

**Sociocultural Influences on German and Turkish
Immigrant Mothers' Long-Term Socialization Goals**

by

Elif Sevgi Durgel

**A Thesis Submitted to the
Graduate School of Social Sciences
in Partial Fulfillment of the Requirements for
the Degree of**

Master of Arts

in

Developmental Psychology

Koc University

September 2006

Koc University
Graduate School of Social Sciences

This is to certify that I have examined this copy of a master's thesis by

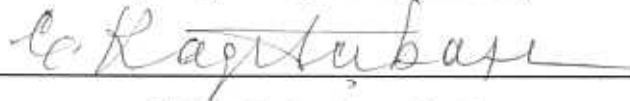
Elif Sevgi Durgel

and have found that it is complete and satisfactory in all respects,
and that any and all revisions required by the final
examining committee have been made.

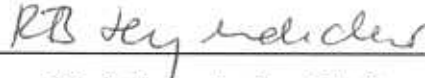
Committee Members:



Bilge Yağmurlu, Ph. D. (Advisor)



Çiğdem Kağıtçıbaşı, Ph. D.



Birgit Leyendecker, Ph. D.

Date:

14. 09. 2006

STATEMENT OF AUTHORSHIP

This thesis contains no material which has been accepted for any award or any other degree or diploma in any university or other institution. It is affirmed by the candidate that, to the best of her knowledge, the thesis contains no material previously published or written by another person, except where due reference is made in the text of the thesis.

Signed

Elif S. Durgel

ABSTRACT

The major aims of this study were to investigate the differences and similarities in long-term socialization goals of German mothers and Turkish immigrant mothers in Germany; and to examine socialization goals of Turkish mothers in relation to their acculturation attitudes. The participants were 94 Turkish mothers who were either raised in Germany or migrated to Germany, and 94 German mothers of preschoolers living in Germany. Maternal socialization goals were assessed by the Socialization Goal Pile-sort, particularly on five dimensions that tapped parents' goals for self-maximization, self-control, social skills, decency, and proper demeanor. Acculturation attitudes of the Turkish mothers were assessed by the Bicultural Involvement Scale. Differences between groups were examined using MANCOVAs, and results revealed that Turkish immigrant mothers expected their children to have close relations with the family and to be well-mannered more highly; and they valued autonomy less than German mothers. Turkish mothers who were integrated with the German culture were found to have a tendency to value individualistic goals such as self-control and sociability more than Turkish mothers who had an attitude to be separated from the German culture, but both groups valued family integrity very highly. Education-related differences in mothers' socialization goals were also examined, and it was found that high-educated Turkish and German mothers valued autonomy more and obedience less highly compared to their low-educated counterparts. Stepwise regression analyses were further performed to explore the variables predicting socialization goals of

the Turkish mothers. In general, maternal education and involvement with the German culture were found to predict mothers' long-term socialization goals. These findings revealed that socialization goal patterns of Turkish immigrant mothers represented the pattern depicted in the psychological interdependence model proposed by Kagitcibasi (1996), and provided support for the Family Change Model.

Keywords: Socialization Goals, Acculturation, Turkish Immigrants

ÖZET

Bu çalışmanın temel amacı Türk göçmen ve Alman annelerin uzun süreli sosyalleştirme hedeflerindeki benzerlik ve farklılıkları incelemektir. Çalışma aynı zamanda göçmenlik ve kültürleşmenin Türk annelerin sosyalleştirme hedefleri ile ilişkisini de araştırmaktadır. Çalışmanın örneklem grubunu Almanya’da yaşayan ve okul öncesi yaş grubunda en az bir çocuğa sahip 94 Alman ve 94 Türk anne oluşturmuştur. Alman ve Türk annelerin sosyalleştirme hedefleri Uzun Süreli Sosyalleştirme Hedefleri Envanteri ile beş ana boyutta ölçülmüştür. Bu beş boyut, kendini geliştirme, davranışlarını kontrol etme, sosyal beceriler, topluma uyum ve uygun davranmadır. Türk annelerin kültürleşme stratejilerini ölçmek amacıyla Çiftkültüre Uyum Ölçeği, Alman ve Türk kültürlerine adapte edilip kullanılmıştır. Gruplar arası farklar MANCOVA ile analiz edilmiştir. Bulgulara göre, Türk göçmen anneler, Alman annelere göre, çocuklarının terbiyeli ve aileyle yakın ilişkiler içinde olmalarını daha çok; özerk olmalarını ise daha az beklemektedirler. Ayrıca, Alman kültürüyle bütünleşme eğilimi gösteren Türk göçmen annelerde davranışlarını kontrol edebilme ve sosyal becerilere sahip olma gibi bireyci değerlere eğilim gözlenmiştir, ancak bu anneler aile birliği gibi değerleri de korumaktadırlar. Çalışmada, annelerin sosyalleştirme hedeflerinin eğitimle olan ilişkisi de incelenmiştir. Bulgular, yüksek eğitimli annelerin düşük eğitimlilere kıyasla çocuklarından özerkliği daha çok, itaatkar olmayı daha az beklediklerini göstermiştir. Türk annelerin sosyalleştirme hedeflerini yordayan değişkenleri belirlemek amacıyla yapılan regresyon analizi sonuçları ise, genel olarak,

annenin eğitimi ile Alman kültürüne uyumunun onun sosyalleştirme hedefleri üzerinde etkili olduğunu göstermiştir. Araştırmanın bulguları Kağıtçıbaşı'nın (1996) Aile Değişim Modeli çerçevesinde değerlendirilmiştir, ve Almanya'daki Türk göçmen annelerin sosyalleştirme hedeflerinin Karşılıklı Duygusal Bağımlılık modelinin önerdiği örüntüyü yansıttığı görülmüştür.

Anahtar Sözcükler: Sosyalleştirme Hedefleri, Kültürleşme, Türk Göçmenler

DEDICATION

To my dearest parents, Nuran and Abdi, who believed and supported me in every step I
have taken in my life

ACKNOWLEDGMENTS

This thesis could not have been accomplished without my advisor and mentor, Dr. Bilge Yağmurlu, who not only served as my supervisor but also encouraged and challenged me to go beyond and learn more throughout my academic program. From my very first moment at Koç University, she has always been with me, supported my efforts and I have learnt a lot from her academic knowledge and approach to research. I am very grateful for her trust in me.

I would also like to thank Prof. Çiğdem Kağıtçıbaşı who is a wonderful role model. I have benefited greatly from her extensive knowledge and experience in areas too many to list. I will treasure all our discussions and I hope to remember everything she has taught me. I thank her very much for her valuable assistance in this thesis and also for teaching me a psychologist's duties.

This thesis is the first step towards the goal which my father set for me from the day I was born: to be an academician. I thank my mother for supporting my decision to go to Germany and be a part of the project which this thesis has been based upon. I am thankful to them and my sister Asiye Kumru for their guidance throughout my life.

Finally thanks to my friends Sinem Olcay and Güzde Özdikmenli for our unforgettable days in Bochum, and to Evrim Altıntaş for being a close friend. Another thanks goes to my officemates for their help and the great times we had. Lastly, I owe a genuine thank to Mallik Moturi who patiently supported me and helped me with editing.

TABLE OF CONTENTS

Statement of Authorship	iii
Abstract	iv
Özet	vi
Dedication	viii
Acknowledgments	ix
List of Tables	xiii
List of Appendices	xv
Chapter 1: Introduction	1
1.1. General.	1
1.2. Scope and Purpose of Research.	1
Chapter 2: Literature Review	5
2.1 Parental Beliefs.	5
2.2 Definition and Structure.	7
2.3 Parental Beliefs and Child's Gender.	10
2.4 Parental Beliefs and Socioeconomic Status.	14
2.5 Parental Beliefs and Culture.	19
2.5.1 Empirical Studies on Parenting and Sociocultural Influences. . .	28
2.6 German Parental Beliefs.	32
2.7 Turkish Parental Beliefs.	34
2.8 Acculturation.	39
2.9 Definition and Structure of Acculturation.	40
2.10 Turkish Immigrants in Germany.	43
2.11 German Immigration Policy.	46

2.12	Acculturation and Parental Beliefs.	49
2.13	Turkish Immigrants' Parental Beliefs.	52
2.14	Summary	55
 Chapter 3: The Present Study		57
3.1	Aims of the Study.	57
3.2	Hypotheses of the Study.	58
3.3	Method-Overview.	64
3.3.1	Participants.	64
3.3.2	Descriptive Characteristics of Participants.	65
3.4	Procedure.	68
3.4.1	Translation of Materials.	68
3.4.2	Recruitment of Participants and Data Collection.	69
3.5	Measures.	70
3.5.1	Background Information Form.	71
3.5.2	Socialization Goals Interview.	72
3.5.3	Bicultural Involvement Scale.	74
3.5.4	Final Forms of the Scales.	76
3.5.4.1	Socialization Goals Interview-Pile Sort.	76
3.5.4.2	Bicultural Involvement Scale.	78
 Chapter 4: Results		79
4.1	Overview.	79
4.2	Preliminary Analyses.	79
4.3	Descriptive Statistics.	80
4.4	Correlational Analyses.	81
4.4.1	Correlations for German Mothers.	83

4.4.2	Correlations for Turkish Mothers.	85
4.5	Differences among Cultural Groups.	88
4.6	Differences between Acculturating Groups	91
4.7	Education-Related Differences	95
4.8	Sex Differences.	99
4.9	Stepwise Regression Analyses.	100
4.10	Summary of Results	108
Chapter 5:	Discussion	109
	References	129
	Appendices	144

LIST OF TABLES

Table 3.1: Descriptive statistics for Demographic Data	67
Table 4.1: Mean, Standard Deviation, and Range for Questionnaire Data	82
Table 4.2: Pearson Product-Moment Correlations among Variables for German Mothers	84
Table 4.3: Pearson Product-Moment Correlations among Variables for Turkish Mothers	86
Table 4.4: Comparison of Turkish and German mothers for Main Socialization Goal Categories (Maternal education Taken as Covariate)	89
Table 4.5: Comparison of Turkish and German mothers for Socialization Subcategories (Maternal education Taken as Covariate)	90
Table 4.6: Comparison of German, Integrated Turkish and Separated Turkish mothers for Socialization Goals (Maternal Education as the Covariate)	94
Table 4.7: Examination of Education-Related Differences in Socialization Goals for the German sample	97
Table 4.8: Examination of Education-Related Differences in Socialization Goals for the Turkish Sample	98
Table 4.9: Examination of Sex Differences in German Mothers' Socialization Goals	99

Table 4.10: Examination of Sex Differences in Turkish Mothers’ Socialization Goals	100
Table 4.11: Summary of Stepwise Regression Analyses for ‘Personal and Economic Potential’ Goals for the Turkish Sample	102
Table 4.12: Summary of Stepwise Regression Analyses for ‘Psychological Development’ Goals for the Turkish Sample	103
Table 4.13: Summary of Stepwise Regression Analyses for ‘Role Obligations within Family’ Goals for the Turkish Sample	104
Table 4.14: Summary of Stepwise Regression Analyses for ‘Social Skills’ Goals for the Turkish Sample	105
Table 4.15: Summary of Stepwise Regression Analyses for ‘Respectfulness’ Goals for the Turkish Sample	106
Table 4.16: Summary of Stepwise Regression Analyses for ‘Personal Integrity’ Goals for the Turkish Sample	107

LIST OF APPENDICES

Appendix A	Copy of Letter for German Mothers	144
Appendix B	Copy of Letter for Turkish Mothers	147
Appendix C	Copy of Screening Form	150
Appendix D	Copy of Background Information Form in German	152
Appendix E	Copy of Background Information Form in Turkish	159
Appendix F	Copy of Socialization Goals Inventory-Pile Sort in German	164
Appendix G	Copy of Socialization Goals Inventory-Pile Sort in Turkish	167
Appendix H	Sample Items of Socialization Goals Inventory	170
Appendix I	Copy of Bicultural Involvement Scale	171
Appendix J	Table of Skewness and Kurtosis Values for Variables for the Total Sample	176

Chapter 1

INTRODUCTION

1.1 General

Parents' long-term socialization goals refer to the values and qualities they would and would not like their children to have as adults (Harwood, 1992) and are influenced by culture and socioeconomic factors (Harwood, Schoelmerich, Ventura-Cook, Schulze, & Wilson, 1996; Kağıtçıbaşı, 1996). These parental beliefs, in turn, are associated with parenting practices and children's social and cognitive development (Dix, 1992; Harkness & Super, 1992; Kağıtçıbaşı, 1996; Steinberg, Lamborn, Dornbusch, & Darling, 1992). Therefore, studying parental beliefs and socialization goals is of special importance for understanding the relations between child outcomes, child rearing, and sociocultural context.

1.2 Scope and Purpose of Research

In the last couple of years, the immigration issue has gained prominence around Europe. It is basically due to the fact that little was known about the cognitions and

practices of acculturating groups and what was known indicated that the differences between majority and acculturating groups had important consequences for children's outcomes like school success (Bornstein & Cote, 2006).

Patterns of parenting and parents' goals that lead to social and cognitive development of children seem to vary across majority and minority groups in the same society. Furthermore, although immigrant children may perform as good as majority children on measures of social competence, they are usually disadvantaged particularly in cognitive skills and these disadvantages tend to rise over time and across generations (Bornstein & Cote, 2006). Understanding the factors that lead to such unfavorable outcomes for immigrant groups requires investigation of parental cognitions and practices. This study aimed to investigate long-term socialization goals of German and Turkish immigrant mothers which have been shown to have a significant influence on child-rearing practices of parents and, in turn, on children's outcomes.

Many studies have investigated the relationship between culture and parental beliefs (Harkness & Super, 1992; Harwood, 1992; Harwood et al., 1996). However, these studies have mostly examined the cultural differences in parents' goals and tested the existence of a broad concept; Individualism-Collectivism. Indeed, it is important to study not only the differences among cultures but also the changes within a culture or specific context (e.g., immigration context) (Kağıtçıbaşı, 2003; Kwak, 2003). With this regard, examining parental goals in immigration contexts and the role of acculturation would provide valuable

information on how culture influences and shapes parents' ideas. In the literature, there are few studies that have examined the dynamics of parental values among immigrant mothers (Bornstein & Cote, 2004) and those carried out with Turkish immigrant groups are very small in number.

Furthermore, there is not much research that investigated socioeconomic and cultural influences on parental goals in immigration contexts. Due to the important role of socioeconomic factors in parenting, it is necessary to examine its influence and distinguish it from that of culture. The present study simultaneously considers both culture and socioeconomic status as important influences on parental long-term socialization goals.

The present study aimed to identify and explain the relations between sociocultural factors, immigration, and parental socialization goals within the light of Kağıtçıbaşı's model (1992, 1996) which has a great significance in the area of sociocultural influences on family, parenting, and child development. Many studies (e.g., Keller et al., 2003; Keller & Lamm, 2005; Koutrelakos, 2004) have tested the theory of Kağıtçıbaşı in relation to various topics and supported the model. This thesis provides findings regarding the validity of Kağıtçıbaşı's theory in Turkish immigrant populations.

In this thesis, the following chapters review the literature on parental beliefs and long-term socialization goals, the role of socioeconomic status and culture in these goals, respectively. Chapter 2 summarizes the literature on socialization goals as well as findings on gender, socioeconomic and cultural differences. Acculturation context and its relation to

socialization goals are also examined in this chapter. The aims and the hypotheses of the present study are presented in Chapter 3. Characteristics of the participants and measures are also given in detail in this chapter. Chapter 4 presents the results of the statistical analyses. Findings of the present study are discussed along with limitations and directions for future research in Chapter 5. Information not on central importance, but might wished to be examined is presented in the Appendices.

Chapter 2

LITERATURE REVIEW

2.1 Parental Beliefs

Children develop different skills in different contexts and there are several socializing influences on child development. Although some researchers (Harris, 1995, 2000) propose that extra-familial influences can be more significant on child development than parental influences, it is accepted that the first and most important context is the family for the majority of children. Parents' warmth and specific practices have a great impact on children's social, cognitive and physical development (Schaffer, 2003). For that reason, parenting styles and practices have been the main focus in the parenting literature. However, the understanding that parents mediate children's first interactions by cognitive models or ethnotheories about children's needs, desires, and capabilities (LeVine, 1974, 1980) has increased the attention on the research about parental beliefs. It is now recognized that raising a child is not only about specific practices but beliefs and values affect child rearing through different means. Parental beliefs characterize the outcomes that parents hope for their child to achieve, and thereby, determine the behaviors that parents

are likely to use (Dix, 1992), influence the organization of the child's environment of learning, and moderate the effectiveness of parents' child-rearing practices (Harkness & Super, 1992; Kağıtçıbaşı, 1996). That's why examining parental behaviors without paying attention to the parental goals does not allow us to have a complete understanding of 'parental socialization'.

Research has shown that parental beliefs are associated with the child's gender (Hastings & Rubin, 1999), socioeconomic status of the family (Harwood et al., 1996), and culture (Harkness & Super, 1992; Keller et al., 2004; Leyendecker, Harwood, Lamb, & Schoelmerich, 2002). Researchers have mostly investigated cultural differences in parental beliefs and goals. These studies (Harwood, Schoelmerich, Schulze, & Gonzalez, 1999; Keller et al., 2004) suggest that in a broad sense, parental ethnotheories, beliefs, values, and goals differ between independence-oriented and interdependence-oriented cultures.

As mentioned above, parental ethnotheories affect children's social and cognitive development through shaping child-rearing practices that parents engage in as they socialize their children (Harkness & Super, 1992). Parents treat and provide physical and social environment to their children according to their beliefs, goals, and values (Pomerleau, Malcuit, & Sabatier, 1991). Therefore, in order to understand parental effects on child development, it is crucial to articulate parents' beliefs regarding child development. In this chapter, factors influencing (e.g., socioeconomic factors, culture) and influenced by (e.g., child development) parental beliefs and goals are elaborated. First the

structure of parental beliefs is examined. Then, findings on the relations between gender, socioeconomic and cultural differences are reported. Next, theories that attempt to explain the role of culture in parental beliefs and the theory of Family Change (Kağıtçıbaşı, 1990, 1996) are presented. Lastly, beliefs and goals of German and Turkish parents are discussed.

2.2 Definition and Structure

Harkness, Super and van Tijen (2000) define parental ethnotheories as “cultural belief systems that parents hold regarding the nature of children, development, parenting, and the family” (p. 249). Parental ethnotheories reflect parents’ developmental goals, expectations, child-rearing beliefs and values, and perceptions about their children (Rosenthal & Roer-Strier, 2001). One aspect of this broad concept “parental ethnotheories” is parental beliefs. Parental beliefs are defined as the adult cognitions about child behavior, development and nature (Martin & Johnson, 1992) and studies indicated that parental beliefs affect child-rearing practices (Darling & Steinberg, 1993; Hastings & Grusec, 1998; Kuczynski, 1984; Pomerleau, Malcuit, & Sabatier, 1991).

In the literature mostly five main aspects of parental beliefs are examined. *Developmental timetables* or *expectations* which refer to the time that parents believe particular milestones should be reached (Goodnow, Cashmore, Cotton, & Knight, 1984; Willemsen & Van de Vijver, 1997); *parental values* that refer to the characteristics that

parents consider most important for their children to develop (Hastings & Grusec, 1998); *parental goals* that refer to the attributes parents would like their children to have (Harwood et al., 1996); *parental attributions* which cover the reasons behind why these characteristics do or do not develop on time (Dix & Grusec, 1985; Bornstein & Cote, 2004); and *socialization strategies* that refer to acts that parents perform to foster the characteristics they value (Baumrind & Black, 1967; Holden, 1995). These aspects of parental beliefs are interrelated. Therefore, although the focus of the present study is on parental goals, examining other aspects of parental beliefs (e.g., parental values) is helpful to have a more complete understanding of parental ethnotheories.

In the present study, parenting goals are described as the attributes parents value, endorse and want their children to attain (Hastings & Grusec, 1998). Hastings and Grusec (1998) defined parental goals in terms of their target and proposed three types of parental goals (parent-centered, child-centered, and relationship-centered) that are associated with certain parental behaviors. According to this categorization, parents who endorse parent-centered goals prioritize their wishes and needs, and emphasize the importance of child's compliance. Relation-centered goals reflect parents' desiring positive involvement with the child. Parents who aim to teach the child an important value or lesson endorse child-centered socialization goals and parents who try to satisfy the child's emotional needs and to promote positive feelings support child-centered emphatic goals. The main point here is that if the parent has a child-centered goal (e.g., autonomy, social skills), attention is

focused on the child and on the possible events in the environment that might be relevant to the child's benefit. If parents hold relation-centered goals (e.g., trusting family relations), attention is on the relationship between the child and the parents; and if parents endorse parent-centered goals (e.g., obedience), their wishes and desires and expectations from the child are seen important.

Another difference between types of parental goals is the attributions parents make for the child behavior. If parents hold child-centered or relation-centered goals, they attribute reasons for child's behavior to situational factors and if they endorse parent-centered goals, they attribute reasons to intrinsic child characteristics (e.g., attributions to disposition and intentionality). Hastings and Grusec (1998) found that parents endorsing parent-centered goals used power-assertion in part because of the dispositional attributions that they make for their children's behavior. Parents holding child-centered goals, however, used more reasoning and acceptance as a result of their situational attributions. Dix, Ruble and Zambarano (1989) in support of this view found that dispositional attributions were linked with the use of power-assertion and situational attributions were linked with reasoning.

Another researcher, Kuczynski (1984) investigated parental goals as determinants of disciplinary techniques and described parental goals as long-term and short-term goals. In short-term goals, distinguished aim of the parents is to acquire immediate compliance from their children. In long-term goals, parents want their children to achieve the desired

characteristics or behaviors in the long run but not immediately. It was found that parents who endorsed long-term goals behaved more nurturantly to their children, used more reasoning and attributed more positive behaviors to their children than did mothers who endorsed short-term goals (Kuczynski, 1984).

An examination of these two categorizations indicates that child-centered goals defined by Hastings and Grusec (1998) are similar to long-term goals that Kuczynski (1984) defined. Both goals have an emphasis on the child's benefit and are related to the more nurturing parenting practices including inductive reasoning. On the other hand, parent-centered goals (Hastings & Grusec, 1998) are similar to short-term goals (Kuczynski, 1984) which emphasize parental wishes and child's compliance; and both are associated with less nurturing parenting practices and more power assertion.

This review indicates that the attributes parents want their children to attain shape their child-rearing practices (Goodnow, 1986; Harkness & Super, 1992). The present study focuses on long-term parental goals (Harwood et al., 1996). In the following sections, parental beliefs are examined in relation to some demographic and contextual factors.

2.3 Parental Beliefs and Child's Gender

Children, from very early age on, develop gender-typical preferences and behavior. Boys tend to play more with vehicles, engage more frequently in rough-and-tumble play

and show more aggressive behavior than girls (Hyde, 1984; Whiting & Edwards, 1988), whereas girls tend to play more with domestic items, to be more empathic, more compliant and to seek more approval from adults compared with boys (Huston, 1983). In explaining the etiology of gender-typical behaviors, hypotheses that underline biology, cognition and socialization have been proposed. It has been found that beside other important causes, gender-normative socialization practices of parents have a strong impact on children's gender-typed behaviors. It has been shown that socialization practices explain gender-typical behaviors of children over and above biological factors and genetics (Iervolino, Hines, Golombok, Rust, & Plomin, 2005).

According to the socialization hypothesis (Eagly & Kite 1987; Eagly & Steffen 1984; Martin & Parker 1995), the division of social roles along gender lines creates differential expectations of men and women. For example, women are expected to express nurturing and care for others, whereas men are expected to exhibit instrumental behavior (Kulik, 2005). With this respect, it is clear that the characteristics that parents want to see in their children may differ according to the child's sex. In every society, culturally defined norms lead parents to bring up their daughters and sons differently. It might be claimed that differences in parental beliefs and goals with regard to the child's sex are more apparent in the social domain (e.g., being shy, aggression, independence). For instance, adults are more accepting of sons' aggression and more disapproving of daughters' hostile acts because it is

the aggression of girls which violates culturally defined sex-stereotypical behavior, but not boys' (Hastings & Rubin, 1999).

Several studies have supported the gender-normative socialization theory. Studies (Hastings & Coplan, 1999; Hastings & Rubin, 1999) carried out with European American mothers found that the goals mothers endorsed varied with the child's gender. Mothers did not tolerate their daughters' transgression (e.g., pushing another child to the ground, taking another child's toy without permission, aggression) and as a response, they wanted their girls to obey their rules and wishes. On the other hand, mothers tolerated their sons' aggression more and did not specifically want them to obey their rules. Similarly, several studies revealed that independence, assertiveness (Williams & Best, 1990) and academic achievement (Gibbons, Styles, & Shkodriani, 1991) were stressed as socialization goals for boys, and compliance and being caretaker were stressed for girls (Idema & Phalet, 2006; Williams & Best, 1990). In support of these, Schneider, Attili, Vermigli and Younger (1997) found that Italian mothers favored compliance of girls and independence of boys more. These findings imply that mothers expect their daughters to obey them and not to show disruptive behavior, and tend to let their sons to be more independent.

In a recent study, Dost, Çıtlak, Yağmurlu and Leyendecker (2006) examined long-term socialization goals of low-educated and high-educated Turkish mothers living in Istanbul and found significant differences in mothers' responses with respect to the sex of the child. It was found that regardless of their educational attainment, mothers of boys

mentioned fears of delinquency more and expected their sons to avoid illicit behavior more often than mothers of girls.

Studies conducted in different cultural groups have shown that parents universally tend to foster gender-normative socialization; however, parental sex-typing is more common among traditional cultures than in egalitarian cultures (Huston, 1983; Iervolino et al., 2005). It is revealed that younger generations and high-educated mothers in cities had more egalitarian views and displayed less gender-typed socialization (Kağıtçıbaşı, 1996; Kağıtçıbaşı & Ataca, 2005). Socioeconomic advancement and educational expansion affect parents' gender-normative values and practices, that is to say, with increasing employment and education of women, and the involvement of fathers in household tasks, there have been changes from traditional family to a more egalitarian family structure. And, with the transition from traditional to modern family models, gender-role values and gender-typed socialization are becoming more egalitarian (Trommsdorff & Nauck, 2005).

In sum, it might be suggested that parental beliefs might differ by child's gender, with higher parental expectations for girls on conformity and higher expectations for boys on independence and aggression. Although boys' aggression is relatively more acceptable by parents, Turkish mothers do not want those aggressive behaviors to go too far to delinquency and illicit behaviors (Dost et al., 2006). In the next section (Section 2.4) parental beliefs are examined with regard to their association with socioeconomic status.

2.4 Parental Beliefs and Socioeconomic Status

Because parenting has a significant impact on children's outcomes, it is important to understand how it is shaped by environmental factors such as social context (Hoffman, 2003). An important aspect of social context is socioeconomic background. In the literature, structure of the family (e.g., nuclear/extended, number of members) and parent-child interaction are shown to be associated with socioeconomic status (Cowan, Powell, & Cowan, 1998). Several studies (Harwood et al., 1996; Tudge, Hogan, Snezhkova, Kulakova, & Etz, 2000) have also identified a link between socioeconomic status of the family and parental goals and beliefs.

Socioeconomic status is defined as the ranking of individuals, families, or groups on a hierarchy according to their access to or control over some valued commodities such as wealth, power and status (Mueller & Parcel, 1981). Yet there is no consensus over the definition of socioeconomic status and the best way to measure it. Socioeconomic status is not a single concept but has different components that are income, occupation, and education (Hoffman, 2003). These components are sometimes examined separately (Kohn, 1959; Harwood et al., 1999) and sometimes studied together (Boratav, 2003; Bornstein, Hahn, Suwalsky, & Haynes, 2003) in the social sciences.

Kohn (1959), who was the first researcher that investigated the relationship between SES and parenting, studied only one aspect of socioeconomic status which is occupation,

and had identified a link between occupational conditions and parental values (Kohn, 1959, 1963). Kohn (1959) proposed that parents from different social classes differ in terms of what they value in their children and what they expect from them. According to this theory, parents from working-class backgrounds (e.g., semi-skilled and unskilled laborers) value conformity to rules and emphasize good manners, conformity, and obedience to authority. Kohn (1963) proposed that these values stem from the parents' occupational conditions and requirements of their work. For working-class occupations, following explicit rules set down by someone in authority is adaptive in the work place. However, higher status occupations (e.g., doctors, lawyers) allow and even require self-direction and initiation. Thus, parents who come from a higher class (e.g., middle-class) value self-direction, curiosity, intellectual flexibility and independence in the child.

Many studies have provided support for Kohn's theory (Kohn, 1959, 1963; Kohn, Naoi, & Schoenbach, 1990) by indicating a relationship between occupational status and parenting beliefs. Luster, Rhoades and Haas (1989) revealed that occupational status of the US mothers was positively associated with their self-direction goals and negatively associated with conformity goals. Harwood et al. (1996) also showed that middle-class mothers who had prestigious occupations more consistently displayed a pattern favoring self-maximization; they valued self-confidence and independence in the child, whereas lower-class mothers who had low prestigious occupations highly valued proper demeanor (e.g., behaving respectfully, fulfilling shared role obligations) and decency (e.g., the ability

to meet basic societal standards). In support of these studies, Tudge et al. (2000) found significant socioeconomic differences in child-rearing beliefs and values of American and Russian parents coming from middle and low occupational status. Middle-class parents in both societies were more likely to value self-direction and to believe that children should have freedom in the family than parents from lower status occupations. However, parents from lower class backgrounds were more likely to believe that children should be expected to conform to the rules than middle-class parents. Similarly, another study (Tudge et al., 1999) found that middle-class American, Korean, Russian and Estonian parents endorsed self-direction goals more than working-class parents whereas working class parents valued control and discipline more than middle-class parents did.

However, there are researchers (Abell, Clawson, Washington, Bost, & Vaughn, 1996; Alwin, 1984; Wright & Wright, 1976) who argued that occupational status alone cannot adequately address how socioeconomic status affects parental goals. These researchers suggested that it is not clear whether it is the nature of the job that underlies differences in parenting. Here the argument was that the effect of occupational status actually lies in the amount of schooling that parents have received and education is a stronger predictor of parenting (Lueptow, McClendon, & McKeon, 1979). Bornstein et al. (2003) studied all components of SES separately and as a composite index to predict maternal behaviors and child outcomes, and showed that maternal education was the best predictor of maternal behaviors and child outcomes as compared to the composite SES

index, and individually occupation and income. With this recognition, education has been examined more than other components of SES in the literature on parenting and child development in the last years. Ensminger and Fothergill (2003) reported that maternal education has been the most widely used indicator of socioeconomic background, and it is followed by income and occupation, respectively.

In support of the view that maternal education has a significant influence on parental beliefs, Willemsen and Van de Vijver (1997) examined the role of maternal education in developmental expectations in Dutch, Turkish-Dutch, and Zambian samples and found that regardless of their ethnic background, high-educated mothers expected their children to master at certain skills (e.g., physical, perceptual, intra-individual, and social skills) at earlier ages than low-educated mothers did.

Dost et al. (2006) examined the relation between educational backgrounds of Turkish mothers living in Istanbul and their long-term socialization goals via in-depth semi-structured interviews. It was found that low-educated mothers emphasized the importance of their children to be related to the family throughout their lives and to listen to the advice of their parents. With this respect, low-educated mothers valued being obedient, respectful and well brought-up more than high-educated mothers. High-educated mothers, on the other hand, reported that they valued autonomy and self-enhancement; they emphasized the importance of their children's being happy and self-confident more highly than low-educated mothers did.

Phalet and Schönplflug (2001) also investigated the relation between maternal education and interdependence and achievement goals of Turkish and Moroccan immigrants living in Germany and the Netherlands, and found that regardless of cultural background and national context, mothers who were more educated valued conformity goals less highly and academic aspirations more highly.

As mentioned before, some researchers studied individual aspects of socioeconomic status whereas others studied SES indices that include education, occupation and income together. One of these studies that used a composite SES index was conducted by Bank, Forgatch, Patterson and Fetrow (1993). Findings of this study showed that socioeconomically disadvantaged mothers displayed more ineffective parenting than mothers coming from a high socioeconomic background; they were more strict or permissive, and displayed more inconsistent discipline.

Another study (Boratav, 2003) which used a composite SES measure examined parenting goals of Australian and Turkish immigrant mothers living in Australia and found that socioeconomic status negatively predicted obedience-demanding behavior (e.g., “I expect my child to do what he/she is told to do, without stopping to argue about it.”) and compliance goals of mothers in both samples. Mothers coming from lower socioeconomic backgrounds wanted their child to comply with them more than mothers from higher socioeconomic backgrounds. Besides, Turkish-Australian mothers coming from lower socioeconomic backgrounds endorsed self-direction goals less highly.

In sum, studies which use different socioeconomic status indices showed that socioeconomic status is closely related to parents' behaviors, beliefs, and goals. In recent studies (Bornstein et al., 2003), it has been shown that maternal education is a strong indicator of socioeconomic status and a strong predictor of parenting variables. Thus, in the present study maternal education was taken as the indicator of socioeconomic status of the participants. However, beyond socioeconomic background, culture also has a strong influence on maternal beliefs (Harkness & Super, 1992; Harwood et al., 1996). Therefore, it is important to understand the aspects of cultural background in which varying parental beliefs and goals may emerge. The role of culture in parental beliefs and goals are discussed in Section 2.5.

2.5 Parental Beliefs and Culture

Behaviors are meaningful in their context. The broad context, culture, affects all aspects of parenting and, indeed, it is at the core of them. Developmental studies give special importance to cultural influences on psychological processes, and it is believed that parental beliefs, ideas and goals must be understood in their context, in the culture (Garcia Coll, Akerman, & Cicchetti, 2000; Kağıtçıbaşı, 1996). Therefore, it is important to examine parental goals with respect to the culture they are shaped in.

One of the explanations of the cultural influence on developmental processes is the concept of ‘individualism’ and ‘collectivism’. Although there is no real consensus on the definition of these terms (Oyserman, Coon, & Kimmelmeier, 2002), they are widely used by researchers. Collectivistic values are generally described as dependence, obedience, having strong family and social ties, being loyal to the family; and an authoritarian parenting style is common in collectivistic cultures (Kağıtçıbaşı, 1996, 1997; Triandis, 1994). Membership of an in-group is the way people define themselves in collectivistic cultures (Triandis, 1994). On the other hand, individualistic values comprise autonomy, independence, assertiveness, self-control, taking responsibility for the action, and exploration (Greenfield & Suzuki, 1998; Lang, 1993; Triandis, 1994); and an authoritative parenting style is seen as the ideal style to achieve these aims. Triandis proposes that family integrity and solidarity are the attributes defining collectivism; and distance from in-groups and self-reliance are the attributes defining individualism (Kağıtçıbaşı, 1997; Triandis, 1994).

Indeed, there are other theoretical frameworks in the parenting literature that elaborate how cultural and contextual factors influence parental beliefs, values and practices (Dasen, 2003). One of them is Bronfenbrenner’s (1979) well-known framework which actually explains the social influences on child development. This theory (Bronfenbrenner, 1986) which is called the “Ecological Systems Theory” emphasizes the fact that various environmental settings in which the child grows up should be examined in

order to have a full understanding of influences on child development. These environmental settings are defined as nested systems since one setting is inside the other one. There are four nested layers and the one in the center is called the ‘microsystem’. The ‘microsystem’ describes the child’s immediate settings such as the family and school. The next layer is the ‘mesosystem’ which refers to the relations among the microsystems, such as interactions between the family and the school. The other layer is the ‘exosystem’ which does not have direct influence on the child, but on the settings in which the child exists, such as parents’ work conditions. The furthest layer describes the largest system which is the ‘macrosystem’. This system includes cultural values, ideologies, policies, and political institutions. It is far from the child’s direct experience and yet may ultimately have profound effects on child development. From the perspective of the Ecological Systems Theory, it is clear that parents’ beliefs, values, and practices are influenced and sometimes even determined by the societal and cultural values (Dasen, 2003; Bronfenbrenner, 1986).

Another model that emphasizes cultural influences on child development is the ‘developmental niche’ framework proposed by Harkness and Super (1992). Developmental niche explains the mediators of the relationship between culture and children’s development. The framework decomposes the child’s daily environment into subsystems. The first subsystem which is “the physical and social settings” refers to the materials, toys, and play environment provided to the child. The second subsystem is “historically constituted customs and practices of child care and child-rearing” which includes parenting

behaviors that are determined by the culture and, in turn, influence child development.

Parenting practices refer not only to the daily routines but also to more complex and institutional behaviors such as adolescence rituals, or the first day at school. The third and last subsystem is “the psychology of the caretakers” and it includes parental ethnotheories and normative values and beliefs in a particular culture. These parental values and beliefs are the cognitions of parents that are reflected in their practices.

Ogbu’s model (1981) is another framework in which the flow is from cultural ecology (e.g., effective environment, opportunity structure, economic resources) to social organizations and values, to “native theories” of success, and then child rearing and lastly to outcomes of the child (e.g., dominant child competencies). Ogbu basically examined influences on children’s school performance and suggested that since different behaviors are believed to be necessary and reinforced for success by immigrants (e.g., African-Americans, Hispanics) and majority groups, minority children may lack some competencies which majority children usually have. Ogbu’s (1981) framework attempted to explain cultural basis of early differences in cognitive skills and had an impact in educational settings (Dasen, 2003).

Trommsdorff’s theoretical framework (1989) suggests that parenting behaviors, beliefs and values are influenced by social roles (related to age, gender) which are defined by socialization settings (e.g., school, family) and sociocultural contexts (e.g., social class). This model proposes that reciprocal relationships between economic-social-political

conditions and cultural values determine parents' goals and practices which, together with the parent-child interaction, determine the child outcomes.

Another theoretical model is Kağıtçıbaşı's (1985, 1990) Family Change Model which proposes three different types of self, separate self, relational self, and autonomous-related self, within three different conducive family interaction patterns; independence, interdependence and psychological interdependence, respectively. The theory assumes that modernization and socioeconomic changes in the society influence the adaptive characteristics expected from an individual in urbanized societies, and these changes lead people to transform and accommodate their values, goals, family relations and selves.

Kağıtçıbaşı's Family Model (Kağıtçıbaşı, 1985, 1990) takes many aspects of family into account and situates the family within the macro systemic level. By studying family and its links with social and economic factors, this theory facilitates our understanding of the differences in parenting not only between different cultures but also among the urban, educated and middle class, and the rural, less educated, low SES and immigrant groups.

According to the model (Kağıtçıbaşı, 1990, 1996), contextual factors (e.g., culture, living conditions, level of affluence) determine how the family is structured (e.g., family type, family ties, woman's status). Contextual factors and family structure influence the socialization values (e.g., value of children, independence-interdependence values) endorsed in a particular environments and they together cause certain family interaction

and socialization patterns (e.g., parenting style, child-rearing orientation) in society. All these factors also determine the development of self and self-other relations.

The family pattern of interdependence prevails in collectivistic cultures (culture of relatedness), traditional rural societies and contexts where intergenerational interdependence is functional and essential such as the families with low socioeconomic status. In such contexts, the individual has a contribution to family income and well-being from very early ages on and therefore, economic value of children becomes important. Children are needed and expected to provide old-age security to their parents, thus, for the sake of family and older generations it is not functional to value independence and autonomy of the children (Kağıtçıbaşı, 1982). Interdependence is valued more in underdeveloped societies because the social system does not take care of its dependent members (e.g., elderly); and the responsibility for taking care of them is on family members (Kağıtçıbaşı, 1982). Consequently, an obedience orientation dominates child rearing, and emotional and material interdependence characterizes the familial and interpersonal relationships. The self that develops in this model is relational self which is defined by relatedness and heteronomy (Kağıtçıbaşı, 1990, 1996).

In contrast to the model of interdependence, the independence family model is prevalent in individualistic cultures (culture of separateness) and in “Western”, urban, middle-upper class families. Children have no material value for the family, so, allowing them to be autonomous is not seen as a threat. Values endorsed by the society are

individuation, intergenerational autonomy, and self-reliance. Separation of the self from family is considered a requisite for healthy human development. The self in this model is the separate self which is characterized by autonomy and separateness (Kağıtçıbaşı, 1990, 1996).

The third family pattern which is psychological interdependence is closely related to socioeconomic development and modernization. It is generally accepted that with social development and modernization, a shift from the model of interdependence to the latter model of independence occurs (Dawson, 1967; Georgas, 1989; Inkeles & Smith, 1974). However, Kağıtçıbaşı (1990, 1996) proposes that urbanization and industrialization in collectivistic cultures do not necessarily transform the interdependence family patterns toward typical family interaction patterns of independence. Material interdependencies in the family and economic value of an individual for the older generations do weaken as urbanization and affluence level increase, but psychological interdependencies and close family ties continue to remain (Kağıtçıbaşı & Ataca, 2005). Kağıtçıbaşı (1996) proposes that the model of emotional interdependence is typical in developed and urban areas with cultures of relatedness. In such a model, autonomy in child rearing can be endorsed because children don't have an economic value and no longer provides old-age security to their parents. Moreover, autonomy is adaptive and functional in the urban life style. It ensures success in school and urban employment and helps the person handle specialized tasks requiring individual responsibilities and initiative instead of old traditions and

obedience (Okagaki & Sternberg, 1993). However, because relatedness and psychological value of the child continue to be valued, control in child rearing remains. Unlike the model of interdependence, the psychological interdependence model does not propose obedience demanding, and contrary to the model of independence it does not aim children to separate emotionally from their families. The self that develops in this model is autonomous-related self which involves both autonomy and relatedness (Kağıtçıbaşı, 1990, 1996).

The models that have been reviewed, explain the relations between culture and parenting, and have some similar ties. They emphasize the importance of social class, cultural values and the processes through which they influence parenting. However, most of them do not address specific parenting practices that exist in certain contexts. Different from those, Kağıtçıbaşı's model of Family Change (1985, 1996) clearly proposes the parenting goals and values that can be seen in certain contexts, and how sociocultural and socioeconomic changes might affect parental goals. Moreover, the Family Change model (Kağıtçıbaşı, 1996) goes beyond the broad 'individualism/ independence' and 'collectivism/ interdependence' concept and contributes to the literature with the 'psychological interdependence' model. Therefore the present study adopts the model of Family Change to investigate the relationship between sociocultural context and parental goals.

Evidence supporting the psychological interdependence model comes from cross-cultural research on parenting and especially from the Value of Children (VoC) study

conducted in 1970s and 2003 by an interdisciplinary team of researchers. The VoC study was conducted as an extensive international study to investigate the reasons and implications of dramatic socio-demographic changes (e.g., high fertility rates) in most parts of the world (Kağıtçıbaşı & Ataca, 2005).

Kim, Park, Kwon and Koo (2005) conducted the VoC study in Korea and the comparison of 1970 and 2002 results revealed a shift from economical to psychological value of children. During the thirty years following 1970, psychological factors such as the satisfaction children give their parents have appeared to become important motivators to want a child. (Findings of the VoC study carried out in Turkey are discussed in the “Turkish Parental Beliefs” section; Section 2.7).

Keller et al. (2003) examined urban middle-class mothers’ parenting strategies in their study on mother-child interaction in Greece and Germany. In support of the VoC study, they found that urban middle-class Greek and German mothers did not differ in their display of face-to-face interaction and object stimulation that are considered as the practices supporting independence and agency of the child. However, compared to German mothers, Greek mothers displayed the face-to-face interaction, facial warmth and smiling that represent interrelatedness. Parenting practices that are found to be displayed by Greek mothers in Keller et al.’s (2003) study endorsed both agency and emotional relatedness; hence, they were in congruence with Kağıtçıbaşı’s (1996) model of psychological interdependence. On the other hand, parenting patterns of German mothers were more

congruent with Kağıtçıbaşı's model of independence (Kağıtçıbaşı, 1996) because they endorsed agency of the child but not emotional relatedness.

To sum up, developmental processes and parenting cannot be understood without paying attention to the context and culture they exist in, and several theoretical models explain the mechanisms through which culture influences parenting. The following section (Section 2.5.1) presents empirical findings on the relations between sociocultural context and parenting.

2.5.1 Empirical Studies on Parenting and Sociocultural Influences

Parenting beliefs and goals have been investigated in parents coming from different cultural backgrounds. In this respect, a general distinction has been made between independence-oriented (individualistic) and interdependence-oriented (collectivistic) cultures. For instance, Harwood and colleagues conducted many studies on socialization goals of mothers living in the USA and Puerto Rico. In their studies, Harwood et al. (1996, 1999) examined cultural differences in mothers' beliefs regarding desirable and undesirable child behavior among Anglo and Puerto Rican mothers and found that culture significantly predicted parental goals after accounting for differences in socioeconomic background. Results of the study indicated that compared to Puerto Rican mothers, Anglo mothers endorsed self-maximization (e.g., to fend yourself, to feel essentially worthwhile) goals

more and rated independent and explorative behaviors of children as more positive. However, Puerto Rican mothers valued proper demeanor (e.g., obedient, not ill-mannered) goals more and rated behaviors such as being quiet and respectful as more positive. An important finding of this study was that both Anglo and Puerto Rican mothers rated anger displays of the child as negative; however, their reason behind this rating was different. Puerto Rican mothers disapproved anger displays since they saw this behavior as a reflection of lack of *proper demeanor*, and Anglo-American mothers disapproved this behavior since they considered it as an indicator of lack of *self-control*. Harwood et al. (1999) discussed these findings within the Individualism-Collectivism conceptualization and argued that their findings supported the idea that valuing obedient behaviors is more likely to occur in collectivistic cultures.

Similar findings came from studies that were conducted with different cultural groups. For instance, English and Chinese mothers coming from similar socioeconomic backgrounds were also found to differ in terms of their parental goals. In Pearson and Rao's (2003) study, English mothers emphasized the importance of socio-emotional competence (e.g., letting the child to develop his/her abilities as an individual) in children, whereas Chinese mothers valued filial piety, which refers to respectfulness, proper demeanor, and obedience. In support of this finding, Boratav (2003) examined parenting goals and practices of Australian and Turkish mothers living in Australia, and found that Australian mothers valued being autonomous and having social skills more for their

children, while Turkish mothers endorsed compliance more highly. Moreover, compliance goals were found to be negatively associated with achievement goals (Phalet & Schönflug, 2001); that is, parents who wanted their children to be more obedient also held goals concerning the child having a better school performance, education and occupation less highly.

Some studies suggested that the language parents use provide information about their parental beliefs and goals, and examined linguistic patterns to elucidate cultural variances in parental cognitions. In their research with the Kipsigis community in Kenya and with middle-class American families in Boston, Harkness and Super (1992) focused on parental ethnotheories of child development and their sociocultural origins. In this study, mothers were asked words that they used while talking *about* children. Mothers from the Kipsigis community were found to refer frequently to respectfulness, obedience, responsibility, intelligence at home, doing chores, honesty, lovingness, playfulness, and bravery. And, American mothers were more likely to use words referring to curiosity, making choices, playing by himself, confidence, independence, and a powerful personality.

In another study (Keller et al., 2004) which examined parental beliefs via linguistic discourse analysis, middle-SES mothers from Los Angeles, Berlin, and from Cameroon farms were interviewed. It was found that German and American mothers displayed similar linguistic characteristics which reflected independence, whereas Cameroonian mothers used narratives which were indicators of interdependence. Mothers from the U.S.A. and

Germany saw themselves and their child as independent individuals; they frequently used internal state language (e.g., *I think, I feel*) and saw the infant as an individual with his/her own feelings, needs, and preferences. On the other hand, mothers from rural community in Cameroon used collective pronouns and spoke in general terms (e.g., *We did*) without discriminating the self from others. The language of Cameroon mothers reflected their beliefs favoring obedience.

In sum, it seems that mothers coming from different cultures display varying socialization goals and parental beliefs even when their socioeconomic backgrounds are similar. In a broad sense, it can be said that parental values and goals differ between collectivistic and individualistic cultures. In general, parent-centered goals (e.g., family integrity, proper demeanor and obedience) are highly valued in collectivistic societies, whereas child-centered goals (e.g., self-maximization, independence, social skills and self-control) are endorsed more in individualistic societies. Beyond this broad explanation, Kağıtçıbaşı (1996) proposes that with social and economic development and modernization, a shift from obedience goals to independence goals occur in collectivistic societies and in such contexts (i.e., family interaction pattern of psychological interdependence) parents endorse interdependence of their child in emotional sense and autonomy in economic and academic sense. In the next two sections (Section 2.6 and Section 2.7, respectively) parental beliefs in Germany, an individualistic culture, and in Turkey, a collectivistic culture, are presented.

2.6 German Parental Beliefs

Germany is a highly developed, western capitalist society and defined as a prototypical culture of independence (Keller & Lamm, 2005); however, like in many countries, there exist differences in familial patterns among different regions and generations in Germany too. Familial patterns have displayed variances more apparently between the East and West parts of Germany, before and also after the reunification (Uhlendorf, 2004). East German fathers usually engage in more protective and less permissive parenting and they tend to raise their children in a more traditional and authoritarian manner than their West German counterparts (Uhlendorf, 2004). In congruence with these inclinations, East Germans have a stronger family orientation than West Germans and they endorse obedience and interdependence more highly as socialization goals. West German parents value independence and believe that it is beneficial for children to be successful in the modern world and to deal with uncertainties of life.

In addition to these regional differences, Germany has undergone changes in familial patterns and parental beliefs over time. Keller and Lamm (2005) stated that there has been a societal increase in individualization in parenting behaviors of German mothers in the last few decades. In their recent study (Keller & Lamm, 2005), these researchers examined parenting practices of German mothers coming from different generations and

found that mothers with a first-born 3-month-old child in 1977 and mothers with a first-born 3-month-old child in 2000 displayed different parenting practices. As compared to mothers from older generations, mothers from younger generations displayed parenting behaviors congruent with independence socialization goals (e.g., decrease of bodily and facial warmth, decrease of object play) more. Some other recent studies also showed that autonomy and independence are the most prevalent parenting goals among German mothers (Keller et al., 2005).

The Second World War has also influenced the changes in German parental values and goals over time. After the Second World War, Germany was destroyed and citizens were expected to do their best to recover and heal the wounds of war. Therefore, the values about being 'socially responsible' became prevalent in Germany. The VoC study conducted in Germany (Mayer, Albert, Trommsdorff, & Schwarz, 2005) revealed that 'being a good person and a good citizen' was among the most valued child attributes.

Although changes have taken place over time, across generations and between regions of Germany, it is possible to talk about a general German familial pattern, social values and parental beliefs. German mothers see marriage optional for child bearing but still do care partnership (Adler, 2004). Even though marriage increasingly becomes optional, mothers continue to value cohabitation. So, it is possible to say that German families are traditional two-parent ones. Moreover, sex differences are still prevalent in

family patterns, and the traditional male breadwinner and female homemaker gender roles continue to exist (Adler, 2004; Büchel & Duncan, 1998).

In sum, it is clear that the German culture is an individualistic culture which gives a significant importance on family. Child-centered goals such as independence and autonomy as well as being a good person and a good citizen are among the highly valued socialization goals of parents. In the next section (Section 2.7), beliefs of Turkish parents are presented.

2.7 Turkish Parental Beliefs

Turkish familial patterns have changed remarkably and show diversity within the same culture due to the rapid and significant socioeconomic changes in different parts of the country. While it is not possible to talk about a common type of family, nuclear family is the most seen type in urban parts of Turkey (Aygün & İmamoğlu, 2002; Fişek, 1982). Family structure and interactions in rural parts of Turkey may be treated as reflecting the ‘traditional’ Turkish family and due to the migration from rural to urban areas, a very large proportion of the families living in urban areas also display this traditional pattern (Kağıtçıbaşı & Sunar, 1992).

The Turkish sociocultural context has been characterized by close interpersonal relationships, group ties, loyalty and kinship (Aygün & İmamoğlu, 2002; Fişek, 1982;

Kağıtçıbaşı, 1982). Since the Turkish social system does not provide institutions or a remarkable service for its dependent people, such as the elderly, the responsibility for taking care of these people is on family members. Therefore, although the basic family structure appears to be nuclear (Duben, 1982; Fişek, 1982; Kıray, 1998), it serves the functions of an extended family in terms of providing social, emotional and material support when needed (Aygün & İmamoğlu, 2002; Kağıtçıbaşı, 1982). Respect to authority is very common in Turkish families and the elderly play an important role in family functions (Kağıtçıbaşı, 1982; Kıray, 1982). Grandparents feel free to interfere with their adult children's parenting practices (Fişek, 1982).

Cultural values indicate a high valuing of sons and a clear differentiation in gender. In the traditional Turkish family, women are expected to care for others, to maintain social relationships, be at home busy with child rearing and domestic work, while men deal with the external world (Fişek, 1982). The initial VoC study carried out in 1970s (Kağıtçıbaşı, 1982) showed that there was a strong boy preference in traditional Turkish families, which was related to the value of son for carrying on the family name and honor. Accordingly, the national statistics indicate that parents send their sons to school more than their daughters. Despite all social changes in the society, women's status is still lower than that of men and gender roles are parallel with gender stereotypes (Başaran, 1992; İmamoğlu & Aygün, 1999). It is that men value to show mastery in their environment and to support their family whereas women are more concerned with maintaining relationships and caring for others.

An examination of parent-child relationships in Turkish families shows that children are surrounded with love and control, and the traditional socialization values emphasize obedience, closeness and loyalty to the family rather than independence (Kağıtçıbaşı, 1996). While traditional rural parents display authoritarian parenting, parents in urban areas from higher socioeconomic backgrounds tend to be more educated and have more authoritative values and child-rearing practices (Kağıtçıbaşı, 1996; Volkan & Çevik, 1989). It is, however, also notable that although middle-class urban parents are more attentive to the development of cognitive skills in their children, they still endorse reliance on parental authority rather than on child's own resources (Fişek, 1982). Punishment appears to be the most commonly used method of control while verbal reasoning is rarely used by Turkish parents (Kağıtçıbaşı, 1996).

The initial VoC study carried out in 1970s (Kağıtçıbaşı, 1982) indicated that Turkish mothers emphasized “being close and loyal” and “being faithful to the parents” as desirable qualities of adult children. These long-term socialization goals of parents directly pointed to interdependence. In general terms, it can be said that with respect to broad constructs of individualism and collectivism, traditional Turkish parental beliefs and goals reflect more collectivistic characteristics more than individualistic features (Kağıtçıbaşı & Sunar, 1992).

The partial replication of the VoC study (Kağıtçıbaşı & Ataca, 2005) carried out in 2003 revealed that there has been a great change in the value of children in Turkey since

1970s. Like in 1975, being obedient was still a desired child characteristic in year 2003. In general, psychological value of children has increased and financial/material value of children has decreased since 1970s. Desired qualities of children have changed especially for urban high-SES mothers. Independence which was not stressed by any group in 1970s, became a desired child characteristic for these mothers. In general, this study revealed that in the contemporary Turkish society, mothers coming from urban middle- and high-SES backgrounds expected their children to be autonomous and independent in the economic sense; they did not wait for their children to contribute economically to the family, whereas in the emotional sense they preferred their children to possess interdependent traits. Similarly, İmamoğlu (1987, 1998) showed that parents coming from higher socioeconomic backgrounds did not expect their children to be grateful but to be close to the family members when they became adults. On the other hand, parental expectations have been similar in rural areas since 1970s. Traditional rural families do emphasize being grateful to them, obedient, having close ties with family members, and expect their children to contribute financially to the family as an adult (İmamoğlu, 1987, 1998; Sunar, 2002).

Dost et al. (2006) went beyond the regional differences in Turkish mothers' goals and examined the relation between educational backgrounds of Turkish mothers and their socialization goals; and revealed that parental socialization goals related with self-enhancement and independence were emphasized more by high-educated Turkish mothers; whereas, goals related with being well-mannered, respectful, and compliant were

emphasized more by their low-educated counterparts. Regardless of their educational background, Turkish mothers expected their children to be friendly, sociable, decent and good citizens.

This review describes the traditional familial patterns and parental values in Turkey. To sum up, Turkey can be described as a collectivistic culture. The traditional Turkish sociocultural context has been characterized by close interpersonal relationships and the basic family structure appears to be nuclear with functions of extended family. Turkish parents endorse parent-centered goals (e.g., compliance) highly, expect respect to their authority, and display authoritarian parenting with high levels of warmth and control. Regardless of socioeconomic background, being interdependent, close in social relations, and related in the emotional sense are highly endorsed in the Turkish culture. There are also within-culture differences which have their basis in SES, and these differences suggest that Turkish parents coming from rural and lower socioeconomic backgrounds support economic interdependence, and parents coming from higher socioeconomic backgrounds value autonomy and independence in the economic sense and interdependence in emotional domain.

2.8 Acculturation

Bochner (1982) mentioned that when people coming from different cultural backgrounds come into contact with each other, some changes tend to appear in their original cultural patterns. Globalization and modernization have made people to move out from their homelands to other countries, especially with the reason of labor, and intercultural contacts have increased. With the increasing number of ethnic minorities and their demands from the host societies, “Western” societies, particularly Europe, are becoming more aware of their social structure and multiculturalism. As ethnic minorities become more visible, more research on the family, parenting and child development in acculturation contexts has been conducted (Kağıtçıbaşı, 2003; Kwak, 2003). However, the origins of parental beliefs and goals, and the dynamics of stability and change in parenting cognitions during the acculturation process are understudied (Bornstein & Cote, 2006).

Acculturation refers to the question of how an immigrant deals with the culture of origin and the culture of settlement (Arends-Toth, 2003). This section first discusses the definition and structure of acculturation and acculturation strategies. Next, the history and conditions of Turkish immigrants in Europe, particularly in Germany, are described. Finally, the influence of acculturation on parental beliefs and goals is elaborated, and findings on parental beliefs of Turkish immigrants are reviewed.

2.9 Definition and Structure of Acculturation

The term acculturation was introduced by American anthropologists to describe the process of cultural change occurring when two different cultural groups come into contact with each other (Arends-Toth, 2003). Berry (Berry, Poortinga, Segall, & Dasen, 2002), whose theory is the most widely applied theory of acculturation, defines acculturation as the form of cultural transmission experienced by an individual that results from a contact with, and influence by, persons and institutions belonging to other cultures than one's own. It is necessary to mention that even though these definitions imply changes in both societies, most of the changes occur in the minority groups (Arends-Toth, 2003) and the literature consists of many studies on acculturating groups but not on host societies.

In spite of the vast number of studies on acculturation, only a few theoretical models have been developed to explain the complex process of acculturation (Negy & Woods, 1992). Three theoretical models of acculturation have been proposed to describe the relations between cultural maintenance and adaptation.

The model proposed first is called the Unidimensional Model (Gordon, 1964). This model assumes a process of change in culture along a single dimension and conceptualizes two aspects of acculturation, cultural maintenance and adaptation, as polar opposites. According to the Unidimensional Model, the shift from cultural maintenance to adaptation means that immigrants lose their original culture as they acquire the new culture.

The second model is the Bidimensional Model, and it proposes that cultural maintenance and adaptation are two *independent* dimensions, and increasing identification with one culture does not mean to result in decreased identification with the other culture (Berry, 2001). A prominent model in this approach is Berry's model (1992). In this model of acculturation, the way in which an acculturating individual wishes to relate to the dominant society is dependent upon both cultural maintenance and adaptation dimensions, and four basic ways of relating can be derived from these interactions. These four acculturation strategies are assimilation, separation, integration, and marginalization. In assimilation, the individual does not want to maintain the values of original culture and adopts those of the host culture. In separation, the individual preserves the original culture and wishes to avoid interaction with others from the dominant culture. In integration, the individual wants both to maintain the original culture and to be in daily interactions with others from the dominant culture; and in marginalization, the individual does not have any interest in maintaining the original culture or being in interaction with the dominant culture.

The last model is the Fusion Model which proposes that acculturation is not a choice matter between characteristics of two cultures, but a mixture of these characteristics (Arends-Toth & van de Vijver, 2006). It is suggested that unique, atypical aspects of the two cultures get mixed and create a new culture (Coleman, 1995).

The Bidimensional model and particularly Berry's (1992) model are widely applied in related studies. A problem with this approach might be that it assumes that the acculturating individual or group *freely chooses* one of these strategies which may not be always true (Kağıtçıbaşı, in press). Because the attitudes and behaviors of the majority group may play an important role in the acculturation process and outcome, it is important to consider the ideas and behaviors of the host society regarding acculturation of ethnic minorities. Indeed, this view has been recognized by authors and the models are reframed to include orientations of the host society toward immigrants (Berry et al., 2002). Strategies of the dominant society may involve multiculturalism, melting pot, segregation and exclusion. Yet, still very few studies have systematically investigated the acculturation attitudes of both majority and minority groups (Arends-Toth, 2003).

Another problem with acculturation theories in general is that they generally assume that acculturation is a consistent trait across situations. However, one strategy may be available and preferable in certain domains of life whereas another strategy may be adopted in some other domains. Multiple acculturation attitudes may operate simultaneously in different domains and in different situations of acculturation (Arends-Toth, 2003).

This review indicates that acculturation has gained importance in psychological research, yet there are few theoretical models explaining acculturation processes of individuals and groups. The basic issue with acculturation is to adopt new values in the

host or dominant culture and/or to maintain one's own original culture, its values, etc.

Although each model of acculturation lacks some information, Berry's (1992)

Bidimensional Model is widely accepted and studied.

2.10 Turkish Immigrants in Germany

Turkish immigrants form the largest group of immigrants in Germany. According to the statistics, 1.91 million out of 7.34 million foreigners living in Germany were Turkish people in year 2002 (Worbs, 2003). As Abadan-Unat (2002) mentioned, immigration from Turkey to Germany goes back to 1960s. The first Turkish immigrants arrived in Germany in the beginning of 1960s when the German economy had a shortage of worker after the Second World War. On October 30, 1961, the first agreement on the recruitment of Turkish labor migrants was signed in Ankara. From 1961 to 1973, German companies requested approximately 740,000 workers from Turkey. These workers were usually recruited for unskilled jobs in the heavy industry sectors. Although labor recruitment was brought to an end in 1973, the number of Turkish foreigners in Germany has increased because of family reunification and asylum request.

In the 1960s and 1970s, most of the Turkish immigrants did not intend a long-term stay in Germany. Majority of the Turkish immigrants were coming from rural and undeveloped areas of Turkey, and on average their education level was low (Abadan-Unat,

2002). The aim of their emigration was to earn enough money to build a better life in Turkey (Abadan-Unat, 2002; Kaya & Kentel, 2005). Since they aimed to save as much money as possible, they did not invest in their life in Germany. Turkish immigrants mostly had poor accommodations, acquired little or even no knowledge of German language, worked over-time (Abadan-Unat, 2002), and encountered discrimination. Generally their life conditions in Germany were poor. Turkish immigrants were called as “guest workers” (Gastarbeiter), even officially. However, it became clear during 1970s that immigrants would stay longer in Germany than initially intended and even would settle permanently.

An examination of familial patterns of the first-generation Turkish immigrants in Germany (Abadan-Unat, 1982) indicated that they had strong traditional Turkish values in the first years. Mothers stayed at home busy with domestic work and fathers acted as the mediator between the outside world and the family. It was the father who disciplined the children. On the other hand, German families were more egalitarian. It was clear that German and Turkish immigrants had opposed values and goals in terms of child rearing. However, as Turkish immigrant women participated in labor market, the familial patterns changed towards a more egalitarian structure. Turkish immigrant women who were employed appeared to be more autonomous, more influential in decision-making in the family, and they had a more positive self-image. They were less eager to raise a large family and what was commonly seen among Turkish immigrants was a nuclear family with

four members on average. Still, it was not likely to get married to a partner who was not Turkish.

When the last generations of Turkish immigrants in Germany are examined (Kaya & Kentel, 2005), it is seen that almost half of them are members of an Islamic religious society and believe that the most trustable association/institution is religious groups and mosques. A vast number of Turkish-Germans are conservative and religious. Compared to the first-generation Turkish immigrants, next generation immigrants have higher education and a better social position. Still, a large portion (65%) of these immigrants have no education after middle school, whereas most their German counterparts have university education. Post middle school, most Turkish immigrants are more likely to attend vocational education system or enter the labor market. Unemployment is high among Turkish immigrants and half of them come from low/middle socioeconomic status (Kaya & Kentel, 2005).

When it comes to acculturation attitudes of Turkish immigrants, in general, it can be said that majority of Turkish immigrants in Germany feel themselves close to the Turkish culture and maintain their ties with Turkey (Kaya & Kentel, 2005). Arends-Toth (2003) examined acculturation of Turkish immigrants in the Netherlands and indicated that Turkish immigrants displayed integration with the Dutch culture in public domains such as school and work, but maintained their traditional Turkish values in private domains such as family relations. Similarly, Kaya and Kentel (2005) also revealed that Turkish immigrants

in Germany made a distinction between their behaviors at private and public domains and this appeared to be a major dilemma that they are confronted with.

To sum up, first-generation Turkish immigrants have a rural traditional background and they lack resources such as education and income. The next generations have better circumstances compared to the previous generations, yet they are still behind their European counterparts in terms of education, school achievement, and socioeconomical background.

2.11 German Immigration Policy

As mentioned in Section 2.9, the process of acculturation is influenced by both the acculturating groups' characteristics and the way they are perceived and treated in the culture they have settled (Arends-Toth, 2003). Therefore, to have a better understanding of Turkish immigrants' attitudes, it is important to know the attitudes the host society have held toward Turkish immigrants. It is long overdue that Germany adjusts its laws and political culture to the facts of multi-cultural life and recognizes officially that it is a multi-ethnic state. In the beginning of immigration, the assumption of the German government was that Turkish immigrants were just "guest workers", their presence was temporary and they would leave once the job opportunity came to an end (Dettke, 2001). However, later on it became clear that Turkish workers were not temporary, but permanent. Until 1998,

the former government of the Federal Republic of Germany tried to introduce reforms with the aim of reducing the number of foreign citizens living in Germany and to limit the number of asylum seekers, based on an official policy which maintained that Germany is not an immigration country.

The citizenship regime of Germany was defined in terms of ethnicity. This meant the exclusion of immigrants other than German descendant from citizenship (Castles & Miller, 1998). Germany did not permit immigrants to participate in politics. It is argued that as a reaction, Turkish immigrants had strong religious and ethnic bonds (Kaya & Kentel, 2005). Recent arrangements in the immigration law changed the citizenship rules in 1993 and let immigrants to become German citizens if they have lived in Germany for at least eight years and attended to German schools for at least six years. Besides, children of immigrants who were born in Germany became eligible to be German citizens if their parents have lived in Germany for at least eight years without any criminal offense (Kaya & Kentel, 2005). In general, latest by the age of 23, foreign citizens born in Germany are expected to take a final decision about their nationality. They can become German citizens if they have lived there for at least eight years or they can keep their original citizenship and continue to reside in Germany as foreign nationals (Dettke, 2001). However, permanent dual citizenship is not a part of the new citizenship law in Germany. Therefore, although their decision is to stay in Germany permanently, almost half of Turkish immigrants do not presently want to have German citizenship (Kaya & Kentel, 2005).

Germany now has a more modern and open concept of citizenship. Ethnicity is no longer the only principle access to German citizenship. Furthermore recognizing that integration is a key concept for the success of immigration, the new law also creates a federal migration office that provides the necessary institutional support for immigrants, and facilitates active participation of immigrants in these programs. As a matter of principle, integration programs are voluntary and immigrants have a right to participate in these programs. However, the new law also stipulates a mandatory participation in language courses if an immigrant has insufficient language skills (Dettke, 2001). To sum up, although delayed, the importance of adjusting the rules in accordance with an integration policy is now recognized in Germany and the necessary legal instruments of integration are available.

Kaya and Kentel (2005) reported that Turkish immigrants in Germany mentioned the two major problems they had as the discrepancy in moral values of German and Turkish groups and discrimination. The literature has shown that as immigrants feel discriminated against in the host society, the proportion of same-ethnic members in the networks of parents and children increases (Nauck, 2001). The discrimination in Germany has led to a decrease in identification with the receiving society for Turkish immigrants (Worbs, 2003). The majority of both first- and second-generation Turkish immigrants show little identification with the host culture, but the changes within the second generation reveals that there has been an interest toward more inter-ethnic contacts (e.g., hanging out

with German peers such as attending clubs) and inter-ethnic identifications (Worbs, 2003). These changes within the second generation may have risen due to the progressive developments in German immigration policy. Since the policy recognizes the importance of integration of the immigrant population with the German culture, it is likely that Germans and Turkish immigrants are both more accepting of inter-ethnic contacts.

In sum, although most of the Turkish immigrants feel discriminated in the host country, new arrangements in German laws promise a better integration of immigrants with the German community. New generations seem to have more positive relations with Germans. In the next section, empirical studies showing the influence of immigration on parenting goals and beliefs are discussed.

2.12 Acculturation and Parental Beliefs

Many people especially from collectivistic cultures migrate to ‘western’ countries, settle down there and raise their children. The gap between immigrants’ traditional values and those of the host society may cause some changes in parental cognitions of immigrants. Bornstein and Cote (2006) argue that parental beliefs and goals of immigrants must accommodate those of the culture of origin with those of the culture of destination. According to the Berry’s (1992) theory of acculturation, social relationships between cultures, participation of the immigrants in the host society and their acculturation attitudes

lead to some changes in immigrants' behaviors and beliefs. It is argued that in the case of *assimilation*, the change in beliefs and behaviors is maximal, whereas in the case of *separation* there is a minimal change and an emphasis on original beliefs. *Integration* provides a relatively stable balance between continuity in one's traditional cultural beliefs and a change toward the new culture (Berry, 1992, 2001). Thus, this theory implies that parents who are assimilated with the host culture value child-centered goals such as autonomy, self-enhancement, and social skills more highly, while parents who are separated keep their traditional collectivistic values strongly. And integrated mothers endorse child-centered and parent-centered (e.g., compliance) goals in a balanced way.

The Family Change theory of Kağıtçıbaşı (1996) further suggests that the more educated and more integrated immigrant parents are more likely to display psychological interdependence patterns because they come to recognize the adaptive and essential value of autonomy to succeed in the host urban society, in school and everyday situations; and less educated and less integrated immigrant parents tend to maintain their traditional parenting values and practices reflecting interdependence patterns (Kağıtçıbaşı, 2003).

Several studies (Delgado-Gaitan, 1994, Rosenthal, Bell, Demetriou, & Efklides, 1989) have indicated that parental beliefs vary with acculturation. Research with Mexican Americans showed that more integrated mothers expected more autonomy from their children whereas less integrated parents were more controlling (Buriel, 1993). In support of this finding, Delgado-Gaitan (1994) found that first-generation Mexican parents, who were

supposed to be less acculturated to the host society, promoted greater interdependence or responsibility for others than later generations.

In a study (Rosenthal et al., 1989) conducted with Greek-Australian mothers, it was revealed that Greek immigrant mothers' parenting values and socialization goals showed a shift toward the values of Australian mothers but the overlap between the values of Greek mothers in Greece and Greek-Australians continued to exist. Although Greek-Australians valued autonomy, they still endorsed their children to be respectful, which implies that some core values resist to change (Rosenthal et al., 1989).

Beyond interdependence and dependence goals, several studies pointed to the fact that having a good education and a good occupation are highly valued among immigrant parents. To give examples, studies with immigrants living in the US (Delgado-Gaitan, 1992) and in Australia (Burns, Homel, & Goodnow, 1984) showed that immigrant parents strongly emphasize educational goals and school performance. In modernizing collectivistic cultures (e.g., immigration contexts) achievement goals are seen as adaptive for the social survival, and therefore parents tend to value such goals more highly (Levine, Miller, & West, 1988; Phalet & Schönplflug, 2001).

Findings reviewed here show that some changes in immigrant parents' values and goals occur as a result of their contact with the dominant culture and these changes may influence their parental beliefs and goals (Berry, 1992, 2001). In general, integrated immigrant parents tend to maintain their collectivistic values and at the same time endorse

autonomy, especially in economic sense. Socialization goals which do not usually change with acculturation are achievement goals that emphasized children's having a good education and occupation. Section 2.13 presents findings for socialization goals of Turkish immigrants.

2.13 Turkish Immigrants' Parental Beliefs

Various aspects of Turkish immigrants' parenting have been studied, such as their parental beliefs, values and child-rearing practices. Some of the studies investigating these relations examined Turkish immigrants in general (Abadan-Unat, 1982; Phalet & Schönflug, 2001), and some of them decomposed first- and second-generation Turkish immigrants and examined the differences and similarities between these groups (Schoelmerich, Leyendecker, & Çıtlak, 2006).

Early studies (Abadan-Unat, 1982) examined Turkish immigrants as a single group and found that Turkish immigrants living in Germany placed high importance on maintaining the religious and national identities, and being socially responsible, and being loyal toward the state. Phalet and Schönflug (2001) interviewed with four hundred Turkish-German mothers and showed that Turkish mothers supported achievement goals and valued autonomy in public domains, such as the school context. However, they did not endorse autonomy in the family context. This finding is consistent with the finding of

Arends-Toth's study (2003) regarding acculturation attitudes of Turkish immigrants in the Netherlands. As mentioned in Section 2.10, Turkish immigrants in the Netherlands preferred to integrate with the host culture in public domains (e.g., school, work) whereas endorsed separateness in private domains (e.g., family).

Studies (Leyendecker, Çıtlak, & Harwood, 2002; Nijsten, 2006) which decomposed first- and second-generation Turkish mothers found that even second-generation Turkish immigrant mothers in Germany expected their children to be respectful, starting from the early ages. Another study (Scholmerich et al., 2006) examining the socialization goals of first- and second-generation Turkish immigrants and German mothers indicated that Turkish immigrant mothers expected their children to maintain close relationships with the family and relatives. Second-generation Turkish mothers endorsed autonomy and self-maximization of their children significantly more than first-generation mothers and there was no significant difference between second-generation Turkish mothers and Germans in terms of autonomy goals. Moreover, first-generation Turkish mothers were the ones who valued conformity goals most, and were followed by the second-generation Turkish mothers and German mothers, respectively.

Nijsten (2006) studied child-rearing goals and practices of Turkish immigrants in the Netherlands. The sample consisted of first- and second-generation mothers and fathers who mostly had a low education attainment (e.g., having primary school education). Findings of the study (Nijsten, 2006) revealed that economic value of children (e.g., old

age security) appeared to be more important than their psychological value for the first-generation mothers. Besides, regardless of their generation, Turkish immigrants rated achievement goals (e.g., receiving a high educational degree) highest; this was followed by conformity, autonomy, and finally sociability (e.g., being tolerant, being helpful). Turkish immigrant parents who received more education, however, endorsed conformity goals less and they valued autonomy more than those who had lower educational status (Nijsten, 2006).

Studies reviewed until now were about Turkish immigrants living in Europe and examined generational differences in their parental beliefs. However, there are studies examining the relation between acculturation and parenting of Turkish immigrants living in other parts of the world. Boratav (2003) investigated the relations between acculturation attitudes and parenting goals and practices of Turkish mothers living in lower socioeconomic suburbs of Melbourne and found that Turkish-Australian mothers who had a tendency to integrate with the Australian society reported higher levels of self-direction goals (e.g., “Have an interest in how and why things happen.”) and inductive reasoning, and lower levels of compliance goals (e.g., “Be quiet when asked.”) and obedience-demanding behavior.

This review shows that studies examining parental beliefs of Turkish immigrants in Europe (Nijsten, 2006; Scholmerich et al., 2006), in general, indicated that second-generation and high-educated Turkish immigrant parents tend to value independence goals

more highly than those who were low-educated and first-generation. In these studies, immigrant parents' acculturation attitudes were not directly examined in relation to goals but it was assumed that second-generation immigrant mothers would be more integrated with the host culture; hence, their goals would be similar to those of integrated immigrants. A support of these findings came from Boratav's (2003) study which directly examined acculturation attitudes of Turkish immigrant mothers in Australia and indicated that immigrant mothers who were more integrated with the host society wanted their children to be more autonomous, self-confident and assertive. Besides, findings (Arends-Toth, 2003; Phalet & Schönpflug, 2001) have also shown that Turkish immigrants endorsed individualistic values and goals particularly in terms of school achievement and economic life; however, they do keep valuing interdependence and loyalty in family relations.

2.14 Summary

This chapter reviews the findings on socialization goals, providing definitions for parental goals, and describing sex, educational, and cultural differences in these goals. This chapter also presents findings for the relation between socialization goals and acculturation. These findings reveal that mothers' socialization goals are linked with their educational and cultural background. Acculturation level also has an influence in socialization goals of immigrant parents. However, most of the studies reviewed in this chapter have been

conducted in the USA mostly with Puerto Ricans or Asian Americans. Studies with Turkish immigrants in Europe and German mothers are less in number. Still, these findings enable us to predict relations between acculturation attitudes and child-rearing goals of Turkish immigrant parents. Depending on the extant literature on both Turkish and German familial patterns, hypotheses of the present study were derived. They are presented in the next chapter (Chapter 3).

Chapter 3

THE PRESENT STUDY

3.1 Aims of the Study

Previous chapters provide recent findings for parental goals, sociocultural context and their relations. These findings usually come from studies which investigated socioeconomic (Harwood et al., 1996; Tudge et al., 2000) and cultural differences in parental beliefs and goals (Harkness & Super, 1992; Leyendecker et al., 2002; Pearson & Rao, 2003). One of the major goals of the present study was to examine the cultural differences and similarities in German mothers' and Turkish immigrant mothers' socialization goals.

Studies conducted in immigration receiving countries indicated an association between acculturation and parenting practices (Boratav, 2003; Rosenthal, et al., 1989), parenting goals (Boratav, 2003; Buriel, 1993; Delgado-Gaitan, 1994) and child outcomes (Sowa et al., 2000) in immigrant groups. However, although Turkish immigrants in Europe and their life style, values, and integration have received attention in the last few years due

to the problems Turkish children have in school and social life (Sowa et al., 2000), there are very few studies (Nijsten, 2006; Phalet & Schönplflug, 2001; Schoelmerich et al., 2006) on Turkish immigrants' parenting. Thus, it is important to examine the relation between acculturation and parental goals of Turkish immigrant mothers living in Germany.

A review of the Family Change model (Kağıtçıbaşı, 1990, 1996) reveals that parental beliefs and goals change in contexts which go through social change such as in acculturation contexts. Kağıtçıbaşı (2003) proposes that some change would occur in immigrant parents' beliefs and goals as they interact with 'western' life styles. According to this model, as immigrant parents acculturate to the new society they would expect their children to be more autonomous, especially in economic sense, while maintaining goals related to close family relations, being respectful, and interdependence in psychological sense. Accordingly, another goal of the present study was to investigate whether these proposed shifts occur in Turkish immigrant families in Germany.

3.2 Hypotheses of the Study

Previous research regarding cross-cultural differences in socialization goals showed that parents from individualistic and modernized societies endorse child-centered goals, such as independence, social skills and self-control more highly; whereas, parents coming from traditional collectivistic cultures value parent-centered goals (e.g., family integrity,

good manners and obedience) more highly (Harwood et al., 1996; Leyendecker et al., 2002; Pearson & Rao, 2003). Based on previous research, in this study it was expected that cultural background would be associated with mothers' long-term socialization goals. German mothers were expected to value child-centered goals more than Turkish immigrant mothers; that is, emotional well-being (e.g., being happy), psychological development (e.g., being autonomous), self-control (e.g., being able to control anger), and social skills (e.g., having emphatic skills) were predicted to be valued more highly by German mothers. On the other hand, parent-centered goals (i.e., respectfulness, role obligations within family, avoid illicit behavior) were expected to be endorsed more highly by Turkish mothers. Literature (Phalet & Schönplflug, 2001) has shown that collectivistic values are negatively associated with achievement goals; however, it was also mentioned that in the context of modernizing collectivistic cultures, parents realize the adaptive value of education for the social survival and endorse academic goals more highly. Since Turkish immigrant mothers come from a collectivistic culture and experience modernization in the individualistic German culture, they were expected to value achievement goals (i.e., personal and economic potential) more highly than German mothers. These differences in mothers' socialization goals were expected to remain after accounting for the influence of mother's education. Since being a good person and a good citizen, and behaving according to the societal and moral rules are highly valued both in the Turkish and German cultures

(Abadan-Unat, 1982; Mayer et al., 2005), no difference was expected in Turkish immigrant and German mothers in terms of their personal integrity goals.

This study aims to examine not only the differences between Turkish immigrant and German mothers, but also the differences and similarities among Turkish immigrant mothers holding different acculturation attitudes. Previous studies (Nijsten, 2006; Schoelmerich et al., 2006) examined parental goals of Turkish immigrant parents coming from different generations but they did not directly examine acculturation attitudes of those mothers. These studies indicated that first-generation Turkish mothers valued conformity goals more and autonomy goals less than second-generation mothers. These findings were assumed to imply that first-generation Turkish immigrant mothers were not integrated with the host culture, whereas, second-generation mothers were integrated with the German culture. However, it is plausible to suggest that a person may live very long in a different culture but may not be integrated with that culture; or visa verce. Therefore, since information about generation of the mother does not actually provide direct information about her acculturation level, in the present study, Turkish immigrant mothers' socialization goals were examined with respect to their acculturation strategies.

Although there is not much theory about human development in acculturation context (Arends-Toth & van de Vijver, 2006; Bornstein & Cote, 2006), Berry's (1992, 2001) model of acculturation describes behavioral changes in the context of acculturation which also have implications for explaining the changes in parental goals of immigrant

parents. Berry's model (1992, 2001) suggested that assimilated parents would hold only the beliefs valid in the dominant culture, whereas mothers who are separated from the host culture would strongly value their original beliefs. And integrated parents would balance the parental beliefs of their original culture and the new culture. Hence, in the present study, it was predicted that Turkish immigrant mothers who were assimilated with the German culture would be less likely to value parent-centered goals (i.e., respectfulness, role obligations within family, avoid illicit behavior, personal integrity) and more likely to value child-centered goals (i.e., psychological development, emotional well-being, social skills, self-control) than Turkish immigrant mothers who were integrated or separated. Turkish immigrant parents who have the attitude to be separated from the German culture were further expected to endorse respectfulness, role obligations within family, personal integrity and avoid illicit behaviors more highly, while they endorse psychological development, self-control goals and social skills less than Turkish immigrant mothers who were assimilated. Besides, Kağıtçıbaşı (1996, 2003) proposes that as immigrant parents coming from collectivistic cultures integrate with the western host society, they tend to value autonomy while keeping their relatedness goals. Therefore, it was expected that Turkish immigrant mothers who were integrated with the German culture would emphasize emotional well-being, psychological development, social skills and self-control goals more highly than Turkish immigrant mothers who were separated from the German culture, but these two groups of mothers were not expected to differ in terms of role obligations within

family, personal integrity and avoid illicit behavior goals. Moreover, Kağıtçıbaşı (1996) proposes that immigrant parents who integrate more with the host culture value autonomy of the child and does not demand obedience from the child. Therefore, integrated Turkish immigrant mothers were expected to endorse respectfulness goals less than separated Turkish mothers.

In terms of achievement goals, previous research (Phalet & Schönplflug, 2001) showed that immigrant parents coming from collectivistic cultures strongly value achievement goals because of its social survival value. However, previous studies did not provide any finding regarding the differences between acculturating groups on achievement goals. Therefore, no specific predictions were made regarding the relations between achievement goals and acculturation attitudes of Turkish mothers.

This study did not aim to investigate only the association between cultural background, acculturation and socialization goals; but also the relation between socioeconomic factors (i.e., mother's education) and parental goals. Previous studies conducted with various cultural groups (Harwood et al., 1996; Phalet & Schönplflug, 2001; Tudge et al., 2000) that have examined the socioeconomic influences on parental beliefs and goals have revealed that parents who are low-educated and coming from low socioeconomic backgrounds want their children to conform to the rules and respect the authority and family more, whereas parents who are more educated and coming from middle and upper socioeconomic status value self-direction, autonomy, and achievement

goals more highly. Researchers (Kağıtçıbaşı, 1996; Lueptow et al., 1979) argued that maternal education which is a component of socioeconomic status (Hoffman, 2003) is a strong predictor of parenting. Based on these findings, it was hypothesized in the present study that mothers' long-term socialization goals would be related to their education level for both the German and Turkish immigrant samples. That is, mothers who had less education were expected to value respectfulness, role obligations within family, and decency goals highly compared to mothers who had more education. On the other hand, mothers who were highly educated were expected to endorse emotional well-being, psychological development, and personal and economic potential goals more highly than low-educated mothers.

Regarding sex differences, previous findings (Hastings & Coplan, 1999; Schneider et al., 1997) have revealed that parents hold higher conformity expectations for their girls and have higher independence expectations for their boys. Therefore, mothers of girls were expected to value respectfulness and role obligations within family more highly; and emotional well-being and psychological development goals less highly than mothers of boys both in the Turkish and German samples.

This section presented the aims and hypotheses of the study based on the previous findings. In a nutshell, this study tried to contribute to the existing literature by examining how cultural background and acculturation are associated with parental goals, which has not been much a subject matter of previous studies conducted in Turkish immigrant cases.

Measures used to assess variables and techniques used to analyze the proposed hypotheses are described in the following sections.

METHOD

3.3 Overview

This section presents information on the design and methodology of the study. First, a description of characteristics of the participants is given. Next, the materials (i.e., scales and questionnaires) used to measure parenting goals and acculturation attitudes of the mothers are described. The last section includes details of the procedure, preparation of the Turkish and German versions of the measures and recruitment of the participants.

3.3.1 Participants

The present study was a part of a joint project, “Home Start before School Start”, conducted by researchers at Ruhr-University, Germany and Koc University, Turkey and the participants of the present study were recruited as the participants of that project. The study was carried out in Bochum and Herne which are the cities of Germany that have a large Turkish population. The purpose of the “Home Start before School Start” project was

to investigate the factors which influence Turkish-German children's developmental processes by examining children from the time they enter pre-school at age 3 until 7-8 months before their transition to elementary school. The sample of the present study consisted of 94 immigrant Turkish and 94 German mothers who had at least one child at preschool ages. Mothers whose parents were coming from a Turkish background were classified in the Turkish group and mothers whose parents were coming from a German background were classified in the German group.

In the Turkish immigrant sample, 39 mothers (41.5%) were first generation who were born in Turkey and migrated to Germany after the age of 13, and 49 (52.1%) mothers were second generation who were either born in Germany or migrated to Germany before the age of 13. Information on arrival time to Germany was not available for 6.4% of the Turkish mothers. Children were drawn from day-care centers and their mothers were invited to participate in the study.

3.3.2 Descriptive Characteristics of Participants

Demographic data were obtained from 188 mothers (94 Turkish, 94 German). The mean age of these mothers was 32.20 years ($SD = 5.16$), the youngest being 22 years old and the oldest 46 years old. In terms of composition, 81.9% of mothers had intact families, 4.3% were married but not living with their husbands, 5.3% were divorced, 1.1% of

mothers were widowed and 3.7% were single mothers. Marital status information for 4% of the mothers was missing. All mothers had at least one pre-school child who was the target child in this study; and the mean age of these children was 46.10 months ($SD = 4.10$), the youngest being 36.6 months old and the oldest 57 months old. Results of t -test analyses revealed that German mothers were significantly older than Turkish mothers ($F(1,180) = 21.43, p < .001$) while the age of the child and the mean age of German ($M = 48.36$) and Turkish fathers ($M = 32.53$) did not differ significantly.

Among the 188 mothers, 94 were Turkish-German and 94 were German.

Descriptive statistics for demographic data for the German and Turkish samples are presented in Table 3.1. In the German sample, mothers' mean years of education was 10.96 ($SD = 1.29$), ranging between 10 and 13 years. One percent of mothers and 4.3% of fathers had no education or had completed primary school education, 64.9% of mothers and 57.4% of fathers had completed high school education, 34% of mothers and 36.2% of fathers had received education more than high school level such as university and vocational education. In terms of religious background, 60.6% of mothers were protestant, 29.8% were catholic and 7.4% of mothers were atheists. Fifty-three percent of German mothers rated religion to be somewhat or very important for their child.

Table 3.1

Descriptive statistics for Demographic Data

Variable	German (<i>N</i> = 94)				Turkish (<i>N</i> = 94)			
	<i>M</i>	<i>SD</i>	Min	Max	<i>M</i>	<i>SD</i>	Min	Max
Age of child (months)	46.17	3.87	38.50	56.43	46.03	4.33	36.60	57.00
Age of mother (years)	33.82	5.17	22.00	46.00	30.45	4.57	22.00	43.00
Age of father (years)	37.29	6.79	25.00	61.00	32.53	4.58	24.00	46.00
Education of mother (years)	10.96	1.29	10.00	13.00	9.39	2.65	0.00	16.00
Education of father (years)	11.02	1.38	9.00	13.00	9.92	2.86	5.00	18.00
Mother's age at migration (years)	—	—	—	—	10.03	9.34	0.00	30.00
Father's age at migration (years)	—	—	—	—	14.31	10.84	0.00	37.00

Note: — indicates that these variables are not available for the German sample.

Among the Turkish sample, the mean years of education that mothers had was 9.39 ($SD = 2.65$), ranging between 0 and 16 years. Twenty-seven percent of mothers and 33% of fathers had no education or primary school education, 55.3% of mothers and 50% of fathers had completed high school education, 10.6% of mothers and 9.6% of fathers had education more than high school level such as university and vocational education. In terms of religious background, 76.6% of Turkish mothers were Sunni Muslim, 9.6% were Alevite Muslim (partisan of the caliph Ali), 2.1 % of mothers were atheists, and information on

religious background of 10% Turkish mothers was missing. Sixty-three percent of the mothers rated religion to be somewhat or very important for their child. The mean age at migration to Germany was 10.3 ($SD = 9.34$) for Turkish mothers and 14.31 ($SD = 10.84$) for Turkish fathers.

While levels of education were diverse in both groups, parents in the German group clearly came from more advantageous circumstances than parents in the Turkish group, as evident in significant differences in mothers' education level ($F(1,172) = 25.14, p < .001$) and fathers' education level ($F(1,165) = 10.44, p < .01$). Moreover, the emphasis put on religion by German mothers in child socialization was lower than that for the Turkish group ($F(1,179) = 6.71, p < .01$).

3.4 Procedure

This section describes how the present study was conducted. First, information for translation of the materials is given; then, the selection procedure of the participants is described.

3.4.1 Translation of the Materials

The originals of the scales utilized to measure socialization goals of mothers and acculturation levels of Turkish mothers were in English. Turkish and German versions of

the scales were formed through translation and back-translation procedures. The measures were translated from English into German by the head of the research project team, Birgit Leyendecker and backtranslation was made by a bilingual American-German researcher. Turkish versions of the scales were formed through translation from German. A Turkish researcher, Banu Çıtlak, translated scales from German into Turkish, and items were checked by a bilingual Turkish graduate student, Yasemin Çıġtay, in Germany.

3.4.2 Recruitment of Participants and Data Collection

As mentioned in Section 3.3.1, the present study was conducted as a part of the “Home start before school start” project. The participants were drawn from Bochum and Herne where the Turkish population is substantial. Participants were recruited from private and public kindergartens which were chosen due to convenience and their directors were contacted personally or by mail. The mothers whose children attended these kindergartens were given a letter (see Appendix A for German version and Appendix B for Turkish version of the letter) which described the purpose and procedure of the project and also explained that children’s names would not be identified on the questionnaires and all the data would be kept confidential. Mothers who were willing to participate in the study left their phone numbers to the kindergarten directors so that researchers could get in touch with them.

Parents who agreed to participate were called by phone and asked questions about their ethnic background and age of the child (see Appendix C for the copy of screening form). Turkish mothers were also asked about the language they preferred so that they would be interviewed in the language they felt most comfortable. Appointments were made to interview in the kindergarten or at the mother's home if she preferred, and questionnaires and tasks were administered by psychology graduate students. German mothers were interviewed by a German task administrator and Turkish mothers were interviewed by a Turkish task administrator in either German or Turkish language, according to their preference. Mothers were given and asked to complete the background information form and acculturation scale. The scale for socialization goals was administered by the task administrator who was present while mothers completed the scale since mothers would need help while completing the task. Interviews with each mother lasted approximately 2 hours and participants were paid 25 Euros upon completion of the interview. Since all scales were completed during the interview, data were collected from each mother at one time. The data of the present study were gathered through November 2005 to February 2006.

3.5 Measures

In this study, parent questionnaires were used for the assessment of predictor and outcome measures. The questionnaires were completed by mothers in order to obtain

information about their long-term socialization goals and acculturation strategies. These questionnaires were administered either at mother's home or in the kindergarten the child attended. Mothers were requested to complete a background information form in addition to the scales used to assess variables of interest (e.g., socialization goals, acculturation). The questionnaires that were completed by mothers are described in the following sections, and a copy for each scale is given in the Appendices.

3.5.1 Background Information Form

Mothers were asked to complete a background information form where they provided information about parents (e.g., age, nationality, occupation, education level, marital status, age of migration, religious background), their child (e.g., age, sex, child's preferred language) and grandparents (e.g., age of migration, education) (see Appendix D for a copy of the Background Information Form in German and Appendix E for Turkish version).

Education of mother and father was rated according to the highest level achieved in the German and Turkish education systems (1 represented 'No education or completed elementary school', 2 represented 'Completed high school' and 3 represented 'Completed a higher degree (e.g., university) '). In addition to this categorical rating, information on total number of years of education that mothers and fathers received was also collected.

3.5.2 Socialization Goals Interview

The Socialization Goals Interview (SGI) developed by Harwood (1992) is an in-depth, semi-structured interview that aims to assess long-term socialization goals of parents. It consists of four open-ended questions where mothers are asked to describe the attributes they would and would not like their children to have as adults and to describe a child mothers know possessing at least some aspects of the positive and negative qualities they mentioned (Harwood, 1992). Specifically, the interview consists of the following questions in the order they are given: a) “What are some of the qualities and/or behaviors that you would like to see your child to possess as an adult?”, b) “What are some of the qualities and/or behaviors that you would *not* like to see your child to possess as an adult?”, c) “Describe a child you know who possesses at least the beginnings of some of the *positive* qualities you mentioned” and d) “Describe a child you know who possesses at least the beginnings of some of the *negative* qualities you mentioned.”

With respect to mothers’ responses, Harwood (1992) formed five categories. These are 1) self-maximization, or concern that the child becomes self-confident and independent, 2) self-control, or concern that the child learns to control aggression and egocentrism, 3) lovingness, or concern that the child develops social skills and the capacity for emotional intimacy, 4) decency, or concern that the child grows to meet basic societal expectations, 5) proper demeanour, or concern that the child behaves respectfully, gets along well with

others, and fulfils shared role obligations, particularly in the family. Harwood (1992) reported that the inter-rater reliability for the categories was .90 (Cohen's kappa, range = .81- .95).

Leyendecker et al. (2002) examined mothers' socialization goals in more detail and formed ten subcategories that comprised different aspects of the main categories. According to this categorization, the category of *self-maximization* was divided into three subcategories: *emotional and physical well-being and integration*, or the concern that the child be happy, self-confident, peaceful, comfortable with his/her own feelings, and psychologically and physically healthy (e.g., 'to be happy'); *personal and economic potential*, or the concern that the child develops cognitive skills and fulfill his/her individual potential, including being intelligent, getting a good job (e.g., 'to have a good education'); and *psychological development*, or the concern that the child be self-reliant, assertive, decisive, and be one who insists on his/her rights (e.g., 'to develop an independent personality'). The main category *decency* was further divided into the two subcategories: *avoid illicit behavior* or the concern regarding delinquency, sexual misconduct and finding the right kind of friends (e.g., not to use drugs); *personal integrity and moral values*, including socially desirable behaviors such as being honest, trustworthy, benevolent, and conformity to moral and religious values (e.g., 'to show tolerance toward others'). The *lovingness* main category was divided into two subcategories: *interpersonal warmth in general*, or the concern that the child be sociable, and communicate well with

other people (e.g., ‘to have empathic skills’); *close and warm relationship with family*, or the concern that the child appreciates his/her parents and also establishes strong company with his/her friends (e.g., ‘to have trusting relations with the family’). Lastly, the *proper demeanor* category was divided into two subcategories: *Respectful and well brought up*, or the concern that the child behaves respectfully towards others who are older than him/her (e.g., ‘to behave respectfully toward adults’); *role obligations within family*, or the concern that the child be in contact with the family members his/her throughout life, be fond of his/her parents, and listen to the advice of the parents (e.g., ‘to accept the family hierarchy’). Leyendecker et al. (2002) indicated that inter-rater reliability was .87 (Cohen’s kappa, range = .76- .90). Section 3.5.4.1 provides information for the SGI as used in the present study.

3.5.3 Bicultural Involvement Scale

In the present study, the Bicultural Involvement Scale developed by Cortes, Rogler and Malgady (1994) was used to assess acculturation styles of the Turkish immigrant mothers. The Bicultural Involvement Scale includes 18 items that form two parallel sets. Nine items in each set are equivalent items differing from each other only with respect to the culture to which they refer. The scale was originally developed to investigate acculturation styles of Puerto Rican immigrants living in the USA and it provided

information about the extent to which an individual felt competent in and enjoyed aspects of the American and Puerto Rican cultures. In the Bicultural Involvement Scale, the responses of participants are rated on a 4-point Likert scale (1 = “not at all” and 4 = “very much”) to assess their levels of enjoyment and relative preference for culturally-specific activities, including the media, food, holiday celebrations and entertainment, interpersonal relationships, child-rearing practices, and comfort with the two languages.

Internal consistency analysis for the two sets in the scale as reported by Cortes et al. (1994) is high, with a Cronbach’s alpha coefficient of .78 for *involvement in the host culture* subscale and .73 for *involvement in the original culture* subscale; and there was a low but significant negative correlation between two subscales; $r = -.29, p < .001$. Criterion-related validity of the scales were examined by analyzing correlations with three variables that were place of birth, age at arrival in host country, and number of years in host culture. The scales were found to be significantly correlated with these three variables in the expected directions. According to the validity analyses reported for the original version of the scales, *involvement with the host culture* subscale was positively correlated with being born in the host country, and number of years in the host culture, and negatively correlated with the respondents’ age at arrival. Information for Bicultural Involvement Scale as used in the present study is given in Section 3.5.4.2.

3.5.4 Final Forms of the Scales

In the present study, the structure of Socialization Goals Interview and the items in the Bicultural Involvement Scale were checked in terms of their convenience and appropriateness for the Turkish and German cultures. The following sections (Section 3.5.4.1 and Section 3.5.4.2) describe final forms of the scales and provide information for their internal consistency.

3.5.4.1 Socialization Goals Interview-Pile Sort

In the original Socialization Goals Interview, mothers were asked four questions regarding their long-term socialization goals and their answers were coded according to the categories defined previously (see Section 3.5.2 for information about the categories). However, this was a very time consuming way of examining parental goals. Therefore, in the ‘Home Start before School Start’ project, another version of the SGI was preferred to be used. Likert-type scale was not appropriate since the application of SGI showed that mothers tended to rate every item as *very important* and had difficulties with labeling an item as *less important*, and this masked the differences between mothers. Therefore, pile-sort technique was preferred so that mothers were forced to make a decision and label some items as *less important*. In pile-sort scales, participants are given a set of statements about

the concern of the study and then asked to rank these statements according to some criteria. Data from previous research (Harwood 1995, 1996; Leyendecker et al., 2002) that used Socialization Goals Interview were gathered together and a pile-sort scale was created; and all items which were semantically similar were deleted. In the next step, items which were mentioned by mothers of an ethnic sample (e.g., Puerto Ricans) but not others were identified and added to the scale. Consequently, the pile sort form of the SGI was a measure which enabled an examination of the relative importance of parental goals.

The final version of the SGI-pile sort (see Appendix F for the German version of SGI-pile sort and see Appendix G for the Turkish version) was a 54-item instrument that required mothers to prioritize their socialization goals for their children on a 6-point scale (1 = “not important”, 6 = “very important”) was used. It consisted of 5 main categories and 7 subcategories that were the same ones as in the interview version: *self-maximization* and its three subcategories that are *emotional and physical well-being* (e.g., to be happy), *personal and economic potential* (e.g., to be financially secure), and *psychological development* (e.g., to develop an independent personality); *self-control* (e.g., to be able to control anger), *social skills* (e.g., to be able to share others’ point of view), *decency* and its two subcategories that are *avoid illicit behavior* (e.g., not to drink alcohol), *personal integrity and moral values* (e.g., to accept rules and act accordingly), and *proper demeanor* and its two subcategories which are *respectfulness and being well brought up* (e.g., to be obedient) and *role obligations within the family* (e.g., to help out with problems in the

family). In the present study, the category of *lovingness* defined by Harwood (1992) was renamed as *social skills* since the items under this category reflect the concern of being socially competent. There were 6 items under each subcategory; and scores were computed for every category and subcategory with the means of mother ratings for items under each category. Sample items for each category and subcategory are presented in Appendix H.

3.5.4.2 Bicultural Involvement Scale

In the present study, 12 more items were added to the Bicultural Involvement subscales (Cortes et al., 1994) that were originally composed of 9 items with an aim to make the scales more comprehensive. These items aimed to measure the mothers' competence in speaking and understanding the Turkish and German languages (e.g., "How competent are you in reading German?"), in the daily life (e.g., "How much do you enjoy listening to Turkish songs?"), and child-rearing values (e.g., "How important would it be to you for your children to know German songs and rhymes?") (see Appendix I for a copy of final version of the Bicultural Involvement Scale).

In the present study, the final forms of the *Involvement in the Turkish Culture* and *Involvement in the German culture* subscales were found to have high internal consistency, with a Cronbach's alpha of .77 and .82, respectively.

Chapter 4

RESULTS

4.1 Overview

This chapter presents the results of statistical analyses that were conducted to examine the hypothesized relations in the study. First, bivariate correlations between mother's education, socialization goals and acculturation levels are described. Second, differences with respect to culture, acculturation style and gender are reported. Finally, findings from multiple regression analyses which were used to explore the predictors of mothers' socialization goals are presented.

4.2 Preliminary Analyses

Prior to the main analyses, all data were screened for accuracy of entry and missing values. For the Turkish sample, there were 6 mothers out of 94 (6%) whose information for acculturation level were missing. In order to have complete data for acculturation levels of the mothers, the multiple imputation method was implemented. The complete data for

mothers' socialization goals were used to estimate the missing values in acculturation scores.

Statistical distributions of the *involvement with Turkish and German culture* and *socialization goal* variables were inspected for deviations from normality (skewness and kurtosis values for these variables for the total sample are presented in Table J.1 in Appendix J). None of the variables indicated a significant deviation from normality.

4.3 Descriptive Statistics

In order to describe the basic features of the data, descriptive statistics were explored separately for Turkish and German mothers. Descriptive statistics for all measures and the rankings of socialization goals of Turkish and German mothers are presented in Table 4.1.

The German sample rated psychological development, social skills, and emotional well-being goals as “very important”. However, goals related to respectfulness, being in contact with the family and the concern regarding delinquency were not valued much by the German mothers. On the other hand, the Turkish sample's rankings showed that goals reflecting the concern regarding delinquency, having a good education and job, and independence were rated as “very important” by the Turkish mothers. It is noteworthy that the goals regarding the child having close ties with family, behaving respectfully and being

sociable were low in rank; however, their mean scores were very high and none of parenting goals had a mean less than 3.21 out of 6.

With respect to the acculturation levels of Turkish mothers, the mean score for involvement with Turkish culture was 3.11 out of 4 which indicated that Turkish mothers rated all the items referring to Turkish culture as '*somewhat important*' or '*very important*' and were highly integrated with their original culture. The mean score for involvement with the German culture was 2.66, indicating that Turkish immigrant mothers, in general, were somewhat integrated with the German culture.

4.4 Correlational Analyses

Bivariate correlations were calculated in order to examine the relationship between mother's and their father's education and socialization goals. Correlational analyses for Turkish mothers also included the associations between mothers' involvement with the Turkish culture, involvement with the German culture and their socialization goals. In this section, correlational analyses which were performed separately for the Turkish and German samples are presented. Correlations for main categories of socialization goals are presented in the text and correlations for subcategories are presented in the tables. (Significant and non-significant correlations between variables for the German mothers is given in Table 4.2 and for the Turkish mothers is given in Table 4.3).

Table 4.1

Mean, Standard Deviation, and Range for Questionnaire Data

	German mothers (<i>N</i> = 94)			
	<i>M</i>	<i>SD</i>	Minimum	Maximum
Subcategories of Socialization Goals (1 = not important, 6 = very important)				
Psychological development	4.37	.73	2.17	5.67
Social Skills	4.26	.63	1.83	5.50
Emotional well-being	4.08	.76	2.17	5.33
Personal and economic potential	3.57	.75	1.83	5.67
Self-control	3.52	.78	1.67	5.33
Personal integrity and moral values	3.49	.56	2.17	5.00
Role obligations within family	2.82	.70	1.00	4.50
Respectfulness	2.73	.66	1.50	4.67
Avoid illicit behavior	2.67	.79	1.17	4.50
Turkish mothers (<i>N</i> = 94)				
	<i>M</i>	<i>SD</i>	Minimum	Maximum
Subcategories of Socialization Goals (1 = not important, 6 = very important)				
Personal and economic potential	3.79	.72	2.33	5.17
Avoid illicit behavior	3.67	.94	1.67	5.67
Emotional well-being	3.66	.77	1.83	5.33
Personal integrity and moral values	3.56	.69	2.00	5.67
Psychological development	3.54	.79	1.67	5.00
Role obligations within family	3.39	.82	1.17	5.67
Respectfulness	3.37	.61	1.33	5.00
Social Skills	3.32	.67	2.00	5.00
Self-control	3.21	.74	1.83	5.00
Acculturation (1 = not at all, 4 = very much)				
Involvement with Turkish culture	3.11	.34	2.24	3.81
Involvement with German culture	2.66	.42	1.70	3.66

4.4.1 Correlations for German Mothers

Bivariate correlations were examined to investigate the association between mothers' education, their husband's education and their socialization goals for the German sample. It was found that mother's education (years of schooling) was significantly and positively associated with 'self-maximization' goals ($r(94) = .37, p < .01$), and negatively associated with 'proper demeanor' goals ($r(94) = -.48, p < .01$). Similarly, analyses revealed that father's education was significantly and positively related to mother's 'self maximization' goals ($r(94) = .36, p < .01$), and negatively related to mother's 'proper demeanor' goals ($r(94) = -.40, p < .01$). These results indicated that as schooling of mothers and their husbands increased, self-maximization goals were emphasized more and proper demeanor goals were emphasized less by German mothers.

Bivariate correlations further revealed that categories of socialization goals were significantly associated with each other. 'Self-maximization' goals were negatively associated with 'self-control' ($r(94) = -.49, p < .01$), 'decency' ($r(94) = -.31, p < .01$), and 'proper demeanor' ($r(94) = -.51, p < .01$), but not significantly associated with 'social skills'. Furthermore, 'social skills' goals were significantly and negatively associated with 'proper demeanor' goals ($r(94) = -.33, p < .01$). 'Self-control' and 'decency' were not significantly linked to any socialization goals other than 'self-maximization'.

Table 4.2

Pearson Product-Moment Correlations among Variables for German Mothers (N = 94)

Variable	Mother's education	1	2	3	4	5	6	7	8	9
1. Father's education	.45***									
2. Emotional well-being	.33**	.18								
3. Personal and economic potential	-.02	.07	-.36***							
4. Psychological development	.28**	.36**	.02	.22*						
5. Social Skills	.14	.13	.41***	-.50***	-.11					
6. Self-control	-.06	-.07	-.16	-.43***	-.22*	.05				
7. Avoid illicit behavior	-.03	-.20	-.20*	.12	-.23*	-.14	-.05			
8. Personal integrity	.07	.19	.01	-.15	-.11	-.07	-.02	-.41***		
9. Respectfulness	-.44***	-.30**	-.47***	.07	-.29**	-.25*	-.04	-.22*	.03	
10. Role obligations within family	-.33**	-.35**	-.26*	-.06	-.36***	-.28**	-.18	-.04	-.08	.31**

* $p < .05$. ** $p < .01$. *** $p < .001$

4.4.2 Correlations for Turkish Mothers

Bivariate correlations were examined to investigate the associations between mother's and their husband's education, their involvement with the German and Turkish cultures and socialization goals. Analyses revealed that mother's education (years of schooling) was significantly and positively associated with 'self-maximization' goals ($r(94) = .36, p < .01$), and negatively associated with 'proper demeanor' goals ($r(94) = -.36, p < .01$). Moreover, Turkish mothers' husbands' education was found to be negatively associated with mothers' 'proper demeanor' goals ($r(94) = -.22, p < .05$). These results indicated that as schooling of Turkish immigrant mothers increased, self-maximization goals were emphasized more and proper demeanor goals were emphasized less. Besides, Turkish mothers who had more educated husbands had lower expectations of obedience from their children.

Bivariate correlations further revealed that socialization goals were significantly associated with each other. 'Self-maximization' goals were negatively associated with 'self-control' ($r(94) = -.23, p < .05$), 'decency' ($r(94) = -.47, p < .001$), 'social skills' ($r(94) = -.31, p < .01$), and 'proper demeanor' ($r(94) = -.60, p < .001$). Furthermore, 'social skills' goals were significantly and negatively associated with 'decency' goals ($r(94) = -.27, p < .05$). 'Self-control' goals were not correlated with any socialization goals other than 'self-maximization'.

Table 4.3

Pearson Product-Moment Correlations among Variables for Turkish Mothers (N = 94)

Variable	Mother's education	1	2	3	4	5	6	7	8	9	10	11	12
1. Father's education	.12												
<i>Socialization Goals</i>													
2. Emotional well-being	.21	-.05											
3. Personal and economic Potential	.25*	.05	.01										
4. Psychological development	.26*	.05	.27**	.29**									
5. Social Skills	-.07	.16	-.16	-.33**	-.15								
6. Self-control	.11	.07	-.01	-.33**	-.14	-.06							
7. Avoid illicit behavior	-.05	-.09	-.24*	-.03	-.43***	-.30**	-.04						
8. Personal integrity	-.20	.19	-.18	-.18	-.21*	-.02	-.21*	-.08					
9. Respectfulness	-.29**	-.19	-.25*	-.22*	-.21*	.15	-.07	-.21*	-.03				
10. Role obligations within family	-.26*	-.15	-.43***	-.26*	-.41***	.05	-.14	.02	.01	.11			
<i>Acculturation</i>													
11. Involvement with Turkish culture	-.09	-.04	-.02	.09	-.08	-.03	.04	-.10	.03	.14	-.01		
12. Involvement with German culture	.38***	.21	.14	.27**	.16	.24*	-.03	-.06	-.08	-.42***	-.24*	.10	
13. Length of Stay in Germany	.41***	.03	.16	.08	.23*	.24*	-.09	-.01	-.31**	-.20	-.14	-.27*	.53**

* $p < .05$. ** $p < .01$. *** $p < .001$.

In terms of the association between acculturation of Turkish mothers to the German and Turkish cultures and other variables, it was found that acculturation to the German culture was significantly and positively related to 'self-maximization' ($r(94) = .28, p < .01$), 'social skills' ($r(94) = .24, p < .05$), and negatively associated with 'proper demeanor' goals ($r(94) = -.42, p < .001$). The length of stay in Germany was also found to be significantly and positively correlated with 'self-maximization' ($r(94) = .23, p < .05$) and 'social skills' ($r(94) = .24, p < .05$), and negatively correlated with 'proper demeanor' goals ($r(94) = -.22, p < .05$). These findings indicated that Turkish mothers who spent longer time in Germany and who were more involved in the German culture emphasized 'self-maximization' and 'social skills' goals more highly and 'proper demeanor' goals less than mothers who moved to Germany newly and who were not that involved in the German culture.

It was also found that there was no significant association between involvement with the Turkish culture and socialization goals. It was found that Turkish mothers who recently moved to Germany were more integrated with the Turkish culture. However, the association between involvement in the Turkish culture and involvement in the German culture was not significant; indicating that being involved in the Turkish culture was not related to being involved in the German culture. The length of stay in Germany was positively and moderately associated with acculturation to the German culture ($r(94) = .53$,

$p < .001$), indicating that Turkish mothers who had spent more time in Germany were more likely to be integrated with the German culture.

These correlations overall suggested that Turkish mothers who had more education tended to value ‘self-maximization’ and ‘social skills’ goals more, and ‘proper demeanor’ goals less than those who had less education. Besides, Turkish mothers who were highly involved in the German culture were more likely to value ‘self-maximization’ and ‘social skills’ goals, and less likely to value ‘proper demeanor’ goals.

4.5 Differences among Cultural Groups

One of the major goals of the present study was to examine the differences between German and Turkish mothers in their socialization goals. Before conducting Multiple Analysis of Variance (MANOVA) to investigate these differences, Turkish and German mothers were compared in terms of their educational background via ANOVA which revealed that the German mothers were significantly more educated than the Turkish mothers ($F(1, 173) = 25.14, p < .001$). Bivariate correlations for the Turkish and German samples (See Section 4.3.1 and Section 4.3.2, respectively) indicated that mother’s education was significantly associated with parental goals. Therefore, while analyzing the differences between the Turkish and German mothers in terms of their socialization goals;

maternal education was set as the covariate. Two MANCOVAs were examined separately for the main categories and subcategories of socialization goals.

MANCOVA results showed a significant overall difference between Turkish and German mothers with respect to their long-term socialization goal main categories (*Pillai's* $T = .47$, $F(1, 173) = 29.20$, $p < .001$, $\eta^2 = .47$), after accounting for mother's education. Table 4.4. summarizes the results for MANCOVA examined for the main socialization goal categories.

Table 4.4

Comparison of Turkish and German mothers for Main Socialization Goal Categories (Maternal education Taken as Covariate)

Variable	German ($n = 91$)		Turkish ($n = 82$)		df	F	p	η^2
	M	SD	M	SD				
Self-maximization	4.02	.41	3.65	.50	1	12.52	< .01	.07
Social Skills	4.26	.64	3.28	.66	1	85.87	< .001	.34
Self-control	3.52	.78	3.15	.73	1	7.75	< .05	.04
Decency	3.08	.38	3.67	.56	1	50.81	< .001	.23
Proper Demeanor	2.76	.55	3.39	.53	1	34.32	< .001	.17

An examination of cultural differences in main socialization goal categories indicated that the two groups of mothers significantly differed in all socialization goals. German mothers endorsed 'self-maximization', 'self-control', and 'social skills' goals

significantly more than Turkish mothers; whereas, Turkish mothers valued ‘decency’ and ‘proper demeanor’ goals significantly more compared to German mothers.

In terms of SGI subcategories, results indicated a significant overall difference between Turkish and German mothers’ goals (*Pillai’s T* = .49, $F(1, 173) = 22.76, p < .001, \eta^2 = .49$). MANCOVA results for subcategories of socialization goals can be seen in Table 4.5.

Table 4.5

Comparison of Turkish and German mothers for Socialization Goal Subcategories (Maternal education Taken as Covariate)

Variable	German (<i>n</i> = 91)		Turkish (<i>n</i> = 82)		<i>df</i>	<i>F</i>	<i>p</i>	η^2
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>				
Emotional well-being	4.01	.76	3.67	.77	1	7.96	< .05	.05
Personal potential	3.55	.75	3.87	.72	1	7.04	< .05	.04
Psychological development	4.32	.73	3.61	.79	1	36.05	< .001	.18
Avoid illicit behavior	2.68	.79	3.78	.94	1	65.23	< .001	.28
Personal integrity	3.52	.56	3.53	.69	1	0.03	ns	
Respectfulness	2.80	.66	3.30	.61	1	26.73	< .001	.14
Role obligations within family	2.87	.70	3.33	.82	1	14.69	< .001	.08

The results showed that ‘emotional well-being’ and ‘psychological development’ goals were significantly endorsed more by the German mothers, whereas ‘avoid illicit behavior’, ‘respectfulness’, and ‘role obligations within family’ goals were valued more highly by the Turkish mothers. The Turkish and German mothers did not significantly differ in terms of ‘personal integrity and moral values’, and both had a mean score of 3.52, reflecting a high emphasis on this goal. Although German mothers significantly scored higher on the broad ‘self-maximization’ category, an examination of its subcategories revealed that ‘personal and economic development was valued more highly by Turkish mothers. This finding showed that examining subcategories of socialization goals gives extra information about mothers’ socialization goal patterns that cannot be obtained from examinations of main categories. Therefore, further analyses were performed for subcategories, rather than categories, to have a better understanding of parents’ goals and their relations to the variables of interest.

4.6 Differences between Acculturating Groups

One of the major goals of the present study was to examine the acculturation attitudes in relation to socialization goals of Turkish mothers. Previous research (Nijsten, 2006; Schoelmerich et al., 2006) have examined the differences between Turkish immigrant mothers coming from different generations; however, the length of time spent in

the host culture does not necessarily give information about acculturation level of the mothers. With this regard, in the present study, the differences between acculturating groups were investigated.

To examine acculturation-related differences in Turkish mothers' socialization goals, acculturation attitudes of Turkish mothers were examined. As mentioned in Section 3.5.3, there were two scales administered to the Turkish mothers to assess their involvement in the Turkish and German cultures. Since Turkish mothers were found to be highly involved in the Turkish culture (see Section 4.2), it was not possible to categorize Turkish mothers as 'assimilated' or 'marginalized' (see Section 2.9 for information on acculturation strategies). Thus, Turkish mothers were categorized as 'integrated' or 'separated' according to their reports on the Involvement to the German Culture subscale. If a mother had a higher score than the median (*Median* = 2.66), she was classified into the 'integrated' category, and if her score was lower than the median she was classified into the 'separated' category. Accordingly, 49% of the Turkish sample displayed a 'separation' attitude and 51% displayed an 'integration' attitude. Education levels of integrated and separated Turkish mothers and German mothers were compared via ANOVA and the results indicated that the integrated Turkish mothers and German mothers were similar and, both groups were significantly more educated than the separated Turkish mothers ($F(2, 172) = 18.57, p < .001$). Therefore, maternal education was set as the covariate in further analyses.

Differences between integrated and separated Turkish mothers and German mothers were examined via MANCOVA (see Table 4.6 for the results for MANCOVAs). Results indicated that after controlling for education, there was a marginally significant overall difference between integrated and separated Turkish mothers in their socialization goals (*Pillai's T* = .20, $F(1, 82) = 1.96$, $p = .05$, $\eta^2 = .20$). It was found that integrated Turkish mothers endorsed 'social skills' and 'self-control' significantly more than separated mothers, whereas separated mothers valued 'respectfulness' goals significantly more. An examination of the differences between German and separated Turkish mothers showed that (*Pillai's T* = .54, $F(1, 133) = 16.04$, $p < .001$, $\eta^2 = .54$) German mothers valued 'emotional well-being', 'psychological development' and 'social skills' goals significantly more compared to the separated Turkish mothers. On the other hand, separated Turkish mothers valued 'avoid illicit behavior', 'respectfulness' and 'role obligations within family' significantly more than German mothers. These two groups of mothers did not differ significantly in their 'personal and economic potential', 'self-control', and 'personal integrity' goals.

Lastly, MANCOVA results indicated that there was a significant overall difference between German and integrated Turkish mothers in their socialization goals (*Pillai's T* = .46, $F(1, 131) = 11.22$, $p < .001$, $\eta^2 = .46$). German mothers were found to emphasize 'emotional well-being', 'psychological development', 'self-control' and 'social skills' goals significantly more; and 'personal and economic development', 'avoid illicit

behavior', 'respectfulness' and 'role obligations within family' goals significantly less than the integrated Turkish mothers.

Table 4.6

Comparison of German, Integrated Turkish and Separated Turkish mothers for Socialization Goals (Maternal Education as the Covariate)

Variable	Separated (<i>n</i> = 42)		Integrated (<i>n</i> = 40)		<i>df</i>	<i>F</i>	<i>p</i>	<i>f</i> ²
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>				
Emotional well-being	3.52	.73	3.68	.75	1	.19	ns	.01
Personal potential	3.71	.69	3.94	.75	1	.73	ns	.01
Psychological development	3.43	.74	3.63	.82	1	.35	ns	.01
Social skills	3.14	.66	3.42	.64	1	4.64	< .05	.05
Self-control	3.31	.75	3.98	.68	1	6.13	< .05	.07
Avoid illicit behavior	3.83	.90	3.74	.85	1	.13	ns	.01
Personal integrity	3.55	.66	3.56	.75	1	.37	ns	.01
Respectfulness	3.56	.57	3.19	.53	1	5.80	< .05	.07
Role obligations within family	3.45	.81	3.37	.87	1	.04	ns	.00

Variable	German (<i>n</i> = 91)		Integrated (<i>n</i> = 40)		<i>df</i>	<i>F</i>	<i>p</i>	<i>f</i> ²
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>				
Emotional well-being	4.07	.77	3.68	.75	1	3.98	< .05	.03
Personal potential	3.59	.75	3.94	.75	1	6.55	< .05	.05
Psychological development	4.39	.73	3.63	.82	1	19.78	< .001	.13
Social skills	4.26	.64	3.42	.64	1	45.86	< .001	.26
Self-control	3.52	.78	3.98	.68	1	11.94	< .01	.09
Avoid illicit behavior	2.67	.79	3.74	.85	1	44.99	< .001	.26
Personal integrity	3.49	.56	3.56	.75	1	.06	ns	.01
Respectfulness	2.72	.67	3.19	.53	1	8.77	< .01	.06
Role obligations within family	2.79	.69	3.37	.87	1	10.46	< .01	.08

Table 4.6 (Cont.)

Variable	German (<i>n</i> = 91)		Separated (<i>n</i> = 42)		<i>df</i>	<i>F</i>	<i>p</i>	η^2
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>				
Emotional well-being	4.07	.77	3.52	.73	1	4.74	< .05	.03
Personal potential	3.59	.75	3.71	.69	1	1.88	ns	.01
Psychological development	4.39	.73	3.43	.74	1	27.99	< .001	.18
Social skills	4.26	.64	3.14	.66	1	64.48	< .001	.33
Self-control	3.52	.78	3.31	.75	1	1.34	ns	.01
Avoid illicit behavior	3.67	.79	3.83	.90	1	41.74	< .001	.24
Personal integrity	3.49	.56	3.55	.66	1	.03	ns	.00
Respectfulness	2.72	.67	3.56	.57	1	23.64	< .001	.15
Role obligations within family	2.79	.69	3.45	.81	1	8.48	< .01	.06

4.7 Education-Related Differences

To examine education-related differences in mothers' goals, school types in German and Turkish systems were examined, and schools in the two systems that were similar in terms of duration and content of education were classified into the same category. This examination led to three categories for education. Mothers who had no education or who received education up to secondary school were classified into the 'low-educated' category, those who had high school education were classified into the 'middle-educated' category, and those mothers who had more than high school education including vocational education were classified into the 'high-educated' category. Then, MANOVAs

were computed separately for the Turkish and German mothers to examine educational differences in mothers' long-term socialization goals.

Since school attendance is mandatory for a minimum of nine years in Germany, there was only one German mother in the 'low-educated' category, that this number was not enough to perform a MANOVA for three categories. Therefore, MANOVA was performed to examine differences between middle- and high-educated German mothers only (The results for MANOVA can be seen in Table 4.7). Results showed a significant overall difference between German mothers coming from different educational backgrounds with respect to their parental goals (*Pillai's T* = .28, $F(2, 93) = 3.66$, $p < .01$, $\eta^2 = .28$). It was found that 'emotional well-being' and 'psychological development' goals were valued significantly more by high-educated mothers, whereas 'respectfulness' and 'role obligations within family' goals were emphasized more highly by middle-educated mothers. Groups did not differ significantly in terms of other socialization goal categories.

MANOVA results for the Turkish mothers (see Table 4.8) indicated a significant overall difference between Turkish mothers coming from different educational backgrounds with respect to their parental goals (*Pillai's T* = .44, $F(2, 88) = 2.44$, $p < .01$, $\eta^2 = .22$). The Tukey post-hoc tests revealed that 'personal and economic potential' and 'psychological development' goals were significantly emphasized more highly by mothers in the 'high-educated' group compared to low- and middle-educated mothers. High-educated Turkish mothers significantly valued 'personal integrity' and 'role obligations

within family' goals less highly than low-educated mothers, but the difference between mothers in the low- and middle-educated groups was not significant. Moreover, 'respectfulness' was found to be endorsed significantly more by mothers in the low-educated group compared to those in the middle-educated groups.

Table 4.7

Examination of Education-Related Differences in Socialization goals for the German sample (N = 94)

Variable	Middle (n = 62)		High (n = 32)		df	F	p	η^2
	M	SD	M	SD				
Emotional well-being	3.89	.76	4.43	.65	2	11.52	< .01	.11
Personal potential	3.56	.81	3.60	.66	2	.07	ns	.01
Psychological development	4.22	.79	4.66	.48	2	8.19	< .01	.08
Social Skills	4.20	.69	4.39	.51	2	1.86	ns	.02
Self-control	3.58	.77	3.44	.79	2	.62	ns	.01
Avoid illicit behavior	2.66	.86	2.65	.62	2	.01	ns	.00
Personal integrity	3.49	.55	3.53	.59	2	.09	ns	.01
Respectfulness	2.92	.68	2.35	.45	2	18.17	< .001	.17
Role obligations within family	3.00	.70	2.44	.51	2	15.95	< .001	.15

Table 4.8

Examination of Education-Related Differences in Socialization Goals for the Turkish Sample (N = 94)

Variable	Low (n =26)		Middle (n = 52)		High (n = 10)		df	F	p	η^2
	M	SD	M	SD	M	SD				
Emotional well-being	3.49	.71	3.75	.77	3.48	.36	2	1.27	ns.	.03
Personal potential	3.51	.70	3.82 ^b	.68	4.52 ^c	.45	2	8.21	< .01	.16
Psychological development	3.27	.83	3.56 ^b	.77	4.22 ^c	.38	2	5.62	< .01	.12
Social skills	3.38	.54	3.25	.66	3.12	.89	2	0.68	ns.	.02
Self-control	3.24	.36	3.17	.68	3.15	.71	2	0.09	ns.	.01
Avoid illicit behavior	3.46	.34	3.88	.31	3.73	1.19	2	2.03	ns.	.05
Personal integrity	3.77	.61	3.54	.71	3.08 ^c	.49	2	3.92	< .05	.08
Respectfulness	3.63 ^a	.52	3.26	.62	3.23	.64	2	3.74	< .05	.08
Role obligations	3.75	.96	3.30	.76	2.97 ^c	.41	2	4.41	< .05	.09

a: differences between low- and middle-educated mothers

b: differences between middle- and high-educated mothers

c: differences between high- and low-educated mothers

4.8 Sex Differences

Another aim of the present study was to investigate differences in mothers' socialization goals with respect to the child's sex. In the present study, sex differences were examined separately for the Turkish and German groups via MANOVAs and it was found that neither Turkish immigrant ($Pillai's T = .07, F(1, 94) = .65, p = .75$) nor German mothers ($Pillai's T = .11, F(1, 87) = 1.01, p = .44$) significantly differentiated their socialization goals according to their child's sex. Results of MANOVA for the German and Turkish samples can be seen in Table 4.9 and Table 4.10, respectively.

Table 4.9

Examination of Sex Differences in German Mothers' (n = 94) Socialization Goals

Variable	Girls (n = 49)		Boys (n = 45)		df	F	p	η^2
	M	SD	M	SD				
Emotional well-being	4.07	.73	4.09	.80	1	.01	ns	.00
Personal potential	3.59	.67	3.56	.84	1	.03	ns	.00
Psychological development	4.42	.64	4.31	.81	1	.44	ns	.01
Social skills	4.30	.57	4.21	.70	1	.61	ns	.01
Self-control	3.57	.76	3.46	.80	1	.51	ns	.01
Avoid illicit behavior	2.69	.82	2.65	.78	1	.08	ns	.01
Personal integrity	3.51	.50	3.47	.63	1	.12	ns	.01
Respectfulness	2.65	.64	2.82	.68	1	1.66	ns	.02
Role obligations within family	2.72	.70	2.93	.69	1	2.04	ns	.02

Table 4.10

Examination of Sex Differences in Turkish Mothers' (n = 87) Socialization Goals

Variable	Girls (n = 40)		Boys (n = 47)		df	F	p	η^2
	M	SD	M	SD				
Emotional well-being	3.56	.74	3.69	.79	1	.61	ns	.01
Personal potential	3.73	.75	3.88	.70	1	.93	ns	.01
Psychological development	3.51	.75	3.56	.86	1	.09	ns	.01
Social skills	3.18	.60	3.35	.70	1	1.36	ns	.02
Self-control	3.09	.76	3.26	.72	1	1.15	ns	.01
Avoid illicit behavior	3.90	.86	3.62	.87	1	2.12	ns	.02
Personal integrity	3.65	.76	3.49	.62	1	1.13	ns	.01
Respectfulness	3.38	.55	3.36	.69	1	.03	ns	.00
Role obligations within family	3.52	.76	3.28	.88	1	1.71	ns	.02

4.9 Stepwise Regression Analyses

One of the aims of the present study was to examine the effect of acculturation and mother's and father's education on mothers' long-term socialization goals. For this purpose, stepwise regression analysis which is an exploratory and model-building procedure (Hair, Anderson, Tatham, & Black, 1998) was run. This technique eliminates superfluous variables and indicates only the predictors that significantly contribute to the dependent variable (Tabachnick & Fidell, 1996). Stepwise regression analyses were run for

each socialization goal subcategory individually and only for the Turkish mothers. Since ‘acculturation’ was an irrelevant variable for the German mothers, regression analysis which aimed to predict socialization goals from acculturation attitudes was not performed for this group. The association between mother’s education, father’s education and socialization goals were already examined and reported for the German sample via correlational analyses (see Section 4.4.1) and MANOVAs (see Section 4.6).

In the stepwise regression analysis, independent variables entered into the regression equation were determined according to the concern of the present study. For all regression analyses, demographic variables (i.e, mother’s education, father’s education, child’s sex) and acculturation variables (i.e, involvement in the Turkish culture, involvement in the German culture, number of years spent in Germany) were introduced into the equation. For regression analyses, it is suggested that a minimum of 4 observations are required per a single independent variable (Hair et al., 1998). Thus, the size of Turkish immigrant ($N = 94$) sample was adequate for reliable analysis. Results of stepwise regression analyses conducted to examine the predictors of each socialization goal subcategory are presented in the following paragraphs.

Stepwise regression analyses that were run to examine the predictors of ‘emotional well-being’, ‘self-control’, and ‘avoid illicit behavior’ goals showed that none of the variables that were entered into the analyses significantly predicted these three goals. It was not possible to reveal the variables predicting ‘emotional well-being’, ‘self-control’, and

‘avoid illicit behavior’ goals of Turkish immigrant mothers with the available data since none of the variables were significantly associated with the socialization goals.

Stepwise regression results for ‘personal and economic potential’, ‘psychological development’ and ‘role obligations within family’ goals showed that mother’s education was the only significant predictor of these three goals. Findings indicated that mother’s education significantly predicted ‘personal and economic potential’ goals of Turkish immigrant mothers with $R^2 = .08$, ($F(1, 74) = 6.15$, $p < .05$); and 7% of the variance was accounted for by the mother’s education. This finding indicated that high-educated Turkish immigrant mothers expected their children to have a good education and occupation more than low-educated mothers. Results for this analysis are given in Table 4.11.

Table 4.11

Summary of Stepwise Regression Analyses for ‘Personal and Economic Potential’ Goals for the Turkish Sample (n = 74)

Predictors	<i>R</i>	Adjusted <i>R</i> ²	Beta	<i>β</i>
Child’s sex	.28	.07	.09	
Maternal education			.07	.28*
Father’s education			-.01	
Length of stay in Germany			-.02	
Involvement in Turkish culture			.05	
Involvement in German culture			.09	

* $p < .05$.

Regression results for ‘psychological development’ goals showed that mother’s education was a significant predictor of this goal ($R^2 = .07$, $F(1, 74) = 5.31$, $p < .05$) and explained 6% of the variance by itself. This finding indicated that high-educated Turkish immigrant mothers valued psychological development of their children more compared to less-educated Turkish mothers. The results for this analysis are summarized in Table 4.12.

Table 4.12

Summary of Stepwise Regression Analyses for ‘Psychological Development’ Goals for the Turkish Sample (n = 74)

Predictors	R	Adjusted R^2	Beta	β
Child’s sex	.26	.06	-.01	
Maternal education			.08	.26*
Father’s education			.05	
Length of stay in Germany			.15	
Involvement in Turkish culture			-.11	
Involvement in German culture			.12	

* $p < .05$.

Regression analysis further showed that mother’s education significantly contributed to the ‘role obligations within family’ goals ($R^2 = .07$, $F(1, 74) = 5.49$, $p < .05$), and 6% of the variance was accounted for by mother’s education. This finding indicated that Turkish immigrant mothers who had more education gave less importance to role

obligations in the family than mothers who were low-educated. Table 4.13 summarizes the results for this analysis.

Table 4.13

Summary of Stepwise Regression Analyses for 'Role Obligations within Family' Goals for the Turkish Sample (n = 74)

Predictors	R	Adjusted R^2	Beta	β
Child's sex	.27	.06	-.11	
Maternal education			-.08	.26*
Father's education			-.17	
Length of stay in Germany			-.06	
Involvement in Turkish culture			.09	
Involvement in German culture			-.10	

* $p < .05$.

Results of stepwise regression analysis for 'social skills' goals showed that mother's education and involvement with the German culture together significantly predicted these goals (see Table 4.14 for the results of this analysis). Involvement with the German culture was found to significantly predict 'social skills' goals of Turkish immigrant mothers, with $R^2 = .11$ ($F(1, 74) = 9.01, p < .01$), and this variable, by itself, explained 11% of the variation in 'social skills' goals. Moreover, mother's education was found to explain an extra 5% of the variation. This change in R square was significant ($R^2 = .16, F(2, 74) = 6.72, p < .01$). Thus, acculturation to the German culture and mother's

education were the two variables which significantly predicted ‘social skills’ goals of Turkish immigrant mothers, accounting for 16% of variance. The findings indicated that mothers who were more integrated in the German culture and who had higher levels of education wanted to see social skills more in their children.

Table 4.14

Summary of Stepwise Regression Analyses for ‘Social Skills’ Goals for the Turkish Sample (n = 74)

Predictors	<i>R</i>	Adjusted <i>R</i> ²	Beta	<i>β</i>
Child’s sex	.40	.16	.08	
Maternal education			-.06	-.24*
Father’s education			.12	
Length of stay in Germany			.26	
Involvement in Turkish culture			-.05	
Involvement in German culture			.70	.43**

* $p < .05$. ** $p < .01$.

Another socialization goal that was significantly predicted by involvement in the German culture was the goal for ‘respectfulness’. The results of the stepwise regression analysis for ‘respectfulness’ goals indicated that acculturation to the German culture was the only variable that significantly contributed to the outcome ($R^2 = .16$, $F(1, 74) = 14.04$, $p < .001$) and 15% of the variance was accounted for by mother’s involvement in the German

culture. This finding indicated that mothers who were more integrated with the German culture emphasized respectfulness less as an important social goal. Results of this regression analysis can be seen in Table 4.15.

Table 4.15

Summary of Stepwise Regression Analyses for ‘Respectfulness’ Goals for the Turkish Sample (n = 74)

Predictors	<i>R</i>	Adjusted <i>R</i> ²	Beta	β
Child’s sex			.03	
Maternal education			-.15	
Father’s education			-.07	
Length of stay in Germany			-.01	
Involvement in Turkish culture			.17	
Involvement in German culture	.40	.15	-.57	-.40***

*** $p < .001$

Results of stepwise regression analysis for ‘personal integrity and moral values’ goals showed that number of years spent in Germany significantly predicted Turkish immigrant mothers’ ‘personal integrity’ goals ($R^2 = .14$, $F(1, 74) = 12.32$, $p < .01$) and accounted for 13% of the variance. Furthermore, father’s education was found to explain an extra 5% of the variance ($R^2 = .19$, $F(1, 74) = 8.40$, $p < .01$). Thus, the length of time spent in Germany and father’s education were the two variables which significantly predicted ‘personal integrity’ goals of Turkish immigrant mothers, accounting for 18% of

variance (Results of this analysis are summarized in Table 4.16). These findings indicated that Turkish immigrant mothers who had lived in Germany longer and who had a low-educated partner emphasized acting according to social and moral rules less important as a socialization goal.

Table 4.16

Summary of Stepwise Regression Analyses for 'Personal Integrity' Goals for the Turkish Sample (n = 74)

Predictors	<i>R</i>	Adjusted <i>R</i> ²	Beta	<i>β</i>
Child's sex			-.08	
Maternal education			-.08	
Father's education	.44	.5	.05	.21*
Length of stay in Germany	.37	.13	-.03	-.38**
Involvement in Turkish culture			-.05	
Involvement in German culture			.14	

**p* < .05. ** *p* < .01.

Results of stepwise regression analyses performed individually for each socialization goal subcategory showed that mother's education, acculturation to the German culture and the number of years spent in Germany were the strongest predictors of Turkish immigrant mothers' long-term socialization goals; and the variables which predicted socialization goals were not similar for each goal category. However, much of

the variance in socialization goals could not be accounted for by the variables examined in the present study.

4.10 Summary of Results

This chapter presented the statistical analyses which were performed to test the expected relationships in the present study. Results revealed that maternal education and socialization goals, in general, were significantly associated with each other. Moreover, cultural differences were also found between Turkish and German mothers' goals, after accounting for educational differences. That is to say, Turkish mothers and low-educated mothers endorsed proper demeanor and decency goals more and self-maximization goals less highly than German mothers and high-educated mothers, respectively.

Regression analyses were further conducted to examine the predictors of Turkish mothers' socialization goals. Results revealed that maternal education, the length of time spent in Germany, and involvement with the German culture were significant predictors of mothers' long-term socialization goals. These findings as well as their implications are discussed in Chapter 5.

Chapter 5

DISCUSSION

Parents' long-term socialization goals refer to the characteristics they would like their children to have as adults and are shown to affect parenting practices and thus child outcomes. Research (Harwood, 1992, 1996; Harkness & Super, 1992) has indicated that parental goals are influenced by socioeconomic factors and cultural background. The present study aimed to investigate the relations between mother's education, as an indicator of socioeconomic status, and socialization goals of mothers. Examining the role of culture in parental goals was another aim of the study; and for this purpose, socialization goals of German mothers (who originally came from an individualistic culture) and Turkish immigrant mothers (who originally came from a collectivistic culture) living in Germany were compared. The relations between educational level and socialization goals were also examined separately for each cultural group. German mothers were expected to endorse the goals concerning the child to be independent and socially skilled more highly, and the goals regarding having close family ties, being decent and compliant less than Turkish mothers. Findings of the present study supported the hypotheses regarding the relations between variables and the differences between these two cultural groups.

Investigating the role of acculturation in immigrant mother's socialization goals was also central to this study. For this purpose, acculturation attitudes of Turkish mothers were further investigated to reveal how the level of involvement in the German culture affects parental goals of Turkish immigrant mothers. Findings of the present study indicated that, in general, the level of involvement in the German culture shaped socialization goals of Turkish mothers.

Lastly, the differences and similarities in German and Turkish immigrant mothers' socialization goals with respect to their education level and their child's gender were also examined. Analyses conducted separately for Turkish immigrant and German mothers indicated similar results for these two groups. Parental goals concerning the child to be independent and self-confident, and family integrity were found to be influenced by mother's education.

In the present chapter, results obtained from the statistical analyses are considered together, and evaluated with respect to the hypotheses of the study and findings in the literature. Finally, limitations of the present study and the implications of its findings are considered, and possible future research directions are suggested.

As mentioned earlier, one of the primary goals of the study was to examine the differences and similarities between German mothers and Turkish immigrant mothers in terms of their long-term socialization goals. Hastings and Grusec (1998) defined two types of parental socialization goals in terms of their target. Parent-centered goals emphasize the

prioritization of parents' wishes, and refer to the importance of child's compliance. On the other hand, child-centered goals stress the parents' attention on the benefit of the child and refer to the goals that aim to promote the child's positive feelings and emotional well-being (Hastings & Grusec, 1998). Previous literature on between-culture differences in parental beliefs suggested that child-centered goals such as being autonomous, assertive, able to control aggression (Greenfield & Suzuki, 1998; Lang, 1993; Triandis, 1994), and socially competent (Boratav, 2003) were highly valued goals by parents coming from individualistic cultures. On the other hand, parent-centered goals such as being interdependent, obedient, having strong family links, family integrity and being well-mannered were highly endorsed values in collectivistic cultures (Boratav, 2003; Kağıtçıbaşı, 1996; Triandis, 1994). For instance, previous studies (Harwood et al., 1996, 1999) examined parental goals of Anglo-American and Puerto Rican mothers, and indicated that Anglo mothers expected their children to be independent more highly than Puerto Rican mothers; while, Puerto Rican mothers expected their children to be obedient and respectful more.

It has also been shown in the literature that being respectful to adults and family integrity is given high importance in the traditional Turkish family while autonomy is not (Kağıtçıbaşı, 1996); and independence of the child is given significance in the socialization goals of German mothers (Keller et al., 2005). Depending on these findings, in the present study, Turkish mothers were expected to endorse parent-centered goals more and child-

centered goals less than German mothers. The findings of the present study supported the predictions and showed that, after controlling for differences in mother's education, German mothers significantly expected their children to have an independent personality, to be able to control his/her negative impulses and to be socially skilled more highly; whereas, Turkish immigrant mothers valued behaving respectfully, being well-mannered, and being in intimate contact with the family more for their children.

It is important to note here that German mothers expected self-enhancement, autonomy, and being socially skilled more highly than Turkish immigrant mothers, but this does not mean that Turkish immigrant mothers did not endorse such goals at all. Therefore, it is crucial to have a look at the rankings of mothers' socialization goals to see the actual levels of goals within each cultural group. The rankings of socialization goals of German mothers showed that they valued psychological development, independence, and having social skills as very important for the child; however, goals related to behaving respectfully, family integrity and the concern regarding delinquency were not valued much by the German mothers. The present study showed that German mothers who are from an individualistic culture foster total independence of the child. Accordingly, in the Family Model of Independence, Kağıtçıbaşı (1996) proposes that parents living in individualistic western societies expect their children to be autonomous and assertive since these characteristics are seen as adaptive in such a culture. Besides, separation of the self from family is considered healthy, and parents do not endorse goals related to having close

family ties much. Therefore, it can be argued that long-term socialization goal patterns of German mothers exemplify the child-rearing orientations depicted in the Family Model of Independence.

On the other hand, although Turkish immigrant mothers expected their children to be respectful, well-mannered and close to the family more compared to German mothers, they actually rated such goals as less important than the goals regarding economic and emotional well-being and independence of the child. The rankings of Turkish immigrant mothers' socialization goals indicated that Turkish mothers rated autonomy as well as family integrity and relatedness as very important for the child. This finding can be interpreted as showing that Turkish immigrant mothers value having close relations with the family; and also realize the adaptive value of autonomy and self-control in the individualistic German culture. In support of this argument, Kağıtçıbaşı (1996) proposes that in cultures of relatedness, families in developed areas display relation patterns that are characteristics of the Family Model of Psychological Interdependence. In this interaction pattern, autonomy in child rearing is endorsed due to the functional value of individuation in urban life style; however, close family ties and relatedness goals are still valued, so they remain. Therefore, it can be argued that, in the present study, socialization goal patterns of Turkish immigrant mothers represented the pattern depicted in the Psychological Interdependence Model proposed by Kağıtçıbaşı (1996).

As mentioned above, German mothers expected their children to be sociable more than Turkish immigrant mothers. This finding was consistent with the previous research (Boratav, 2003) showing that being socially skilled, which is considered as a child-centered goal, is valued more in western societies. Similarly, Ekstrand and Ekstrand (1987) in their study with Indian and Swedish parents found that Swedish parents, compared to Indian mothers, emphasized the value of social relations for their children more highly because the Swedes lack strong group relations in their culture, which is described basically as individualistic, and they miss being in social relations. The finding of the present study is quite similar to the Ekstrand and Ekstrand (1987) finding, and might be interpreted in the same way. It can be argued that Turkish mothers are coming from a collectivistic culture where relatedness and social relations are fostered highly. Therefore, since they already value having social skills and being sociable highly, they did not need to emphasize this goal much. However, German mothers are coming from an individualistic culture where separateness is common, and there is a lack of strong social relations in the society. After all, being sociable and related to others is a basic need of human beings and is needed to be satisfied (Kağıtçıbaşı, 1996). It appears that the lack of social relations in the German culture is seen as a problem by German mothers, and they want their children to have it.

Previous research (Abadan-Unat, 1982; Mayer et al., 2005) indicated that being a good person and a good citizen, and behaving according to the moral rules are highly valued both in the Turkish and German cultures. Germans foster such goals strongly partly

because of the influences of the Second World War. To recover from the wounds of war, people in Germany were expected to obey rules and to be socially responsible (Mayer et al., 2005). On the other hand, obeying the social and moral rules is a goal valued more highly in collectivistic societies. Depending on these findings, it was predicted that German mothers and Turkish mothers would not differ significantly in terms of personal integrity and moral values. Findings of the present study supported the prediction, and revealed that Turkish and German mothers want their children to act according to social and moral rules at similarly high levels.

Beyond differences between cultural groups, parental goals were further investigated within the Turkish group in relation to mothers' acculturation attitudes. Previous research on Turkish immigrant mothers' parental beliefs did not examine mothers' acculturation attitudes but they examined the role of generation in parental goals. It was shown that second-generation Turkish immigrant mothers living in Germany endorsed autonomy and self-maximization of their children significantly more than first-generation mothers; and still expected their children to be respectful (Leyendecker et al., 2002) and to maintain close relationships with the family (Schoelmerich et al., 2006). An examination of 'generation' gives us a description of immigrants who live in a country for a varying length of time. However, the information about generation does not assure any information about acculturation level. For this reason, the present study directly examined acculturation attitudes of the Turkish mothers by giving them two scales assessing their

involvement in the Turkish culture and the German culture separately. Findings revealed that all Turkish immigrant mothers, in the present study, were highly involved in the Turkish culture, and it was not possible to categorize Turkish mothers as assimilated or marginalized. Thus, Turkish mothers were categorized into the integrated and separated groups, according to their scores on involvement with the German culture subscale.

An examination of the literature shows that theories do not directly tap and account for the changes in parental goals in acculturation context. The most relevant theory which explains these relations is Berry's (1992) theory of acculturation. Therefore, in this study, Berry's (1992) theory was adopted and the ideas regarding the behavioral change immigrants experience were borrowed to draw the hypotheses. Berry's (1992) theory of acculturation implies that immigrant parents who hold a separation attitude tend to value only their original parental beliefs; whereas, integrated mothers tend to balance the original and new parental beliefs. Therefore, it was predicted that integrated Turkish immigrant mothers would value child-centered goals more and want their children to be autonomous, to have social skills and control on his/her own behaviors more highly than separated Turkish mothers. Comparisons between integrated and separated mothers showed that, as expected, Turkish mothers who were integrated with the German culture wanted their children to be socially competent and to control his/her own negative impulses significantly more, and to behave respectfully toward others significantly less than Turkish mothers holding separation attitude. Besides, there was a tendency in integrated Turkish immigrant

mothers toward expecting their child to be more autonomous and self-confident compared to the separated Turkish immigrant mothers, but the difference did not reach statistical significance.

Moreover, it was predicted that integrated and separated Turkish immigrant mothers would not differ significantly from each other in terms of having close family ties and being related to others, since such goals are highly valued in the traditional Turkish culture (Kağıtçıbaşı, 1996). It seems that as they integrate with the German culture, Turkish immigrant mothers realize that being respectful and accepting hierarchy is not functional in the German society. However, they still want their children to have close ties with the family, to act according to the moral rules, and not to display unwanted behaviors as much as separated mothers want. It appears that both integrated and separated Turkish immigrant mothers preserve their own traditional parenting goals. It is important to remind here that all Turkish immigrant mothers in the present study were highly involved in the Turkish culture. The findings of this study seem to support the predictions that were based on Berry's (1992) theory. It was found that as Turkish immigrant mothers integrated with the dominant German culture, they endorse being autonomous more while keeping their original goals such as being close to the family and obeying rules.

In terms of goals concerning the child to be academically and professionally successful, previous research indicated that this goal is negatively associated with collectivistic parental goals, and positively associated with autonomy goals (Phalet &

Schönplflug, 2001). Similarly, in the present study, correlations showed that Turkish immigrant and German mothers who expected their children to be more autonomous and assertive also wanted their children to be academically and professionally successful very highly. It could be argued that since being educated and having a good occupation are functional in the modern urban life, such goals are valued much by mothers who hold non-traditional values. Moreover, several studies pointed out that having a good education and a good occupation are highly valued goals among immigrant parents (Burns, Homel, & Goodnow, 1984; Delgado-Gaitan, 1992). However, these studies did not examine achievement goals with respect to its relation to acculturation attitudes of immigrant parents. Thus, in the present study, Turkish immigrant mothers were predicted to want their children to be academically and professionally successful more highly than German mothers, but no specific predictions were made regarding the relation between such goals and acculturation attitudes of the Turkish mothers. Findings of the study showed that Turkish immigrant mothers supported their children to be academically successful very highly, and Turkish immigrant mothers who hold a separation and integration attitude did not significantly differ in terms of this goal. This finding is consistent with the argument that in the context of modernizing collectivistic cultures, parents realize the adaptive value of education for social survival and endorse academic goals more highly (Levine, Miller, & West, 1988; Phalet & Schönplflug, 2001). Turkish immigrant mothers are coming from a traditional rural background where having a good education is not something essential.

Nevertheless, now they live in Germany which is a highly individualistic culture, and they seem to realize that education and achievement in professional life are very important for having a place in that culture. It can, therefore, be argued that they put more emphasis on achievement goals than German mothers.

Regression analysis conducted to explore the predictors of achievement goals of Turkish immigrant mothers also revealed that it is not the level of acculturation to the German culture, but the education level of the mother that predicts this goal. As expected, mothers who were more educated wanted their children to have a good education and to be successful in their academic life more than low-educated mothers. This finding is consistent with Phalet and Schönplugg's (2001) study which indicated that high-educated Turkish immigrants valued being academically and professionally successful more highly than less educated Turkish immigrants. One can argue that as mothers receive more education, they recognize the significance of being educated, ambitious, and having a successful career in the modern life. Therefore, they become more aware of the need to value such goals for their children.

Other findings of the present study in terms of education-related differences in German and Turkish mother's socialization goals indicated that in both groups, goals related to autonomy and emotional well-being of the child were more salient in the reports of high-educated mothers; while, low-educated mothers' reports highlighted the importance of being close and related to the family and respectful. Similarly, results of the regression

analyses also showed that the goals concerning independence of the child and closeness to the family were significantly predicted by mothers' education; that is, high-educated mothers wanted their children to be autonomous more, and wish them to be less close to family and obedient than low-educated mothers. These findings supported the previous research (Dost et al., 2006; Harwood et al., 1996; Tudge et al., 2000) which have examined the influence of socioeconomic status on socialization goals, and reported that mothers coming from higher socioeconomic and educational backgrounds want their children to be autonomous and self-confident more, whereas mothers who are low-educated and coming from lower class expect their children to behave respectfully and to be obedient more highly. The pattern found in the reports of low- and high-educated Turkish immigrant and German mothers appears to justify the framework specified by the Family Change model (Kağıtçıbaşı, 1996) which provides an explanation of parental beliefs on the basis of socioeconomic development and urbanization. Accordingly, as mothers receive more education, they seem to become more aware of the demands of modern life, and realize the functional value of autonomy and self-improvement. On the other hand, low-educated mothers seem to value compliance of the child more since they do not have much awareness of the significance of autonomy in the modern life, and they keep the traditional parental goals. Besides, low-educated mothers are likely to have less prestigious jobs and less salary and to come from relatively poorer life conditions. For this reason, low-educated mothers may endorse compliance of the child more than high-educated mothers. As

Kağıtçıbaşı (1982, 1996) proposes, obedience is considered as functional and seen most clearly where parents are coming from lower socioeconomic backgrounds since in such contexts children are expected to take care of the family.

Another aim of the present study was to examine the differences between mothers' socialization goals with respect to their children's gender. Previous findings (Hastings & Coplan, 1999; Schneider et al., 1997) revealed that parents universally tend to foster gender-normative socialization, with higher parental expectations for girls on conformity and higher expectations for boys on independence and aggression. However, previous research conducted in Istanbul showed that Turkish mothers do not want those aggressive behaviors of their boys to go too far to delinquency and illicit behaviors (Dost et al., 2006).

It was also argued that parental sex-typing is more common among traditional cultures than in egalitarian cultures (Huston, 1983; Iervolino et al., 2005). Depending on the literature findings, it was predicted that both Turkish and German mothers would expect their daughters to be more respectful and compliant whereas they would expect their sons to be more independent. However, findings of the present study did not support the predictions. Neither Turkish nor German mothers were found to hold strong gender-normative socialization goals. However, similar to the finding of this study, Boratav (2003) did not find important differences in Turkish-Australian mothers' parental goals with respect to the child's gender. Turkish immigrant mothers living in Australia did not endorse independence strongly for boys, nor did they want their girls to be very compliant. They

even valued independence goals slightly more for their daughters than for their sons. The findings of the present study regarding the sex differences in parents' socialization goals were not consistent with the literature and needs to be replicated with bigger samples.

One interesting finding of the present study was about mothers' goals for moral values and personal integrity. This goal refers to the concern that the child acts according to the moral and religious values, and displays socially desirable behaviors such as being honest and benevolent. As mentioned previously, Turkish immigrant and German mothers did not differ significantly on the importance they gave to the moral values and personal integrity goals, and all Turkish mothers, regardless of their acculturation level, expected their children to act according to the social and religious rules. These findings altogether suggest that such goals did not appear to be influenced by culture or acculturation level of the Turkish mothers. However, results of the regression analysis revealed that it was the length of stay in Germany and father's education that significantly predicted Turkish immigrant mothers' goals for moral values. Here, it was to be noted that it is not *involvement with the German culture*, but *the number of years spent in Germany* that predicts such goals. It appears to be likely that some factors that were not tapped by the acculturation scale used in the present study have an influence on moral values and personal integrity goals of the Turkish mothers. In this study, the Bicultural Involvement Scale (Cortes et al., 1994) was used to assess Turkish mothers' acculturation attitudes with items referring to the competence mothers feel in speaking and understanding the Turkish

and German languages, the extent to which mothers enjoy in the daily life (e.g., to listen to Turkish/German songs, to watch Turkish/German TV programs), and their child-rearing values (e.g., the importance of knowing Turkish/German songs for the children). However, a mother may not display the behaviors addressed in the scale, and according to the reports on this scale she may not hold an integration attitude; but as she spends more time in the German culture and have more daily experience in this dominant society, she may become more aware of the diversity in this society, and recognize the importance of being tolerant of different traditions. Therefore, it can be argued that, Turkish immigrant mothers who spent more time in Germany might be more tolerant of different traditions, might have a more unprejudiced point of view and thus, goals such as acting according to the moral and religious values might not endorsed much by them.

It is also noteworthy that father's education, although low in strength, was another significant predictor of Turkish immigrant mothers' expectations from their children to act according to the social and moral rules. The only socialization goal which the father's education predicted significantly was this goal concerning the child's behaviors outside the family. It is known that in the traditional Turkish families, it is the father who deals with the external world and has the last word about family members' behaviors outside the family (Fişek, 1982). Thus, it can be argued that Turkish immigrant mothers take paternal characteristics into account when they shape their socialization goals for social and moral rules. It can further be argued that it is valuable to examine the influence of paternal

characteristics in child socialization. Developmental studies usually examine mothers' influence on child development because the mother is seen as the main caregiver and the one who spends more time with the child. However, many studies have indicated that fathers also have a significant role in child rearing (Lamb, 1997) and child development (Pleck, 1997). Nevertheless, in the present study, the relation between father's education and maternal socialization goals was very low in strength and was significant only for one type of socialization goals. And it can be argued that paternal characteristics may be more important for socialization goals in some domains, but may be less related to socialization goals in other domains. Therefore, the results of the previous study do not allow making a strong argument regarding the association between paternal characteristics and socialization goals.

The present study is not free from limitations. A limitation is the methodology which depended solely on mother ratings but did not involve fathers. The major aim of the study was to elucidate the relations between mothers' socialization goals, socioeconomic status and acculturation. Although it is the mother who spend more time with the child and who is seen as more closely concerned with child rearing, fathers also have a significant role in child rearing (Lamb, 1997; Pleck, 1997). Therefore, examination of socialization goal patterns of both mothers and fathers can be suggested for future studies for a more complete understanding of child socialization. Another methodological issue that is important to mention is that it is not possible to make causal inferences from findings of the

present study, because the study was cross-sectional and the data were collected at one time point.

Another methodological issue that is needed to be pointed out is the pile sort technique that is used for measuring socialization goals of mothers. Pile sort version of the Socialization Goals Inventory was used first in the present study, and revealed similar findings with previous studies that used the original interview version of Socialization Goals Inventory (Dost et al., 2006; Leyendecker et al., 2002; Schoelmerich et al., 2006). It was a very important advantage of using pile sort version of the SGI that it was not as time consuming as SGI interviews were. On the other hand, there were drawbacks as well as advantages of using pile sort version of the Socialization Goals Inventory. Denzine (1998) states that in pile sort-type scales, participants are forced to sort the items according to the importance they attribute, and each item in the pile sort deck is dependent and interrelated with each other, which is likely to violate the assumption of the dependent observations. That is to say, the response that a mother gave to an item in Socialization Goals Inventory determined her responses to the other items due to the nature of pile-sort. For instance, the mother had to rate a certain amount of items as 'very important' and the same amount of items as 'not important', and thus she was not allowed to rate all the items, dependent of each other, as 'very important'. This forcing in the nature of pile-sort technique might have restricted mothers' judgments, and might have influenced the results of the present study.

The findings of the present study suggest directions for future studies. This study only examined mothers' long-term socialization goals. Future studies should also investigate the relations between parental goals and practices and the influence of their relation on child outcomes. Such a research can be more informative about the processes through which parental goals affect child development. Lastly, in order to extend the interpretation of the findings and to have a more complete and reliable understanding of socialization goal patterns of Turkish immigrant mothers, parental goals of mothers living in traditional contexts in Turkey should also be investigated in further studies.

The findings of the present study also have implications for interventions that target enhancing the well-being and psychological adaptation of Turkish immigrants in Germany. Kağıtçıbaşı (1996) proposes that both being autonomous and having close family ties are two main needs of human beings; and hence, the combination of them is healthier than stressing autonomy alone. Findings of the present study showed that Turkish immigrant mothers expected their children to have close and warm relations with the family and this goal did not change with respect to the Turkish mothers' acculturation level. Findings of the present study provide insight into cultural differences in Turkish immigrant and German mothers' socialization goals. German mothers appear to consider both economic and emotional independence of the child as desirable and they do not endorse being close to the family much; whereas Turkish immigrant mothers appear to balance between having close family ties and being autonomous which is healthier.

Therefore, it can be suggested that professionals would do well to understand that Turkish minorities in Germany do not show a tendency to value the emotional independence in the child.

The literature suggests that goals and values shape practices of parents and their children's social and cognitive development (Dix, 1992; Harkness & Super, 1992; Kağıtçıbaşı, 1996; Steinberg et al., 1992). Therefore, studying parental beliefs and socialization goals is of special importance for understanding child development. This study did not examine child outcomes; however, it is known that children growing up in minority families may have problems in terms of social competence and academic performance in the dominant society (Barnett, 1995). Previous research (Boogaard et al., 1990; Olcay et al., 2006) showed that Turkish immigrant children are behind their German counterparts in terms of their cognitive and academic performance; and one of the main reasons for this lies in Turkish mothers' child-rearing practices. Turkish immigrant mothers do not widely display adaptive and functional behaviors that can facilitate the intellectual performance of the child in the individualistic society (Olcay et al., 2006), such as letting the child be autonomous, explore the environment, and using verbal reasoning as a discipline technique (Rogoff, 2003). The findings of the present study indicated that mother's education is very influential on her expectations from the child. Higher-educated Turkish immigrant mothers want their children to be autonomous, self-confident and assertive which are considered as the functional characteristics to be socially, academically

and professionally successful in the ‘western’ cultures (Kağıtçıbaşı, 1996; Rogoff, 2003). Although the present study did not examine the influence of maternal goals on child development and did not provide any information about the actual child-rearing behaviors of the mothers, findings of this study regarding the associations between maternal education and immigrant mothers’ autonomy goals might imply ways to improve social and cognitive development of Turkish children living in Germany.

In conclusion, the present study points out the influence of cultural background and education in Turkish immigrant and German mothers’ socialization goals. This study was one of the limited attempts that investigate parental goals of Turkish immigrant mothers living in Germany. It revealed that acculturation has a significant impact on some socialization goals of Turkish immigrant mothers. Overall, the findings of the present study appears to indicate that as Turkish immigrant mothers integrate with the German culture and as they have more experience in this industrialized society, they understand the function of autonomy while keeping their relatedness goals. They expect their children to be self-confident, assertive and autonomous as well as to have close and warm relations with the family. Thus, it can be said that the autonomous-related self (Kağıtçıbaşı, 1996) is aspired for and promoted in the Turkish immigrant families in Germany.

REFERENCES

- Abadan-Unat, N. (1982). The effect of international labor migration on women's roles: The Turkish case. In C. Kağıtçıbaşı (Ed.), *Sex roles, family, and community in Turkey* (pp. 207-236). Bloomington: Indiana University Press.
- Abadan-Unat, N. (2002). *Bitmeyen göç: Konuk işçilikten ulus-ötesi yurttaşlığa* [Incomplete migration: Guest worker to international citizen]. Istanbul: Bilgi Üniversitesi Yayınları.
- Abell, E., Clawson, M., Washington, W. N., Bost, K. K., & Vaughn, B. E. (1996). Parenting values, attitudes, behaviors, and the goals of African American mothers from a low-income population in relation to social and societal contexts. *Journal of Family Issues, 17*, 593-613.
- Adler, M. A. (2004). Child-free and unmarried: Changes in the life planning of young East German women. *Journal of Marriage and Family, 66*, 170-1179.
- Arends-Toth, J. (2003). *Psychological acculturation of Turkish migrants in the Netherlands: Issues in theory and assessment*. Amsterdam: Dutch University Press.
- Arends-Tóth, J., & Van de Vijver, F.J.R. (2006) Issues in Conceptualization and Assessment of Acculturation. In Bornstein, M.H. & Cote, L.R. (Eds.) *Acculturation and parent-child relationships: Measurement and development*. Mahwah, NJ: Erlbaum.
- Aygün, Z. K., & İmamoğlu, O. (2002). Value domains of Turkish adults and university students. *Journal of Social Psychology, 142*, 333-351.
- Bank, L., Forgatch, M. S., Patterson, G. R., & Fetrow, R. A. (1993). Parenting practices of single mothers: Mediators of negative contextual factors. *Journal of Marriage and Family, 55*, 371-384.
- Barnett, W. S. (1995). Long-term effects of early childhood programs on cognitive and school outcomes. *Future of Children, 5*, 25-50.
- Başaran, F. (1992). The university students' value preferences. *Ankara Üniversitesi Dil ve Tarih Coğrafya Fakültesi Arastırma Dergisi, 14*, 13-25.

References

- Baumrind, D., & Black, A. E. (1967). Socialization practices associated with dimensions of competence in preschool boys and girls. *Child Development*, 38, 291-327.
- Berry, J.W. (2001). A psychology of immigration. *Journal of Social Issues*, 57, 615-631.
- Berry, J. W., Poortinga, Y. H., Segall, M. H., & Dasen, P. R. (2002). *Cross-cultural psychology: Research and applications* (2nd Ed.). Cambridge UK: Cambridge University Press.
- Boogaard, M., Damhuis, R., de Glopper, K., & van den Bergh, H. (1990). *De Nederlandse taalvaardigheid van allochtone en Nederlandse kleuters* [Dutch language proficiency of indigenous and non-indigenous kindergarten children]. Amsterdam: Swets & Zeitlinger.
- Boratav, A. B. (2003). *The role of child temperament, sociocognitive abilities, parenting and social context in development of prosocial behavior*. Unpublished doctoral dissertation, University of Melbourne, Melbourne.
- Bornstein, M.H. (1989). Between caretakers and their young: Two modes of interaction and their consequences for cognitive growth. In M.H. Bornstein & J.S. Bruner (Eds.), *Interaction in human development* (pp. 197-214). Hillsdale, NJ: Lawrence Erlbaum.
- Bornstein, M. H., & Cote, L. R. (2004). Mothers' parenting cognitions in cultures of origin, acculturating cultures, and cultures of destination. *Child Development*, 75, 221-235.
- Bornstein, M. H. & Cote, L. R. (Eds.) (2006). *Acculturation and parent-child relationships: Measurement and development*. Mahwah, NJ: Erlbaum.
- Bornstein, M. H. & Cote, L. R. (2006) Parenting cognitions and practices in the acculturative process. In M. H. Bornstein & L.R. Cote (Eds.), *Acculturation and parent-child relationships: Measurement and development* (pp.173-196). Mahwah, NJ: Erlbaum.
- Bornstein, M. H., Hahn, C., Suwalsky, J. T. D., & Haynes O. M. (2003). The Hollingshead Four-Factor Index of Social Status and the Socioeconomic Index of Occupations. In M. H. Bornstein & R. H. Bradley (Eds.), *Socioeconomic status, parenting, and child development* (pp. 29-82). Mahwah, NJ: Lawrence Erlbaum Associates, Publishers.

References

- Bornstein, M.H., Tal, J., & Tamis-LeMonda, C. (1991). Parenting in cross-cultural perspective: The United States, France and Japan. In M.H. Bornstein (Ed.). *Cultural approaches to parenting* (pp. 69-89). London: Lawrence Erlbaum.
- Bornstein, M.H., Tamis-LeMonda, C.S., Tal, J., Ludemann, P., Toda S., Rahn, C.W., Pecheux, M.G., Azuma, H., & Vardi, D. (1992). Maternal responsiveness to infants in three societies: The United States, France, and Japan. *Child Development*, *63*, 808-821.
- Bronfenbrenner, U. (1979). *The ecology of human development: Experiments by nature and design*. Cambridge: Harvard University Press.
- Bronfenbrenner, U. (1986). Ecology of the family as a context for human development: Research perspectives. *Developmental Psychology*, *22*, 723-742.
- Buchel, F. & Duncan, G. J. (1998). Do parents' social activities promote children's school attainments? Evidence from the German socioeconomic panel. *Journal of Marriage and the Family*, *60*, 95-108.
- Buriel, R. (1993). Childrearing orientations in Mexican American families: The influence of generation and sociocultural factors. *Journal of Marriage and Family*, *55*, 987-1000.
- Burns, A., Homel, R., & Goodnow, J. (1984). Conditions of life and parental values. *Australian Journal of Psychology*, *36*, 219-227.
- Castles, S., & Miller, M. J. (1998). *The age of migration: International population movements in the modern world* (2nd ed.). London: Macmillan.
- Coleman, H. L. (1995). Strategies for coping with cultural diversity. *Counseling Psychologist*, *23*, 722-740.
- Cortes, D. E., Rogler, L. H., & Malgady, R. G. (1994). Biculturality among Puerto Rican adults in the United States. *American Journal of Community Psychology*, *22*, 707-721.
- Cowan, P. A., Powell, D., & Cowan, C. P. (1998). Parenting interventions: A family systems perspective. In W. Damon (Ed.), *Handbook of child psychology* (5th ed) (pp. 3-72). New York: John Wiley & Sons.

References

- Dasen, P.R. (2003). Theoretical frameworks in cross-cultural developmental psychology: An attempt at integration. In T.S. Saraswathi (Ed.), *Cross-cultural perspectives in human development: Theory, research and applications* (pp. 128-166). New Delhi: Sage.
- Dawson, J.L. (1967). Traditional versus Western attitudes in West Africa: The construction, validation and application of a measuring device. *British Journal of Social and Clinical Psychology*, 6, 81-96.
- Delgado-Gaitan, C. (1992). School matters in the Mexican-American home: Socializing children to education. *American Educational Research Journal*, 29, 495-513.
- Delgado-Gaitan, C. (1994). Socializing young children in Mexican American families: An intergenerational perspective. In P. M. Greenfield & R. R. Cockings (Eds.), *Cross-cultural roots of minority child development* (pp. 55-86). Hillsdale, NJ: Erlbaum.
- Denzine, G.M. (1998). The use of Q methodology in student affairs .research and practice. *Student Affairs Journal-Online* [Online]. Available from <http://sajo.org>
- Dettke, D. (2001). Germany's new immigration policy. Paper presented in the Hearing on Germany of the Congressional Human Rights Caucus. July 11-15.
- Dix, T. (1992). Parenting on behalf of the child: Empathic goals in the regulation of responsive parenting. In I. Sigel, A. V. McGillicuddy-DeLisi, & J. J. Goodnow (Eds.), *Parental belief systems: The psychological consequences for children* (pp. 319-346). Hillsdale: Lawrence Erlbaum.
- Dix, T.H., & Grusec, J.E. (1985). Parent attribution processes in the socialization of children. In I.E. Sigel (Ed.), *Parental belief systems: The psychological consequences for children*. Hillsdale: Laurence Erlbaum.
- Dix, T., Ruble, D. N., & Zambarano, R. J.(1989). Mothers' implicit theories of discipline: Child effects, parent effects, and the attribution process. *Child Development*, 60, 1373-1391.
- Dost, A., Çıtlak, B., Yağmurlu, B., & Leyendecker, B. (2006). Mothers' long-term socialization goals: The role of education in long-term socialization goals set by Turkish mothers. Paper presented in the 17th International International Congress of International Association for Cross-Cultural Psychology. July 11-15, Spetses.

References

- Duben, A. (1982). The significance of family and kinship in urban Turkey. In Ç. Kağıtçıbaşı (Ed.), *Sex, roles, family and community in Turkey* (pp. 73-99). Bloomington: Indiana University Press.
- Eagly, A. H., & Kite, M. E. (1987). Are stereotypes of nationalities applied to both women and men? *Journal of Personality and Social Psychology*, *53*, 451-462.
- Eagly, A. H., & Steffen, V. J. (1984). Gender stereotypes stem from the distribution of women and men into social roles. *Journal of Personality and Social Psychology*, *46*, 735-754.
- Ensminger, M. E., & Fothergill, K. (2003). A decade of measuring SES: What it tells us and where to go from here. In M. H. Bornstein & R. H. Bradley (Eds.), *Socioeconomic status, parenting, and child development* (pp. 13-27). Mahwah, NJ: Lawrence Erlbaum.
- Ekstrand, L. H., & Ekstrand, G. (1987). Children's perceptions of norms and sanctions in two cultures. In C. Kağıtçıbaşı (Ed.), *Growth and progress in cross-cultural psychology*. Lisse: Swets and Zeitlinger.
- Farrington, D. P. (2005). Childhood origins of antisocial behavior. *Clinical Psychology and Psychotherapy*, *12*, 177-190.
- Fişek, G. O. (1982). Psychopathology and the Turkish family: A family system theory analysis. In C. Kağıtçıbaşı (Ed.), *Sex roles, family and community in Turkey*. Bloomington: Indiana University Press.
- Garcia Coll, C., Akerman, A., & Cicchetti, D. (2000). Cultural influences on developmental processes and outcomes: Implications for the study of development and psychopathology. *Development and Psychopathology*, *12*, 333-356.
- Garcia Coll, C., Meyer, E. C., & Brillion, L. (1995). Ethnic and minority parenting. In M. H. Bornstein (Ed.), *Handbook of parenting: Biology and ecology of parenting* (pp. 189-209). Hillsdale: Lawrence Erlbaum.
- Georgas, J. (1989). Changing family values in Greece: From collectivistic to individualistic. *Journal of Cross-Cultural Psychology*, *20*, 80-91.

References

- Gibbons, J. T., Stiles, D. A., & Shkodriani, G. M. (1991). Adolescents' attitudes toward family and gender roles: An international comparison. *Sex Roles, 25*, 625-643.
- Goodnow, J. J. (1986). Parents' Ideas, actions, and feelings: Models and methods from developmental and social psychology. *Child Development, 59*, 286-320.
- Goodnow, J.J. (1988). Parents' ideas, actions, and feeling: Models and methods from developmental and social psychology. *Child development, 59*, 286-320.
- Goodnow, J. J., Cashmore, J., Cotton, S., & Knight, R. (1984). Mothers' developmental timetables in two cultural groups. *International Journal of Psychology, 19*, 193-206.
- Greenfield, P. M., & Suzuki, L. K. (1998). Culture and human development: implications for parenting, education, pediatrics, and mental health. In W. Damon (Ed.), *Handbook of child psychology* (5th ed.) (pp. 1059-1109). New York: John Wiley & Sons.
- Hair, J. F., Anderson, R. E., Tatham, R. L., & Black, W. C. (1998). *Multivariate data analyses* (5th ed.). New Jersey: Prentice Hall.
- Harkness, S., & Super, C. (1992). Parental ethnotheories in action. In I. Sigel, A. V. McGillicuddy-DeLisi, & J. J. Goodnow (Eds.), *Parental belief systems: The psychological consequences for children* (pp. 373-392). Hillsdale: Lawrence Erlbaum.
- Harkness, S., Super, C. M., & van Tijen, N. (2000). Individualism and the "Western Mind" reconsidered: American and Dutch parents' ethnotheories of the child. *New Directions for Child & Adolescent Development, 87*, 23-39.
- Harris, J. R. (1995). Where is the child's environment? A group socialization theory of development. *Psychological Review, 102*, 458-489.
- Harris, J. R. (2000). Socialization, personality development, and the child's environments: Comment on Vandell. *Developmental Psychology, 36*, 711-723.
- Harwood, R. L. (1992). The influence of culturally derived values on Anglo and Puerto Rican mothers' perceptions of attachment behavior. *Child Development, 62*, 822-839.

References

- Harwood, R. L., Miller, J. G., & Irizarry, L. N. (1995). *Culture and attachment: Perceptions of the child in context*. New York: Guilford.
- Harwood, R. L., Schoelmerich, A., Schulze, P.A., & Gonzalez, Z. (1999). Cultural differences in maternal beliefs and behaviors: A study of middle-class Anglo and Puerto Rican mother-infant pairs in four everyday situations. *Child Development, 70*, 1005-1016.
- Harwood, R. L., Schoelmerich, A., Ventura-Cook, E., Schulze, P.A., & Wilson, S. P. (1996). Culture and class influences on Anglo and Puerto Rican mothers' beliefs regarding long term socialization goals and child behavior. *Child Development, 67*, 2446-2461.
- Hastings, P. D., & Coplan, R. (1999). Conceptual and empirical links between children's social spheres: Relating maternal beliefs and preschoolers' behaviors with peers. *New Directions for Child and Adolescent Development, 86*, 43- 59.
- Hastings, P. D., & Grusec, J. E. (1998). Parenting goals as organizers of responses to parent-child disagreement. *Developmental Psychology, 34*, 465-479.
- Hastings, P. D., & Rubin, K. H. (1999). Predicting mothers' beliefs about preschool-aged children's social behavior: Evidence for maternal attitudes moderating child effects. *Child Development, 70*, 722-741.
- Hill, N.E., Bush, K.R., & Roosa, M.W. (2003). Parenting and family socialization strategies and children's mental health: Low-income Mexican-American and Euro-American mothers and children. *Child Development, 74*, 189-204.
- Hoffman, L.W. (2003). Methodological issues in studies of SES, parenting, and child development. In M.H. Bornstein & R.H. Bradley (Eds.), *Socioeconomic status, parenting, and child development* (pp. 125-143). Mahwah NJ: Erlbaum.
- Holden, G. W. (1997). *Parents and the dynamics of child rearing*. Colorado: Westview Press.
- Huston, A. C. (1983). Sex-typing. In P. H. Mussen (Ed.), *Handbook of child psychology* (4th ed.) (pp. 387-467). New York: Wiley.

- Hyde, J. S. (1984). How large are gender differences in aggression? A developmental meta-analysis. *Developmental Psychology, 20*, 722-736.
- Idema, H., & Phalet, K. (2006). Transmission of gender-role values in Turkish-German migrant families: The role of gender, intergenerational and intercultural relations. Special issue on 'Migrant families', *Zeitschrift für Familienforschung* (ed. A. Soerensen).
- Iervolino, A. C., Hines, M., Golombok, S. E., Rust, J., & Plomin, R. (2005). Genetic and environmental influences on sex-typed behavior during the preschool years. *Child Development, 76*, 826-840.
- İmamoğlu, E.O. (1987). An interdependence model of human development. In C. Kağıtçıbaşı (Ed.), *Growth and progress in cross-cultural psychology*. Lisse: Swets and Zeitlinger.
- İmamoğlu, E.O. (1998). Individualism and collectivism in a model and scale of balanced differentiation and integration. *Journal of Psychology, 132*, 95-105.
- İmamoğlu, E. O., & Aygün, Z. (1999). 1970lerden 1990lara değerler: Üniversite düzeyinde gözlenen zaman, kusak ve cinsiyet farklılıkları [Value preferences from 1970s to 1990s: Cohort, generation and gender differences at a Turkish university]. *Turkish Journal of Psychology, 14*, 1-22.
- Inkeles, A., & Smith, D.H. (1974). *Becoming modern: Individual changes in six developing countries*. Cambridge: Harvard University Press.
- Kağıtçıbaşı, C. (1982). Sex roles, value of children and fertility in Turkey. In C. Kağıtçıbaşı (Ed.), *Sex roles, family, and community in Turkey* (pp. 151-180). Bloomington: Indiana University Press.
- Kağıtçıbaşı, C. (1990). Family and socialization in cross-cultural perspective: A model of change. In J. Berman (Ed.), *Cross-cultural perspectives: Nebraska symposium on motivation, 1989* (pp. 135-200). Nebraska University Press.
- Kağıtçıbaşı, C. (1996). *Culture and self*. Family and human development across cultures (pp. 52-71). New Jersey: Lawrence Erlbaum.

References

- Kağıtçıbaşı, C. (1997). Individualism and collectivism. In J. W. Berry, M. H. Segall & C. Kağıtçıbaşı (Eds.), *Handbook of Cross-Cultural Psychology* (2nd ed.) (pp. 1-50). Boston: Allyn and Bacon.
- Kağıtçıbaşı, C. (2003). Autonomy, embeddedness and adaptability in immigration contexts. *Human Development*, *46*, 145-150.
- Kağıtçıbaşı, C. & Ataca, B (2005). Value of children and family change: A three decade portrait from Turkey. *Applied Psychology: An International Review*.
- Kağıtçıbaşı, C., & Sunar, D. (1992). Family and socialization in Turkey. In I. E. Sigel (Ed), *Parent-child socialization in diverse cultures* (pp. 75-88). New Jersey: Ablex.
- Karim, K. (2001). Q methodology-advantages and the disadvantages of this research method. *Journal of Community Nursing*, *15*.
- Kaya, A., & Kentel, F. (2005). *Euro-Turks: A Bridge, or a Breach, between Turkey and the European Union*. Centre for European Policy Studies, Brussels.
- Keller, H., Borke, J., Yovsi, R., Lohaus, A., & Jensen, H. (2005). Cultural orientations and historical changes as predictors of parenting behavior. *International Journal of Behavioral Development*, *29*, 229-237.
- Keller, H., Hentschel, E., Yovsi, R. D., Lamm, B., Abels, M., & Haas, V. (2004). The psycho-linguistic embodiment of parental ethnotheories: A new avenue to understanding cultural processes in parental reasoning. *Culture and Psychology*, *10*, 293-330.
- Keller, H., & Lamm, B. (2005). Parenting as the expression of sociohistorical time: The case of German individualism. *International Journal of Behavioral Development*, *29*, 238-246.
- Keller, H., Papaligoura, Z., Kunsemuller, P., Voelker, S., Papaeliou, C., Lohaus, A., Lamm, B., Kokkinaki, N., Chrysikou, L., & Mousouli, V. (2003). Concepts of mother- infant interaction in Greece and Germany. *Journal of Cross Cultural Psychology*.

References

- Kim, U., Park, Y. S., Kwon, Y-E., & Koo, J. (2005). Values of Children, Parent-Child Relationship, and Social Change in Korea : Indigenous, Cultural, and Psychological Analysis. *Applied Psychology: An International Review*, *54*, 338-355.
- Kohn, M. L. (1959). Social class and parental values. *American Journal of Sociology*, *64*, 337-351.
- Kohn, M. L. (1963). Social class and parent-child relationships: An interpretation. *American Journal of Sociology*, *68*, 471-480.
- Kohn, M. L., Naoi, A., & Schoenbach, C. (1990). Position in the class structure and psychological functioning in the United States, Japan, and Poland. *American Journal of Sociology*, *95*, 964-1008.
- Koutrelakos, J. (2004). Acculturation of Greek Americans: change and continuity in cognitive schemas guiding intimate relationships. *International Journal of Psychology*, *39*, 95-105.
- Kuczynski, L. (1984). Socialization goals and mother-child interaction: Strategies for long-term and short-term compliance. *Developmental Psychology*, *20*, 1061-1073.
- Kulik, L. (2005). The impact of family status on gender identity and on sex-typing of household tasks in Israel. *Journal of Social Psychology*, *145*, 299-316.
- Kwak, K. (2003). Adolescents and their parents: A review of intergenerational family relations for immigrant and non-immigrant families. *Human Development*, *46*, 15-36.
- Lamb, M.E. (1997). Fathers and child development: An introductory overview and guide. In M.E. Lamb (Ed.) *The role of the father in child development*. 3rd ed. (pp. 1-18). New York: John Wiley and Sons, Inc.
- LeVine, R. A. (1974). Parental goals: A cross-cultural view. *Teachers' College Record*, *76*, 226-239.
- LeVine, R. A. (1980). A cross-cultural perspective on parenting. In M. D. Fantini & R. Cardenas (Eds.), *Parenting in a multicultural society*. New York: Longman.

References

- LeVine, R. A., Miller, P. M., & West, M. M. (1998). *Parental Behavior in Diverse Societies*. San Francisco: Jossey-Bass.
- Leyendecker, B., Harwood, R. L., Lamb, M. E., & Scholmerich, A. (2002). Mothers' socialization goals and evaluations of desirable and undesirable everyday situations in two diverse cultural groups. *International Journal of Behavioral Development, 26*, 248-258.
- Luster, T., Rhoades, K., & Haas, B. (1989). The relation between parental values and parenting behavior: A test of the Kohn's hypothesis. *Journal of Marriage and the Family, 51*, 139-147.
- Martin, C. A., & Johnson, J. E. (1992). Children's self-perceptions and mothers' beliefs about development and competencies. In I. E. Sigel, A. V. McGillicuddy-DeLisi, & J. J. Goodnow (Eds.), *Parental belief systems: The psychological consequences for children* (2nd ed.) (pp. 95-113). Hillsdale: Lawrence Erlbaum.
- Martin, C. L., & Parker, S. (1995). Folk theories about sex and race differences. *Personality and Social Psychology Bulletin, 21*, 45-57.
- Mayer, B., Albert, I., Trommsdorff, G., & Schwartz, B. (2005). Value of children in Germany: Dimensions, comparison of generations, and relevance for parenting. In G. Trommsdorff, & B. Nauck (Eds.), *The value of children in cross-cultural perspective: Case studies from eight societies*. Berlin: Pabst Science Publishers.
- Mueller, C. W., & Parcel, T. L. (1981). Measures of socioeconomic status: Alternatives and recommendations. *Child Development, 52*, 13-30.
- Nauck, B. (2001). Intercultural contact and intergenerational transmission in immigrant families. *Journal of Cross-Cultural Psychology, 32*, 150-173.
- Negy, C., & Woods, D. J. (1992). A note on the relationship between acculturation and socioeconomic status. *Hispanic Journal of Behavioral Sciences, 14*, 248-251.
- Nijsten, C. C. (2006). Coming from the East: Child rearing in Turkish families. In M. Deković, T. Pels, & S. Model (Eds.) *Unity and diversity in child rearing: Family life in a multicultural society*. Ceredigion, UK: The Edwin Mellen Press.

References

- Ogbu, J. (1981). Origins of human competence: A cultural-ecological perspective. *Child Development, 52*, 413-429.
- Okagaki, L., & Sternberg, R.J. (1993). Parental beliefs and children's school performance. *Child Development, 64*, 36-56.
- Olcay, S., Leyendecker, B., Yağmurlu, B., & Çıtlak, B. (2006). Parenting Practices and Young Children's Cognitive Skills in Turkish Immigrant and German Families. Paper presented in the 17th International International Congress of International Association for Cross-Cultural Psychology. July 11-15, Spetses.
- Oyserman, D., Coon, H. M., & Kemmelmeier, M. (2002). Rethinking individualism and collectivism: Evaluation of theoretical assumptions and meta-analyses. *Psychological Bulletin, 128*, 3-72.
- Pearson, E., & Rao, N. (2003). Socialization goals, parenting practices, and peer competence in Chinese and English preschoolers. *Early Child Development and Care, 173*, 131-146.
- Phalet, K., & Schönplflug, U. (2001). Intergenerational transmission of collectivism and achievement values in two acculturation context: The case of Turkish families in Germany and Turkish and Moroccan families in the Netherlands. *Journal of Cross-Cultural Psychology, 32*, 186-201.
- Pleck, J. H. (1997). Paternal involvement: Levels, sources, and consequences. In M. E. Lamb (Ed.), *The role of the father in child development*. New York: Wiley.
- Pomerleau, A., Malcuit, G., & Sabatier, C. (1991). Child-rearing practices and parental beliefs in three cultural groups of Montreal: Quebecois, Vietnamese, Haitian. In M. H. Bornstein (Eds.), *Cultural approaches to parenting* (pp. 45- 68). New Jersey: Lawrence Erlbaum.
- Redfield, R., Linton, R., & Herskovits, M.J. (1936). Memorandum on the study of acculturation. *American Anthropologist, 38*, 149-52.
- Rogoff, B. (2003). *The cultural nature of human development*. New York: Oxford University Press.

References

- Rosenthal, D. A., Bell, R., Demetriou, A., & Efklides, A. (1989). From collectivism to individualism? The acculturation of Greek immigrants in Australia. *International Journal of Psychology, 24*, 57-72.
- Rosenthal, M. K., & Roer-Strier, D. (2001). Cultural differences in mothers' developmental goals and ethnotheories. *International Journal of Psychology, 36*, 20-31.
- Schaffer, H. R. (1996). *Social Development* (11th ed.). Malden: Blackwell Publishing.
- Schneider, B. H., Attili, G., Vermigli, P., & Younger, A. (1997). A comparison of middle-class English-American and Italian mothers' beliefs about children's peer-directed aggression and social withdrawal. *International Journal of Behavioral Development, 21*, 133-154.
- Schoelmerich, A., Leyendecker, B., & Çıtlak, B. (2006). Differences and similarities among first- and second-generation Turkish immigrants in Germany. In M.H. Bornstein & L.R. Cote, (Eds.) *Acculturation and parent-child relationships: Measurement and development* (pp. 297-315). Mahwah, NJ: Erlbaum.
- Schoppe, S. J., Mangelsdorf, S. C., & Frosch, C. A. (2001). Coparenting, family process, and family structure: Implications for preschoolers' externalizing behavior problems. *Journal of Family Psychology, 15*, 526-545.
- Sowa, H., Crijnen, A. M., Bengi-Arslan, L., & Verhulst, F. C. (2000). Factors associated with problem behaviors in Turkish immigrant children in the Netherlands. *Social Psychiatry Psychiatr Epidemiology, 35*, 177-184.
- Steele, C. M., & Aronson, J. (1995). Stereotype threat and the intellectual test performance of African Americans. *Journal of Personality and Social Psychology, 69*, 797-811.
- Steinberg, Laurence; Lamborn, Susie D., Dornbusch, S. M., & Darling, N. (1992). Impact of parenting practices on adolescent achievement: Authoritative parenting, school involvement, and encouragement to succeed. *Child Development, 63*, 1266-1281.
- Sunar, D. (2002). Change and continuity in the Turkish middle class family. In E. Ozdalga & R Liljeström (Eds.), *Autonomy and dependence in family: Turkey and Sweden in critical perspective*. Istanbul: Swedish Research Institute.

References

- Tabachnick, B. G. & Fidell, L. S. (1996). *Using multivariate statistics* (3rd ed.). New York: HarperCollins College Publishers.
- Triandis, H.C. (1994). *Culture and social behavior*. New York: McGraw-Hill.
- Tudge, J., Hogan, D., Lee, S., Tammeveski, P., Meltsas, M., Kulakova, N., Snezhkova, I., & Putnam, S. (1999). Cultural heterogeneity: Parental values and beliefs and their preschoolers' activities in the United States, South Korea, Russia, and Estonia. In A. Göncü (Ed.), *Children's engagement in the world* (pp. 62-96). Cambridge: Cambridge University Press.
- Tudge, J. R., Hogan, D. M., Snezhkova, I. A., Kulakova, N. N., & Etz, K. E. (2000). Parents' child-rearing values and beliefs in the United States and Russia: The impact of culture and social class. *Infant and Child Development*, 9, 105- 122.
- Turner, P. J., & Gervai, J. (1995). A multidimensional study of gender typing in preschool children and their parents: Personality, attitudes, preferences, behavior, and cultural differences. *Developmental Psychology*, 31, 759-772.
- Uhlendorff, H. (2004). After the wall: Parental attitudes to child rearing in East and West Germany. *International Journal of Behavioral Development*, 28, 71-82.
- Volkan, V. D., & Çevik, A. (1989). Turkish fathers and their families. In S. H. Cath, A. Gurwitt & L. Gunsberg (Eds.), *Fathers and their families* (pp. 347-364). Hillsdale: The Analytic Press.
- Whiting, B., & Edwards, C. P. (1988). A cross-cultural analysis of sex differences in the behavior of children aged 3 through 11. In G. Handel (Ed.), *Childhood socialization* (pp. 281-297). Hawthorne: Aldine de Gruyter.
- Williams, J. E. & Best, D. L. (1990). *Measuring sex stereotypes: A multination study*. Newbury Park: Sage.
- Willemsen, M. E., & van de Vijver, F. J. (1997). Developmental expectations of Dutch, Turkish-Dutch, and Zambian mothers: Towards an explanation of cross-cultural differences. *International Journal of Behavioral Development*, 21, 837-854.
- Worbs, S. (2003). The second generation in Germany: Between school and labor market. *International Migration Review*, 37, 1011-1038.

References

- Wright, J. D., & Wright, S. R. (1976). Social class and parental values for children: A partial replication and extension of the Kohn thesis. *American Sociological Review*, *41*, 527-537.

Appendix A

Copy of

Letter for German Mothers

Liebe Eltern,

wie Sie bereits von der Kindergartenleitung erfahren haben, nimmt Ihr Kindergarten an einer Untersuchung der Ruhr-Universität Bochum über „**Entwicklungsprozesse im Kindergartenalter**“ (**MIKA-RUB**) teil. Wir möchten gerne herausfinden, was getan werden kann, um Kindern den Übergang in Kindergarten und Grundschule zu erleichtern.

Diese Untersuchung umfasst drei Termine im Herbst 2005 / Frühjahr 2006 sowie im Herbst 2006 und 2007. Wir suchen hierfür Kinder, die voraussichtlich 2008 eingeschult werden. Für die Zeit, die Sie uns zur Verfügung stellen, erhalten Sie jeweils 25 Euro pro Sitzung (75 Euro insgesamt). Das Elterngespräch führen wir nur mit der Mutter des Kindes. Alle Angaben die Sie oder Ihr Kind betreffen, werden wir vertraulich behandeln und weder der Kindergartenleitung noch irgendeiner anderen Stelle zukommen lassen. Die Auswertung erfolgt anonym, das heißt ohne Angaben der Personalien.

Hier ist ein Überblick über den **Ablauf der Untersuchung**:

1. Kurze Rückmeldung:

Wenn Sie Interesse haben mitzumachen, können Sie uns entweder anrufen oder dies der Kindergartenleitung mitteilen. Wir werden uns dann mit Ihnen in Verbindung setzen und alle eventuellen Fragen beantworten.

2. Anfang 2006 werden wir Sie anrufen, um einen Termin für ein gemeinsames Gespräch zu vereinbaren. Dabei werden wir Ihnen einige Fragen stellen, um den häuslichen Hintergrund Ihres Kindes kennen zu lernen.

Die Fragen betreffen

allgemeine Informationen zu Ihrem Leben, z.B. wann sind Sie geboren, wie viele Kinder haben Sie, in welchen Städten haben Sie bisher gelebt?

Was halten Sie in Ihrer Erziehung für wichtig und was erwarten Sie von einem Kindergarten bzw. von einer Schule?

Appendix A (Cont.)

Interviews zum Alltag Ihres Kindes, z. B. was hat Ihr Kind in den vergangenen 24 Std. gemacht, wo war es, wer war bei ihm, wann schläft Ihr Kind normalerweise, mit welchen anderen Kindern und Erwachsenen haben Sie und Ihr Kind Kontakt, ...

3. Kurz darauf werden wir einen Termin mit Ihrem Kind vereinbaren. In einem ruhigen Nebenraum des Kindergartens werden wir einen Entwicklungstest durchführen, der ca. eine Stunde dauert. Hier wird auf spielerische Art und Weise vor allem der kognitive, motorische und sprachliche Entwicklungsstand Ihres Kindes erfasst. Dieser Test wird in der Sprache durchgeführt, die Ihr Kind am besten kann. Die Erfahrung zeigt, dass er den Kindern großen Spaß macht. Wir schauen auf eine lange Erfahrung in Untersuchungen mit Kindern zurück. Sollte Ihr Kind zwischendurch müde werden oder einfach an dem Tag schlecht gelaunt sein, werden wir unterbrechen. Wenn Sie dies möchten, sind Sie gerne eingeladen, bei dem Test dabei zu sein. Auf Wunsch werden wir das Ergebnis des Entwicklungstests gerne mit Ihnen besprechen.

Im Herbst 2006 sowie im Herbst 2007 werden wir uns dann wieder bei Ihnen melden.

Wir danken Ihnen für die Teilnahme und hoffen, dass Sie in dieser Untersuchung eine Chance sehen, mehr über Ihr Kind zu erfahren.

Sollten Sie noch Fragen haben, können Sie sich jederzeit gerne an uns wenden.

Mit freundlichen Grüßen,

Birgit Leyendecker und Banu Çıtlak

Appendix A (Cont.)

Bitte ausfüllen und an die Kindergartenleitung weitergeben.

Ich würde gerne mit meinem Kind bei der Studie MIEKA-RUB mitmachen:

Name und Vorname der Mutter

Vorname des Kindes: _____

Geburtsdatum des Kindes:

Adresse: _____

Telefon: _____

Falls Sie noch weitere Fragen haben, können sie uns gerne anrufen. Vielen Dank für´s
Mitmachen!

Appendix B

Copy of

Letter for Turkish Mothers

Sayın Anne ve Babalar,

Anaokulu idaresi tarafından da sizlere bildirilmiş olduğu gibi, çocuğunuzun devam etmekte olduğu anaokulu Ruhr Üniversitesi'nin yapmakta olduğu bir araştırmaya katılmaktadır. Bu araştırma, *ebeveynlerin, anaokulu veya ilkokula başlayacak olan çocuklarını bu geçişe nasıl hazırladıkları* incelemeyi amaçlamaktadır.

Araştırma 2008 yılında ilkokula başlayacak olan çocuklar ve anneleri ile yapılacaktır. Karşılaştırmaların kolaylaşması için veli görüşmelerinin tümü annelerle yapılacaktır. Araştırma kapsamında 2006 ve 2007 yıllarında toplam üç görüşme yapılacak ve bu görüşmeler anaokulunda gerçekleştirilecektir.

Şahsınız ve çocuğunuz hakkında bu araştırmada edinilecek tüm bilgiler gizli tutulacak gerek anaokulu gerekse başka herhangi bir kurum ya da kişiye kesinlikle verilmeyecektir. Yapılacak olan değerlendirmeler genel olup kişilere yönelik bir atıf içermeyecektir.

Araştırmaya yaptığınız katkılar ve gösterdiğiniz ilgiye bir teşekkür olarak her görüşme için size 25 Euro (toplam 75 Euro) verilecektir.

Araştırmanın akışı:

Araştırmaya katılmak istiyorsanız bize telefonla haber verebilir ya da anaokulu idaresine bildirebilirsiniz. Başvurunuzdan sonra sizinle bağlantı kurulacak ve ilgili sorularınız tarafımızca cevaplanacaktır.

Soruların içeriği;

- Yaşamınız hakkında genel bilgiler. Örneğin: doğum tarihiniz, kaç çocuğunuz olduğu, hangi şehirlerde bulunduğunuz vb.
- Eğitimle ilgili beklentileriniz. Örneğin: eğitimde nelere önem verdiğiniz, anaokulu ve ilkokuldan çocuğunuz için neler beklediğiniz vb.

Appendix B (Cont.)

- Çocuğunuzun günlük hayatı hakkında bir anket. Örneğın: çocuğunuzun geçen 24 saatte neler yaptığı, kiminle beraber olduğı, genelde saat kaçta yattığı, siz ve çocuğunuzun başka hangi çocuklarla ve yetişkinlerle görüştüğü vb.

Bu görüşmeden sonra çocuğunuza anaokulunun sakın bir odasında bir gelişim testi uygulanacaktır. Yaklaşık bir saat süren bu testte çocuğın zihinsel, fiziksel ve dil gelişimi oyunlarla ölçülecektir. Test uygulaması çocuğın en iyi konuştuğı dilde (Türkçe veya Almanca) yapılacaktır.

Çocuklar bu test uygulamasını genelde zevkli bulmaktadırlar. Çocuğunuzun yorulması ya da o gün isteksiz olması halinde ise teste ara verilecek ya da test ertelenecektir.

2006 ve 2007 sonbaharında gerçekleşecek olan diğeri tüm görüşmeler de benzer şekilde olacaktır.

Dilerseniz çocuğunuzla yapılacak olan test uygulamalarına siz de katılabilir ve bu gelişim testinin sonuçlarını beraber konuşup değerlendirmemizi talep edebilirsiniz. Bu noktada, çocuklarla yapılan test ve araştırmalarda uzun yıllardır tecrübe sahibi olduğumuzu belirtmenin faydalı olduğunu düşünüyoruz. Umuyoruz ki sizler de bu araştırmayı çocuğunuz hakkında bilgi edinmek için iyi bir fırsat olarak değerlendirirsiniz.

Son olarak, konu hakkındaki tüm sorularınızı memnuniyetle cevaplandıracağımızı belirtiyor ve katılımınız için sizlere şimdiden teşekkür ediyoruz.

Saygılarımızla,

Birgit Leyendecker ve Banu Çıtlak

Appendices

Appendix B (Cont.)

Bu arařtırmaya katılmak istiyorsanız, lütfen bu sayfayı doldurup anaokulu idaresine veriniz.

Evet, ben ve çocuęum MIEKA-RUB arařtırmasına katılmak istiyorum:

Annenin Soy ismi ve İsmi:

Çocuęunuzun İsmi:

Çocuęunuzun Doğum Tarihi:

Adres:

Telefon:

Sorularınızı memnuniyetle cevaplandıracağız. Bizi arayabilirsiniz. Katılımınız için şimdiden çok teşekkürler!

Appendix C
Copy of
Screening Form

DEMOGRAPHISCHER FRAGEBOGEN

Probanden ID K_____ Name des Interviewers _____
Heutiges Datum: _____

Group	
	Deutsch (____)
	Türkisch (____)

Übertragung der Daten aus der Anmeldung:

Name und Adresse des KINDERGARTENS:

Name und Vorname der Mutter:

Vorname des Kindes:

Geburtsdatum des Kindes:

Adresse:

Telefon und E-mail:

Herzlichen Dank für Ihr Interesse an unserer Studie über Kultur und Kindheit. Bevor wir einen Termin vereinbaren können, müssen wir noch herausfinden, ob Sie den für die Studie notwendigen Kriterien entsprechen. Daher hätten wir zur Beginn einige Fragen an Sie.

1. Ist das Kind ein Junge oder ein Mädchen?
(0) Mädchen (1) Junge

Appendix C (Cont.)

2. (1) Erstgeborene(r) (2) Spätergeborene(r)
3. Ist das Kind im Kindergarten? Ja Nein
 Wenn ja, seit _____(Monat) = *Eingabe: Berechnen Alter in Monaten bei Eintritt in die KITA*
4. In welcher Gruppe ist er/sie?

5. Wie heißt die Gruppenleiterin?

6. War Ihr Kind eine Frühgeburt?: Ja Nein
 Wenn ja, wie viele Wochen wurde er/sie zu früh geboren?

7. Hatte er/sie ernstere Gesundheitsprobleme? Ja Nein
 Wenn ja, welche

8. Welchen Schulabschluss haben Sie?
 (1) Keinen (2) HS/10a
 (3) Sekundar/Real/Mittelschule/10b (4) Fachhochschulreife (5) Abi (6) FH
 (7) Uniabschluss (8) İlk Okul (9) Orta Okul (10) Lise

9. Fragen nur für türkische Mütter:

	Mutter des Kindes	Vater des Kindes
Alter bei Einreise nach Deutschland		
Bevorzugte Sprache		

10. Kind spricht (0) nur Deutsch
 (1) nur Türkisch
 (2) Türkisch und etwas Deutsch
 (3) Deutsch und etwas Türkisch
 (4) Deutsch und Türkisch

Appendix D

Copy of

Background Information Form in German

Zu Beginn würde ich Ihnen gerne einige Fragen über Sie und die Menschen, die mit Ihrem Kind zusammen leben, stellen. Wir möchten dadurch einen allgemeinen Überblick über die Mütter bekommen, die an dieser Studie teilnehmen.

1. Hat das Kind einen Vater/ Stiefvater, der in die Erziehung einbezogen wird?

Ja Nein

Wenn Ja, lebt der Vater mit im gleichen Haushalt/ Wohnung?

Ja Nein

1. a. Wo sind Sie zur Schule gegangen?	1. b. Wo ist Ihr Mann zur Schule gegangen?
Schuljahre in Deutschland:	
Schuljahre in der Türkei:	

Falls mehr als ein Länderwechsel, bitte notieren:

1c. Wieviel Schuljahre waren das bei Ihnen insgesamt: _____Jahre (Nur Vollzeitbesuch von Schule oder Uni mit einrechnen)

1d. Wieviel Schuljahre waren das bei Ihrem Mann insgesamt: _____Jahre (Nur Vollzeitbesuch von Schule oder Uni mit einrechnen)

1e. Was ist der höchste Schulabschluss Ihres Mannes? (1) Keinen (2) HS/10a
 (3) Sekundar/Real/Mittelschulabschluss/10b (4) Fachhochschulreife
 (5) Abi (6) FH (7) Uniabschluss
 (8) İlk Okul (9) Orta Okul (10) Lise

Appendix D (Cont.)

Berufsausbildung: Was haben Sie nach ihrer Schulausbildung gemacht (Bitte Details einfügen, so dass der berufliche Werdegang vorstellbar wird).
un-/angelernt gearbeitet, Ausbildung abgebrochen

Lehre abgeschlossen als

Azubi zum

FH/Hochschulausbildung Fachgebiet:

Studentin Fachgebiet:

Nie gearbeitet/Keine Ausbildung: Wie kam das?

Andere:

2. Haben Sie während der Schwangerschaft mit <Name> gearbeitet?

JA NEIN

▶ FALLS JA: Stunden pro Woche: _____ Wann aufgehört?
_____ Wo. vor der Geburt.

3. Haben Sie nach der Geburt des Kindes wieder angefangen zu arbeiten?

JA NEIN

▶ FALLS JA: Stunden pro Woche: _____ Wann angefangen?
_____ Mo. nach der Geburt

Appendix D (Cont.)

4. Wie würden Sie gegenwärtig Ihren Familienstand bezeichnen?

	Familienstand
1	Verheiratet /lebt mit Ehemann zusammen oder er ist nur vorübergehend (z.B. beruflich) nicht da.
2	Alleinstehend , war nie verheiratet/lebt nicht mit Partner zusammen
3	Geschieden oder getrennt lebend /lebt nicht mit Partner zusammen
4	Mit Partner zusammenlebend / war vorher nicht verheiratet
5	Mit Partner zusammenlebend/vorher verheiratet aber jetzt getrennt, geschieden oder verwitwet
6	Verwitwet ,/lebt nicht mit neuem Partner

Bemerkungen: _____

Falls die Mutter gegenwärtig mit einem Partner zusammenlebt:

Falls die Mutter nicht mit einem Partner zusammenlebt, der Vater des Kindes aber an seinem Leben teilnimmt (z.B. durch regelmässigen Kontakt), Fragen 7-9 für den Vater des Kindes stellen. Falls das Kind kaum Kontakt zu seinem Vater hat und auch keinen Stiefvater hat: weiter bei 10):

5. Sind Sie mit dem Vater des Kindes verwandt?
 Ja Nein

Falls Ja, in welchem Verhältnis:

6. Haben Sie ihren Partner selbst ausgesucht?
 Ja Nein Von den Eltern vorgeschlagen und akzeptiert

7. Wieviele Jahre haben Ihre Eltern und die Eltern Ihres Mannes die Schule besucht?

Eltern der Mutter		Eltern des Vaters	
Mutter	Vater	Mutter	Vater

Appendix D (Cont.)

Für alle Teilnehmerinnen:

8. Als nächstes hätte ich gerne weitere Informationen über die Menschen, die im Moment auf einer mehr oder weniger dauerhaften Basis mit Ihrem Kind zusammenleben. Wer wohnt noch im Moment mit Ihrem Kind zusammen in Ihrem Haushalt? (z. B. Ihr Mann, Freund, Verwandte oder andere Erwachsene oder Kinder). Bitte mit der Mutter alle Personen durchgehen, die Mutter selber und das Kind, um das es primär geht (Kind-VP) nicht vergessen).

Beziehung zur Mutter	Geschl (M/W)	Alter	Beruf	Arbeitet ja/nein	Stunde/Wo.
Mutter selber	W				
Kind					
Vater bzw. Partner der Mutter	M				
Geschwister		Geburtsdatum			

Appendix D (Cont.)

9a: Wieviele Leute wohnen insgesamt in der Wohnung? _____

9b. Davon sind _____ Kinder.

Schicken Sie oder irgend jemand in Ihrem Haushalt Geld an Familienmitglieder, die woanders leben? Ja Nein

10. Haben Sie jemals an irgendwelchen Aktivitäten für Mütter und Kinder teilgenommen, z.B. Mutter-Kind Gruppen? Ja Nein

Falls ja, welche:

- (1) Turnen (2) Schwimmen (3) Anderen Sport
 (4) Musikschule (5) Krabelgruppe/Pekip (6) andere _____

11. Ist Ihr Kind bevor es in den Kindergarten kam schon von jemand anders betreut worden?

Nein Ja

12a) Falls ja von wem?

12b) Wieviele Stunden pro/Woche

12c) Waren andere Kinder anwesend?

	Betreuung	Std. p/ Wo.	Andere Kinder anwesend?
1	Tagesbetreuung (z.B. KiTa)		<input type="checkbox"/> JA <input type="checkbox"/> NEIN
2	Tagesmutter		<input type="checkbox"/> JA <input type="checkbox"/> NEIN
3	Babysitter		<input type="checkbox"/> JA <input type="checkbox"/> NEIN
4	Nachbar/Freunde		<input type="checkbox"/> JA <input type="checkbox"/> NEIN
5	Vater		<input type="checkbox"/> JA <input type="checkbox"/> NEIN
6	Verwandte (Wer?)		<input type="checkbox"/> JA <input type="checkbox"/> NEIN
7	Kind wird mitgenommen/ Heimarbeit		<input type="checkbox"/> JA <input type="checkbox"/> NEIN
8	Andere:		<input type="checkbox"/> JA <input type="checkbox"/> NEIN

12. Wie groß ist ungefähr ihre Wohnung? _____ qm.

13. Wo schlafen Ihre Kinder?

- Im Elternschlafzimmer Gemeinsam in einem Kinderzimmer
 Einzeln in einem Kinderzimmer Teils bei Eltern, teils im Kinderzimmer

Appendix D (Cont.)

- () Befristete Aufenthaltserlaubnis (wird im Rahmen der Familienzusammenführung erteilt, zunächst jährlich, nach 5 J. kann unbefristete Aufenthaltserlaubnis beantragt werden, oder nach einem Asylverfahren)
- () Aufenthaltsbefugnis (Aufenthaltsrecht aus humanitären Gründen, z.B. bei politischer Verfolgung, können nach 8 J. eine Aufenthaltsberechtigung bekommen).
- () Asylbewerber (Verfahren läuft noch)
- () Duldung (Asylverfahren ist negativ ausgefallen, nur vorübergehendes Bleiberecht)

19. ►

a. Warum sind Sie nach Deutschland gekommen?	b. Warum ist Ihr Mann nach Deutschland gekommen?
<input type="checkbox"/> Trifft nicht zu, hier geboren	<input type="checkbox"/> Trifft nicht zu, hier geboren
<input type="checkbox"/> Mit den Eltern nach Deutschland gekommen	<input type="checkbox"/> Mit den Eltern nach Deutschland gekommen
<input type="checkbox"/> Die Eltern waren schon vorher in Deutschland, als Kind nachgezogen	<input type="checkbox"/> Die Eltern waren schon vorher in Deutschland, als Kind nachgezogen
<input type="checkbox"/> Familienzusammenführung (Heirat)	<input type="checkbox"/> Familienzusammenführung (Heirat)
<input type="checkbox"/> Asyl	<input type="checkbox"/> Asyl
<input type="checkbox"/> Andere Gründe	<input type="checkbox"/> Andere Gründe

Appendix E

Copy of

Background Information Form in Turkish

İlk olarak size şahsınız ve çocuğunuzla birlikte yaşayan diğer kişiler hakkında sorular sormak istiyorum. Bu bize araştırmamıza katılan anneler hakkında genel bilgiler edinmemizi sağlayacaktır.

Beraber yaşadığınız hayat arkadaşınız çocuğunuzun babası mı? EVET HAYIR

1a) Hangi ülkede okula gittiniz?	1b) Eşiniz hangi ülkede okula gitti?
Almanya'daki okul yılları:	
Türkiye'deki okul yılları:	

Birden fazla gidiş-dönüş olduysa not ediniz:

1b. Eşinizin en son mezun olduğu okul: (1) yok (2) HS/10a
(3) Sekundar/Real/Mittelschulabschluss/10b (4) Fachhochschulreife (5) Abi
(6) FH (7) Uniabschluss (8) İlk Okul (9) Orta Okul (10) Lise

1c. Tüm bunlar toplam olarak kaç yıl sürdü?: _____ sene

Meslek Eğitimi: Okulu bitirdikten sonra ne yaptınız? (Lütfen detayları, mesleki kariyeriniz anlaşılabilir şekilde ekleyiniz).

Mesleği öğrenmeden/ sonradan öğrenerek, eğitim yarıda kesilerek

Bitirilen öğretim

Azubi

Meslek yüksek okulu/ Yüksek okul

Alan: _____

Üniversite öğrencisi

Alan: _____

Appendix E (Cont.)

Hiç çalışmamış/ Eğitim almamış: Neden?

Diğer: _____

2. <Çocuğun ismi>'ya hamileliğiniz sırasında çalıştınız mı?

EVET HAYIR

► EVET İSE: Haftada kaç saat: _____ Çalışmayı ne zaman bıraktınız?
Doğumdan _____ hafta önce.

3. Çocuğunuzun doğumundan sonra tekrar çalışmaya başladınız mı?

EVET HAYIR

► EVET İSE: Haftada kaç saat: _____ Çalışmaya ne zaman başladınız?
Doğumdan _____ ay sonra.

4. Medeni halinizi nasıl tanımlarsınız?

	Medeni hali
1	Evli/ eşi ile beraber yaşıyor veya eşiniz geçici olarak evde değil (örneğin: iş nedeniyle)
2	Bekar, hiç evlenmemiş/ hayat arkadaşı ile beraber yaşamıyor
3	Boşanmış veya ayrı yaşıyor/hayat arkadaşı ile beraber yaşamıyor
4	Hayat arkadaşı ile beraber yaşıyor/önceden evlenmemiş
5	Hayat arkadaşı ile beraber yaşıyor/önceden evlenmiş şimdi ayrı, boşanmış veya dul
6	Dul/ yeni bir hayat arkadaşı ile beraber yaşamıyor

5. Çocuğun babasıyla akraba mısınız? Evet Hayır

Evetse: Akrabalık ilişkinizi nasıl tanımlarsınız?

6. Eşinizi kendiniz mi seçtiniz?

Evet Hayır Ailem önerdi ve ben kabul ettim

7. Kendi anne-babanızın ve kayınvalideniz ve kayınbabanızın en son mezun olduğu okul hangisidir?

Annenin annesi: : (1) yok (2) HS/10a (3) Sekundar/Real/Mittelschulabschluss/10b
(4) Fachhochschulreife (5) Abi (6) FH (7) Uniabschluss
(8) İlk Okul (9) Orta Okul (10) Lise

Appendix E (Cont.)

Annenin babası : (1) yok (2) HS/10a (3) Sekundar/Real/Mittelschulabschluss/10b
 (4) Fachhochschulreife (5) Abi (6) FH (7) Uniabschluss
 (8) İlk Okul (9) Orta Okul (10) Lise

Babanın annesi : (1) yok (2) HS/10a (3) Sekundar/Real/Mittelschulabschluss/10b
 (4) Fachhochschulreife (5) Abi (6) FH (7) Uniabschluss
 (8) İlk Okul (9) Orta Okul (10) Lise

Babanın babası : (1) yok (2) HS/10a (3) Sekundar/Real/Mittelschulabschluss/10b
 (4) Fachhochschulreife (5) Abi (6) FH (7) Uniabschluss
 (8) İlk Okul (9) Orta Okul (10) Lise

8. Şimdi de şu aralar sizinle ve çocuğunuzla birlikte, uzun veya kısa süreli olarak yaşayan kişiler hakkında bilgi almak istiyorum. Evinizde başka kimler kalıyor? (örneğin; eş, arkadaş, anne-baba ya da başka yetişkinler, çocuklar). Lütfen onları sıralayıp, aşağıdaki bilgileri verin. (lütfen kendinizi ve anaokuluna giden çocukunuzu da dahil edin.)

Sizinle olan yakınlığı	Cinsiyet (E/K)	Yaş	Eğitim durumu (en son bitirdiği okul)	Meslek	Çalışıyor mu? evet/hayır	Haftalık çalışma saati
Anne	K					
Çocuk						
Çocuğun babası	E					
Kardeşler		Doğum tarihi				

Appendix E (Cont.)

10a: Evinizde kaç kişi oturuyor? _____ b. Bunlardan çocuk olanların sayısı _____ .

11. Siz veya evde yaşayan herhangi biri, başka yerde yaşayan aile üyelerine para yardımında bulunuyor musunuz? () Evet () Hayır

12. Şimdiye kadar anne ve çocuk için yapılan herhangi bir etkinliğe katıldığınız oldu mu? (mesela, Anne- çocuk grupları gibi) Evet Hayır
EVET İSE: hangilerine? _____

13. Çocuğunuz ana okuluna başlamadan önce onunla sizden başka düzenli olarak ilgilenen biri var mıydı? () Hayır () Evet

14. Bunlar hangi kurumlar ya da kişilerdi? (gerekirse birden fazla cevap verilebilir.)

	Çocuk bakımı	Haftada kaç saat	Başka çocuklar da bulunmakta mı?
1	Kreş		() EVET () HAYIR
2	Tagesmutter/kendi evinde çocuklara bakan bakıcı		() EVET () HAYIR
3	Çocuk bakıcısı		() EVET () HAYIR
4	Komşular/Arkadaşlar		() EVET () HAYIR
5	Babası		() EVET () HAYIR
6	Akrabalar (Kim?)		() EVET () HAYIR
7	Çocuğu da götürüyorum/evde çalışıyorum		() EVET () HAYIR
8	Başka:		() EVET () HAYIR

15. Evinizin kaç odası var? _____ oda.
Evinizin büyüklüğü kaç metre kare? _____ qm.

16. Çocuklarınız nerede yatar? () Anne-babanın yatak odasında
() Birlikte bir çocuk odasında () Çocuk odasında yalnız
() Bazen anne-babanın odasında, bazen çocuk odasında

17. Hangi dine mensupsunuz?

- (0)Dini yok (1)Protestan
(2)Katolik (3)Sünni
(4)Alevi (5)Şii
(6) başka _____

Appendix E (Cont.)

18. Çocuğunuzun kilise ya da cami gibi bir dini kurumun üyesi olarak büyümesi sizin için ne kadar önemli?

Çok önemli	1
Oldukça önemli	2
Biraz önemli	3
Hiç önemli değil	4

19. Çocuğunuzun eğitiminde dua, namaz gibi günlük dini kurallar sizin için ne kadar önemli?

Çok önemli	1
Oldukça önemli	2
Biraz önemli	3
Hiç önemli değil	4

SÜNNİLER İÇİN SORULAR:

20. A. Kocanız cuma namazı için düzenli olarak camiye gidiyor mu? Evet Hayır

21. B. Çocuğunuz ileride kuran kursuna gitmeli mi?

Evet Hayır Henüz kararlaştırılmadı

22. ► Almanya'daki ikamet durumunuz:

- () _____'dan beri (yıl olarak), Alman pasaportu.
- () Aufenthaltsberechtigung (Alman vatandaşlığı başvurusunda bulunma hakkı)
- () Unbefristete Aufenthaltserlaubnis (Alman vatandaşlarıyla eşit haklar, ör: sosyal yardım)
- () Befristete Aufenthaltserlaubnis (Aile birleşimi kapsamında senelik olarak verilir, ancak beş yıl sonra ya da Asylverfahren'in ardından unbefristete Aufenthaltserlaubnis verilir.)
- () Aufenthaltsbefugnis (İnsani nedenlerden ötürü verilen ikamet hakkı, ör: siyasi arama, 8 sene sonra Aufenthaltsberechtigung alınabilir).
- () Asylbewerber (Dava hala sürüyor)
- () Duldung (Asylverfahren olumsuz sonuçlanmışsa verilen geçici ikamet etme hakkı)

23. ► Almanya'ya neden geldiniz?

- () Geçersiz soru, çünkü burda doğdum
 - () Anne ve babayla Almanya'ya geldim
 - () Anne ve baba daha önceden Almanya'da idi, çocuk olarak arkadan geldim
 - () Aile birleşimi (Evlilik)
 - () Sığınma
 - () Diğer sebepler:
-

Appendix F (Cont.)

1. Gute Bildung, ein hohes Bildungsniveau besitzen
2. Gute und vertrauensvolle
3. Zielstrebigkeit, Selbstdisziplin und Durchhaltevermögen besitzen
4. Fleißig, arbeitsam sein
5. Gute Manieren haben, höflich sein
6. Gegenüber anderen Menschen Toleranz zeigen
7. Andere nicht ausnutzen oder manipulieren
8. Flexibel sein und sich auf neue Situationen einstellen können
9. Gradlinig und aufrichtig sein
10. Seinen eigenen Weg finden, nicht mit dem Strom schwimmen
11. Sich in andere Menschen hineinversetzen können
12. Eine eigenständige Persönlichkeit entwickeln
13. Eine von der Gesellschaft respektierte und beachtete Person werden
14. Die Familienehre aufrecht erhalten
15. Aggressionen kontrollieren /mit Frustrationen umgehen können
16. Regeln respektieren und sich daran halten
17. Sich für Schwächere einsetzen
18. Emotional stabil, ausgeglichen sein
19. Sich im Alter um die eigenen Eltern kümmern
20. Sich nicht egoistisch verhalten
21. Humorvoll sein
22. Keine Drogen konsumieren
23. Liebevoll, warmherzig sein
24. Freigiebig sein/fähig sein, mit anderen zu teilen
25. Nicht angeben und nicht hochmütig sein
26. Finanziell abgesichert sein
27. Sich sprachlich gut ausdrücken können
28. Nicht boshaft oder missgünstig sein
29. Optimistisch, lebensfroh sein
30. Die Eltern respektieren und in ihrem Sinne handeln
31. Folgsam sein
32. Eigene Meinung/Standpunkt selbstbewusst vertreten können
33. Kein ausschweifendes Nachtleben haben

Appendix F (Cont.)

- | | |
|--|---|
| 34. Achtung und Respekt vor Erwachsenen und älteren Menschen haben | 50. Sich an religiösen und/ oder kulturellen Werten orientieren |
| 35. Die richtigen Freunde auswählen | 51. Jungen sollten sich wie Jungen und Mädchen wie Mädchen verhalten |
| 36. Sich selbst mögen | 52. Sich für andere Familienmitglieder verantwortlich fühlen |
| 37. Familienmitglieder, die älter sind als man selber, besonders respektieren und beachten | 53. Freundschaften pflegen |
| 38. Keine Straftaten begehen (z.B. kein Diebstahl) | 54. Möglichst früh tägliche Aufgaben selber bewältigen können, z. B. ein Brot schmieren |
| 39. Keinen Alkohol trinken | |
| 40. Verantwortung für sich selber übernehmen | |
| 41. Sich gut in Gruppen einordnen können | |
| 42. Sich gegenseitig in der Familie helfen / Probleme gemeinsam lösen | |
| 43. Glücklich sein | |
| 44. Bereit sein, Neues auszuprobieren | |
| 45. Mitgefühl und Verständnis für andere entwickeln | |
| 46. Gut und gesund aussehen | |
| 47. Beruflich erfolgreich sein | |
| 48. Nicht neidisch sein | |
| 49. Besonderes Interesse am anderen Geschlecht zeigen | |

Appendix G

Copy of

SGI in Turkish

Her çocuğun hoşla giden ya da gitmeyen davranışları ve özellikleri vardır. Şimdi çocuğunuzun büyüdüğünü düşününüz. Çocuğunuzda bulunmasını istediğiniz özellikleri düşünerek, aşağıdaki maddeleri (*kartları*) sizin için önem sırasına göre derecelendiriniz.

1. Lütfen bu kartlara yakından bakın ve sonra onları üç ayrı bölüme ayırınız: Çok önemli, biraz önemli, hiç önemli değil. Üçüncü bölüme önemsiz olmayabilir ama fikrinizin olmadığı kartları da koyabilirsiniz. Her üç bölümde 18er kart bulunması gerekmektedir.
2. Şimdi de her 3 grubu kendi içinde önem sırasına ayırınız. Lütfen sırayla, ilk bölümün 18 kartını elinize alıp tekrar düşününüz. İçerdiği özellik sizce çok önemliyse kartı sola koyunuz. O kadar önemli değilse sağ tarafa koyunuz. Şimdi kurduğunuz gruplarda 9ar kart olması gerekmektedir. Bu işlemi, daha önce ayırdığınız her 3 grup için yapınız.

Sizce bu kartlarda bulamadığınız ama önemli olan konular veya kişilik özellikleri var mı? Bunlar nedir?

Sizce ailede büyük çocuklara Abla veya Ağabey şeklinde hitap edilmesi önemli midir?
Evet Hayır Bilmiyorum

SGI Tablosu:

Çok önemli		Orta derece önemli		Hiç önemli değil/ Hakkında düşünmüyorum	

Appendix G (Cont.)

1. İyi bir eğitim görmesi ve yüksek bir eğitim seviyesine ulaşması
2. Ailesi ile iyi ve karşılıklı güven üzerine kurulmuş ilişkiler geliştirmesi
3. Hedef sahibi ve disiplinli olması/ sonuna kadar sabretmeyi bilmesi
4. Çalışkan olması/ parasını alın teriyle kazanması
5. Terbiyeli/ kibar olması
6. Başkalarına karşı hoşgörülü olması
7. Kendi çıkarları için bir kimseyi kullanmaması
8. Yeni ve değişik durumlara uyum sağlayabilmesi
9. Açık sözlü ve dürüst olması
10. Kendi yolunu kendisinin bulması/ Hep başkalarının dediğine boyun eğmemesi
11. Karşısındakinin duygularına anlayış gösterebilmesi
12. Başkalarından bağımsız bir kişilik geliştirmesi
13. Toplumda fark edilen, saygın bir kişi olması
14. Aile şerefini koruması
15. Sınırını kontrol edebilmesi/ isteklerinin gerçekleşmemesine dayanabilmesi
16. Kurallara saygılı olması ve onlara uyması
17. Kendinden güçsüzleri savunması
18. Duygusal açıdan dengeli ve dayanıklı olması
19. Anne-babası yaşlandığında onlara bakması
20. Bencil davranmaması
21. Esprili olması
22. Uyuşturucu kullanmaması
23. Sevecen/ sıcakkanlı olması
24. Cömert olması/ paylaşmaktan hoşlanması
25. Gösteriş yapmaması ya da kibirli olmaması
26. Ekonomik açıdan güvende olması
27. Kendini iyi ve güzel ifade edebilmesi
28. Başkaları hakkında kötülük düşünmemesi/ Kinci olmaması
29. Kötümser olmaması, hayattan zevk alması

Appendix G (Cont.)

- | | |
|---|--|
| 30. Anne-babasını sayması ve onların istekleri yönünde davranması | 49. Karşı cinse aşırı merakının olmaması |
| 31. Söz dinlemesi | 50. Kültürel ve dini kurallara uygun davranması |
| 32. Kendine güvenmesi/ kendi görüşlerini başkalarına karşı savunabilmesi | 51. Bir kız kız gibi davranmalı, ve bir erkek de erkek gibi davranmalıdır |
| 33. Gece hayatının olmaması | 52. Diğer aile fertlerine karşı sorumluluk hissetmesi |
| 34. Kendinden büyüklere ve yaşlılara saygılı olması | 53. Arkadaşlarını arayıp sorması/ Vefalı olması |
| 35. Doğru arkadaşlar seçmesi | 54. Kendine yağlı ekmek hazırlamak gibi günlük işleri erken yaşta kendi başına yapabilmesi |
| 36. Kendinden memnun olması | |
| 37. Ailede büyüğünü bilmesi ve sayması | |
| 38. Hırsızlık gibi kanun dışı davranışlarda bulunmaması | |
| 39. İçki içmemesi | |
| 40. Davranışlarının sorumluluğunu üstlenebilmesi | |
| 41. Girdiği topluluğa ayak uydurması | |
| 42. Aile fertlerine yardım etmesi/ aile sorunlarının çözümüne yardımcı olması | |
| 43. Mutlu olması | |
| 44. Yeni şeyleri denemeye açık olması | |
| 45. Başkalarına karşı anlayışlı ve duyarlı olması | |
| 46. Sağlıklı ve güzel olması | |
| 47. Mesleğinde başarılı olması | |
| 48. Kıskanç olmaması | |

Appendix H

Sample SGI items

Self-Maximization

Emotional Well-Being

- To be happy
- To be good-looking and healthy
- To have sense of humor

Personal and Economic Potential

- To have a good education
- To be professionally successful
- To be hardworking

Psychological Development

- To be self-confident
- To have an independent personality
- To have the responsibility of his/her own behaviors

Social Skills

- To be generous
- To have empathy
- To maintain friendships

Self-Control

- To be able to control his/her negative impulses
- Not to be selfish
- Not to be jealous

Decency

Avoid Illicit Behavior

- Not to drink alcohol
- Not to use drugs
- Not to be involved much in night life

Moral Values and Personal Integrity

- To obey social rules
- To act according to moral and religious values
- To work hard for his/her money

Proper Demeanor

Respectfulness

- To behave respectfully toward others, especially adults
- To be well-mannered
- To be obedient

Role Obligations within Family

- To accept family hierarchy
- To take care of the parents when they get older
- To help out with family problems

Appendix I

Copy of

Bicultural Involvement Scale

Aşağıda Alman ve Türk kültürü için tipik olan alışkanlıkları ve yaşam şekillerini içeren bir takım sorular bulacaksınız. Bunları cevaplandırırken, lütfen sağ tarafta cevabınıza en uygun olan sayıyı işaretleyiniz.

1 = hiç	2 = biraz	3 =oldukça	4 =çok
----------------	------------------	-------------------	---------------

1. Türk kültürüne ait örf ve adetler sizin için ne kadar önemlidir? 1 2 3 4
2. Kendinizi sırf Türkçe konuşulan bir grupta rahat hissedersiniz mi? 1 2 3 4
3. Sizce çocuğunuzun Türk örf ve adetlerine göre eğitilmesi önemli midir? 1 2 3 4
4. Sizce Türk insanı güleryüzlü ve sevecen midir? 1 2 3 4
5. Türk televizyon programlarını seyretmekten ne kadar zevk alırsınız? 1 2 3 4
6. Türkçe konuşmayı ne kadar seviyorsunuz? 1 2 3 4
7. Türk yemeklerini ne kadar seversiniz? 1 2 3 4
8. Türk hamur işlerini (ekmek ve pasta gibi) ne kadar seversiniz? 1 2 3 4
9. Şu ortamlarda Türkçe konuşurken kendinizi ne derece rahat hissedersiniz?
 - Evde 1 2 3 4
 - Okulda/ İşte (şu anda veya son iş yerinizde) 1 2 3 4
 - Arkadaşlarla 1 2 3 4
10. Türkiye'deki günlük olaylarla ilgili şu konularda bilgi almanız ne kadar önemlidir?
 - Siyasi konularda 1 2 3 4
 - Ünlülerin hayatı hakkında 1 2 3 4
11. Çocuğunuzla Türkçe konuşmak sizin için önemli midir? 1 2 3 4
12. Ailenizle, arkadaşlarınızla ve tanıdıklarınızla Türkiye'deki günlük olaylar hakkında ne sıklıkta konuşuyorsunuz? 1 2 3 4

Appendix I (Cont.)

13. Türkçe'yi ne kadar iyi
- anlıyorsunuz? 1 2 3 4
 - konuşabiliyorsunuz? 1 2 3 4
 - okuyabiliyorsunuz? 1 2 3 4
 - yazabiliyorsunuz? 1 2 3 4
14. Türkçe müzik dinlemesini ne kadar seversiniz? 1 2 3 4
15. Çocuğunuzun Türkçe tekerlemeleri ve şarkıları bilmesi sizin için ne kadar önemlidir? 1 2 3 4
1. Alman kültürüne ait örf ve adetler sizin için ne kadar önemlidir? 1 2 3 4
2. Kendinizi anadilinizin konuşulmadığı bir Alman grubunda ne kadar rahat hissedersiniz? 1 2 3 4
3. Sizce çocuğunuzun Alman örf ve adetlerine göre eğitilmesi önemli midir? 1 2 3 4
4. Sizce Almanlar gülyüzlü ve sevecen insanlar mıdır? 1 2 3 4
5. Alman televizyon programlarını seyretmekten ne kadar zevk alırsınız? 1 2 3 4
6. Almanca konuşmayı ne kadar seviyorsunuz? 1 2 3 4
7. Almanların yediği yemekleri ne kadar seversiniz? 1 2 3 4
8. Alman hamur işlerini (ekmek ve pasta gibi) ne kadar seversiniz? 1 2 3 4
9. Şu ortamlarda Almanca konuşurken kendinizi ne derecede rahat hissedersiniz?
- Evde 1 2 3 4
 - Okulda/ İşte (şu anda veya son iş yerinizde) 1 2 3 4
 - Arkadaşlarla 1 2 3 4
10. Almanya'daki günlük olaylarla ilgili şu konularda bilgi almanız sizin için ne kadar önemlidir?
- Siyasi konularda 1 2 3 4
 - Ünlülerin hayatı hakkında 1 2 3 4
11. Ailenizle, arkadaşlarınızla ve tanıdıklarınızla Almanya'daki günlük olaylar hakkında ne sıklıkta konuşuyorsunuz? 1 2 3 4

Appendix I (Cont.)

12. Çocuğunuzla Almanca konuşmak sizin için önemli midir?	1	2	3	4
13. Almanca'yı ne kadar iyi				
▪ <u>anlıyorsunuz?</u>	1	2	3	4
▪ <u>konusuyorsunuz?</u>	1	2	3	4
▪ <u>okuyabiliyorsunuz?</u>	1	2	3	4
▪ <u>yazabiliyorsunuz?</u>	1	2	3	4
14. Almanca ya da İngilizce müzik dinlemesini ne kadar seversiniz?	1	2	3	4
15. Çocuğunuzun Almanca tekerlemeleri ve şarkıları bilmesi sizin için ne kadar önemlidir?	1	2	3	4
16. Çocuğunuzun hatırı için,				
▪ Onu Karnaval için giydirir misiniz?	1	2	3	4
▪ Evinize bir yılbaşı ağacı yerleştirir misiniz?	1	2	3	4

Appendix J

Table J.1

Skewness and Kurtosis Values for Variables for the Total Sample (N = 188)

	Skewness	Kurtosis
Categories of Socialization Goals		
Self-maximization	-.212	-.468
Self-control	.190	-.396
Decency	.439	-.016
Social skills	-.191	-.645
Proper demeanor	.142	-.301
Subcategories of Socialization Goals		
Emotional well-being	-.304	-.635
Personal and economic potential	.140	-.437
Psychological development	-.375	-.410
Avoid illicit behavior	.144	-.776
Personal integrity and moral values	.157	.097
Respectfulness	.107	-.412
Role obligations within family	.253	-.012
Involvement with Turkish culture (for Turkish sample)	-.177	-.288
Involvement with German culture (for Turkish sample)	-.061	-.089