sağlamıştır. Bu nedenle, çalışmanın Türe'nin (2014) yaptığı araştırmadaki Sosyal Bilgiler Öğretmenlerinin görüşlerine katkı sunacağı varsayılabilir.

Öneriler

Sonuç olarak, toplumda ortak yaşamın temelini oluşturan sevgiyi, dostluğu, mutluluğu, hoşgörüyü, saygıyı, barışı, paylaşmayı, yardımlaşmayı, dayanışmayı yaşamak için misafirperverlik değerinin oldukça önemli bir yeri olduğu görülmektedir. Bu nedenle günümüz koşullarında neredeyse kaybolmaya yüz tutmuş olan misafirperverlik değerinin gelecek nesillere aktarılması ve yaşatılması için gerekli uygulama çalışmalarının yapılması oldukça önemlidir. Ayrıca misafirperverlik gibi yaşamın

içinden gelen, doğrudan temas ve kültürleme yoluyla şekillenen değerlerin çocukların gelişim özelliklerine, düzeylerine ve içinde buldukları koşullara uygun bir şekilde gerçek yaşam uygulamaları ile verilmesi gerekmektedir. Ancak bu çalışmada öğrenci seviyeleri ve gerçek yaşamsal durumlar da dikkate alınarak yapılan uygulamalar misafirperverlik değerine yönelik anlamlı bir farklılığın oluşmadığı görülmüştür. Bu durum çalışmamızın, misafirperverlik gibi doğrudan temas gerektiren değerlere (sosyal temasın reddedilmesi veya mesafenin korunması vb. durumlar) müdahale edilmesinin tutum ve davranışlara yansımada, bu değerlerin gerçek toplumsal yaşamın içerisinde kültürleme yoluyla kazandırılmasında, değerlere yapılan müdahalelerin doğru ölçümlerin belli bir deneyim ve zamana yayılamamasında sınırlılıkları olduğunu ortaya çıkarmıştır. Bu yüzden benzer çalışmalar yapılırken öğrencilerin sosyal temas ve mesafeyi koruma özelliklerinin bilinmesi ve gerektiği zaman bu duruma da uygun müdahalelerin yapılması ve sonuçların değerlendirilmesi, eğitim faaliyetlerinin gerçek toplumsal yaşamın içerisindeki kültürleme süreçleriyle daha fazla desteklenerek sonuçların değerlendirilmesi, çocukların konuyla ilgili deneyimi yaşayabilmeleri için belli bir zaman ve imkanların sağlanması ve ölçme-değerlendirme faaliyetlerinin bu süreçlerden sonra yapılması önerilir. Öte yandan Karadeniz'in (2019), çalışmasında öğrencilerin, kültürel öğelerdeki değişim ve sürekliliği belirli bir kronoloji içerisinde ve neden sonuç ilişkisine dayandırarak açıkladıkları görülmüştür. Bu durum, yeterince rehberlik ve çalışmalar yapıldığında öğrencilerin, kültürdeki değişim ve sürekliliği algılayarak bilgiye ulaşabildiklerini göstermektedir. Bu nedenle, günümüzün getirdiği koşullardan dolayı toplumda ortak yaşamın temelini oluşturan misafirperverlik gibi önemli değerlerin öğrencilere değişim ve sürekliliğe ayak uyduracak şekilde kazandırılması da önemlidir.

Appendices

Annex 1

Activity – 1 [This activity was prepared by Tahiroğlu (2019, s.360)]

Approximate Time: 40+40=80 min.

Level: Fourth grade

Qualifications to be Gained: Hospitality, respect, love, tolerance

Materials: Working papers

Preparation: Worksheets are prepared and reproduced according to the number of students.

Process:

1. Students are asked the following questions in order to connect with real life and they are allowed to explain their answers.

- Have any guests come to your house?
- What kind of preparations are made when guests come to your home?
- How are the guests coming to your house welcomed? How are they treated and what are they served during their stay?
- Have you ever been a guest?
- How were you treated there and what were you served?

2. In order to help students explain their thoughts on hospitality, the following worksheet is distributed and they are asked to write down their real thoughts on this sheet without writing their names. If they want, they can share what they have written with the class.

Worksheet

- Is it important for you to have someone visit your home?.....Why?.....
- Do you like to visit someone's house that you love as a guest?..... Why?.....
- Have you ever been treated not hospitably in a place you went to as a guest?.....
- If so, how did you feel?.....
- How do you treat your guests?
- Why are you treating this way?
- Are you satisfied with this behavior?.....
- How do you think guests should be treated?.....
- Why?.....

3. After this process, the importance of hospitality for the society, its importance in terms of neighborliness, the importance of people not being alone, helping and solidarity are supported with visuals. In addition, the importance given to hospitality by the Turkish nation and the reason for this are explained.

Annex 2

Activity – 2: [This activity was prepared by Tahiroğlu (2019, s.361-362)]

Approximate Time: 40+40=80 min.

Level: Fourth grade

Qualifications to be Gained: Hospitality, love, respect, tolerance, sharing

Materials: 2 telephones, table, chair, plastic cup, plate, cutlery, cake, juice and fruits

Preparation: The students who will take part in the game are determined and the roles are distributed. Students are asked to work on their roles. Trial games are played.

Process:

1. The following game is played in the classroom by forming voluntary groups.

- a) **First Part of the Game:** Two representative family groups are formed. One of these groups enlivens the hospitable hosts and the other the guests. The family, who will come to the guest, calls the host family by phone and tells them that they will come for their evening visit. The host family accepts it by saying "of course you are welcome, gladly". Then, as a representative of the group that plays the hosts, they clean the house, organize it, and prepare various foods and drinks to be offered to the guests. After this process is over, guests come and knock on the door. The hosts greet them at the door with a smiling face, indicate that they are very happy to

come, and show them a place to sit. Then, the members of the host group welcome each of the guests one by one. They start chatting by improvising. Food and drinks are served in between. Conversations continue. Then the guests get up and leave, stating that they are very pleased with the hospitality of the hosts, thanking them for everything. The host group bids farewell by stating that they are very happy to host them as guests.

b) Second part of the game: Two groups are formed in the same way. One of these groups portrays the hosts, who do not know hospitality, and the other, the guests. The family, who will come to the guest, calls the host family by phone, and tells them that they will come for their evening visit. The host family asks why they want to come. The family that wants to come to the guest says that they want to sit and chat together. The host family agrees. After this process, the host family does nothing and just waits for their guests to arrive. Guests come and knock on the door. One of the hosts opens the door for them and tells them to come in. They sit and chat. After a while, the owner of the house gets up and says they're not sorry, he has a job and he has to leave. The guests then get up, thank the remaining members of the hosts, shake hands and leave. The hosts just stand up and don't say goodbye to the door. Before the guests leave, they sit back in their seats.

2. The following questions are asked.

- What are the values of the host family in the first game? (What do they care about?)
- What are the values of the host family in the second game? (What do they care about?)
- If you were thinking of visiting one of these families, which would you prefer? Why?
- If someone told you that they were coming to visit you, which family would you behave like?
- Can you explain why? Is this something valuable to you?
- Are you glad you value something like this?
- Do you want to live in line with this value in your next life? Can you explain why?

Annex 3

Activity – 3 [This activity was prepared by Tahiroğlu (2019, s.362-363)]

Approximate Time: 40 min.

Level: Fourth grade

Qualifications to be Gained: Hospitality, love, respect, sharing, cooperation, tolerance

Materials: Pictures of people watching television, spending time in front of the computer and being alone, computer, projection.

Preparation: Set up projection of pictures as a slide show while reading the status text.

Process:

1. The following situation is read to the students. While this status is being read, the pictures are projected as a slide show.

SITUATION: *Today, people no longer visit each other as before. Instead, they began to spend their time in front of the TV or computer. When this is the case, people have become almost unrecognizable to their next-door neighbors. Even if they knew each other, this acquaintance did not go beyond just greeting when they met each other. In this case, people began to isolate in crowds. However, if these people visit each other, meet and socialize, they both get rid of loneliness and help each other when they need it.*

2. After reading the above situation, the following questions are asked.

- Is there a problem here for you? What could this be? (Students are expected to reveal problems such as the gradual alienation of people from each other, the gradual disappearance of the values of neighborliness and hospitality, and the isolation of people. If these problems cannot be revealed, the teacher helps).
- Is this a major problem for you? Questions are asked and answers are received.

3. The following task is given to the students in order to contribute to the solution of this problem and to help them see by doing and experiencing in real life.

- First of all, the above situation is distributed and they are asked to share it with their families.
- They are then told to ask their families to invite a neighbor who has never visited their house or who has come very rarely (if possible, never) as a guest.
- To the students: "If your family does not accept to invite guests under the specified conditions, you can offer to invite a guest in line with their wishes or you may not perform such a task." explanations are made in the form or in different ways. After this process is completed, the students are asked for their opinions on what was done later and what kind of results were obtained.

Annex 4

Activity – 4 [This activity was prepared by Tahiroğlu]

Approximate Time: 40+40 min

Level: Fourth grade

Qualifications to be Gained: Hospitality, love, respect, sharing, cooperation, tolerance

Materials: Videos of traditional home cooking prepared by children with their families, computer, projection.

Preparation: While asking the names of traditional home meals, the prepared meals are arranged to be projected as a video.

Process:

1. Food videos of our culture are projected.
2. After watching the video, the following questions are asked.
 - What dishes and cakes are usually served as treats when guests come to our house? What do you prepare for your guests? What treats are prepared during the holidays? What dishes would you like to introduce to a foreign person who does not know our culture? Do you share the dishes you make with your neighbor? Questions are asked and answers are received.
3. The following task is given to the students in order to contribute to the solution of this problem and to help them see by doing and experiencing in real life.
 - First, they are asked to talk to their families about traditional home cooking.
 - Later, families are asked to cook traditional home-cooked meals with their children and offer them to their nearest neighbors.
 - Students are asked to invite a friend to the house as a guest and share the prepared food together.
 - Students are asked questions such as, "If a foreigner (may be of different nationality, refugee) came to our house, what would you offer him/her, how would you introduce our culture as a meal?" The presentation of traditional dishes to a foreign national, if any, at the school or in their neighborhood, and after this process is completed, the opinions of the students are asked about what is being done later and how the results are obtained.

WHAT I FEEL

Note: It is very important that you write down what you really feel when answering the questions below. Because these questions are prepared for you to evaluate yourself. In addition, your answers to these questions will not be included in the performance grade. Those who wish may not submit the form, and those who wish may submit it without writing their name. You will not be asked any questions or criticized in any way for what you have written on these forms.

1. Imagine that you are in the shoes of the person or people you are serving/promoting food (our traditional dishes). How would you feel if someone offered you food in this situation? Write.

2. Now, you hosted that person or people and gave food. What are you feeling? Write

3. Prior to this assignment, did you give any favors to anyone other than your family?

4. Do you plan to offer treats to guests from now on?

A) Yes B) Undecided C) No

Please answer the questions below to consider the consequences of this choice.

- Consider the consequences of this choice. Is this result suitable for you?
 - What can happen if you do not act in line with this choice?
 - What are the benefits of acting in line with this choice for you and your environment?
 - Do you plan to host foreigners who need help?
 - Do you give up when you are hindered or unable to find time or for any reason while doing these aids? Why?
-

Annex 5

Activity – 5 [This activity was prepared by Tahiroğlu]

Approximate Duration: 40+40 min.

Level: Fourth grade

Qualifications to be Gained: Hospitality, love, respect, sharing, cooperation, tolerance

Materials: Videos about traditional children's games, videos about traditional toys, computer, projection.

Preparation: While asking the names of the traditional street games, the projection of the videos about the traditional street games from the internet is arranged.

Process:

1. Traditional street games and toys videos are projected.
2. After watching the video, the following questions are asked.
 - What games were played in the past?
 - What kind of toys were played with in the past?
 - What did children do when guests came to the house in the past?
3. The following task is given in order to help the students to contribute to the solution of this problem and to see by doing and experiencing in real life.
 - First of all, they are asked to talk to their families about traditional street games and old toys.
 - Then, students and their families are asked to design toys that were played in the past.
 - Students are asked to bring those toys to the classroom environment and display them.
 - These toys are introduced to foreign students at the school and then given to them as gifts.
 - Students are asked the question "How should we be about hospitality towards foreigners?" Opinions are taken on this subject.

WHAT I FEEL

***Note:** It is very important that you write down what you really feel when answering the questions below. Because these questions are prepared for you to evaluate yourself. In addition, your answers to these questions will not be included in the performance grade. Those who wish may not submit the form, and those who wish may submit it without writing their name. You will not be asked any questions or criticized in any way for what you have written on these forms.*

1. Imagine that you are in the shoes of the person or people to whom you are gifting a toy. How would you feel if someone gave you a toy in this situation? Write.
2. Now, you gave toys to those visiting children. What are you feeling? Write
3. Prior to this assignment, did you give any gifts to someone in need other than your family?
4. Do you plan to give gifts to guests from now on?
A) Yes B) Undecided C) No

Please answer the questions below to consider the consequences of this choice.

- Consider the consequences of this choice. Is this result suitable for you?
 - What could happen if you do not act in accordance with this choice?"
 - What are the benefits of acting in line with this choice for you and your environment?
 - How long do you think you will continue to help those in need?
 - Do you give up when you are hindered or unable to find time or for any reason while doing these aids? Why?
-