

The Effects of the Family Structure on the Study Habits, Cooperation Skills and Social Behaviors of Ozbek Origin Afghan Students Living in Turkey

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Abstract: This study aims to determine how the family structure of Ozbek origin Afghan students living in Ova Kent, Hatay affects their study habits, cooperation and social behaviors. More specifically, the study seeks a relationship between the independent variables of communication, unity, management, competence and emotional context and the dependent variables of study habits, cooperation and social behaviors. The study is a descriptive study of the relational scan type. The data obtained has been analysed by using stepwise regression analysis. The population of the study comprises the 354 Ozbek origin students attending Ova Kent Primary School and the sample consists of 119 eighth-graders and their families. As the data collection tool, the scales called "Family Structure Evaluation" (FSE) and "Student Behavior Evaluation" have been used. Additionally, interviews were held with students, families and teachers. The results seem to suggest that only the independent variables of competence and emotional context predict the dependent variables and that no meaningful relationship exists between the independent variables of communication, unity, competence and management and children's study skills, cooperation and social behavior. These findings have been utilized to make recommendations about improving the education, self-expression and peer relationships of children from different cultures.

Key words: Multicultural education • study habits • family structure • student behavior

INTRODUCTION

Multiculturalism refers to societies which are a single political unit and live in shared borders but still consist of individuals coming from different linguistic, religious, racial, historical and geographical roots [1]. Cultural identity actually limits the personal freedom of individuals as it determines the attitudes and behaviors expected of them by the group they are living with. Personal freedom of individuals is only possible in countries which allow different cultures to co-exist. These cultures understand that differences are not threatening and each culture is equally unique and valuable. In an environment of diversity and multiculturalism, unity is a principle which needs to be treated with care.

Culture is the totality of values and traditions which are closely linked to people's daily lives and allow them to make sense of the world [2]. Culture thus represents the similarities and differences between the lives of individuals from different societies. When people from these different cultures understand and respect each other, their lives becomes richer.

Technological advancements, which emerged with the help of globalization, are changing traditional societies of yesterday into network societies during the current information age [3]. The process of globalization has meant that different societies become closer, which causes two opposing results: intercultural conflicts versus cooperation. However in a globalized world, ethnic relationships are no longer the business of individual countries but a general global concern [4]. Gradually, countries are starting to understand that diversity of people brings stronger societies.

Until recently, the dominant opinion relating to multiculturalism in the United States, one of the most multicultural countries in the world, was assimilation or the melting pot perspective [5]. Assimilation values popular culture as it means a shift from the cultural identities, values, languages and communication styles of local cultures. Popular culture does everything to prevent different cultures and the contribution of different groups [6]. However, respecting cultural groups and accepting cultural pluralism are indispensable parts of democracy. An awareness of this has led to the "fruit bowl"

perspective of multiculturalism in the US, where each culture is seen as worthy of equal respect.

Globalism requires global citizens to live with sensitivity for multiculturalism, tolerance, respect and peace. Many scientists and educationists advocate a global perspective of multiculturalism. For instance, educationists who mention the long-term benefits of using a global perspective of multicultural education in schools and higher education institutions summarize these benefits as follows: Multicultural education increases interpersonal interaction and decreases stereotyping and prejudice. It promotes cognitive and ethical improvement. It encourages creativity by asking people to find solutions to a problem through different perspectives. Thus, a global perspective of multicultural education helps individuals to see the world from a wider perspective [7-11].

Anatolia has allowed different cultures to co-exist ever since from Ottoman times to the modern Turkish Republic. The Turkish society has a multilingual, multi-religious and multicultural structure. Examples of linguistically diverse ethnic groups include Kurds, the Laz and Arabs; religiously diverse groups include Alevis and Caferis; and linguistically and religiously diverse groups include the Nusayri and the Yazidi [12, 13]. Few countries on the face of the world today let minorities live in their own culture or give them equal rights and conditions with the majority of their population. Turkey is one of these rare countries. Living with diversity is a lifestyle for Anatolian people who perceive diversity as an essential dynamic of development, not a hindrance to it.

Before the aims and method of the study, it will be useful to give brief background knowledge on Hatay and the Ozbek people.

Hatay and the Ozbek: An important bridge between Turkey and the Middle East, Hatay is a unique place where eastern and western identities meet each other. Hatay has a multi-ethnic structure in which linguistic and religious groups such as Turks, Jews, Christian Arabs, Armenians and Nusayri Alevis live together. Known as Antioche in world history, Hatay is one of the earliest settlements in the world which has hosted numerous civilizations. In the beginning, it was a major settlement for Assyrians, Hittites, Persians and Macedonians. Then flourished other civilizations such as Egyptians, Romans, Muslim Arabs, the Seljuks, Crusaders, Mamluks and Ottomans. Antioche was invaded in 1916 by the French and named the Sanjak of Iskenderun in 1919. A year later in 1920, it became affiliated to the Syrian States Federation

and went under French mandate. In 1937, an appeal was made to the United Nations for it to become a sanjak, a subdivision of a province, which is able to have its own constitution for internal affairs but is affiliated to Syria in its foreign affairs. The sanjak later went from Syrian governance to French and started to be called the Republic of Hatay in 1938. In 1939, it was affiliated to the Turkish Republic through diplomacy [14-16].

Today, there is friendship, solidarity and great tolerance between the people of Hatay who have different religious and cultural affiliations. This is not surprising considering it is a uniquely multicultural city that has been home to many civilizations. In 1982, a new group was added to the existing multicultural structure of Hatay. Ozbek origin Afghans, who were invited to Turkey by the 7th President Kenan Evren, have been living in Ova Kent in the town of Antakya in Hatay for the past 25 years. The Ozbek fled to Pakistan following the Russian invasion of Afghanistan and the areas they were living in, namely Kandahar, Mezar-i Sherif, Kunduz and Baghlan. With a pact signed between Turkey and Pakistan, 1071 Afghan families were brought to Turkey. Those of Khrygiz origin settled in Van-Erciþ, those of Turkmen origin settled in Tokat and those of Ozbek origin settled in Urfa-Ceylanpınar, Gaziantep and Hatay. The state gave 10 lots of farmland and a house to each one of the 171 Afghan families who settled in Ova Kent in Antakya in the Hatay region. They were given residence permits and Turkish citizenship and sent to Turkish literacy courses. Many of them were given jobs in the public sector. They were also offered carpet weaving courses to give them a profession. However, the Ozbek were adept at leather work and they did not favor the carpet weaving courses or public sector posts. They started making leather jackets and vests in the workshops that they established in their homes and they also started marketing them to companies in Istanbul and even to European countries such as Germany. They earned quite a lot of money between the years 1987 and 1994. The present mayor of Ova Kent and its Ozbek population both state that the leather sector profited greatly until 1994 and Ova Kent earned 1 million US Dollars weekly until then. Unfortunately, the Ozbek falsely assumed that the money flow would continue in the same way and failed to invest money in their business. They did not have anybody to guide them during the process either and thus they lose the leather sector to Indians and the Chinese who produced more cheaply. Today, the people in the region still continue to make leather jackets and vests in the small workshops which almost every house has. However, their earnings are not comparable to

earlier years. In addition to leather-making, they harvest the farmland given to them by the state and produce enough to make a living. However, their socio economic condition is not good except for a few families.

The Ozbek still do not display urban behavior. In their rural family structure, they have not been able to create a meaningful change in the roles and relationships of family members. Although some families have a nuclear structure, in general they still have large families. When men marry, their wives and children live with the man's parents in the same household. This is due both to their traditional family structure and to the fact that the entire family working at their small workshops. Relative and neighbor relations are important for families. Even though they have good relations with the local people in the region, they have more solidarity amongst themselves. Families who want to change their social lives and behaviors cannot express this need for fear of being criticized by the people of their own culture. Traditional rural and closed society relationships are still dominant. In these extended rural families, fathers have the last say in children's marriages. Even though the Ozbek rarely marry outside their groups, this is seen more commonly in men. Women, on the other hand, are not allowed to marry outside of their own cultural group. Men are more influential in the family decision-making mechanism. As is the case in some rural areas in Turkey, men and women are not equals in family life. Ozbek families do not attach enough importance to children's education. Girls are particularly unfortunate when it comes to education. Because they usually have more children than they can care for, the Ozbek perceive their girls as home help. They are forced to marry young (at 16 or 17) for a dowry. Girls are thus home-dependent and live in a limited world.

By their own account, the Ozbek suffered a lot until they settled in Turkey. They state that the pressures and poverty they faced during and after the invasion of their country by the Russians made families grow closer. Generally, they think they have peaceful, healthy and good families. They say they have been able to tackle the problems of the past and that they have an efficient support system for difficult times. Additionally, they are of the opinion that there are unchangeable, inflexible rules and attitudes in their family structure and that families do not have tolerance for criticism. Children cannot discuss everything with their families. They say that they prefer keeping quiet or discussing things with other people rather than contradicting their parents. Everybody in the family has specific responsibilities. Those who do not meet these responsibilities or break rules within the family are openly criticized.

In interviews with Ozbek families, everybody stated that they were very happy to be living in Turkey and that they would not want to return to Afghanistan. The majority of the Ozbek in Afghanistan engaged in agriculture and animal husbandry and never knew another life outside their villages. They stated that they were isolated from the world, deprived of radio and TV and did not have security in Afghanistan which became a land of deprivation after the Russian invasion. They did not want to send their children to the schools established by the Communist regime and were treated as second class citizens. On the other hand, they frequently repeated that they felt comfortable and free in Turkey, were always supported by Turks and did not face any negative attitudes in Hatay, which had been home to them for 25 years.

Ethnically different families can sustain their own culture in a foreign country to the extent that the laws of the country allow them. Additionally, the outlook of the majority of the people makes their lives either easier or more difficult. Families worry that the lifestyle of the majority will reflect on their families and their children will lose their own culture. These differences usually lead to conflicting attitudes and behavior in child-rearing. Family structure and the cultural values of the family affect children's school success, social behaviors and their interpersonal communication skills. This is why it is important to study the effects of the dynamics of family structure of Ozbek origin Afghan students in Hatay on their study habits, cooperation and social behaviors.

MATERIALS AND METHODS

The main objective of the study was to determine the effects of Ozbek family structure on students' study habits, cooperation and social behaviors. To do this, answers to the following questions were sought:

- To what extent do family structure variables predict study habits?
- Which family structure variables affect study habits more?
- To what extent do family structure variables predict students' cooperation habits?
- Which family structure variables affect students' cooperation habits more?
- To what extent do family structure variables predict students' social behaviors?
- Which family structure variables affect students' social behaviors more?

Study Model: This is a descriptive study of relational scan type. The study topic was defined in its own context. Data was collected directly from the individuals in the sample, thus following a self-explanation format. The study looked for a relationship between the communication, unity, management, competence and emotional context variables of family structure and students' study habits, cooperation and social behaviors. The study treated study habits, cooperation and social behaviors as dependent variables; and the communication, unity, management, competence and emotional context variables of family structure as independent variables. In order to determine the extent to which independent variables predicted dependent ones, multi stage regression analysis – a type of multiple regression analysis – was used. In this type of analysis, the entry order of independent variables is determined with regard to statistical criteria. Each independent variable is evaluated with respect to what has been added with respect to its own entry order in the equation [17].

Population and Sample: The population of the study comprised a total of 354 Ozbek origin students (112 girls, 242 boys) studying in the 2nd stage (secondary school stage) of Ova Kent Primary School. As the survey used in the study can only be implemented with children of 12 years or older, the 8th graders of the school constituted the study sample. Another reason why 8th graders were identified as the sample was that there were more Ozbek students in these classes. Therefore a total of 119 students (39 girls, 80 boys) studying at the 8th grade with regular attendance were included in the sample. Along with these students, their families (n=119) were also included in the sample.

Data Collection Tools: The data collection tools used in the study were the Family Structure Evaluation Tool (FSET) developed by Gülerce [18] and the Scale for Classifying Student Behaviors developed by Özgüven [19].

The Family Structure Evaluation Tool (FSET) has different versions for parents and children. Both versions of FSET have 36 items. The scale has five sub-tests: Communication, Unity, Management, Competence and Emotional Context. The Pearson Moment correlation coefficient for test-retest reliability of FSET was found to be 0.79 and the Stanley correlation coefficient for two half test reliability was found to be 0.85. The Kuder Richardson 20 coefficient for total scores was at the level of 0.70, indicating a good level of inner consistency. Additionally, the correlation of FSET scores to Beavers

Timber Lawn Family Evaluation Scale scores was 0.78 and meaningful and their correlation to the family relationships sub-test of Minnesota Counseling Inventory was 0.69 and meaningful [20]. FSET is not a typical multiple-item questionnaire that makes respondents tend towards the two extremes or the middle. Only the two extremes have names and the alternatives in-between do not. This has been done in order not to interfere with the semantic intervals in respondents' minds and make them mark their own choice with the scaling method. As the points for each interval is not the same, FSET is actually a five-item scale [18]. As the majority of the participating families were not literate in Turkish, FSET was implemented separately on each family by the researcher. Almost in all families, fathers responded to the questions and mothers confirmed fathers' answers. When asked if they had different opinions about their family structure, most women only agreed with their husbands, showing that males have the right to talk about family matters.

The second scale used in the study was Özgüven's Scale for Classifying Student Behaviors. The scale consists of three sub-tests and 60 items: study habits (20 items), cooperation (20 items) and social behaviors (20 items). The constancy coefficient measured by test-retest reliability Pearson Moment Correlation technique was found to be 0.86 for the entire scale [21]. For each item on the scale, the teachers were asked to consider the development of a given behavior in each student and mark one of the following alternatives: "very well developed", "more than moderately developed", "moderately developed", "less than moderately developed" and "not developed at all". As it was crucial for the teachers who made the evaluation to know the students very well, an effort was made to choose teachers who had taught these children in grades 6 and 7 as well. Eventually, Science, History and Computer teachers who had taught these children for the past 3 years were asked to evaluate the children separately. Then, the mean scores of the three teachers were taken.

The families and teachers of Ozbek students were given interviews and the families were visited one by one by the researcher. Six months prior to the study, the researcher spent three days per week meeting and talking with Ozbek families. As the Ozbek are a closed society with a traditional family structure, the establishment of trust and sincere communication between the families and the researcher was important. In-depth interviews with 119 families were recorded. The aim of the in-depth interviews was to collect information about the basic characteristics and social life of Ozbek families. In order to create a friendly atmosphere during the interviews,

follow-up questions were asked in addition to the preplanned questions. In cases when respondents did not speak good Turkish, a family member was asked to help. Most women did not want to participate as they could not speak Turkish and did not have a prominent role in social life. Instead, they expected their husbands to talk.

Data analysis: The data was analyzed in the SPSS package program with the Multiple Regression technique. Multi-stage regression analysis was used. In order to test the significance of the findings, a significance level of 0.05 was taken as criteria.

Findings: The findings are presented below under two headings. Under the first heading, findings about the basic characteristics and socio-economic status of families are summarized. Under the second heading, findings from FSET Parent and Children versions and the Scale for Classifying Student Behaviors are given.

Findings about the basic characteristics and the socio-economic structure of Ozbek families: While in 1982 there were 100 local families and 171 Ozbek families in Ova Kent, now there are a total of 1,100 families of which 300 are local and 800 are Ozbek. Other than the 171 families originally brought to Turkey in 1982, the remaining 629 Ozbek families are illegal immigrants in the country. Even though the majority of these illegal families were later given Turkish citizenship and residence permit, many still do not have a permit or citizenship. This shows that migration from Afghanistan to Turkey is still continuing. While the majority of males speak Turkish well, old males and the majority of females cannot speak the language. Amongst themselves and at their homes, they speak their native tongue, the Ozbek language.

The fathers of 58% of the 119 participating Ozbek students are not literate either in Turkish or in Ozbek. Thirty three percent of fathers are primary school graduates and 9% are secondary school graduates. Of the mothers, 79% are illiterate; 14% are primary school graduates and 7% are secondary school graduates. Parents who graduated from primary and secondary schools are those who were brought to Turkey during school age and who studied in Turkey. While the number of school-going girls was rather low when they first came to Turkey, this number is on the rise now. However the number of girls studying in the second stage of primary school is lower than those who graduate from the first stage. The number of boys in the second stage of primary school is 242 while that of girls is only 112.

Of these families, 22% has less average monthly income than 150YTL; 25% has income between 150-250YTL; 15% has income between 250-350 YTL, 24% has income between 350-500YTL; 10% has income between 500-750 YTL; and only 5% has income between 750-1000YTL. It can be said that in general the economic status of families is not good.

When the distribution of fathers' profession is examined, it can be seen that 22% are workers, 13% are farmers, 40% are tradesmen and 25% work in daily jobs without a regular income. Of the mothers, 93% are housewives and 7% are workers.

Of the entire sample, 23% of families live in their own property and 77% are tenants paying rent. The majority of tenants are illegal immigrants. Ninety six percent of families own a refrigerator; 42% own a washing machine; 3% own a dishwasher; 54% own a TV set; and 6% own a car. Only one family owns a computer. Of the families, 38% never buy a newspaper, 60% sometimes buy a newspaper and 2% buy a newspaper regularly. Such low percentages are probably due to the fact that, although most families can speak Turkish, they are illiterate and have low economic status. Considering that almost half of these families do not own TV sets, it is clear that most of them do not have the opportunity to observe what is happening in and outside the country. In sum, it can be said that Ozbek families still have a closed social structure.

Ozbek families and the locals get along well. Although there may be differences between their traditions, there are several similarities between their lives. Being affiliated to the same religion and sect and having similarities between their language and Turkish brings the two peoples together. They visit each other, go to each other's weddings and funerals and are generally on good terms. Although Ozbek families allow their sons to marry local girls, they are not equally tolerant of their daughters marrying local boys. Apart from one or two couples who got married secretly and eloped to other parts of Turkey, inter-marriages are not very common.

Most Ozbek families and 33% of the 119 families who participated in this study, are polygamous. In these families, spouses live together with all their children. Most families also have grandparents living with them. In these extended families, grandparents have the most authority. Not surprisingly, families usually have many children. Among the 119 families, 18% have more than 10 children; 30% have eight or nine; 33% have six or seven; 13% have four or five; and 6% have three. This shows that Ozbek families do not do family planning. They believe that God will provide for the children. Low

economic status coupled with too many children reflects negatively on children's education. Of these 119 families, 24% send their children to high school and 10% send them to university. A majority of children work in the family workshops after completing primary school and cannot continue their education as they are expected to contribute to the family budget.

When discussing the problems that Ozbek children have at school, their teachers stated that they have low interest in classes and display emotional and behavioral problems. Factors such as extended families, polygamy and too many siblings, low education level, inadequate socio-economic background and working parents affect children's acquisition of social behaviors negatively. In 31 of 32 publications which focus on extended families living together, a positive relationship was found between family structure and children's anti-social behavior [22]. Many other studies have focused on the effects of parents' education level, work status and socio-economic level on children's social skills or the development of these skills. It was found that the children of families with high school or higher education have fewer discipline problems than the children of families with lower levels of education [23]. In a study by McLoyd [24], it was seen that unemployed parents or those employed part-time support their children less than those who work full-time. Similarly, children from low socio-economic structure were observed to display more behavioral problems than the children of families from high socio-economic structure [25]. Thus, studies in the literature seem to be in accordance with the results of this study.

The teachers in this study agreed that the participating children had inadequate hygiene and that their parents were not interested in providing their children with a quality education. According to the teachers, student success depends largely on the importance given to education by families. They stated that the Ozbek families preferred to marry their daughters when they get to the second stage of primary education, rather than educate them. When asked what they were doing to raise student and parent awareness, the teachers did not seem to do much about this other than a few home visits. The teachers complained that Ozbek students have low school attendance, low success and low motivation. They stated that nothing is being done to make schools more attractive places for students. Additionally, the majority of the teachers admitted that they themselves needed guidance in communicating with the Ozbek children in their classes and in managing the instructional process.

Ova Kent has a primary school, a health center and a mosque where Ozbek people pray together with the locals. Other than a building which belongs to the Cooperation and Support Association established by the Ozbek, there are no sports facilities, libraries or reading rooms. The people spend most of their time sitting outside their homes, shops or coffee houses. Ova Kent is a 15 minute ride away from the city center and it is possible to find regular transportation. When they finish primary school, the Ozbek youth go to various high schools in Antakya.

Findings about the data obtained from FSET family and child scale and scale for classifying student behavior: The study focused initially on the multiple correlation problem relating to the regression equation. Multiple correlation shows a linear relation between the independent variables. Its existence is determined by forming a correlation matrix between the variables. If the correlation coefficient between two variables is bigger than 0.9, multiple correlation presents a serious problem [26]. As a result of the correlation matrices created to determine whether there is multiple correlation between variables, it was seen that high relationships did not exist between the variables in the hypothesis. With the regression model, a relationship was sought between the independent variables of communication, unity, management, competence and emotional context and the dependent variables of study habits, cooperation and social behaviors. Conducted to determine this, the multiple regression analysis showed that only competence and emotional context predicted the dependent variables and that no meaningful relationship existed between family communication, unity, management and competence. Findings obtained from FSET Family and Child versions and the Scale for Classifying Student Behaviors are given below under three headings: predictors of study habits, cooperation and social behaviors.

Predictors of study habits: Multiple regression analysis was made to discover the effects of the independent variables of communication, unity, management, competence and emotional context, the results of which are given in Table 1.

As shown in Table 1, all independent variables related to family describe 20% of the variance in the variable of study habits, which is meaningful at the 0.000 level. The results of the multi-stage regression analysis which was made to determine the relative effects of the independent variables are given in Table 2:

Table 1: The Effects of Communication, unity, management, competence and Emotional Context on Study Habits

R	R ²	F _{regression}	P
0.448	0.201	5.671	0.000

Table 2: Multi-Stage Regression Analysis Results about the Prediction of Study Habits

Analysis stage	Predictor Variables	β	Standard Error β	Beta	F _{Variance}	F _{Regression}	R ²	Rate of increase in R ²
1	Competence	1.113	0.264	0.363*	17.713*	17.713*	0.131*	0.131
2	Emotional Context	-0.871	0.305	-0.242**	8.153**	13.474*	0.189**	0.057

*P<.001 **P<.05

Table 3: The Effects of Communication, Unity, Management, Competence and Emotional Context on Students' Cooperative Behaviors

R	R ²	F _{regression}	P
0.424	0.180	4.954	0.000

Table 4: Multi-Stage Regression Analysis about the Prediction of Cooperative Behaviors

Analysis stage	Predictor Variables	β	Standard Error β	Beta	F _{Variance}	F _{Regression}	R ²	Rate of increase in R ²
1	Competence	0.999	0.231	0.371*	18.658*	18.658*	0.138*	0.138
2	Emotional Context	-0.598	0.270	-0.180	4.901**	12.091*	0.173**	0.035

*P<.001 **P<.05

Table 5: The Effects of Communication, unity, management, competence and Emotional Context on Students' Social Behaviors

R	R ²	F _{regression}	P
0.450	0.202	5.729	0.000

Table 6: Multi-Stage Regression Results about the Prediction of Social Behaviors

Analysis stage	Predictor Variables	β	Standard Error β	Beta	F _{Variance}	F _{Regression}	R ²	Rate of increase in R ²
1	Competence	1.022	0.228	0.382*	20.012*	20.012*	0.146*	0.146
2	Emotional Context	-0.712	0.265	-0.227**	7.248**	14.164*	0.196**	0.050

*P<.001 **P<.05 February 22, 2008

As can be seen from Table 2, study habits are meaningfully predicted by only two of the variables. The first one, competence, accounts for 13% of the variance on its own. Together with the second one, emotional context, they account for 18.9% of the total variance. Other independent variables were not found to have a meaningful effect on study habits.

Predictors of cooperation: Multiple regression analysis was used to examine the effects of communication, unity, management, competence and emotional context, which were chosen to predict students' cooperative behaviors. The results are given in Table 3.

As presented by Table 3, all independent variables related to family together account for 18% of the variance in cooperative behaviors. This is meaningful at 0.000 level. In order to determine the relative effects of the independent variables, multi-stage regression analysis was made and the results are given in Table 4.

As can be seen from Table 4, only two variables meaningfully predict students' cooperative behaviors.

The variable of competence describes 14% of the variance in cooperative behavior on its own. Together with the second one, emotional context, they describe 17.2% of the total variance. Other independent variables were not found to have a meaningful effect on cooperation.

Predictors of social behaviors: Multiple regression analysis was made to discover the effects of the variables of communication, unity, management, competence and emotional context, which were chosen to predict students' social behaviors. The results are given in Table 5.

As can be seen from Table 5, all independent variables related to family together account for 20% of the variance in the social behaviors-related variable. This is meaningful at 0.000 level. Multi-stage regression analysis was made to identify the relative effect of the independent variables and the results are given in Table 6.

An analysis of Table 6 shows that only two variables meaningfully predict students' social behaviors. It can be seen that the variable of competence alone describes 15% of the variance in social behaviors. Together with the

variable of emotional context, which comes next, they describe 20% of the total variance. Other independent variables were not found to have a meaningful effect on social behaviors.

RESULTS AND DISCUSSION

This study investigated how the family structure of Ozbek students affected their study habits, cooperation and social behaviors. The independent variable, family structure, was examined with respect to communication, unity, management, competence and emotional context. The dependent variables in the study were students' study habits, communication skills and social behaviors.

Interviews were held with families in order to examine the independent variable, family structure and the results showed that 58% of the male participants and 79% of the female participants were not literate. The highest level of education institution that families graduated from was secondary school. This rate was 9% in males and 7% in females. Having low education and economic status and a big number of children decreased the importance attached to education by families.

It is natural for teachers to have difficulties in establishing communication with Ozbek children and in making positive changes in their attitudes towards education. As these teachers had never received training in multicultural education, it was very difficult for them to arrange activities to bring children of different cultures closer together and make those children coming from a different culture more successful at school.

It was observed that the teachers in this study could not fully grasp Ozbek students' attitudes and behaviors as they did not know Ozbek culture or the dynamics of Ozbek family structure, as well as how to treat children from different cultures. One pre-requisite of multicultural education is to respect and support other people's thoughts. Respect starts with getting to know and understand the other party. Knowing different family structures and using them in teacher education programs would train teachers to meet the demands of all students. Indeed, many researchers hold the opinion that we need teacher education programs which will train teachers with a high level of sensitivity and awareness who can understand the problems created by different family structures seen in different cultures [27-29].

Various pedagogical implementations and teacher attitudes and behaviors are effective in the education of children from different cultures. Teachers explicitly or implicitly blame the ethnic roots of families, their culture

and socio-economic status for children's problematic attitudes and behaviors [30]. Indeed, the teachers working in Ova Kent Primary School also blamed the Ozbek families for children's negative attitudes and behaviors, their failures and disinterest in school. However, what teachers should do is respect children's culture and make a difference in their educational life [31]. It is for this reason that the globalized world of today needs more teachers who have the cultural skills to cope with multiculturalism.

According to the findings of the study, family-related competence and emotional context only describe 20% of the total variance in the dependent variables of study habits, cooperation and social behaviors. Of course, many other variables exist in addition to those selected for this study, i.e. communication, unity, management, competence and emotional context. These variables which are not included in the study describe 80% of the dependent variables chosen here. The variable of competence generally contains suppositions such as whether the family is healthy and peaceful, whether they have been able to cope with difficulties in the past and whether they are proud of the family. The variable of emotional context, on the other hand, includes suppositions such as the sharing of all positive and negative emotions in the family, feelings of love and compassion between family members and the flexibility of family members' attitudes. The reason why children's study habits, cooperation and social behaviors are only predicted by competence and emotional context is that both the heads of family and children perceive their families as peaceful and good; trust their support in overcoming the difficulties they face; and feel proud and satisfied with their families. Similarly, the reason why emotional context makes a meaningful contribution to study habits, cooperation and social behaviors may be that the family structure does not allow criticism and that it includes too many inflexible attitudes. It can be seen that Ozbek families are continuing the traditional structure stemming from their culture and that family members are closely tied to each other with love and compassion. Even though they feel comfortable and peaceful in the region that they live, it is understandable that they strive to conserve their family structure and cope with difficulties on their own, as members of a minority. The strong ties of love they have for each other and the deep trust between family members may explain why only competence and emotional context meaningfully affect study habits, communication and social behaviors.

Suggestions:

- Ozbek families, who make leather products in their small workshops at home and sell them very cheaply in the domestic market, have big financial problems. Because there are too many children, they are used as work power instead of being sent to school. Considering the fast-growing population, projects are needed urgently to offer these children vocational courses and to create work opportunities for them.
- In order to inform families about family planning, serious courses should be developed with the support of social and religious leaders of the Ozbek community.
- In addition to the food and fuel support given by the state, campaigns should be started to buy these families home appliances such as TV sets or washing machines. If this is not possible, public centers with TV sets, computers, daily newspapers, periodicals, magazines and books may be opened to educate the public. These centers may be supported by the state to turn them into cultural centers which offer activities such as theater plays, concerts and conferences. Additionally, these centers may house activities reflecting the Ozbek culture.
- Multicultural education programs should be designed so that children coming from different cultures can express themselves better and interact more with their local peers. Such programs may also make schools more motivating places. Thus adopting a multicultural view, children can improve their communicative and social skills. Curricular and extracurricular activities should be designed to equip students with the ability of synthesizing different viewpoints, perceiving diversity, analyzing social values, improving social courage, adapting to the environment and, most importantly, valuing oneself. A study by Ford & Haris [32] showed that when talented African American students learned about their own and others' culture, school motivated them more and they did not waste their time. Similarly, Pederson & Kitaro [33] implemented the developmental model in a multicultural literature unit that they designed for primary students and observed that students could better meet their needs and express themselves in this way.
- In order to be able to combine a multicultural education view with a global view, teachers need education in multiculturalism. Therefore it is important in our increasingly globalized world to

train teachers with cultural skills and multicultural knowledge. Understanding and respecting the beliefs, values, traditions and behaviors of different cultures would undoubtedly be an important step towards achieving global peace and living in harmony.

- Educational measures should be taken to ensure that teachers, students and parents establish good relations. A healthy and effective relationship with parents is crucial to make students more successful. A first step in this may be getting to know the culture of students. Activities may be organized with stories, songs and games from students' own culture and parents may be invited to these activities.
- More comprehensive studies are needed to study the social structure and cultural values of the Ozbek families living in Antakya Ova Kent, to focus on the educational problems that Ozbek children have and to ensure a better instructional process for them.

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