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EXPLORING SECONDARY SCHOOL STUDENTS' PERCEPTIONS OF RESPECTFUL ATTITUDES AND RESPECTFUL BEHAVIOURS: A COMPARATIVE EMPIRICAL STUDY IN TURKEY AND ENGLAND

By

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Submitted in partial fulfilment of the requirements for the degree of
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Declaration

I declare that this thesis was developed and conducted by me between April 2016 and January 2020.

I declare that this thesis represents an original work and has not been submitted for a degree at any other university.

Humeyra Guleryuz Erken

This dissertation is dedicated to my little daughter Alya, my husband Ismail and my parents and siblings who have always been there for me and encouraged me to give my very best, with support to finish this chapter in my life.

Conference Presentations during PhD (2016-2020)

Parts of this study have been presented on several occasions, including:

● 'Education in a Changing World', Interdisciplinary Postgraduate Conference, Centre for Education Studies (CES), University of Warwick, Coventry, 6th May 2017.

● 'Divine Word in Secular World'. Developing Contextual Pedagogies of the Qur'an within European Muslim Diaspora. 2nd Warwick Islamic Education Summer School. University of Warwick, Coventry, 24-26 September 2017.

● 'Communication, Collaboration, and Commitment', Postgraduate Research Conference, Institute of Education, Worcester University, Worcester, 20 October 2017.

● 'New Challenges in Education', The 16th Annual School of Education Doctoral Research Conference, University of Birmingham, Birmingham, 25th November 2017.

● 'Education in Unequal Societies' Interdisciplinary Postgraduate Conference, Centre for Education Studies (CES), University of Warwick, Coventry, 5th May 2018.

● 'Kaleidoscope Conference 2018, Beyond Borders: Connecting Insights, Research & Practice in Education', University of Cambridge, Cambridge, 24th-25th May 2018.

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● ‘Global Perspectives: Re-imagining Education, 3rd International Conference’, British Educational Research Association (BERA) and University of Worcester, Worcester, 20th-21st June 2019.

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Abstract

This study examines perceptions of respect, respectful attitudes, and respectful behaviours among English and Turkish secondary school students. Since the end of the 20th century, there has been considerable interest in effectively incorporating values into school curricula in England and Turkey. Within the context of the Turkish and the English educational systems, certain values such as respect, tolerance, democracy, and empathy were given particular attention. 'Respect' is one of these significant values in school curricula in England and Turkey. Although the value of respect is widely used, it is still a difficult concept to define. However, the present study considers the value of respect as a courteous or considerate treatment due to personal worth, feeling of esteem or consideration of particular features. In this research, the value of respect has been operationalised to explore the students' perceptions of respect, respectful attitudes toward others, and respectful behaviours toward others. As far as the current study is concerned, there is no comparative empirical study that assesses the value of respect among secondary school students. Hence, this research improves our understanding of respect through students' perspectives.

This study employed a quantitative research design and adopted a cross-sectional survey. This research designed a special "Respect Inventory" consisting "Conceptualising Respect", "Respectful Attitudes toward Others" and "Respectful Behaviours toward Others" scales, which was part of the 'You and Your Values' questionnaire that also included further scales: the Astley-Francis Scale of Attitude toward Theistic Faith (SATF; Astley, Francis, & Robbins, 2012); the Abbreviated form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A; Francis, 1996); the empathy scale of the Junior Eysenck Impulsiveness Questionnaire (JIVE; Eysenck, Easting & Pearson, 1984); the Short Form Coopersmith Self-esteem Inventory (SEI; Coopersmith, 1981). The aim of using these scales was to examine the relationship between respectful behaviours and the range of other related dimensions such as self-esteem, empathy, attitude toward theistic faith, and personality types. The study sample was two different groups of participants, 5894 11- to 14-year-old secondary school students (2388 from England, 3506 from

Turkey), which refers to Year 7, Year 8, and Year 9 in England and Year 6, Year 7, and Year 8 in Turkey.

The data analysis is presented in two parts. The first part reports on the psychometric properties of the research instruments. The second part explores the effects of personal factors, psychological factors, personal qualities, religious factors, religious affiliations, religious beliefs (in Turkey), family factors, school factors, Religious Education (RE) (in England), traditional customs (in Turkey) on respectful behaviour by designing appropriate regression models.

The main findings indicate that while empathy, self-esteem, and attitude toward theistic faith have a positive effect on respectful behaviour, age and psychoticism have a negative effect on respectful behaviour for England. Equally for Turkey, empathy and self-esteem have a positive effect on respectful behaviour; and age and psychoticism have a negative effect on respectful behaviour. The study concludes by summarising the key findings of the study and its research and policy implications.

This research contributes to the field of comparative study field of values and values education, psychological study of values and growing empirical studies in Religious Education and Islamic religious pedagogy by including student experience in the wider discussions on how best to present the value of respect within the schooling system.

Keywords: Respect, Value, Values Education, Religious Education, Islamic Education, Secondary Schools, Comparative Study

CHAPTER 1 INTRODUCTION

This thesis explores English and Turkish secondary school students' perceptions of respect, respectful attitudes and respectful behaviours toward others. It aims to capture what the students' motivations for conceptualising respect and respectful attitudes and respectful behaviours are, which factors influence their views about respect (family, school, Religious Education in school, and traditional customs), and how their respectful attitudes are affected by attitudes toward theistic faith, self-esteem, empathy, and personality types.

This chapter starts by providing the rationale for undertaking this study. Next, the personal and professional context of the study is provided. It then discusses the purpose and significance of the current research, followed by stating the research questions. After that, it summarises the research design. Finally, it ends with an outline of the thesis structure.

1.1. Rationale Behind the Study

My motivation for undertaking this research arose from my professional background in the Republic of Turkey Ministry of National Education as a secondary school Religious Culture and Ethics (RE) teacher. During my seven years of working as a teacher, I taught values such as peace, respect, love, tolerance, honesty, humility, cooperation, and responsibility as a part of RE by using diverse learner-centred interactive teaching methods. For instance, I mostly used drama as a teaching method and my students created plays through which they explored the importance of these values. Another teaching method I used was creating songs about these values. Volunteer students wrote song lyrics according to the topic and sang them in the classroom. As a result, the children enjoyed learning in a lively classroom environment. I believed that my students must have realised the importance of the values and, as a result, some aspects of their lives would change for the better due to their enjoyment of the class. However, it appeared that they have not showed any significant difference in applying values.

When I examined the possible reasons, I realised that making a difference in a student's life is far from easy due to other issues such as family and neighbourhood, peers, social media, and television, which are also highly significant in shaping children's values.

Turkey has experienced tremendous changes in the last century, culturally, politically, and religiously. Turkey is a secular country in which 99.2 % of the populace are Muslim ("Nufus: Demografik Durum, Diller ve Dinler", 2009). 80 years of modernisation has put pressure on the traditional Islamic culture and there has been significant social change. Even the most recent surveys show that people do not describe themselves as religious. According to the KONDA Media report 2008-2018 lifestyle research, religiosity decreased by 4%, atheism increased by 2%, nonbelievers increased by 1% and religious practice has noticeably decreased among young people in the last ten years ("KONDA", n.d.). In the last few decades in particular, these changes have increased during the membership process to join the European Union (EU). While this application process is ongoing, Turkey has a number of arrangements, especially in domestic law, that focus on democracy, human rights, and civilisation (Özdemir & Çiftlikçi, 2015). All these have affected cultural and religious life in Turkey and various changes have been observed in people's lives in terms of religion, beliefs, and values. In addition, Turkey has enacted various changes in its educational system and goals as well in the process of gaining full membership of the EU. Turkey intends to gain universal values for students without losing its core values via the idea of creating a European identity (Sağlam, Özüdoğru, & Çıray, 2011). Hence, all these changes have resulted in considerable differences in religiosity and values and also brought out the need for values of tolerance, plurality and respect within society.

After my experiences over the seven years, I started to become more concerned with how we can better teach the values (national, spiritual, social, moral and cultural) mentioned in the basic law of National Education (Republic of Turkey Ministry of National Education, 1973). During this time, the Turkish government also paid more attention to values education in schools. According to the report (Republic of Turkey Ministry of National Education, 2010a) by the Republic of Turkey Ministry of National Education,

although globalisation has positive effects on politics, the economy, and social and cultural life, it causes certain social problems for the individual, families, the society we live in, and the world. The report also mentions that one way of engaging with these problems is to ensure the teaching of the following values, which are part of our national, spiritual, social, moral, and cultural values: cooperation, solidarity, hospitality, patriotism, integrity, kindness, cleanliness, honesty, love, respect, sensitivity, fairness, and sharing. Education is the key factor through which to teach all these values to all people, that is, so-called 'Values Education'. The Ministry of National Education has paid increasing attention to Values Education, and it was finally added to curriculum in 2003. The report mentions that Values Education is a multidimensional process, so every part of the education system has to be conscious about it. Indeed, teachers have a vital role in teaching values to students. As it can be understood from the report, Values Education is a significant part of the education system in Turkey and schools have a big responsibility for teaching values.

While teaching, I also finished my master's degree on the Philosophy and Religious Sciences / History of Religions. My topic was `Christianity and Christians in Periodical Sebilurreşad After 1948` (Güleryüz-Erken, 2014). Sebilurreşad is a journal which was published between 1948-1966 in Turkey in the form of 362 volumes. I examined articles about Christianity and Christians from 1948 to 1966 to demonstrate the ideas about them during this time period. According to the results, due to larger historical changes of the time, the authors were concerned about the impact of westernisation on Turkey and they started to draw attention to the need to keep the country's cultural and Islamic values through education. When I finished my master's degree, as an education practitioner I felt that historical studies has limitation as it did not allow me to engage how the problems have been experienced by contemporary issues such as teaching values to young people. Effective teaching of values requires understanding how the issues are experienced by children; hence I decided to conduct an empirical study and continue to my career on 'Values Education' as a teacher responsible for values education. As a part of the Religious Education and Ethics course in the Turkish Education System, 61 values are taught to students at the secondary school level (Republic of Turkey Ministry of National

Education, General Directorate of Religious Education, 2010b). In addition, values are taught via other courses and hidden curricula in schools as well. However, teachers usually teach values as teacher- or textbook-centred rather than being learner centred. Hence, it is hard to see its expected effects on students' behaviour. Hence, I was not satisfied with the way Values Education was taught. Then, I became interested in completing a PhD on values education strategies. I applied for a scholarship from the Republic of Turkey Ministry of National Education to study 'Values Education' in England and I was awarded a scholarship in 2013. According to the rules of this scholarship, I have to work for the Republic of Turkey Ministry of National Education when I finish my PhD in a managerial position. This requirement in particular attracted me because I thought that if I worked in that position, I would have more chance to become involved in designing programmes and curricula. After language education in Turkey and in the UK, I joined the University of Warwick to pursue a PhD in April 2016.

Before I applied for my PhD project, I searched the literature about values education in the attempt to find out how we can make it more effective in schools. According to my research, I realised that although there were several studies about values education in Turkey, which will be reviewed in the literature review section, very few of them had considered secondary school students. Much of the current research covered the effectiveness of the values education programme and the kind of resources that can be used for teaching the subject, such as books, newspapers, magazines, cartoons, and opinions of teachers about the teaching of values (Güçlü, 2015; Meydan, 2019). Moreover, these previous studies generally focussed on a number of values such as democratic values (dignity, diversity, honesty, fairness, equality, and so on…) (Izgar, 2013), rather than just one in depth.

When I was planning my research project, I decided to focus on one value because, from my point of view, focussing on values one-by-one can help to improve our understanding of the different aspects of that value, which in turn can help improve the teaching of values within the context of formal schooling. Hence, I decided to do my research on just the value of respect, and I wanted to see the large picture of understanding of respect among

young people. I assumed that if I focussed on its components such as meaning, attitude, behaviours, and the sources it is learned from (family, school, culture, religion and so on), I would gain a better idea about the value of respect and would be able to help improve teaching strategies according to these, because I believe that the empirical knowledge generated from the experiences of young people can contribute significantly to the efforts to develop more effective ways of teaching values. After that, I planned to conduct a comparative study between the UK and Turkey in terms of exploring different elements of two different socio-cultural contexts. I believed that looking at the differences and similarities between these two countries will reveal significant aspects and will help us to learn from each other about values and values education.

Why did I decide to focus on the value of respect rather than other values? Firstly, I should mention that over many years of teaching RE to secondary school pupils, I have noted a gradual decline in their observance of respect toward their friends and teachers despite us constantly teaching them some Quranic verses about respect in RE courses such as:

> "O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers" (Hujurat 11).

Although they learned these verses, they could humiliate each other without thinking about others' feelings, which means they did not respect others' personal rights and so thought they had the right to say anything about their friends. Moreover, they could talk to their friends, or even teachers, using negative language. I also realised that they had started to lose some values as well. For example, they also learned the prophetic teachings called "hadith and sunna" in RE courses, "He is not a believer whose stomach is filled while the neighbour to his side goes hungry" ("Neighbours", n.d.) and they should have known the manners of eating in front of their peers or other people but they were eating everything in front of their friends without sharing with them and without thinking about

their feelings. There could be many reasons about this moral decline. Hence, I have decided to look at respect more closely.

If we think about how students acquire these values, I believe that families have a vital role to play in students' lives in this regard. However, I also had a chance to observe my students' communication with their parents and siblings and it was nearly the same as that with their friends or teachers, or sometimes even worse. In addition, the students experience the change and the increasing impact of social media, peer groups which create pressure on them while observing the fundamental values in their life. Hence, I decided to attempt to understand what their sources are when they learn values such as families, peers, school, religion, television, or social media, etc., or what their expectations toward respect from others and how they evaluate their respectful behaviours.

When I thought about all of the above, I started to think that in order to address the problems that are most probably related to respect, we need to find out how children make sense of respect. I believe respect is a particularly significant value for society because they can build a peaceful social environment based on respectful attitudes and behaviours. Also, value of respect implies tolerating and accepting diversity and advocate coexistence, which contemporary world needs. In addition, respect can be considered the basis of other values and people can build their own value system on respect. For instance, respect can be part of the value of democracy because when people respect their ideas or lives, they can leave together peacefully. In another example, the value of helpfulness also has respect in its nature because people should respect the person they help.

At that stage, I also realised that I was evaluating my students' respectful attitudes and behaviours according to my own personal thoughts about respect. Then, I decided this was not the right method by which to assess them, so I needed to understand first what students' ideas about respect are, what they expect from others, and how they evaluate their respectful behaviours. If I could get solid answers about these points, I would present what is needed for teaching the value of respect. Hence, I focussed on students' voices.

Another important reason for researching respect was the lack of current empirical research examining the value of respect by exploring students' voices. Although there is some research investigating respect, it is limited and focused on adults or teachers' ideas (Türk, 2009; Hedinger, 1991; Hedinger, 2000). Hence, I believed that conducting empirical research on the value of respect will help to explore students' thoughts about the value of respect and makes an essential contribution to the field.

1.2. A General Overview of the Education Systems in England and Turkey

It is important to understand the education systems in the two countries chosen for this study to understand how the sample (year groups) was chosen. Hence, this section will present a general overview of the education systems in England and Turkey.

The present research focusses on 11-to 14-year-old students' voices by looking at responses received via survey (Year 7, Year 8, and Year 9 in England and equivalently Year 6, Year 7, and Year 8 in Turkey). Hence, it is necessary to look at the education systems in the two countries to understand why these years, specifically, were chosen from which to take the sample.

Due to my profession, I worked in secondary schools in Turkey as a Religious Culture and Ethics teacher. Hence, I had the chance to communicate with 11-14-year-old students and observe their behaviour for those years. Because of my experience, I wanted to focus on this age group in this study because I believed that it would give me a comprehensive understanding of their attitudes and behaviours. So, I have chosen the lower secondary school level from Turkey. After I decided to do my research as a comparative study between England and Turkey, I was obliged had to choose same age group in the two countries to make the most valid comparison. Hence, I have chosen key stage three (Year 7, Year 8, Year 9) in England. However, lower secondary school level covers age group 10-14 in Turkey; in order to ensure an identical age group to that in England, I have chosen Year 6, Year 7, and Year 8 in Turkey (Table 1.1).

It is also significant to focus on how 'Values Education' takes place in the education systems in the two countries. According to the National Curriculum in England, every state-funded school must promote the spiritual, moral, cultural, mental, and physical development of pupils at the school and in society, and they have to present a curriculum which focusses on these aspects (DfE, 2014a; DfE, 2014b). In the Turkish education system, values have to be considered in every year from pre-school training to the end of secondary school level as a part of the curriculum and, indeed, the hidden curricula (MEB, 2010.M.E.şurası), which are discussed in the literature review in detail.

Table 1.1 *A General Overview of the Education Systems in England and Turkey*

<table>
<tr><th colspan="5">ENGLAND</th><th colspan="4">TURKEY</th></tr>
<tr><td>Age</td><td></td><td>Year</td><td colspan="2"></td><td>Age</td><td></td><td>Year</td><td></td></tr>
<tr><td>0-5</td><td>Early Year Foundation Stage</td><td></td><td colspan="2"></td><td>0-3</td><td>Early Childhood Education</td><td></td><td></td></tr>
<tr><td>5-7</td><td>Key Stage 1</td><td>Year 1
Year 2</td><td rowspan="5">Compulsory</td><td rowspan="3">Primary School</td><td>3-6</td><td>Early Childhood Education and Care</td><td></td><td></td></tr>
<tr><td>7-11</td><td>Key Stage 2</td><td>Year 3
Year 4
Year 5
Year 6</td><td>6-10</td><td>Primary School</td><td>Year 1
Year 2
Year 3
Year 4</td><td rowspan="5">Compulsory</td></tr>
<tr><td>11-14</td><td>Key Stage 3</td><td>Year 7
Year 8
Year 9</td><td rowspan="3">Secondary Schools</td><td>10-14</td><td>Lover Secondary General Education</td><td>Year 5
Year 6
Year 7
Year 8</td></tr>
<tr><td>14-16</td><td>Key Stage 4</td><td>Year 10
Year 11</td><td>14-18</td><td rowspan="2">Upper Secondary General Education</td><td rowspan="2">Year 9
Year 10
Year 11
Year 12</td></tr>
<tr><td>16-18</td><td>Further Education Institutions</td><td>Secondary School sixth form or sixth form collage or further education college</td><td></td></tr>
</table>

https://eacea.ec.europa.eu/national-policies/eurydice/sites/eurydice/files/the_structure_of_the_european_education_systems_2018_19.pdf

1.3. Scope of the Study

This study will focus on 11- to 14-year-old secondary school students, which is Year 7, Year 8, and Year 9 in England and Year 6, Year 7, and Year 8 in Turkey. The schools were chosen mainly from London, the West Midlands, Gloucestershire, Greater Manchester, Lancashire, and Nottinghamshire in England and from the Aegean, Black Sea, Central Anatolia, Eastern Anatolia, Marmara, the Mediterranean, and South-eastern Anatolia in Turkey.

1.4. Research Questions

Overarching research question:

How do English and Turkish secondary school students conceptualise respect and display their respectful attitudes and respectful behaviours toward others?

In light of an analysis of and response to the overarching research question, four more specific research questions have been devised with regard to individual differences in respectful behaviour.

RQ1. How do respectful behaviours correlate with personal factors (age and gender), personality types (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy), and religious factors (attitude toward theistic faith)?

RQ2. How do respectful behaviours correlate with religious affiliations (Christianity, Muslim, Other, and None), family factors (father, mother, siblings, grandparents), school factors (teachers, friends, school), RE in school, and traditional customs?

RQ3. How are respectful behaviours affected by personal factors, psychological factors, personal qualities, and religious factors?

RQ4. How are respectful behaviours affected by religious affiliations, family factors, school factors, RE in school, and traditional customs?

1.5. Aims of the Study

This study aims to find out how participants perceive respect, respectful attitudes, and respectful behaviours and the correlation between respectful behaviours and age and sex, attitude toward theistic faith, self-esteem, empathy, and personality types by using the Astley-Francis Scale of Attitude toward Theistic Faith (SATF; Astley, Francis, & Robbins, 2012), the Abbreviated form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A; Francis, 1996), the empathy scale of the Junior Eysenck Impulsiveness Questionnaire (JIVE; Eysenck, Easting & Pearson, 1984), the Short Form Coopersmith Self-esteem Inventory (SEI; Coopersmith, 1981), and Respectful Behaviours toward Others scale, which was designed specifically for this PhD research. Besides, another aim is to design some regression models to present how these components affect the respectful behaviours of pupils.

The aim behind focussing on the relationship between age and sex and respectful behaviours is to examine how gender and age have predictive power of perception, respectful attitudes and behaviours among the study participants.

Another aim of focussing on these scales is to understand how respectful behaviours are shaped in people's lives because when people decide on a course of behaviour, they are affected by the various aspects of their character. I believe that personality type is one of these aspects. For instance, Eysenck's (Eysenck and Eysenck, 1975) extraversion scale measures sociability and impulsivity and it is the opposite of introversion. According to this, sociable people, who like parties, have lots of friends, like to talk with people, and prefer meeting people rather than reading or studying alone have high scores on the extraversion scale. It is possible to say that people have some basic or fundamental features in their characters according to their personality type. Hence, they create their behaviours according to these basics and this study presents how students' personalities affect their respectful behaviours.

Another aim is to explore how self-esteem affects students' respectful behaviours. I initially assume that there is a correlation between self-esteem and respectful behaviours.

However, although there are a number of studies that have investigated the correlation between self-esteem and, for instance, aggression (Donmez, 2018), reading ability and mental health (Boyes, Tebbutt, Preece, & Badcock, 2018), body piercing, tattooing and body investment (Carroll & Anderson, 2002), and thinking styles (Zhang, 2001), there is no research about the correlation between self-esteem and respectful behaviours. Hence, I believe it is worthwhile to explore this issue in detail.

Another significant point is to focus on the correlation between empathy and respectful behaviours. The meaning of empathy is "the ability to share someone else's feelings or experiencing by imagining what it would be like to be in that person's situation" ('Empathy', n.d.). It can be said that the word empathy is so related to respectful behaviours because people can create respectful behaviours when they understand others' feelings or situations. However, similarly, with regard to self-esteem, there is no research that focusses on the correlation between empathy and respectful behaviours in the literature. Hence, investigating this aspect will contribute to the knowledge.

Lastly, focussing on the correlation between attitude toward theistic faith (in England), religious beliefs (in Turkey) and respectful behaviours will help to investigate how religions or religious beliefs affect respectful behaviours. This part is significant because in the literature there is no research of which the researcher is aware on this aspect. However, religions have a significant role in people's lives in terms of shaping their values. For instance, 99.2% of the Turkish population is, or claims to be, Muslim ("Nufus: Demografik Durum, Diller ve Dinler, 2009). When the related literature is checked, it is hard to find research about the relationship between Islam and values in Turkey. However, it is expected their life and values are affected by Islam. Hence, this research is important in terms of revealing how students' views about respect are affected by their religious beliefs.

This research is conducted with regard to the Values Education (in the UK and Turkey) and Religious Education (particularly in Turkey) disciplines, because this should give a general idea about the value of respect by focussing on different aspects such as

conceptualisation, respectful attitudes and respectful behaviours. In addition, this research reveals the effect of attitude toward theistic faiths, self-esteem, empathy, personality types, religious affiliations, religious beliefs, family factors, school factors, RE in school, and traditional customs on respectful behaviours. I believe that it presents a range of aspects besides designing three new scales (Respect Inventory). Hence, these results can help inform families, teachers, schools, and policy makers when they teach this value to their children or students or when they are designing teaching programmes. Moreover, this study might be applied to other values and could help to see the general picture about these values. In addition, as mentioned previously, due to values education being a significant part of Religious Education, this research will contribute to aspects of Religious Education as well.

1.6. Significance of the Study

The importance of teaching values and the role of schools in teaching values have been frequently highlighted in the literature, especially in the last few decades (Halstead and Taylor, 2000). As a new term, 'Values Education' has also started to be used in the literature to describe value teaching in the last years. So, what is *Values Education*? Values Education is "a convenient term for a wide range of implicit and explicit activities devised to develop a values-base to the life and work of the school" (Hawkes, 2010, p.233). In addition, it focusses on values like respect, honesty, and so on. It also helps pupils and adults to develop an ethical vocabulary as based on values terms. Hence, it is significant to embed values into the education systems if we want to create a values-based education system.

This research aims to be a comparative study by exploring the concept of respect, respectful attitudes, and respectful behaviours among both Turkish and English secondary school students. Hence, it is significant to understand how values are placed in these education systems and curricula in England and Turkey.

Looking at the UK first, after World War II, a large number of immigrants entered England from West India, Pakistan, and Bangladesh. As a result, British society has

become widely multicultural and multifaith (Sahin, 2013). Sahin's study shows how British Muslim children experience intergenerational change in terms of religious identity and value formation. The new shape of the society led to multicultural education in England, and a number of discussions were held between the 1950s and 1980s, with some changes being subsequently applied to education policies. Hence, a new interest has been seen in the education system in issues such as tolerance of other races, religions, and ways of life, respect for other cultures, and sympathetic understanding of different cultures and races (Meydan, 2019). These kinds of ideas have made it essential to teach values such as respect and tolerance to children. In addition, the 1988 Education Reform Act mentioned education's concern with promoting spiritual, moral, cultural, mental, and physical development of pupils at school and in society (Francis, 2001). At the present time,

> "maintained schools have obligations under section 78 of the Education Act (2002) which requires schools, as part of a broad and balanced curriculum, to promote the spiritual, moral, cultural, mental and physical development of pupils at the school and of society. This guidance relates specifically to the requirements to actively promote fundamental British values in schools and explains how this can be met through the general requirement in the 2002 Act" (DfE, 2014a, p.3).

Through the provision of the SMSC, schools should enable students to develop their self-esteem, respect the civil and criminal law and public institutions and services in England, and encourage respect for other people and democracy (DfE, 2014a).

Teaching values to pupils or citizens has other benefits as well. One important point with regard to the UK was that the country was dealing with religious extremism. Hence, the government has designated certain strategies to prevent extremism (HM Government, 2015; Youth Justice Board, 2012); indeed, a recent concern is one of nurturing respect among pupils. Hence, respect is one of the most important values in the UK's school curriculum.

From the perspective of Turkey, the values held by young people now seem to be significantly different from those of older generations, and many people think that the younger generation is losing its moral, cultural, and religious values. The Ministry of

Education noticed that some of the changes in society have caused problems, so began to pay more attention to teaching values to children at school. The steps adopted in Values Education will be discussed in the literature review. The Ministry of Education issued a circular in 2010, according to which Values Education should require students to learn and live according to certain values and contribute to social solidarity and integration. The aim is for these students to transfer values to future generations, and protect society from risk (2010). According to this council, values have to be considered every year from pre-school training, and teachers, managers, students, and families are required to cooperate accordingly (MEB, 2010. M. E. şurası).

It is clear that teaching values in schools in both countries is highly significant, and has some historical background. I believe that looking at the value of respect in both countries will help us to understand the formation of attitudes and behaviours among the selected groups of young people according to two different socio-cultural contexts. Due to these issues, looking at the differences and similarities in respectful attitudes and respectful behaviours among 11- to14-year-old students between the two countries is worthwhile because it reveals different aspects of the two different cultures. For instance, the UK is a mainly secular and religiously and culturally diverse society where there are significant minority faith communities and the Government Legal Department has a strong commitment to equality and a duty to eliminate discrimination, harassment, and victimisation, to promote equality of opportunity, and to foster good relations between people from different groups under the Equality Act 2010 (Parliament, U.K. (2010). For all these aspects, the value of respect should be promoted between individuals. Hence, it can be said that respect is considered a particularly significant value for communication between people in the UK. In addition, most schools include the value of respect as a major part their ethos, and indeed pay perhaps too much attention to it. When we consider Turkey, although there is a growing secular culture in Turkey, Turkey has diverse cultures and ethnicities but traditional Islamic culture inform this diversity. Hence, we can say that Turkey is a homogeneous country, especially from a religious perspective as 99.2 % of the populace are Muslim ("Nufus: Demografik Durum, Diller ve Dinler, 2009). Although there are people from different nationalities (Syrian, Kurdish, and so on), it is not

considered as a diverse country as the UK in terms of the socio-cultural backgrounds of its populace. For these reasons, I assume that looking at the differences between the two countries will provide a valuable contrast and comparison, and will help us to learn from each other about respect. Besides, it gives information about the effectiveness of the new national curricula.

Another significance of this research is to design a new Respect Inventory to measure perceptions, respectful attitudes, and respectful behaviours of students. There is no respect scale to measure these aspects for secondary school students in the related field. Hence it is one of the significances of this research.

1.7. Organisation of Chapters in the Study

This thesis is divided into seven chapters, with a summary of each chapter given below.

Chapter 1 provides an introduction and background to the thesis, the significance and purpose of the study and the research design. It also briefly presents aspects of the education systems in England and Turkey to focus on how the research sample was chosen. It continues with the research questions and guide to the thesis.

Chapter 2 explores the historical literature and is divided into three parts by focussing on: value / values education; respect; and concept of attitude. The first part discusses how the term ‘value’ has been understood in different disciplines and what ‘values education’ is and how it is conducted in America, England, and Turkey. The second part explores the definition of respect in different disciplines, though mainly in psychology. Lastly, the third part focusses on the conceptual background and review literature on measurement of attitude because this study explores attitudinal orientation of the value of respect; hence it is framed within psychological study of attitudes. This part is particularly significant as these key concepts will help us to understand the relevant issues.

Chapter 3 focusses on the methodological approach used in this study. It also investigates the research philosophy that underpins it. In addition, it explains how the research

instrument was designed and the pilot studies were conducted in England and Turkey. Further, it focusses on the procedures adopted to collect and analyse the data, including any associated ethical considerations.

Chapter 4 presents the psychometric properties of the scales which are part of the 'You and Your Values' questionnaire in five parts. In addition, every part starts by focussing on the empirical literature about these scales.

Chapter 5 presents the second part of the analysis which focusses on the effect of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy), religious factors (attitude toward theistic faith), religious affiliations, religious beliefs (in Turkey), family factors, school factors, Religious Education (RE), and traditional customs pertaining to respectful behaviour by designing regression models.

Chapter 6 discusses the key findings of the study by comparing or referencing the existing literature. The chapter design is based on the research questions.

Chapter 7 provides a summary of the research and discusses its implications. It explains its contribution to knowledge and presents the limitations of the study. In addition, it suggests directions for further studies.

CHAPTER 2 LITERATURE REVIEW

2. Introduction

This study aims to explore 'How English and Turkish secondary school students conceptualise respect and display their respectful attitudes and respectful behaviours toward others'. The most relevant literature has been mapped out around the themes and subthemes below, which will be addressed through adopting an interdisciplinary analysis framework consisting of a historical, psychological study of values and values education, the value of respect as a fundamental human value, and psychological measurement in attitude studies.

The first part of the chapter investigates the concept of 'value' by adopting a philosophical and historical analysis of 'values education' in different countries. The main aim is to provide a conceptual and historical background and social scientific studies of values, which starts with the etymological analysis of value; a general discussion of value in philosophy, anthropology, and sociology will then be given. The latter part focusses on physiological studies of values and gives detailed reviews of value definitions and value surveys, which were built on during the 20th century.

The second part of the chapter focusses on the value of 'Respect' and its components. The aim of this section is to consider the understanding of respect as a value in different disciplines. It begins with the lexical meaning of respect and continues with its etymology. The following section continues the theoretical discussions of respect, which focusses on philosophical perspectives in general. It then focusses on how respect is discussed in the social sciences, in particular in psychology, because it is important to understand the discussion of respect in psychology because of the nature of the study.

The third part investigates the conceptual background of psychological measurement in attitude studies. This study essentially focusses on measuring respectful attitudes and respectful behaviours toward others; therefore, it is important to review the primary

literature of the psychological assessment of attitudes. In light of this, the present section aims to provide a conceptual background to and measurement in attitude studies.

2.1. Values and Values Education

2.1.1. Values

2.1.1.1. Value: A Conceptual and Historical Exploration

Value as a word has a wide range of meanings. Etymologically, the word value is derived from Old French, with the feminine past participle of *valoir* 'be worth', and from the Latin *valere*, for which the lexical meaning is "the regard that something is held to deserve, the importance, worth, or usefulness of something" ('Value', n.d.). As this research is comparative in nature, the conceptual reflection of value will also reflect on the Turkish language. According to the Turkish Language Institution Dictionaries *value*, which is "*değer*" in Turkish, has seven different meanings: "an abstract measure for determining the importance of something; superior quality; merit; the worth of something in terms of the amount of other things for which it can be exchanged; the thing that appears in connection between a person, who demands and needs, and object; expression of a variable or unknown by number; the whole of material and spiritual things that include the social, cultural, economic, on scientific values of a notion" ('Değer', n.d.). According to the Arabic/Islamic concept, *value*, which is called '*qeemah*', refers to the religious, ethical and social merits that underlie the life of human society (*Qeemah*, n.d.). As can be seen from the etymology of the word of value, it has an extensive range of meanings. When the meaning of value is examined etymologically, it is generally related to the importance of something or the worth of something. However, finding one precise definition in the literature is almost impossible. A number of definitions have been used to characterize the meaning of value in different disciplines such as anthropology, sociology, psychology, philosophy and economics.

Although my research will focus on the psychological aspects of value, it is significant to consider the definitions of value in different disciplines to understand every aspect of it. Hence, in this section, the meaning of value will first be briefly explored as pertaining to different disciplines.

The concept of value has been, and indeed is, interpreted differently within different disciplines. In order to properly understand the meanings embedded in the notion of value the following questions need to be considered: “What is a value?”, “Do values exist?”, “If values exist, what is their structure?”, “What is the source of values?”, “Are values subjective or objective?”, “How are values created?”, “Which terms are related to value, such as good or bad, useful or useless, right or wrong, and so on?”.

Historically, the problem of value has not been at the centre of philosophical analysis because its significance has only been recognised very slowly (Schiller, 1921). It seems that the discussion of value started with sophists and Socrates. However, Plato, who was a student of Socrates, is accepted as the first philosopher to attach particular importance to the philosophy of value (Ülken, 2016). Plato ideated the Good as the top of the ideal world and as the principle for unifying, systematizing and organising all the other forms. The value was put above beings, accepting it as the supreme principle of explanation. Although his ideas refer to value, he did not develop any associated structure about values (Schiller, 1921). It appears that Aristotle was the first person to examine values systematically (Kraut, 2018). He discusses some values separately in his books (Ülken, 2016), for instance, the value of truth in *Organon* (Aristotle, 1938), ethics in *The Nichomachean Ethics* (Aristotle & Thomson, 1953), economy in *Oeconomica* (Aristotle & Forster, 1920), and aesthetic in *Rhetoric and Poetics* (Aristotle, 1953).

Although the concept of value has been discussed in considerable detail in various disciplines, until end of the nineteenth century no specific branch had actually discussed the notion of value. In the early twentieth century, a new term, axiology, which is a philosophical concept alongside ontology, epistemology, first was used with a specific focus on discussing values. The word “Axiology” is derived from the Greek words ‘*axios*’, which means worth; and ‘*logos*’, which means science ("Axiology", n.d.) Axiological theories focus on what is good and how to evaluate it (Reber, 2011). In addition, it is considered as a branch of philosophy. Green (1990) notes that axiology discovers values as a whole rather than being divided into different areas, such as ethics,

aesthetics, and economics. According to this aspect, axiology seems to cover entire definitions or understandings of value, and so has supplied new character or improvement to studies of value.

Overall, axiology engaged with ethics and moral theories, which investigate good and bad, right and wrong, and just and unjust. Axiology examines general conceptual questions of value such as its objectivity or subjectivity, the beliefs in value, value judgement, and the general rules of the theory of value (Reber, 2011).

During the 20th century, these theoretical discussions were replaced by empirical studies, the most significant of which was a cross-cultural empirical study conducted by Charles Morris (1956) about values in philosophy. His research is entitled "Ways to Live". He created a list which contains thirteen conceptions of good life or thirteen alternative "ways to live". This questionnaire is significant in the way that it was created in three phases according to the reactions of participants, and Morris described the term value according to the data which is collected to research "Ways to Live". In the first phase, it had seven components based on certain religious beliefs, cultural systems or art. According to Morris (1956), this study could be used in empirical studies such as to investigate the scientific study of human values. Hence, he developed the "Ways to Live" instrument. These seven ways, which are Promethean, Apollonian, Buddhist, Christian, Dionysian, Mohammedan, and Maitreyan, express the possible ways to live. After several hundred students answered this questionnaire, it had to be extended to ten because students could not find the proper answers for them. After several years, the above list had enlarged to thirteen items based on students' suggestions. Morris used this as the main instrument in his final research, collecting data from counties such as India, China, Japan, Italy, Norway, and the United States.

Morris (1956) noted that the meaning of the term 'value' is multiple and complex, and indeed defining the term is not the purpose of his research. He investigates the term by categorising its aspects into three groups rather than defining it. First is *operative values,* which refers to tendencies or the disposition to prefer one object to another, for instance, colours, emotions, images, thoughts, so on. Second is *conceived values*, which is used as

a contrast to operative values. In this respect, the term is restricted to those cases of preferential behaviour directed by 'an anticipation or foresight of outcome' of such behaviour, for instance, a drug addict may use a certain drug repeatedly and believe that it is preferable not to be an addict, and he/she anticipates the outcome of not using drugs to be desirable or preferable. Hence, Morris (1956) called these kinds of values conceived values. The last group is *object values,* but in this case it does not matter if it is preferred or conceived as preferable. Take, for instance, a person who has diabetes and who takes advice from a dietitian. In this situation, value is not characterised by the food preferences, it is about the patient's preference to live or die. Hence, the emphasis can be on the properties of the objects and these values can be referred to as object values (Morris, 1956, pp. 9–12).

Secondly, anthropologically human beings have been investigated from two perspectives: the physical, which focusses on humans as biological organisms, and the cultural, which focusses on humans as cultural animals. The major line of investigation into organisational values research is in cultural anthropology. Kluckhohn (1951)'s definition of value is the most outstanding conventionalisation of values in anthropology. He describes the value as "a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available means and ends of action" (p.395).

Thirdly, sociology examines how collective values such as tolerance, justice, and freedom emerge and develop, and how they are located in social norms and cultures (Reber, 2011). Sociology is also concerned with human values in different communities and how those values change under different circumstances.

Reber (2011) reviews the phenomenon of value from the perspective of value theories which include axiology, economics, psychology, sociology, value interpretations across disciplines, and value types. Theories of value are classified into two groups, axiology and scientific theories, in this research (Seni, 2007, cited in Reber, 2011, p. 27).

Table 2.1 *Classification of value theories (Seni, 2007 cited in Reber, 2011, p.27)*

Classification		Focus
Axiology (or general or philosophical theories)		What is good and how to evaluate it; what ought to be good?
Scientific theories	Economics	How are goods produced, exchanged, and distributed in a society; what imparts goodness to a product or service?
	Psychology	How do individuals develop, believe, assert, and act on values?
	Sociology	How are values in society held and become aspects of culture and institutions?

This classification is significant to an understanding of the differences between axiology and other disciplines. Axiology is the philosophical study of values and the study of the nature of value and valuation, and of the kinds of things that are valuable ("Axiology", n.d.). The central questions in axiology is what elements can contribute to something's intrinsic value. According to this, it can be said that axiology, which is a specific branch that discusses the term value from a philosophical approach, investigates the meaning of value in a more general manner than other scientific theories.

From a social sciences perspective, it appears that the first systematic discussion of the concept of value was presented by William I. Thomas and Florian Znaniecki in "The Polish Peasant in Europe and America" (Thomas & Znaniecki, 1927). It is significant looking at "The Polish Peasant in Europe and America" to understand how Thomas and Znaniecki use and define the term 'value' as:

> "any data having an empirical content, accessible to the members of a social group and a meaning in relation to which it is or may be an object of activity. Thus, an instrument, a play, a poem, a university, a myth and a scientific theory are social values" (p.21).

Hence, some significant points of this study will be explored. The authors investigate problems such as immigration, racial practice, cultural assimilation, comparative, mental and moral worth of races and nationalities and other social problems by isolating given

societies. They chose Polish peasant communities and explained the organisation of the peasant families and communities, the evolution of this system and its organisation under the influence of the new industrial system, immigration to America and Germany, and dissolution of the primary group and reorganisation, both socially and politically, and through unification in Poland.

In the "methodological note" section, Thomas and Znaniecki note a number of social techniques and criticise them.

> "The oldest but most persistent form of social technique is that of "ordering-and forbidding", that is, meeting a crisis by an arbitrary act of will decreeing the disappearance of the undesirable or the appearance of desirable phenomena, and using arbitrary physical action to enforce the decree (p.3)".

The writers criticise this method because although the result is attained, the process of causation cannot be controlled. According to them, the success of the method is generally accidental and depends on the stability of general conditions. They also criticise acquaintance with the subjectivity of social data, the knowledge of social relations, the generalisation of individual experiences and common sense although innumerable exceptions.

Another problem in social technique is generalisation. Although "practical" sociology makes an effort to rise above popular generalisation, it uses methods such as individual reflections and prompt references to practical purpose. Hence, practical sociology cannot avoid generalisations.

The writers offer two kinds of solution to avoid these problems, namely arbitrary limitations and subjective interpretations. The first solution is a monographic study of entire concrete societies with complex problems in their cultural life. The second solution focusses on particular problems in specific concrete social groups. According to the writers, when sociologists apply these two methods they should start from the assumption that they know nothing about the problem or group under investigation. Another point is that they have to limit themselves to specific, theoretically significant data. In this, there

are two fundamental practical problems: “dependence of the individual upon social organisation and culture and dependence of social organisation and culture upon the individual” (p.20). Here, we can see that they use the terms “social value” and “attitude” as the starting point for the development of social theory (Tomasi, 1998). They believe that if social theory solves arbitrary limitations and subjective interpretations problems as the basis of social technique, it must include “objective cultural elements of social life and subjective characteristics of the members of the social group” (p.20).

“Social value” refers to objective cultural elements of their data and is described as “any datum having an empirical content accessible to the members of some social group and a meaning with regard to which it is or maybe an object of activity”. The subjective characteristics refer to attitude, which is described as “a process of individual consciousness which determines real or possible activity of the individual in the social world” (Thomas & Znaniecki, 1927). As a result, it can be said that their interpretation of value acted as a spur for further studies and theories in social sciences (Tomasi, 1998).

The present study aims to explore respectful attitudes and respectful behaviours. Hence, understanding the aspects of the term of value from an attitudinal and psychological perspective will help to understand the psychological aspects of the value of respect.

2.1.1.2. Psychological Measurement of Values

The 20th century saw a number of studies on the clarification of values; however, some of them have particular importance in the literature, such as those by Spranger, Allport-Vernon-Lindzey, Rokeach, and Schwartz. In particular, Allport-Vernon-Lindzey’s “Study of Values”, Rokeach’s Value Survey (1973) and Schwartz’s Value Survey (1994) were used by numerous researchers as the basis for their research.

If we look at the psychological aspects, historically we should start with Spranger (1928) because his theory is significant for describing one of the best-known personality types and the examination of the people according to their values under different groups. Spranger started to study character by asking “Is there such a thing as a character from a

scientific point of view?" and tried to understand possible character types by bringing out the rules for differentiating the main types of mental attitudes.

Spranger (1928) examined the basic types of individuality (personality) in terms of six types of attitudinal orientations and psychological types by focussing on values. The first of these is the theoretical attitude. Considering the main features, in this type, the objective essence of the phenomenon must be solely realised, without recognising any beautiful or ugly, useful or useless, true or false aspects. A person who has theoretical attitudes desires to solve a problem, create a theory. These kinds of attitudes can be commonly found among scholars and are independent of vocational life as elementary forms. Second is the economic attitude. This type seeks practical use and thinks "How can this fact be used?". Spranger (1928) also mentioned economic man might be seen as a producer or a consumer. The third is aesthetic attitude, which is explained as "it is formed expression of an impression" (p.147). Form and harmony have the highest value. Symmetry, fitness, and grace play a significant role in every practice. Aesthetic is generally interested in creativity. The fourth is the social attitude. Love is the most important value for social people; they expect people's love to be given uncaringly in their relationship, which could be marital, filial, friendly or charitable. Further, others' opinions are essential to them, and thus they are sympathetic and not selfish. The fifth is political attitude. The most important word is the power for the political type; all values in their life have to serve their demand, or need, for power. The last type is religious attitude: the main issue in the life of the religious type is to create the highest and most satisfying value experience.

Although Spranger (1928) examined people's attitudes in these groups, he did not mean to suggest that there are just six types of people; moreover, he noted that all people choose specific values among them from which they establish their particular value system. In this regard, it can be said that this categorisation is significant in terms of seeing different values under specific groups.

Allport and Vernon (1931) created a scale called the "Study of Values" which has significance for being the first value scale based upon Spranger's six personality types. In

the scale, there are a number of questions based on a variety of familiar situations to measure the relative prominence of six basic interests or motives in personality: the theoretical, economic, aesthetic, social, political, and religious. The items of the scale were revised Allport, Vernon and Lindzey in 1951, and the User Manual was revised in 1960. Although the Study of Values scale was used widely for counselling, research and pedagogical purposes for forty years after its creation, more recently it has begun to fall out of favour. According to Kopelman, Rovenpor, and Guan (2003), the reason for this is that the scale has been revised just once, so is of little utility in understanding contemporary issues; it needs to be updated by replacing dated pronouns, broadening examples of religiosity, and by the incorporation of cultural references (Kopelman & Rovenpor, 2003). In addition, new scales that describe values post-1970s would have to be developed, which is another reason for the Study of Values scale falling into disuse.

Milton Rokeach (1973) made a particularly significant contribution to value research compared to other scholars. Rokeach (1973) defined the term value as "an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence" (p.5). He mentions when a person has a value, his beliefs can be concerned with desirable end-states of existence or desirable modes of conduct. He refers to these two kinds of values as *terminal* and *instrumental* (p.7).

Rokeach (1973) further examined terminal values as themselves belonging to two groups, the personal and the social. Terminal values might be self-centred/intrapersonal or society-centred/interpersonal. Salvation and peace of mind are examples of intrapersonal values; by contrast, world peace and brotherhood can be considered interpersonal values. He also mentions that people can differ from one another with regard to the priorities they place on such social and personal values; their attitudes and behaviours can be different from each other in terms of prioritising personal values or social values (p.8).

Instrumental values are also examined according to two subgroups, moral and competence. Moral values are mainly about modes of behaviour, and only with regard to

certain kinds of instrumental values which are of an interpersonal focus which, for instance, when violated, arouse pangs of conscience or feelings of guilt for wrongdoing. Competence or self-actualisation values have a personal focus and are not concerned with morality. These values are generally about intrapersonal values; for instance, behaving logically, intelligently, or imaginatively leads a person to feel that they are behaving competently (Rokeach, 1973).

In the list given by Rokeach, there are 18 values for terminal values as goals, which answer "What do I want to achieve?", and 18 values for instrumental values as modes of conduct, which answer "How do I want to achieve this?" (Tsirogianni, 2009) (Table 2.2). In the Rokeach value survey, participants have to order the values according to their importance, so it can be said that this survey indicates the hierarchy of the selected values.

Moreover, Rokeach (1973) expresses the values as a belief and discusses them from three perspectives: the first is descriptive and existential beliefs, which indicate that something is true or false; the second is evaluator beliefs that assess the object of the belief as good or bad; and the third is strict rulemaking and descriptive beliefs about whether the purpose or means of behaviour are desirable or otherwise. He explains the values have three dimensions, the cognitive, affective, and behavioural rather similar to definition of an attitude (Dilmaç & Bircan, 2015; Rokeach, 1973).

According to Rokeach (1968):

> "Once a value is internalized it becomes, consciously or unconsciously, a standard or criterion for guiding action, for developing and maintaining attitudes toward relevant objects and situations, for justifying one's own and others' actions and attitudes, for morally judging self and others and for comparing oneself with others (p.16)".

We can say that people decide their actions consciously or unconsciously according to their values, though it is particularly noteworthy that every action holds a value or values in nature. Hence, value is related to how one lives; therefore, it can be described as a form of guidance.

Table 2.2 *Value Classification. The Nature of Human Values, (Rokeach 1973, p.28)*

Terminal Value	Instrumental Value
A comfortable life (a prosperous life)	Ambitious (hard working, aspiring)
An existing life (a stimulating, active life)	Broadminded (open-minded)
A sense of accomplishment (lasting contribution)	Capable (competent, effective)
A world at peace (free of war and conflict)	Cheerful (light-hearted, joyful)
A world of beauty (beauty of nature and arts)	Clean (neat, tidy)
Equality (brotherhood, equal opportunity for all	Courageous (standing up for your beliefs)
Family security (taking care of loved ones)	Forgiving (willing to pardon others)
Freedom (independence, free choice)	Helpful (working for the welfare of others)
Happiness (contentedness)	Honest (sincere, truthful)
Inner harmony (freedom from inner conflict)	Imaginative (daring, creative)
Mature love (sexual and spiritual intimacy)	Independent (self-reliant, self-sufficient)
National Security (protection from attack)	Intellectual (intelligent, reflective)
Pleasure (an enjoyable, leisurely life)	Logical (consistent, rational)
Salvation (saved, eternal life)	Loving (affectionate, tender)
Self-respect (self-esteem)	Obedient (dutiful, respectful)
Social recognition (respect, admiration)	Polite (courteous, well-mannered)
True Friendship (close companionship)	Responsible (dependable, reliable)
Wisdom (a mature understanding of life)	Self-controlled (restrained, self-disciplined)

Schwartz and his value theory have been associated with notable work based on psychology studies over recent decades (Demirutku & Sümer, 2010). Schwartz's value research represents a significant step for value studies by developing the theory of the

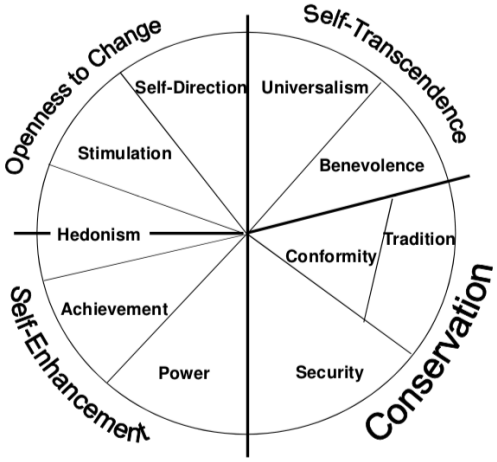
primary content and structure of human values. To understand Schwartz's value definition, it is vital to investigate how he reached that definition and motivational types of values. Firstly, we can say that his theory adopted the conceptualisation of values offered by Rokeach with some modifications, and that his methodology was based on the measurement of value. Secondly, he started to build his theory with Bilsky (1987) as based on five features of values, and which are agreed upon extensively. These are (a) concepts of beliefs, (b) desirable and end states of behaviours, (c) transcend specific situations, (d) guide selection or evaluation of behaviour and events, and (e) are ordered by relative importance (Shwartz & Bilsky, 1987). These features differentiate values from needs and attitudes, which are related as concepts to values. For instance, while security and independence are considered values, thirst and preference for a colour are not considered to be values (Schwartz, 1994). Although Schwartz and Bilsky (1987) started to create their theory from these five features, they did not find them to be enough, so they extended them and generated comprehensive content domains for values. According to Schwarz and Bilsky (1987, p.124), "Values are cognitive representations of three types of universal human requirements: biologically based needs of the organism, social interactional requirements for interpersonal coordination, and social institutional demands for group welfare and survival", where the motivational domains of values are enjoyment, security, achievement, self-direction, restrictive conformity, prosocial domain, social power, and maturity. We can see that this study was extended by Schwartz (1994) and the "Ten Motivational Types" were created. Classification of the values devised by Schwartz is significant in terms of the differences with previous value studies because he examines values according to ten different groups and further describes the positive or negative relationships between them. Although Allport, Spranger, and Rokeach investigate values according to different groups, their studies are considered to be less detailed than Schwartz's Motivational Types of Values.

Schwartz (1994) defines values as "desirable transsituational goals, varying in importance that serves as guiding principles in the life of a person or other social entity" (p.21). The meaning of 'goal' in this definition is something that serves the interests of some social entity; actions are motivated by them and are judged and justified by these standards. They

are acquired both through socialization to dominant group values and through the unique learning experiences of individuals. Schwartz derived ten motivational types of values; which are basic personal values that are recognised across cultures, from three types of universal human requirements as mentioned above: power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security (Schwartz, 1994). In this category, it can be seen that some values were changed in the previous study, and some values were added. For instance, we do not see enjoyment, prosocial, social power, or maturity in this list. Schwartz Value Theory also explains the sources of these values and supplies some exemplary values.

Schwartz's value theory has a certain significance because it aims to reach universal values. In this regard, it is different from previous value studies which emphasised, for instance, types of individuality, moral values, interpersonal values, etc. The data collected from 82 countries around the world using the Schwartz Value Survey (SVS) and Portrait Values Questionnaire (PVQ), the latter being created as an alternative to SVS to measure the values of 11-14 year-old children and people who have not been educated in Western schools (Schwartz, 2012), verify the high level of consensus between the ten values. In the large majority of nations studied, while benevolence, universalism, and self-direction values lie at the top of the hierarchy, power, tradition, and stimulation values are at the bottom.

Figure 2.1 *Theoretical model of relations among ten motivational types of value (Schwartz, 2012, p.9)*



Lickona (1991) also investigates the values in two groups, namely the moral and nonmoral. Moral values, such as honesty, responsibility, and fairness, are about what people ought to do. These values can be further subdivided into two categories, the universal and nonuniversal. Universal values refer to our fundamental values such as justice, respect, liberty, equality, and so on, and all people should consider these to be values because they confirm fundamental human dignity and worth. Nonuniversal values refer to personal obligations such as religious duties. Lastly, nonmoral values represent what people want or like to do, and they do not hold any obligation. Listening to classical music or reading a novel are examples of nonmoral values (Lickona, 1991).

Güngör (2000), who performed the first academic studies of values in Turkey from a psychological perspective, describes value as the belief that something is desirable or undesirable. In this sense, the discussion can be seen to be about whether the value is subjective or objective. However, he does not consider the topic from this philosophical perspective, but rather from a psychological one. According to Güngör, the importance of values is the role played by human behaviour as a guide. Hence, he noted that the value is discussed as a belief that leads people in their behaviours. When we look at the Güngör's (2000) definition of value, it is similar to the definition of attitude; he notes that values and attitudes are the compositions of our cognition, emotion and knowledge. Although he questions the differences of value and attitude, it can be seen from his definitions that he investigates value and attitude in the same manner (Güngör, 2000).

Although Rokeach examines the value as a belief, some researchers, such as Güngör (2000), note that values consist of more than one value. In my opinion, values are a systematic statement or reflection of beliefs. For instance, the belief in the importance of respect for someone arises from different reasons. For instance, it can be because of personal beliefs, religious beliefs, social beliefs or some combination thereof. In addition, it is hard to separate all beliefs from each other because there is a mutual interaction between them. For example, people's religious beliefs or social lives affect their personality, so we can say a value holds many beliefs due to its nature.

Various previous studies have examined values or values education. If we look more contemporary studies, “The Values Debate: A Voice from the Pupils” (Francis, 2001) is a significant empirical study in the UK. In that study, the 1980s were marked by debates about and interest in values education and education about citizenship with the 1988 Education Reform Act, according to which schools should promote the spiritual, moral, cultural, mental and physical developments of pupils and society. Thereafter, seminars and surveys were conducted about values and values education. The study by Francis is highly significant in terms of listening to students’ voices. It provides a unique database of 33,982 young pupils in 15 value areas, where a database of this size would allow any subsequent analysis to reasonably claim authority. It also analyses the data according to differences in age, sex, social class, the experience of parental separation or divorce, church attendance, and excessive television watching (Francis, 2001). This study presents two conclusions: the first conclusion provides a values profile of young people in general. The second conclusion draws attention to the importance of six key predictors of individual differences in the values held by young people (p. 201). Value profiles give general knowledge about young people’s views about the 15 value areas (personal well-being, worries, counselling, school, work, religious belief, church and society, the supernatural, politics, social concerns, sexual morality, substance use, right and wrong, leisure and the local area) and Francis (2001) mentions that voice of pupils make their distinctive contribution to the values debate in education. In addition, the data show that there are significant differences in the six key predictors over all 15 areas. It is a useful source for further research and, indeed, policymaking.

Another critical study is the World Values Survey, which is conducted nationally in around 100 countries. This research aims to help researchers and policymakers to understand the changes in beliefs, values, and motivations of people around the world (‘World Values Survey’, 2019).

In Turkey, although there have been a number of research projects about values or values education, there are not enough studies which focus on students’ voices because the research generally focusses on the tools used in the education of values, teachers’ views

on values education, values education programmes, and the education of teachers concerned with the development of students. In addition, research was typically conducted in primary schools (Ateş, 2013; Genç & Eryaman, 2008; Göldağ, 2015; Kaymakcan & Meydan, 2011, 2016; Özdaş, 2013; Ulusoy & Dilmaç, 2012). Additionally, some specific research about religious education and values education can be found in the literature; however, these studies generally focussed on teachers' views, new programmes, and the curriculum (Arslan Parlak, 2011; Bazarkulov, 2008; Kaymakcan & Meydan, 2011). Other significant contributions to values education have been made by the Centre for Values Education in Turkey, such as interdisciplinary field research, education for educators, material development, and books and periodicals ('Değerler Eğitimi Merkezi', n.d.).

2.1.2. Values Education

In this section, the meaning of 'values education' and the literature on values education will be discussed. An understanding of the meaning and historical background of values education is of particular significance to the present research because one of the aims of this study is to investigate one value by focussing on students' voice from three perspectives, namely conceptualisation, attitude, and behaviour. Another aim is to contribute to the research on values education in two countries by understanding students' thoughts about a value in detail and from different perspectives such as attitudes and behaviours. I believe that if students thoughts can be understood from their own perspectives, this will inevitably help families, teachers, schools, and policy makers to explore how values education can be conducted in a more appropriate and effective manner.

Children start to acquire values naturally through their socialisation process in their early life mainly through their families, and also peers, the media, their local community, and other factors. When they arrive at school, they already hold certain values according to their pre-school experiences. This is a new part of life for these children, and schools have a significant impact on it. The role of the school can be seen as one of addressing two particular needs: the first is to build on the values the children have already started to

learn, for instance, respect for diversity and equal opportunities. The second role is to help children to develop their own values system (Halstead & Taylor, 2000), which is the most significant part. In this regard, teaching values in schools has been discussed with regard to education systems and programmes. In the last few decades, a new term, that of "values education", has started to see more widespread use.

2.1.2.1. What is Values Education?

Values education is an umbrella term for a range of common curriculum experiences. It contains spiritual, moral, social and cultural, personal and social, religious, multicultural, and cross-curricular themes, particularly citizenship, environment and health education, pastoral care, school ethos, extra-curricular activities, wider community links, collective worship, and the life of the school as a learning community (Taylor & Halstead, 1996).

At present, countries typically add new programmes to improve moral perspectives of students to the school curriculum, and tends to be named differently according to region: for instance, Character Education is used in the USA; Values Education is used in the UK and Australia; Citizenship Education is used in Europe (Kaymakcan & Meydan, 2016).

2.1.2.2. History of Values Education

To understand Values Education history, it is necessary to investigate Moral Education History because this term was used historically for the teaching or developing of values. Moral education has historically been an essential part of education. It has occupied a significant role in deep-rooted educational traditions such as Ancient Greek, Egypt, India, China, Persia, and Israel (Kaymakcan & Meydan, 2016). In countries all over the world, education was aimed to reach two particular goals: to help young people become intelligent, and to help them become good. Being intelligent and being good are not the same thing, where more mature societies have made moral education a deliberate aim of schooling, even from the time of ancient education. They educated students to develop their characters, manners, virtue, and so on (Lickona, 1991).

As it is known that education was religion based in the Muslim and Western Christian

world prior to the nineteenth century, so values were taught according to religious concepts (Bazarkulov, 2008). During the late nineteenth century and into the twentieth century, thoughts and reactions against religion could be seen. Darwin, Marx, Freud, and Nietzsche's ideas impressed intellectual writers and leaders, and they had considerable interest in the separation of church and state doctrine. Thereafter, religious tradition and moral education started to disappear in schools (Ryan, 2012; Kaymakcan & Meydan, 2016). On the other hand, in the middle of the twentieth century, the "personalism" was started to be considered, which celebrated the worth, dignity, and autonomy of the individual. It stresses rights more than responsibility, freedom more than commitment. It lets people focus on themselves rather than a member of a group. Then, people began to focus on new topics such as the civil rights movement, the rights of women, and different aspects of respecting children as individuals. Moreover, "values clarification" was introduced in schools, which means teachers do not teach values to the students; rather, they help them to discover their own (Lickona, 1991).

Because of these changes to moral education in schools during the last quarter of the twentieth century, a number of problems started to become apparent during the last part of that century. Students' achievement started to decrease, increased attitude and control problems arose, and schools were accused of teaching secular humanism (Ryan, 2012).

During the 1970s, interest in values and values education increased in education, and psychologists, social psychologists, politicians and clergymen began to pay attention to this area of study. During that time, educators searched for new methods that might enable students to find their own values as an alternative to teaching traditional values directly (Kaymakcan & Meydan, 2016). In the early 1980s, *character,* which is a Greek word, was rediscovered by educators because the concept of *moral education* recalled religious education, and started to be used. It is very interesting to note that the core meaning of word character is "to engrave". In light of this, we can understand that the main aim was to make permanent changes to the people's lives, and hence why the term 'character education' has been chosen for this (Ryan, 2012).

2.1.2.3. Values Education in America, England, and Turkey

This section will be the focus on values education in America, the UK, and Turkey because values education, or character education, began to be applied systematically in America before the UK or Turkey. Hence, looking to America is significant in terms of an understanding of the improvement of character education. Investigating values education in the UK and Turkey is necessary because of the research group in this study.

2.1.2.3.1. America

A number of sectarian Christian groups who settled in America purposed to educate people with their religious and moral beliefs (Purpel, 1998). According to Purpel (1998), moral issues started to be seen in the American education system with the Puritans during the 1640s. Puritans began to educate their children before school with inherited moral rules. Families were responsible for so instructing their children (McClellan, 1992). The father was initially responsible for teaching in the family, and boys and girls were educated according to the same moral rules (Fairchild, 2006; McClellan, 1992).

Between 1640 and 1940, educators interested in character education as a part of academic education. During this time, inculcation was used as a pedagogical method and sustainable behaviour and loyalty were its goals. However, at the start of the 1900s, American psychologist and educator John Dewey, along with other educators, developed these goals through critical thinking, wherein the value of experiential learning was emphasised.

In 1951, the National Education Association (NEA) suggested forming an association between these traditional and modern methods. However, this idea was not actualised because state schools were not willing to add moral education to their curricula; they focussed purely on academics, and hence character education could only be seen in the hidden curriculum. Around the end of the 1960s and start of the 1970s, the Values Clarification Approach, which was developed by Simon and co-workers, was effectively introduced in the USA. In this view, the goal was to help students to uncover their own values because their peers, TV, magazines, influenced their thoughts about their values for this reason, their decision-making processes were affected. Selection, rewarding and practice methods were used for helping to uncover the values. Another significant

approach was Kohlberg's Just Community Schools in the 1970s. The main goal in this instance was to support the moral development of individuals and society. Justice, equality and democracy were based on this school of thought, where the attempt was made to improve students' moral reasoning skills (Akbaş, 2008). During the 1980s, America faced various social problems; the crime rate increased rapidly (Lickona, 1991). Thus, the return to traditional values started to accelerate. Religious leaders, political parties, society critics, and parent groups emphasised traditional values to a much greater extent than they had previously. In the 1990s, Lickona played an essential role in character education in America, once again drawing attention to character education through his book *Education for Character* (Akbaş, 2008).

In 1994, the Partnership in Character Education Programme (PCEP) was emplaced by the Department of Education (Person, Moiduddin, Hague-Angus, & Malone, 2009). PCEP posited eleven principles to develop character education in schools. These principles are basically to promote ethical values as the basis of good character, promote core values through all stages of school life, give students the opportunity for moral action, develop students` motivation, exemplify core values from professionals and maintain a moral community, and to work together with professionals, parents and students (Huitt and Vessels, 2002, p.260).

In the following years, PCEP continued to improve and, between 2003-2007, Congress granted roughly $25 million annually to state and local education agencies for the preparation of effective character education programmes (Person, Moiduddin, Hague-Angus, & Malone, 2009). With these improvements, in 2007, character education had been mandated in 14 state public schools and another 14 had enacted appropriate legislation to encourage character education in schools (Roth-Herbst, Borbely, & Brooks-Gun, 2008).

At present, character education in the USA is a large workspace. It is carried out through different organizations such as training units in states, non-governmental organizations, school associations, etc. Two different programmes act as good examples of this field in the USA.

Character Counts Programme: These prepare character education programmes, education seminars, and materials for teachers and schools.

The Giraffe Project: Model characters and heroes are used in this programme, explaining values through them.

2.1.2.3.2. England

From the end of the 20th century, various reforms can be seen in England's national curricula. According to the National Curriculum, every state-funded school must present a curriculum which promotes the spiritual, moral, cultural, mental, and physical development of pupils at the school and within society (DfE, 2014a; DfE, 2014a). An education in values has been implicit in the curriculum in England since the 1944 Education Reform Act (Revell & Arthur, 2007). However, these dimensions are explicitly mentioned in the 1988 Education Reform Act. According to this, schools have to provide a broad and balanced curriculum, paying attention to 'the spiritual, moral, and cultural development of pupils at the school and society in order to prepare young pupils for the opportunities, responsibilities and experiences of adult life (Statutes, 1988; Taylor, 1998). However, although these dimensions were seen in school ethos and curricula, the National Curriculum (NCC) framework did not specify what actually constituted these values (Hawkes, 2010) until the NCC issued its Spiritual and Moral Development discussion paper in 1993. This paper was reissued in 1995 by the School Curriculum and Assessment Authority (SCAA) (Taylor, 1998). The paper explains spiritual and moral development, which is discussed in terms of its various aspects such as beliefs, a sense of awe, wonder and mystery, experiencing feelings of transcendence, search for meaning and purpose, self-knowledge, relationships, creativity, feelings and emotions.

According to the paper (SCAA, 1995), school values should include telling the truth, keeping promises, respecting the rights and property of others, acting considerately toward others, helping those less fortunate and weaker than oneself, taking personal responsibility for one's actions and self-discipline. School values should reject bullying, cheating, deceit, cruelty, irresponsibility, and dishonesty. Moreover, morally educated school leavers should be able to

> "distinguish between right and wrong, articulate their own attitudes and values, take responsibility for their own actions, recognise the moral dimension to situations, understand the long and short-term consequences of their actions for themselves and others, develop for themselves a set of socially acceptable values and principles and set guidelines to govern their own behaviour, recognise that their values and attitudes may have to change over time, behave consistently in accordance with their principles" (SCAA, 1995, p. s).

As can be understood from these documents, schools have to lead students toward moral development and also help them to prepare their own values.

2.1.2.3.3. Turkey

Turkey has witnessed different steps in values education. In the early period of the Republic, a special course, called the "*Musahabat-ı Ahlakiyye*", was, in 1924, the first school programme that had the intention of teaching moral principles. In 1926, the name of this course was changed to "Civics", and patriotism and responsibility were added to its curriculum (Çelik, 2008).

Values education studies started in Turkey with the international project from which the living values education programme arose in 1995. This project, called "Sharing our values for a better world", was prepared by educators around the world who are sponsored by Brahma Kumaris to celebrate the 50th anniversary of the United Nations (Arweck & Nesbitt, 2004; Cihan, 2014). It focussed on twelve specific values, namely peace, respect, love, tolerance, honesty, humility, cooperation, responsibility, happiness, freedom, simplicity, and unity. A number of countries UN state members have joined this project, and the Turkish Ministry of Education began to pay greater attention to values education after this international educational movement. Since 2003, affective education, which covers personal and social improvement about sentiment, morals and values, has been settled in the new education programme in different names. In the 18 National Education Councils (2010) (Milli Eğitim Şurası), it was discussed what could be done about values education on the basis of school and in the more general framework (Kaymakcan & Meydan, 2016). In this council, it has been agreed that every 4 years, research will be

undertaken to determine the values that children and youth should have; values education has been settled in teacher training institutions and job training program; values have to be thoughted in every year from pre-school training and teacher, manager, student, families have to cooperate; sentiment, social and spiritual improvement are considered to be as important as academic success; religious culture and ethics courses, which have an essential place in values education, have to be taught in every training institution with greater thoroughness (Republic of Turkey Ministry of National Education, 2010c).

When teaching programmes' courses are examined, some basic values can be seen in the overall objectives behind Turkish national education. However, some courses' programmes have been achieved that include values education. For instance, the religious culture and ethics course has 61 specific values. Social studies course pays attention to 20 values, citizenship and democracy education has 19, and the folk culture course has 8, each of which are studied in different units. In addition, the traffic course programme is based on a number of ethical rules and have seven basic values specified. Apart from these, other courses' programmes have rules about teaching values such as science, visual arts, physical education, human rights and democratic citizenship courses.

Additionally, various academic studies about values and character education can be seen in Turkey. In the master and PhD programme, a number of these have been prepared. Apart from universities, some private centres also consider this issue. The "Centre for Values Education", which was established in 2003, is the most important of these, and whose aim it is to contribute as much to values education as to academics. The "Values Education Magazine" is the most important publication. The magazine was first published in 2003 with four issues a year, but was later published every June and December until 2019. Its main aim is to contribute to values education nationally and internationally.

2.2. Exploring Respect as a Fundamental Human Value

This section will investigate the value of respect by focussing on the specific literature on respect. To understand the meaning and historical background of the value of respect is significant to the present research because one of the aims of this study is to investigate how pupils conceptualise respect, and to understand their respectful attitudes and

behaviours. Hence, an understanding of the historical and theoretical background of the value of respect will help to build a detailed understanding of respect in the light of different disciplines.

2.2.1. What is Respect?

Respect is a word that is frequently used by people in their everyday discourse, though its use is rather dependent on situation. A student is expected to respect his or her teachers or school rules, for instance, or a citizen is expected to respect to flag. Further, its meaning changes from age to age or culture to culture. In internet research, 7.5 million responses were returned in a search for respect. In addition, journals and speakers use the word frequently. Hence, it has been examined by philosophers, especially in with regard to ethics, political and social philosophy (Dillon, 2007).

When the lexical meaning of respect is searched for, "feeling of admiration", as a noun phrase, is a common usage. However, this admiration for someone or something needs some specific underlying beliefs such as believing their qualities, achievements, and abilities (Stevenson, 2010). According to the nature of this research, it will clearly be beneficial to consider the meaning of respect in the Turkish language. The 'Turkish Language Association' defines respect, which is called "*saygı*" in Turkish, as a feeling of love, reverence (*hürmet*) and veneration, which leads people to behave carefully or attentively to someone or something because of their value, supremacy (*üstünlük*), utility, sanctity (*kutsallık*), and old age ('*Saygı*', n.d.). As can be seen, there are different aspects of different languages or different cultures; while the Turkish definition notes 'feeling of love', for instance, others mention 'feeling of admiration'. In light of this, I am inclined to think that there are specific understandings of respect in different cultures whilst at the same time there are some common features, which might include valuing people, equality, and so on. The most significant point in all such definitions, however, is that respect is not just a feeling or belief; it has some hidden meanings in it such as believing in something's qualities, fear, law, cultural effects, etc.

Looking at the etymology of respect, the word derives from Old French respect and refers to "relationship, relation; regard, consideration" and directly from Latin *respectus*, which

refers to “regard, a looking at” literally “act of looking back at one”, (*respicere*, re ‘back’ + specere ‘look at’). Meanings “feeling of esteem excited by actions or attributes of someone or something; courteous or considerate treatment due to personal worth or power” are from 1950s, as is sense of “point, particular feature”, (Respect, n.d.). As a result, based on the above literal meanings, respect can be defined as a feeling of esteem or consideration of particular features.

2.2.2. Theoretical Discussions of Respect

Historically, respect has mostly been a topic of discussion in philosophy and psychology (Hedinger, 1991). When the philosophical meaning is considered, it can be explained in three ways. First of all, the meaning of respect has been investigated. It covers these questions: Is respect a feeling, an attitude, a kind of behaviour, a type of value or a rule? Are there different types of respect or is it singular? How does respect have a relationship with other values such as dignity, love, esteem, and honour so on? Which types of feelings, behaviours, beliefs, objects or motives does respect have? The second approach is about the moral significance of respect; why respect is important, whether people respect or are respected, are people required to respect morally or is respect a moral right for them, or should other things apart from people be respected such as animals, nature or institutions, and so on? The third approach was about how people behave towards others in their interaction and the significance of the concept of respect and self-respect (Hedinger, 1991). When the historical and theoretical discussion on respect in philosophy is considered, it is appropriate to search this from three perspectives, namely the ancient, modern and contemporary in order to understand how the idea developed both historically and theoretically (Giorgini & Irrera, 2017).

When the meaning of a word or a value is investigated, it is appropriate to check which words are used in this semantic context, what the meaning of them are and in which situations they are used. In this regard, I want to focus on the words are related to respect and their meanings from the Ancient Greek. “*Aidôs*” and “*time*” were used most closely with regard to the meaning of “respect”. “*Aidôs*”, which is usually translated as “respect” or ‘shame’, refers to modesty and propriety in a person’s attitude and respect for gods and

men. "*Aidôs"* is a social virtue, and implies restraint because it determines the fear of disgrace which comes from improper behaviour. In addition, "*aidôs"* is engaged with respect for oneself because, in this situation, if a person respects to someone, he or she expects respect for themselves (Giorgini & Irrera, 2017, pp. 44, 45).

Looking at the word "time" in Ancient Greek as related to respect, which is translated as honour, value, reverence and refers to the value of a person and the rank or position that a person occupies (Giorgini & Irrera, 2017, p. 45). Plato used the word "*timokratia*" for the first time, describing it literally as the regime in which the ruling class is driven by love of honour. In Aristotle, "*timokratia*" refers to a regime where offices are distributed according to value, namely property. In light of this, we can say that Ancient Greek society was hierarchical, and that the nobles were valued more than others. In this regard, the root of respect in Ancient Greek ethics and politics based on the recognition of the aristocracy and assigns equal value to fellow-aristocrats (Giorgini & Irrera, 2017, p. 46).

Furthermore, respect has been investigated in the field of philosophy with regard to its moral role, as generally based on the axiological concept of 'ethics'. Ethics can subdivided into two categories: practical ethics, which addresses ethical dimensions of concrete actions, and ethical theory (moral philosophy), which addresses abstract principles of the meaning of right and wrong (Hill, 1957, cited in Hedinger, 1991). According to Hedinger (1991, pp.15-21), ethics has mostly been explored from the moral philosophy perspective, where five moral philosophers have been identified as central to moral philosophy. They are Kant (1785/1964), Downie & Telfer (1969), Donagan, (1979), and Fried (cited in Green, 1982).

In modern philosophy, Immanuel Kant's (1975/1964) moral philosophy is the most significant position adopted with regard to the argument related to respect. We can say that Kant's ideas created a new standpoint for the understanding of respect because, according to him, all people deserve respect purely because they are people. To be a person is different from being another kind of being because it has a dignity in itself and this respect refers to the dignity of individuals (Dillon, 2007). It can be said that Kant's

idea opened a new world for the discussion of respect after its classical understanding. Moreover, it can be considered proof that the majority of contemporary debates about respect for a person have generally been built on Kantian perspectives.

Downie and Telfer (1969) explored respect by focusing on 'respect for person'. According to these authors, respect is bound to the idea of 'agape', which means making another's ends one's own, and thus accepting the that one must sacrifice one's own ends. They also made the distinction between private morality and public morality. According to this idea, public morality means respect for others' rights, whilst private morality is distinguished by one's duty to recognise and honour human nature, and from which the duty to enhance one's own humanity arises (Hedinger, 1991).

Donagan's (1977) theory of morality based on religious customs and respect for person was the main principle for his theory. He notes that: "It is impermissible not to respect every human being, oneself or any other, as a rational creature" (Donagan, 1979, p. 66, cited in Hedinger, 1991).

Fried (1978) notes that human beings have certain unique qualities as a part of their nature, such as free choice and the ability to attribute value through rational means. Hence, because of this moral personhood, individuals, as persons, deserve respect (Hedinger, 1991).

Looking at the discussion from the perspective of contemporary philosophers, there is a general tendency for them to explain respect in different categories. First of all, we will look at Feinberg (1973) and Darwall (1977) because they did this categorisation nearly at the same time and both of them have some reflection from Kant from my point of view.

Feinberg (1973), who is known for his work in the field of ethics, examined respect by expanding Kant's philosophy. He explains respect in terms of three different groups and notes they are not unrelated to each other. He starts with the German word '*respekt*' and emphasis that it has a particular significance in etymology and our understanding of

respect. Paton (1947) claims that the German word '*Achtung*', which is used by Kant, was mistranslated as '*respect*' because Kant translated it according to the Latin word '*reverentia*' and he distinguished it from 'respect' since it has in an extra element, which is fear. In the later writings of Kant, it can be seen that he used '*Achtung*' in another sense, which Paton translated into English as 'respect' or 'consideration' (Paton, 1947). Hence, Feinberg starts with '*respekt*' for his categorisation and defines it as an uneasy and watchful attitude which has fear in it, and to which he adds another component, power. For instance, a guide on a jungle tour may warn tourists about lions, which they should show respect because of the danger. Another component of respect is that of apparent power, such as a new sailor might be warned to show respect to the sea (Dillon, 2007). The second one is *observentia*, which is affected by Kant's respect for person view, which means that all people are owed respect because of their dignity, without the need to consider any of their other potential merits (or lack thereof). The last category is *reverentia*, which is derived from Latin. In this type, the law is an important element. People respect something because of authority, dignity, law, and so on (Feinberg, 1973).

Darwall (1977), who has made some significant points of discussion on respect and determined an important distinction about the concept, has a significant role in this categorisation. He distinguishes respect via two principal categories, namely recognition and appraisal respect. According to him, recognition respect is giving respect to persons who are owed such just due to being people (Darwall, 1977). In this category, there is no specific comparison with other individuals, all people are respected equally (Benditt, 2008). If people respect others for certain specific features, this is referred to as appraisal respect, for instance, respecting someone's musical talents (Darwall, 1977). Appraisal respect has some moral perspective because people apprise one another on the basis of their characters. For instance, people can apprise a person as an excellent road cyclist but this does not mean there is any appraisal respect for this person. People may respect them for their other moral attitudes, or they may not respect them because of his certain character flaws (Allan & Davidson, 2013).

Hudson (1980) conducted another important study about kind of respect. He emphasises obstacle, directive, institutional and evaluative respects. While directive respect is not earned and does not cover certain particular circumstances, such as rules, laws, advice, and request, so on, evaluative respect is merited or deserved. Institutional respect is respect for certain social practices or roles, which are described by the system of rules; for instance, rising when a judge enters a courtroom. The last is obstacle respect, which is represented by a "healthy" word, such as a trainer having a healthy respect for lions to protect himself from danger (Dillon, 2007, 2018; Hudson, 1980). In addition, Dillon adds 'care respect' as a fifth group. He refers in this latter example to a deep respect for nature (Dillon, 2018).

Attempts have been made to understand and explain the meaning and concept of respect for many years by philosophers and researchers because they have a significant role in societies as a guide for people's behaviour. We can see that these discussions revolved around respect for the person in general, specifically within the modern philosophy. These show that scholars have tried to understand such questions as "why do people respect others?" or "why should people respect others?" for many years. Despite these in-depth discussions, it is hard to find common opinion.

Furthermore, respect has been evaluated as a core value (Browne, 1995) and has a significant role in education systems. However, there are insufficient empirical studies specifically about respect (Langdon, 2007; Turk, 2009).

It is also significant to examine the discussion of respect from the psychological perspective because of the concept of my research, basically because I am looking at attitudes and behaviours from the perspectives of students. It is important to mention that respect has been considered in psychology as a set of signs and functions whose operation is strategically significant in specific contexts, while its moral role in interpersonal relationships has been taken into account in philosophy (Hedinger, 1991). Hedinger (1991) mentions that respect has been treated in five ways in the psychological literature: "a) as a necessary condition for change in the therapeutic relationship; b) as a treatment

variable related to the measurement of treatment outcomes; c) as a set of behaviours and attitudes which convey or impart respect in counselling situations; d) as an ethical concept around which revolve questions regarding the circumstances in which paternalistic interventions become warranted; e) as an operationalise set of behaviours used to measure various indices of interpersonal fit" (p.14). Despite all of these viewpoints, finding a uniform definition for respect in the psychology literature is nearly impossible (Langdon, 2007).

If we now scrutinise the development phases of positive psychology, this could be the reason for the lack of literature about respect because psychologists were restricted in their studies and focussed on repairing the damage before World War II, and psychologists knew less how normal people flourish under conditions of adversity. After World War II, psychologists started to focus on how people are able to build positive feelings and, in light of this, the field of positive psychology began to focus on valued subjective experiences such as well-being, contentment, satisfaction, hope and optimism, happiness, love, and so on (Seligman & Csikszentmihalyi, 2000). A number of psychologists have studied the significance of respect in the classroom, nursing, and in counselling clients. Nevertheless, respect is often considered to be the driving force to gaining an improved situation; however, it has not previously been specifically researched, so its direct effects are not obvious. Despite this, an inclusive theory of respect and its complements, comprising a uniform definition, is absent from the literature. Despite the general lack of research and knowledge about respect, four recurring themes can be found in the psychological literature: (a) social power, (b) social rules, (c) caring, (d) equality and accepting differences (Langdon, 2007).

In this regard, we can say the history of research about these kinds of values in positive psychology was based in the second half of the 20th century and in the 21th century. Hence, this could be one of the reasons why there is no in-depth research about respect in psychology.

In the current research, respect is investigated in three dimensions which helps to construct the inventory, which will be explained in detail in the methodology section. The first dimension focusses on the conceptualisation of respect. The second focusses on respectful attitude by focussing on what participants feel about respect for others. The third focusses on behaviours by focussing on how students manifest respect interpersonally.

2.3. Psychological Measurement in Attitude Studies

This study essentially focusses on measuring respectful attitudes and respectful behaviours from a psychological perspective; therefore, it is important to review the primary literature of the psychological assessment of attitudes. In light of this, the present section aims to provide a conceptual background to and measurement of attitude.

2.3.1. Concept of Attitude

A consideration of the lexical meaning of attitude shows that it has more than one meaning in the English language; it is derived from the Latin "*aptus"*, and has connotations of "fitness" or "adaptedness", and "*aptitude"*, which means a subjective or mental state of preparation for action (Allport, 1935). If we further consider the definitions of attitude, it becomes clear that these vary with different disciplines. However, it can be seen that this concept has been at the centre of social psychology since its inception (Krosnick, Judd, & Wittenbrink, 2005); indeed, a number of authors (Bogardus, 1931; William Isaac Thomas & Znaniecki, 1958) believe that social psychology is the scientific study of attitudes (Allport, 1935; M. E. Fishbein, 1967). Social psychologists have used the concept of attitudes to explain various facets of human behaviour, and a number of attitudes have similarly been assessed in light of this concept over the years. In addition, because of the rise of new social issues, additional attitudinal domains are being explored (Ajzen, 2005). Although attitude researches are at the centre of the social psychology, finding a consistency or consensus across scholars about the definition of attitude is nearly impossible. The earliest, and indeed broadest, definition was offered by Allport (1935), which is "An attitude is a mental and neural state of readiness, organised through experience, exerting a directive or dynamic influence upon the individual's response to

all objects and situations with which it is related" (p.784). Since that time, the definition of attitudes has improved, and attitude researchers have generally focussed much more on approach and avoidance behaviours and defining attitudes as evaluative predispositions (Krosnick, Wittenbrink, & Wittenbrink, 2005). Additionally, in these definitions, an attitude focusses on a specific object, and can be entity different from Allport's definition.

Ajzen (2005) describes attitude as "a disposition to respond favourably or unfavourably to an object, person, institution, or event" (p.3) and he noted that in spite of there being a number of definitions of attitude in the literature, most contemporary social psychologists are in agreement that its characteristic attribute is its evaluative (pro–con, pleasant–unpleasant) nature (p.3). Attitudes indicate an evaluative response toward an object, which can be anything in a person's mind. These objects also can be concrete, such as 'pizza', or abstract, such as 'freedom of speech', etc. (Bohner & Wänke, 2002).

In the wider field of attitude, there is an ongoing and significant debate between two schools of theorists with respect to the meaning of the term attitude and constructs of attitudes. The first school, represented by Krech, Crutchfield, and Ballachey (1962), consider attitudes to be multi-dimensional constructs which embrace three components: the cognitive, the affective, and the conative/behavioural. The cognitive components represent beliefs, the affective components represent evaluations (likes/dislikes), and conative components represent behaviours (Francis & Greer, 1999; Kay & Francis, 1996).

According to Ajzen (2005), the most popular classification system in multi-dimensional classification is that of Plato. Azjen (2005) explains these categories based on Rosenberg and Hovland's (1960) analysis, and separates these responses into verbal and nonverbal responses. From my own point of view, this adds detail to, and further strengthens, Plato's classification (Table. 2.3)

Table 2.3 *Responses used to infer attitudes (Ajzen, 2005, p. 4)*

	Response Category		
Response mode	Cognition	Affect	Conation
Verbal	Expression of beliefs about attitude object	Expression of feelings toward attitude object	Expression of behavioural intentions
Nonverbal	Perceptual reactions to attitude objects	Physiological reactions to attitude objects	Overt behaviours with respect to attitude objects

As can be seen in Table 2.3, people's positive or negative attitudes toward an object or an entity can be inferred from their verbal or nonverbal responses toward this object or entity. Within these categorisations, cognitive responses reflect perceptions of the attitude object and thoughts about it. Affective responses can be inferred through evaluations of the attitude to the object and feelings toward it. Lastly, behavioural inclinations, intentions, commitments and actions toward attitude object are the responses that are of a conative nature.

The other school, represented by Fishbein and Ajzen (1975), considers attitudes to be unidimensional concepts, and believes they have only affective components. Hence, measurement of attitude should be solely concerned with the affective domain, and thus any perceived behavioural and cognitive components should be assessed separately (Francis & Greer, 1999). Francis (1996) favoured a unidimensional construct partly on the basis of Fishbein's (1967) argument, which notes that multi-dimensional attitude constructs' components are not satisfactory interlinked, so it is difficult to employ in theory (Penny, 2014). In addition, the correlation between affective and behavioural components can be relatively weak because the affective measure of attitude is generally broad, whilst the behavioural component is narrow. Moreover, the concept of their unidimensionality implies greater empirical feasibility which it easier to relate to a more valid and reliable scale (Kay & Francis, 1996).

The Respect Inventory was itself designed for the present study, which includes the "Conceptualising Respect", "Respectful Attitudes toward Others" and "Respectful Behaviours toward Others" scales. The idea behind the Respect Inventory was to explore

how students conceptualise the value of respect, what are their respectful attitudes and respectful behaviours and investigate the differences between students' respectful attitudes and respectful behaviours. The Respect Inventory's scales focus on the conceptualisation of respect, respectful attitudes and respectful behaviours and each of them focuses on different aspects like the conceptualisation of respect scale based on cognitive component, respectful attitudes scale based on affective component and respectful behaviour scale based on conative/behavioural component. Although the Respect inventory scales focus on these three components, they each are in different scales; hence it cannot be considered as a multi-dimensional model. However, it can be said that each scale can be considered as unidimensional.

2.3.2. The Measurement of Attitudes

As described above, attitudes essentially are about evaluation/assessment of objects; as such they are hypothetical constructs that cannot be directly observed. Hence, they must be inferred from measurable responses, which might constitute either positive or negative evaluations of the object. Social psychologists use self-report techniques and observational measures to measure attitudes. For observational measurement, an attitude might be inferred from a person's behaviour, such as how often people use or choose the attitude object, or how close people approach the attitude object (Smith, Mackie, & Claypool, 2015). Self-report techniques ask participants to explicitly describe their own attitudes. Herein, the origins of the self-report technique scales follow those of Louis Thurstone (1928), Rennis Likert (1932), and Charles Osgood (1957). Each of these scholars created a unique technique for gauging attitudes with multiple self-report items that have strong face validity.

In this research, I use Likert (1932) methods to develop the Respect Inventory; hence the literature considered will focus on Likert's method. Until 1932, the best scaling method of attitudes was Thurstone's scale (Salkind, 2010), which we can say was a significant milestone in attitude scale construction. Thurstone and co-workers created 20 scales to measure attitudes, and respondents were asked to evaluate their 'degree of favourableness'. After that, another significant attitude scale, which took a different

approach, was developed by Likert (1932), who proposed the method of summated ratings (Ajzen and Fishbein, 1980). The Likert scale method has a number of differences from the Thurstone scale, which actually make it more comprehensive and of greater utility in the design of the scale phase and analysis phase. According to Likert (1932), designing a Thurstone's scale takes a long time because of the judges' evaluation of the statement process. Another shortcoming of the Thurstone (1928) scale is its several unverified statistical assumptions. In the Likert (1932) scale, an enhanced approach can be seen (Salkind, 2010) as per the following steps: (1) A large number of statements are taken into account that relate to the object in question; (2) these statements are administered to a group of subjects, who indicate whether they strongly approve, approve, are undecided, disapprove, or strongly disapprove with each statement; (3) a total score for each individual can be determined by summing his responses to all items, scoring the above five categories 5,4,3,2, and 1, respectively, for favourable items, and by reversing this ordering for unfavourable items; (4) an item analysis is carried out to select the most discriminating items (Krech, Crutchfield, & Ballachey, 1962). In terms of the above, using Likert scale method leads to a number of benefits during the data analysis proses. Francis (2001) notes that using a five-point Likert scale provides certain benefits; for instance, the odd number of response categories allows participants to choose an 'uncertain' option, which is a significant point because it indicates that the survey covers areas about which some of its participants are unable to reach a clear decision. Another benefit is that a five-point scale provides more precise responses than three-point scales (Francis, 2001). In addition, when participants choose their answers from a five-point scale (agree strongly, agree, not certain, disagree, and disagree strongly), the researcher can handle the data in a variety of ways. For instance, firstly, the percentage of the five categories can be reported; secondly, 'agree strongly' and 'agree' answers can be combined as 'yes' and the 'disagree' and 'disagree strongly' answers can be combined as 'no'; lastly, it provides a total score through adding a number of items together (Robbins & Francis, 2010). In light of these useful aspects, the Respect Inventory was designed for use with a Likert scale method.

2.4. Conclusions

The main aim of the present study is to explore 'How English and Turkish secondary school students conceptualise respect and display their respectful attitudes and respectful behaviours toward others' and the correlation between respectful behaviours and attitudes with regard to theistic faiths, self-esteem, empathy, and personality types. The other central aim of this research is to contribute to 'values education', which is a new, developing discipline and which has a significant place in education systems, especially in the 21st century. Hence, it is important to gain a deep understanding of the literature about value, values education, and respect. In addition, the present research focusses on respectful attitudes and behaviours, so it is vital to consider the concept of attitude and psychological measurement in attitude studies.

To achieve these aims, this chapter has explored the concept of "value", "values education", value of "respect", and "psychological measurement in attitude" in three parts. The first part explained the different meanings or understandings of the value etymologically, from the perspective of philosophy, axiology, anthropology, sociology, social scientific studies, and basically psychology. As regards the previous discussion about value from psychological perspective, I am inclined to support Rokeach's (1973) and Schwartz's (1994) definitions of value, which essentially present the "value" as a form of guidance. Value can be described as guidance which leads people in their desirable, or indeed undesirable, behaviours. Further, in my opinion, these values are shaped around people's attitudes and beliefs, so leading their behaviours. In addition, it is helpful to investigate values in some groups to interpret them in a similar manner to previous studies. However, I believe that it is difficult to place each value in a specific group because one value can be related to more than one group. Therefore, even when values are explored as groups, these groups should be transitive.

In addition, the term 'values education' was investigated because of its significance to this research. From the last quarter of the twentieth century, values education as a "new umbrella term" has started to see use in education systems and accordingly has brought considerable associated discussion such as "What is its meaning?", "Can values be

taught?", "Which values should be taught?, "Are there some common values?", and so on. Hence, considerable academic research has been undertaken to address these questions, where such studies have generally focussed on programmes about values education, teaching methods used for values education, educators' views about values education, and so on. However, these studies have, on the whole, not investigated students' perspectives about the values. Hence, there is a gap in the literature in terms of investigating values from students` perspectives. The present research contributes to the literature in terms of exploring one value, which is respect, through students' views and presents it from three different perspectives, namely conceptualisation of respect, respectful attitudes, and respectful behaviours.

Historically, respect has been discussed mostly within philosophy and psychology (Hedinger, 1991). However, the literature on respect shows that, of the two subjects, philosophy has a greater body of research on the value of respect. It can be said that finding detailed studies in the psychological literature is, to say the least, difficult, so the present study contributes to this literature in terms of designing three scales to allow the conceptualisation of respect, respectful attitudes, and respectful behaviours, and in providing students' views through a huge dataset collected from two countries.

Lastly, the conceptual background and psychological measurement of attitude were discussed in the third section. In the present research, attitudes are investigated as a multidimensional construct; the Respect Inventory was designed according to this view and covers three different scales, namely those of the conceptualisation of respect, respectful attitudes, and respectful behaviours.

CHAPTER 3 METHODOLOGY

3. Introduction

This chapter discusses the methodological framework of the study. First, it focusses on the research philosophy, which is followed by the research questions that are mentioned earlier. It then gives detailed information about the construction of the main study instrument and pilot studies. The following parts comprise the data collection procedures, participants, ethical considerations, and data analysis procedure.

3.1. Research Paradigm

The term paradigm has been generally referred the main framework in a research. This framework explains: how the problems in the study are identified; what are the epistemological and methodological assumptions behind the research; and what is done in the research (Hammond & Wellington, 2013). Positivism and interpretivism are discussed as the most common paradigms (Ab Rahman, 2019). Positivism is the term used to describe an approach to study of society that relies solely on scientific evidence, like experiments and statistics, to show a true nature of how society functions. The term originated in the 19th century from Auguste Comte's ideas in his books "The Course in Positive Philosophy and a General view of Positivism" (Serva, n.d.). Positivism often uses quantitative and experimental research. Interpretivism is the term for research that views the world subjectively and tries to investigate how we understand and make sense of the world (Ab Rahman, 2019). Interpretivism often uses qualitative research.

My study follows the philosophical and epistemological assumptions of the quantitative studies which aim to discover objective and general answers about the perceptions of respect, respectful attitudes toward others, and respectful behaviours toward others and their correlations with the other key scales and items by using quantitative research methods.

In addition, this researcher is aware of the criticism of positivism. According to Hammond and Wellington (2013), most researchers would agree that social activity is more

complicated than the positivist view, which is that social science follows the rules that the natural sciences follow. Mostly, because of this kind of belief, researchers in the social sciences prefer the interpretivist to the positivist approach. However, researchers should be aware of these two significant points: first, although an idea might be related to positivism – which has the naive belief that social science is objective and fixated on quantitative methods. This does not do justice to the spread of intellectual influences within positivism or the possibility for reflexivity on the part of positivist. Positivism helps to picture how external factors influence human behaviour without leading to law like generalisations; on the contrary, positivism helps to provide some 'fuzzy generalisations' which can be helpful to policymakers and practice. Second, most anti-positivists, whose research implicitly discusses cause and effect, use much more of the legacy of positivism than these anti-positivists might otherwise have considered; they believe they are anti-positivist purely on the basis that they use qualitative methods. To summarise, although there are some critics of the use of the positivist approach in social sciences, positivism may allow some 'fuzzy generalisation' to be achieved through the use of objectivism.

3.2. Research Questions and Objectives

The current research project examines one main overarching research question and four more specific research questions:

Overarching research question:

How do English and Turkish secondary school students conceptualise respect and display their respectful attitudes and respectful behaviours toward others?

In light of an analysis of and response to the overarching research question, four more specific research questions have been formulated to address individual differences in respectful behaviour.

RQ1. How do respectful behaviours correlate with personal factors (age and gender), personality types (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy), and religious factors (attitude toward theistic faith)?

RQ2. How do respectful behaviours correlate with religious affiliations (Christianity, Muslimism, Other, and None), family factors (father, mother, siblings, grandparents), school factors (teachers, friends, school), RE in school, and traditional customs?

RQ3. How are respectful behaviours affected by personal factors, psychological factors, personal qualities, and religious factors?

RQ4. How are respectful behaviours affected by religious affiliations, family factors, school factors, RE in school, and traditional customs?

In light of the targeted research topic and research questions, a quantitative cross-sectional survey-based method was chosen as a primary research method. According to Cohen, Manion and Morrison (2007), the chosen survey research method allows the researcher to represent a wide target population and to make generalisations about the targets of focus (Morrison, 1993, cited in Cohen, Manion, & Marrison, 2007). The primary goal of this research was to understand the conceptualisations of pupils about respect and make associated generalisations by reaching a large sample in England and Turkey. Hence, the quantitative cross-sectional, survey-based method was convenient for the purposes of this research. In addition, I am aware that values are based on cultural context and there is reason to conduct qualitative research on the topic, but my interest is to find out larger factors about the perceptions of the students about respect, respectful attitudes, and respectful behaviours so I made a methodological choice based on these preferences.

3.3. Characteristics and Benefits of Quantitative Research Methodologies

Quantitative research has been described as "Explaining phenomena by collecting numerical data that are analysed by using mathematically based methods (in particular statistics)" (Aliaga & Gunderson, 2003). According to Grix (2004), quantitative research has three characteristic phases in its approach: finding variables for concepts, operationalising them in the study, and measuring them. "This type of research approach tends, in general, to abstract from particular instances to seek general description or to test

casual hypotheses; it seeks measurements and analyses that are easily replicable by other researchers" (King, Keohane, & Verba, 1994, cited in Grix, 2004, p.117). The replication of methods can be considered a particular benefit of quantitative research because it supports verifiability through legitimacy, reproducibility, reliability, and objectivity (Grix, 2004). One of the other characteristics of quantitative research is the ability to design specific, narrow, measurable and observable purpose statements, research questions, and hypotheses. In addition, quantitative research enables the collection of numeric data from large samples through the use of pre-set questions and responses. It also allows the analysis of trends, comparison of groups, or for variables to be related through the use of statistical analysis, and the interpretation of results by comparison with prior predictions and part research results. Finally, it helps subsequent research reports to be written using standard, fixed structures and evaluation criteria, overall allowing for an objective, unbiased approach (Creswell, 2012).

Despite increasing academic research on values education, especially within the last decade, the value of respect and disrespect has been attracting less attention (Shwalb & Shwalb, 2006), whilst the concept of respect has not been studied in detail in the literature from a cultural perspective (Harwood, Yalçinkaya, Citlak & Leyendecker, 2006). Children are expected to show respect or are told to be respectful toward others by adults or their parents; however, it is difficult to know how the children themselves define respect or respectful behaviour toward others (Cohen, Hsueh, Zhou, Hancock & Floyd, 2006). In the literature, respect has been investigated in terms of its relationships with other values such as tolerance, bullying, and sympathy (Anker & Afdal, 2018; Langdon & Preble, 2008; Zuffianò, Colasante, Peplak & Malti, 2015). Moreover, respect has been investigated from different perspectives such as respect for others (Cureton, 2013), respect for diversity (Saylık, Polatcan, & Saylık, 2016), and respect for gender (Arnot & Swartz, 2018). In addition, a number of studies have attempted to focus on the concept of respect (Çelikkaya, Yakar & Şarlayan, 2016; Grimova & van Schalkwyk, 2016; Shwalb & Shwalb, 2006). When such research is considered, it can be seen that most such studies have adopted a qualitative research design and focussed on a small sample size. In this research, I attempted to listen to a wide range of students' voices in two countries, and to

gain some general ideas about respect. Hence, a quantitative cross-sectional survey research design was chosen as a primary research method.

3.4. Construction of the Main Study Instrument

First Step of the Construction:

The first step of the construction of the questionnaire was to operationalise the value of respect as a core concept and respect was defined as "The respect is to accept all people, who are from different cultures, races, and religions, as they are because human beings are precious and treat them well unconditionally". The main aim was to explore: how students conceptualise respect; what they think about respecting others, animals, environment; what or who affects students' views about respect; and self-esteem of students. According to these, all literature was checked and the items were designed in different parts.

The first version of the questionnaire was designed in two parts. The first part consists of demographic questions, and investigates the students' personalities and families, considering such items as gender, age, nationality, grades, type of place where they live, religion, the frequency of worship, siblings, social activities they attend, whom they live with, and educational status of the parents. This part includes different types of questions, most of which are multiple choice in nature. For three questions, however, students were asked to write some quite specific information about themselves, such as their nationality, social activities, or whom they live with (in addition to the nuclear family).

The second part of the questionnaire covered the items about the value of respect which were measuring "how students conceptualise the value of respect; what they think about respecting others, animals, environment; what or who affects students' views about respect; and self-esteem of students" and explored the differences between them. The questions were developed by the researcher and supervisors based on a review of the professional literature. The items addressed respect for human beings in general, and more specifically elderly people, the environment, the law, and customs and traditions. The third part provided suggestions for sources of respect. Generally, these are grouped under

family, school, social environment (friends, neighbours, etc.), religion, culture, and leisure activities such as reading and watching TV. The fourth part examined respect for other people according to three categorisations: attitudes, behaviours, and motivations. The questions were prepared to help understand the differences between students' attitudes and behaviours regarding respect. For example, "I believe that people should respect their friends' opinions, whatever they are" is a statement to test attitude, and "If I do not like my friends' opinions, I do not listen to them" is a statement about the behaviours of the students. In addition, questions about motivations were grouped as follows: person, age, status, fear, law, and religion. The fifth part considered self-esteem and included questions about attitudes, behaviours, and the following factors: family, social environment, physical appearance, school, and religion. The last part, which considered living creatures, had three different types of questions (similar to the third part). The motivations section covered health, law, religion, and other people's opinions.

The five-point Likert response scale, which ranges from "strongly agree" to "not certain", to "disagree strongly", was chosen for the second part of the questionnaire (Likert, 1932) because it gives students a good opportunity for sensitive decision, and is also identified as the most reliable and consistent scaling system from the age of 8 to adulthood (Francis, Santosh, Robbins, & Vij, 2008). The reason for using a five-point scale is that the odd number scale gives students the opportunity to choose the "not certain" option if they do not have a clear idea about the question itself. In addition, when compared with the three-point scale, the five-point scale offers a more refined range of responses (Francis, 2001).

RE promotes moral development in both Turkey and the UK, so it might seem that there is a link between values education and RE. For testing this supposition in the questionnaire, the relationship between religion and respect was checked in every part through particular statements.

After preparation of the questionnaire, the first pilot study was conducted in Turkey, the procedure for which will be explained in detail in the pilot study section. The statistics showed that the questionnaire was not useful in terms of the discovery of attitudes,

behaviours, and perceptions of respect. Subsequently, the first version of the questionnaire was redesigned extensively.

Second Step of the Construction:

The second version of the questionnaire was prepared in six parts. The first part consisted of demographic questions in a similar manner to the previous questionnaire. The second part consisted of the respect scales, which itself consisted of the three parts: perceptions about respect, attitudes towards respect, and behaviours towards respect. In addition, questions were prepared about respect for others, the environment, and religion. In these parts, the questions were designed in the attempt to reveal the differences between perceptions, attitudes, and behaviours. To give an example:

Perception: Respect is to accept all people as they are
Attitude: I believe that people should accept others as they are
Behaviour: I accept all people as they are

The third part covered attitudes towards theistic faith in the English version of the questionnaire and attitudes towards Islam in the Turkish version, which were intended to give the opportunity to see the differences between attitudes towards respect and attitudes towards religion. The fourth part examined sources of respect such as family, friends, and religion. In this part, students simply marked who they thought influences their views about respect. The fifth part covered the Coppersmith self-esteem scale. The last part consisted of the revised Junior Eysenck Personality Questionnaire and the Junior Impulsiveness, Venturesomeness and Empathy Instrument (JIVE). In these last two parts, students were presented with Yes/No options.

3.5. Pilot studies and some examples of statistical tests

3.5.1. First Pilot Study

When the first version of the questionnaire was completed, it was translated into Turkish. In the first step, all questions were investigated by the researcher and Abdullah Sahin, who is a native Turkish speaker, whereby it was determined whether certain words might

be problematic for the Turkish translation. For instance, the word "*dalga geçmek*" (laugh at) was changed to "*alay etmek*", which is a synonym.

In the following step, the questions were tested with a Turkish secondary school teacher, a religious culture and ethics teacher, and a research assistant in the divinity faculty who has teaching experience in different secondary schools; all of these individuals are native Turkish speakers. Although these advisors generally agreed as to the clarity of the questionnaire, they advised giving explanations of certain words. For example, "*statü*" (status) was explained using "*makam, mevki*", which is synonymous with "*statü*". In addition, they asked whether some words would be likely to be understood by particular school grades. For example, "*önyargı*", which was translated from open-minded, "*itaat*" (obey), "*hürmet*" (honour), and "*uyruk*" (nationality) were highlighted, and it was thought that they might not be understood by children below grade 6. After these additions and corrections, the booklet was prepared.

Legal permission was gained from the Izmir Provincial National Education Directorate for the pilot study. In Turkey, there are two types of secondary schools which are state secondary schools and private secondary schools. Furthermore, there are two types of state schools, which are state secondary schools and religious state secondary schools. Two schools, one of which is a state secondary school, and the other a state religious school (Imam Hatip Ortaokulu), were chosen. The reason why these two schools were chosen is that the state secondary school holds a good rank in the national exams, and indeed was the highest in the district. In addition, the number of students in the school was large, so access to a sufficient number of students for the purposes of the study was possible in just one school. Imam Hatip School was chosen from the same district because accessing a school nearby was easier in the limited time available. The questionnaire was administered to these schools. This pilot study covered cognitive and quantitative testing in order to check the clarity of questions and how much time it would take to answer them.

This part of the pilot study was completed by 196 students attending two schools in Turkey during December 2016. 61 students (35 girls and 26 boys) from İmam Hatip state

secondary school and 135 students (75 girls and 60 boys) from the state secondary school joined the study. Three classes of grade 6, 7, and 8 students were chosen randomly. The students were given a consent form prior to the start of the data collection and the basic aims of the project were outlined in this form. In addition, students were asked not to write their names on the booklet and were also informed about confidentiality and anonymity. Additionally, it was mentioned that students were free to choose not to participate. Generally, they were happy to do so, with just a few students not wanting to complete the questionnaire. Those who did participate were assured that their responses would not be read by anyone in the school and that the responses could not be used to disclose their religious affiliations.

The cognitive test was completed with three students from grades 6, 7, and 8. They finished this test in around 18-20 minutes, and noted that the questions were generally clear.

The pilot study was conducted by the researcher in the classes themselves under the supervision of the class teacher. During the study, students asked the meaning of "*uyruk*" (nationality), "*statü*" (status), "*hürmet*" (honour), "*itaat*" (obey), and "*dindarlık*" (religiousness). In addition, they asked some questions about social activities. For example, "Is a social activity a course for school?" Any questions asked by the students were answered by the researcher. The unintelligible parts were discussed with the researcher's supervisor and some items were revised. For instance, some words, such as those mentioned above, were subsequently explained using another word, and explanations were added before certain parts.

Statistical Testing of the Instrument

The data was coded into SPSS, then some crosstab and chi-square analyses were performed according to age, gender, grade, and type of school. This showed that the questionnaire was not useful for desired comparison of attitudes, behaviours, and perceptions towards respect. Although it did contain a number of useful items to measure the value of respect, these items could not measure perceptions about respect, respectful

attitudes, and respectful behaviours which was one of the aims of this research. For instance, these items can show what was the missing part :"Respect is to listen to elderly people until they finish speaking" for perceptions, "I believe that it is acceptable for people to interrupt others while they are speaking" for respectful attitudes. These two items are measuring respect in terms of listening to people when they speak but the first one is focusing on elderly people and the second one is focusing on others. Hence, it was not possible to compare perceptions, respectful attitudes, and respectful behaviours between these items. Therefore, after the pilot studies, some changes were decided upon to obtain more effective results. As changes. all items in the scales were designed as in these examples:

Perception: Respect is to accept all people as they are

Attitude: I believe that people should accept others as they are

Behaviour: I accept all people as they are

3.5.2. Second Pilot Study

After the preparation of the new version of the questionnaire, the second pilot was conducted in Turkey with 200 students during May 2017; 126 students from a state school and 74 students in Imam Hatip School. It was also conducted in the England during October and November 2018 with 112 students from an independent private school and one academy school.

Statistical Testing of the Instrument

The data were coded into SPSS 24. The data were analysed by using the Reliability Test for each scale and the Pearson Correlation Test, the results of which demonstrated that all scales had acceptable reliability scores and that the scales for respect were useful to the conceptualisation of respect and in differentiating respectful attitudes and behaviours (see Appendix F). Hence this version of the questionnaire was adopted as the final version, with some small changes to certain parts. The second pilot study participants' questionnaires were included in the main body of data.

3.6. Instrument

The 'You and Your Values' questionnaire included a range of recognised instruments, and indeed established new ones, in order to link the findings from this study with established and developing fields of enquiry, as well as providing a newly developed scale for use as an instrument for this study. Such established scales include measures of attitude toward theistic faith, self-esteem, empathy, and personality (Arweck, 2016).

The main questionnaire booklet ("You and Your Values" questionnaire) consists of four parts. The cover page indicates the title of the research and the full name of the researcher and their organisation. In addition, it mentions the aim of the study, namely, to convey its significance to participants. The participants were assured of their confidentiality and anonymity. The first part covers 10 demographic multiple-choice questions in England and 8 demographic multiple-choice questions in Turkey dealing with details of sex, grade, ethnicity, parents' education, religious denomination, religious practice. The statements related to religion could not be added to the Turkish version of the questionnaire because of some ethical issues. The second part includes the 51 items of the Respect Inventory (English and Turkish versions) and the seven items of the Astley-Francis Scale of Attitude toward Theistic Faith (Astley, Francis, & Robbins, 2012b). This scale was just used in the English version of the questionnaire; it is not included in the Turkish version of the questionnaire because of some ethical considerations. The third part covers the 13 items in the English version and 12 items in the Turkish version about who or what effects pupils' ideas about respect. The fourth part covers the 25 items of the Short Form Coopersmith Self-esteem Inventory (Coopersmith, 1981), 24 items of the Junior Eysenck Personality Questionnaire-Revised (JEPQR-A) (Francis, 1996) and the 23 items of the Junior Eysenck Impulsiveness Questionnaire (JIVE: Eysenck, Easting, & Pearson, 1984) empathy scale. In addition, on the last page, the participants were invited to share any helpful comments about the questionnaire.

Measures

The Value of Respect was assessed by the Respect Inventory. This measure was referred to as an 'inventory', which means a list of items because it consists of three scales which

are “Conceptualising Respect”, “Respectful Attitudes toward Others” and “Respectful Behaviours toward Others”. The scales have 17 Likert-type items; each item was scored on a five-point scale: disagree strongly (1), disagree (2), not certain (3), agree (4), and agree strongly (5).

The self-esteem was assessed by the Short Form Coopersmith Self-esteem Inventory, as developed by Coopersmith (1981), which proposes a twenty-five-item index to measure self-esteem. Each item was scored on a two-point scale: Yes (1), No (0).

Attitude toward religion was assessed by the Astley-Francis Scale of Attitude toward Theistic Faith (Astley, Francis, & Robbins 2012). Responses to each item were recorded on a five-point scale: disagree strongly (1), disagree (2), not certain (3), agree (4), and agree strongly (5).

Personality was assessed by the abbreviated version of the Junior Eysenck Personality Questionnaire-Revised (JEPQR-A), as developed by Francis (1996). Each item was scored on a two-point scale: Yes (1), No (0).

Empathy was assessed by the Junior Eysenck Impulsiveness Questionnaire (JIVE: Eysenck, Easting and Pearson, 1984) empathy scale. Each item was scored on a two-point scale: Yes (1), No (0).

3.7. Participants

The main research was designed to collect data from at least 5000 students (2500 students from England and 2500 students from Turkey) between the ages of 11 and 14. At the end of the data collection, 5894 11-to 14-year-old secondary school students (2388 from England, 3506 from Turkey), which is Year 7, Year 8, and Year 9 in England and Year 6, Year 7, and Year 8 in Turkey, completed the ‘You and Your Values’ questionnaire.

For the main data collection in England, 2388 students completed the ‘You and Your Values’ survey. In terms of sex, of the 2388 responses, 844 were male and 1531 were

female, whilst the remaining 13 did not disclose their sex. In terms of grade, of the 2388 responses, 926 were Year 7, 690 were Year 8, 767 were Year 9, whilst the remaining five did not disclose their grade.

For the main data collection in Turkey, 3506 students completed the Turkish version of the 'You and Your Values' questionnaire. In terms of sex, of the 3506 responses, 1505 were male, 1996 were female, whilst the remaining five did not disclose their sex. In terms of grade, of the 3506 responses, 1102 were Year 6, 1224 were Year 7, and 1178 were Year 9, whilst the remaining two did not disclose their grade.

4050 copies of the questionnaire were distributed to 16 secondary schools in England, and 2859 copies were returned over the period between January to July 2018. 3850 copies of the questionnaire were distributed to 25 secondary schools in Turkey, and 3523 copies of the questionnaire were returned between 1-18 April 2018.

The main survey was conducted in England (mainly in London, the West Midlands, Gloucestershire, Greater Manchester, Lancashire, and Nottinghamshire).

- Six schools in London
- Six schools in the West Midlands
- One school in Gloucestershire
- One school in Greater Manchester
- One school in Lancashire
- One school in Nottinghamshire

The survey was conducted in seven regions of Turkey (the Aegean, Black Sea, Central Anatolia, Eastern Anatolia, Marmara, Mediterranean, South-eastern Anatolia).

- Seven schools in the Aegean
- Three schools in the Black Sea
- Two schools in Central Anatolia
- Two schools in Eastern Anatolia
- Five schools in Marmara

• Two schools in the Mediterranean
• Four schools in South-eastern Anatolia

The questionnaires were administered in several ways according to the schools' convenience. In some schools, the questionnaires were completed in the presence of the researcher and the class teachers. In others, the questionnaires were administered under the class teachers' supervision with the researcher being absent (Cohen, Manion & Marrison, 2007).

3.8. Process

The questionnaires were returned over a period of seven months, and the data were coded into Excel spreadsheets by the researcher between July and November 2018. For this study, the Statistical Package for Social Sciences (SPSS Version 24), which is the most widely used statistical package for social sciences, was chosen as the analysis tool. The data were transferred from Excel spreadsheets to SPSS.

3.9. Ethical Considerations

This research was conducted by considering the University of Warwick Guidelines on Ethical Practice for Research. The research proposal was submitted to the Centre for Education Studies Ethics Committee, first for the pilot study and second for the main study in order to obtain ethical approval, which was granted in 2016. After the ethical approval form had been issued, the study was conducted.

The primary ethical considerations were confidentiality, anonymity, and informed consent. In every school, before conducting the survey, all participants were assured of anonymity and confidentiality and given the option not to participate or to opt out of the survey. Any identifying information such as names, address, etc., were not collected. In addition, participants were informed that their replies would not be inspected by any school staff but only by the researcher and the researcher's supervisors. According to British Educational Research Association (BERA) Ethical Guidelines for Educational Research (2018), participants should be informed about consent at the beginning of the

study and researchers have to remain sensitive and open to the possibility that participants may wish to withdraw from the research for any reason and at any time. In addition, researchers should ensure that all participants are aware of what is involved in the study (BERA, 2018). These conditions were met by placing this information on the first page of the questionnaire:

> "This questionnaire looks at what you think about the value of respect. It is part of my research that aims to explore attitudes towards the value of respect. Please say what you really think and try to be as honest and accurate as possible. There are no 'right' and 'wrong' answers to these questions. We are very interested in your views. Please do not discuss your answers with anyone else, and do not pause for too long over any one question. Everything you tell us is completely private and confidential. Please do not write your name on this booklet. No one in your school will read your answers".

3.10. Analysis

Before the analysis process, the data were cleaned, and some questionnaires that evidenced having been ticked without reading, such as marking all the same column, were not included, or if the participant did not complete a scale it was not added to the dataset. The cleaned resulting data were analysed by descriptive and inferential statistics (Chi-square cross-tabulation, correlation, t-test routine, and regression) using the SPSS (Version 24) statistical package.

The analysis section was structured and presented as two chapters. Data Analysis I focusses on the psychometric properties of the five scales used in the "You and Your Values" questionnaire. Data Analysis II focusses on some inferential statistics by designing regression models for the two countries as four parts.

3.11. Conclusion

This chapter described the research philosophy behind the present research. The quantitative research method was conducted, and the Respect Inventory was designed specifically for this research because of the lack of a suitable scale which focusses on

respectful attitudes and respectful behaviours among 11- to 14-year-old pupils. First of all, a pilot study was conducted in Turkey to test the first version of the questionnaire. According to its results, the changes required were applied to the questionnaire and second pilot studies were conducted in England and Turkey. The results showed that all scales have a good level of reliability score and this version was adopted in the main version of the questionnaire, the "You and Your Values" questionnaire. The main data was collected from 5894 11- to 14-year-old secondary school students (2388 from England, 3506 from Turkey), which is Year 7, Year 8 and Year 9 in England and Year 6, Year 7 and Year 8 in Turkey between January and July 2018. The data were coded into the Statistical Package for Social Sciences (SPSS Version 24) software between July and November 2018. The analyses of the data were completed between December 2018 and September 2019. The data were analysed using descriptive and inferential statistics (Chi-square cross-tabulation, correlation, t-test routine, and regression). With regard to ethical considerations, all participants were assured of confidentiality, anonymity, and informed consent.

Data analysis was represented as two parts in Chapter 4 and Chapter 5. Chapter 4 reports the psychometric properties of the scales in the 'You and Your Values' questionnaire. Chapter 5 reports the effects of some certain factors on respectful behaviours by designing some regression models.

CHAPTER 4 DATA ANALYSIS I

4. Introduction

The aim of this chapter is to discuss the psychometric properties of the scales which are part of the 'You and Your Values' questionnaire.

This chapter consists of five parts. The first part (4.1) explores the psychometric properties of the Astley-Francis Scale of Attitude toward Theistic Faith (SATF; Astley, Francis, & Robbins, 2012). The second part (4.2) explores the psychometric properties of the Abbreviated form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A; Francis, 1996). The third (4.3) part explores the psychometric properties of the empathy scale of the Junior Eysenck Impulsiveness Questionnaire (JIVE; Eysenck, Easting, & Pearson, 1984). The fourth part (4.4) explores the psychometric properties of the Short Form Coopersmith Self-esteem Inventory (SEI; Coopersmith, 1981). The fifth part (4.5) explores the psychometric properties of the Respect Inventory which is designed for the current study.

The data were analysed by descriptive and inferential statistics (Chi-square cross-tabulation, correlation, t-test routine, and regression).

4.1. Astley-Francis Scale of Attitude toward Theistic Faith

4.1.0. Introduction

The aim of this part is to report on the psychometric properties of the `Astley-Francis Scale of Attitude toward Theistic Faith`, which is one of the scales in 'You and Your Values' questionnaire.

The part first will focus on, how the 'Astley-Francis Scale of Attitude toward Theistic Faith' scale was designed then the chapter will explore the psychometric properties of that scale within the data collected from 2388 students (11-14 years old) in England.

The individual differences approach in psychology is very helpful in order to understand the attitudinal dimensions of religion, which the Astley-Francis Scale of Attitude toward Theistic Faith was designed to assess.

The individual differences approach in psychology is based on certain core assumptions which argue that human behaviour is not completely random, but that it has discernible patterned ways. According to this view, the factors which are readily discernible organise and predict individual differences such as the sex difference. This position also argues that deeper covert factors such as personality differences of being introvert or extravert can be measured by properly designed psychometric instruments (Francis, 2009).

The Individual differences approach has enabled significant advances in psychology of religion by recognising that religion is a multidimensional phenomenon. In addition, effective research ought to differentiate between the different dimensions of religion and as well offer different measurement methods for the different dimension. According to Francis (2009), one powerful model grounded in this approach distinguishes the dimensions of religion, as affiliation, belief, practice, and attitude. Francis (2009) defines these four dimensions in the following way: “religious affiliation is a measure of belonging and self-identification with religious tradition. Religious belief is a measure of the cognitive component of religion. Religious practice is a measure of the behavioural component of religion. Attitude towards religion is a measure of the affective component of religion”.

Reflecting on these four dimensions of religion, Francis (2009) argues that he recognizes in early 1970, that the measurement of attitude was superior in a number of ways over the measurement of affiliation, belief or practice. Within this mind, although affiliation, practice, and belief have significant conceptual and empirical value in theology and social science, they individually have some limitations. For instance, first, affiliation has significant limitations. The measurement of affiliation is useful to identify discrete the categories, but such affiliation categories have different meanings in different denominational groups. Second, practice is easy to measure and conceptualise, but this

kind of measurement is not able to explain the actual meaning of practice which is important because it may vary according to a range of constraints. For instance, family pressure may lead an irreligious teenager to attend to the prayer in the church or some health problems may cause a religious elderly person to stay away from the public prayer in the church. Third, measures of belief, for example, may distinguish denominational groups or the level of theological education. By way of contrast, Francis (2009) argues that a deep-seated underlying construct concerned with affective response religion, a well-developed attitude scale is able to calibrate individual differences in religiosity across age groups and across denominational divides.

In addition to these advantages, Francis, Brockett, and Village (2013) argues that the attitudinal dimension has remained more attractive for them from 1970s to today for four main reasons. First, the attitudinal dimension was able to get closer to the heart of religion within individuals' lives. Because from a psychological perspective, social psychologists have firmly established a common understanding about attitude that is rooted, fairly stable and is deep seated compared to more inconstant and surface behaviours and opinions. Second, as explained previously, the attitudinal dimension of religion is less subject to contamination than belief and practice. As such, while beliefs and practice may lead to polarising some separations, the affective dimension of religion, with which attitudes are concerned, can rise above the divisions between denominational perspectives. Third, at an operational level, social psychology provides well-established assessment and scaling techniques such as Thurstone (1928), Likert (1932), Guttman (1944), and Osgood, Suci, and Tannenbaum (1957). These foundations would support constructing attitudinal measures for the study of religion. Last, scales designed to measure the attitudinal dimension of religion have been showed to function in a comparatively stable manner over a wide age range (Shwalb & Shwalb, 2006).

According to this background, Francis (1978a, 1978b) designed a 24-item Likert scale, namely the Francis Scale of Attitude toward Christianity, concerned with affective responses to five components of the Christian faith, which are can be equally recognised over a range of age groups and transcend denominational differences. These five

components are namely God, Jesus, Bible, prayer, and church (Francis, 2009; Francis, Brockett, and Village 2013). In addition, the scale contains positive and negative items. In the designing stage, (Francis, 1978a, 1976) designed a number of attitude scales based on scaling technique proposed by Edwards (1957), Guttman (1944), Likert (1932) and Thurstone (1928). After conducting a series of reliability and validity analysis among different age groups of English school pupils, Francis and Stubbs (1987) found that the Likert scale was more satisfactory because of consistently reliable and valid measure over the widest age span.

Furthermore, the English language form of the scale has been tested in different studies, such as Australia and Canada (Francis, Lewis, Philipchalk, Brown, & Lester, 1995), England (Lewis, Cruise, & Lattimer, 2007), Kenya (Fulljames & Francis, 1987) Nigeria (Francis & McCarron, 1989), Northern Ireland (Maltby & Lewis, 1997), Republic of Ireland (Maltby, 1994), Scotland (Gibson & Francis, 1989), South Africa (Francis, Kerr, & Lewis, 2005), and the United States of America (Lewis & Maltby, 1995). All these studies support that the scale has consistent reliability and validity among different age groups and different denominational groups and different countries (Francis, 2009).

The second generation of studies is the translation of the instrument to explore the performance of the instrument in other languages. Considering the literature on the translating psychometric instruments across languages, Francis Scale of Attitude toward Christianity was translated into other languages, for example, Arabic (Munayer, 2000), Chinese (Francis, Lewis, & Ng, 2002), Dutch (Francis & Hermans, 2000), French (Lewis, 2003), German (Francis, Ziebertz, & Lewis, 2002), Greek (Youtika, Joseph, & Diduca, 1999), Norwegian (Francis & Enger, 2002), Portuguese (Ferreira & Neto, 2002), Romanian (Francis, Ispas, Robbins, Ilie, & Iliescu, 2009), Slovenian (Flere, Klanjsek, Francis, & Robbins, 2008), Spanish (Campo-Arias, Oviedo, Dtaz, & Cogollo, 2006), Swedish (Eek, 2001) and Welsh (Evans & Francis, 1996). These studies provide satisfactory psychometric analysis of the Francis Scale of Attitude toward Christianity. Hence, it can be seen that all this research supports the capability of operationalising the construct of attitude towards Christianity in variety of languages (Francis, 2009).

Another significant contribution is use of a seven-item short form of the Francis Scale of Attitude toward Christianity developed in order to use in complex situations for example time restriction or long questionnaires. It was tested among primary school pupils (Francis, 1992), secondary school pupils (Francis, Greer, & Gibson, 1991), and adults (Francis, 1993; Adamson, Shevlin, Lloyd, & Lewis, 2000; Francis, Lewis, Philipchalk, Lester, & Brown, 1995; Lewis, Cruise, & McGuckin, 2005; Maltby & Lewis, 1997; Lewis, Shevlin, Lloyd, & Adamson, 1998).

The third generation of this studies was developing new comparable instruments by Francis and colleagues. These instruments were developed for Islam, Judaism, Hinduism, and theistic faiths. First, Sahin and Francis (2002) developed the Sahin-Francis Scale of Attitude toward Islam. The items of the Francis Scale of Attitude toward Christianity were discussed by several Muslim scholars of Islam and they agreed on 23 Islam-related items that were constructed around central components of traditional Islamic religiosity: belief (itiqat), worship (ibadaat), social teachings/law (muamalaalt) and ethics (akhlaaq). The psychometric properties of the new instrument were assessed in different countries, such as 381 Muslim adolescents in England. Subsequently the instrument was tested among a sample of 1,199 Muslim adolescents in Kuwait (Francis, Sahin, & Al-Ansari, 2006; Francis, Sahin, & Al-Failakawi, 2008) among a sample of 150 students in Pakistan (Khan & Watson, 2006), among a sample of 174 students in Pakistan (Musharraf, Lewis, & Sutton, 2014), and among 189 Sunni students in Malaysia (Francis, Tekke, & Robbins, 2016).

Second, the Francis-Katz Scale of Attitude toward Judaism was developed by Francis and Katz (2007). For this scale, 24 items of the Francis Scale of Attitude toward Christianity were reshaped for Hebrew-speaking Jews living in Israel. The psychometric properties of the instrument were assessed with different studies, for example, 618 Hebrew-speaking undergraduate students attending Bar-Ilan University, 284 Hebrew-speaking female students at Bar-Ilan University (Yablon, Francis, & Robbins, 2014) and of 101 Australian Jews (Lumbroso, Fayn, Tiliopoulos, & Francis, 2016).

Third, the Santosh-Francis Scale of Attitude toward Hinduism was developed by Francis, Santosh, Robbins, and Vij (2008). As happened in case of the previous two scales, the items of the Francis Scale of Attitude toward Christianity were debated with the scholars who are familiar with the study of Hinduism and they decided on 19 items. The psychometric properties of the instrument were assessed with different studies, for example, 330 individuals between the ages of 12 and 35 attending a Hindu youth festival in England, 100 Hindu affiliates from the Bunt caste in the South India state of Karnataka (Tiliopoulos, Francis, & Slattery, 2010), 309 Balinese Hindus (Lesmana, Tiliopoulos, & Francis, 2011), 149 students in India (Francis, Kamble, & Robbins, 2016).

Fourth, the Astley-Francis Scale of Attitude toward Theistic Faith was developed by Astley, Francis and Robbins (2012). The aim of this study is to design a wide and inclusive scale for the theistic traditions. When they designed the scale based on the Francis Scale of Attitude toward Christianity, the items concerned with Jesus were reshaped to speak of God and the items concerned with Church were reshaped to speak of places of worship. The scale was based on seven Likert type items concerned with affective responses namely God, places of worship, and prayer. Each item is assessed on a five-point response scale, ranging from `strongly agree` to `strongly disagree`.

The first research on the Astley-Francis Scale of Attitude toward Theistic Faith was conducted among 284 16-to 18-year old students in North of England. Of the participants, 47% were no religion, 22% were Roman Catholic, 12% were Church of England, and 19% were Other Christian denominations, 1 participant identified as Buddhist (Astley, Francis & Robbins, 2012) .

Second research was conducted among 4353 pupils who are 11 to 16 years old in three areas of northern England namely Blackburn, Kirklees, and York. Of the participants, 31.9 % were `no religion`, 46.1% were `Christian`, 19.1% were `Muslim` and 3% were `other religion` (Francis, Brockett, & Village 2013).

The subsequent study was conducted by Francis and Lewis (2016) to replicate the analyses reported by Francis, Brockett, and Village (2013). The data is available from the

Young People`s Attitude to Religious Diversity Project (Astley, Francis and Robbins, 2012). The data was collected from nearly 10,678 state-maintained school students 13 to 15-year-old in five parts of UK namely, England, Northern Ireland, Scotland, Wales, and London. Of the participants, 6,649 were `Christian`, 3,711 were `no religion`, and 318 were `Muslim` (Francis & Lewis, 2016).

In light of this background, the aim of the present part is to replicate the analyses reported by Astley, Francis and Robbins (2012), Francis, Brockett, and Village (2013), Francis and Lewis (2016) and to examine the relationship between attitude toward theistic faiths and respectful attitudes. The study was conducted among 5894 (2388 from England; 3506 from Turkey) 11- to 14-year-old students in England and Turkey.

4.1.1. Method

Indices

The Astley-Francis Scale of Attitude toward Theistic Faith (Astley Francis, & Robbins, 2012) was one of the scales in the questionnaire. It has seven Likert-type items, each item was scored on a five-point scale: disagree strongly (1), disagree (2), not certain (3), agree (4), and agree strongly (5). Two negative items were reverse coded.

Procedure

'You and Your Values' questionnaire provides the data from 5894 11- to 14-year-old secondary school students, which is Year 7,Year 8, Year 9 in England and Year 6, Year 7, Year 8 in Turkey, from England and Turkey. The schools were chosen mainly from state-maintained / religious and non-religious schools in each country. Questionnaires were administered under class teachers' supervision. All participants were assured of anonymity and confidentiality and given the option not to participate or opt out in the survey.

The main survey was conducted in England mainly from London, West Midlands, Gloucestershire, Greater Manchester, Lancashire, Nottinghamshire counties and seven regions of Turkey namely Aegean, Black Sea, Central Anatolia, Eastern Anatolia, Marmara, Mediterranean, south eastern Anatolia. However, the Astley-Francis Scale of

Attitude toward Theistic Faith was tested in only in England among 2388 students. In terms of sex, of valid 2375 responses, 35.5% were male, 64.5% were female. In terms of the age, of valid 2376 responses, 16.2% were 11 year-old, 34.6% were 12 year-old, 28.2% were 13 year-old, 20.6% were 14 year-old and .3% were other year-old. In terms of religious affiliation, of valid 2365 responses, 15.8% were `no religion`, 50.2% were `Muslim`, 25.3 % were `Christian`, 4.2% were `Hindu`, 1.7% were `Sikh`, 0.5% were `Buddhist`, 0.2% were `Jewish`, 2.1% were `other religion.

In addition to sex, grade, religious affiliation; personal religious practice was assessed by question, 'How often do you pray?'. Responses were recorded on a five-point scale: never (1), occasionally (2), at least once a month (3), at least once a week (4), and nearly every day (5).

The data were analysed by the SPSS (version 24) statistical program according to frequency, reliability, factor, and correlation analyses as done in the research tradition.

Analysis

For the overall data, the internal consistency reliability of the Astley-Francis Scale of Attitude toward Theistic Faith was analysed by principal component extraction and varimax rotation, then by using Chronbach`s alpha coefficient (Cronbach, 1951). Second, individual items' scores were summed to provide a measure of attitude toward theistic belief. Third, construct validity of the scale was tested by comparing the scores of pupils according to their religious affiliation and prayer frequency.

4.1.2. Results

For the overall data, the unrotated principle component analysis extracted a single factor based on all seven items, which explained 76% of the total variance. Factor loadings of individual items are ranging from .70 to .94 (Table 4.1.1, column 2). The alpha coefficient was .94, and item rest of correlation are ranging from .64 to .90 (Table 4.1.1, column 1). In addition to this, table 4.1.1, column 3 presents that the results of the endorsements as the sum of the agree and agree strongly responses. These results indicate that the scale has high internal consistency reliability.

Table 4.1.1 *Scale of Attitude toward Theistic Faith: scale properties - English*

	item *r*	factor loading	agree %
I find it hard to believe in God*	.69	.76	24
Prayer helps me a lot	.84	.89	61
I think going to a place of worship is a waste of my time*	.64	.70	17
I know that God is very close to me	.81	.87	61
God helps me to lead a better life	.90	.93	70
I know that God helps me	.90	.94	70
God means a lot me	.90	.94	73

Note * these items are reverse coded

In addition, these analyses were conducted among three different groups, namely religious unaffiliated, Christian, and Muslim. In the 'You and your Values' questionnaire, religious affiliation was measured under 8 groups, which are None (373), Muslim (1188), Christian (599), Hindu (100), Sikh (40), Jewish (4), Other (49) and Buddhist. These analyses were thus conducted among three biggest groups. The data (Table 4.1.2) demonstrate that the alpha coefficients among these three groups range between .79 and .91, and proportions of variance accounted for by the principal component range between 49.6 and 68.1. The statistics present in table 4.1.3 demonstrates that among all three groups, the instrument records acceptable internal consistency reliability, well in excess of the threshold of .65 recommended by DeVellis (2003). Nevertheless, the performance reported among the Muslim pupils is less satisfactory than the performance reported among the Christian students.

These data support the homogeneity, unidimensionality, and internal consistency reliability of the scale among these three groups as similar previous researches (Astley, Francis, & Robbins, 2012; Francis & Brockett, 2013; Francis & Lewis, 2016)

In addition to this, Table 4.1.2 represents mean and standard deviations results among the religiously affiliated (Christians and Muslims) and religiously unaffiliated 3 groups. According to mean scale scores, while the most positive attitude is among Muslims and

the least positive attitude is among nonreligious pupils, Christians are in the middle position. The standard deviations scores represent greater variability among Christians than Muslims and religiously unaffiliated groups.

Table 4.1.2 *Scale properties among religiously unaffiliated, Christian, and Muslim young people - English*

Group	N	alpha	factor %	Mean	SD
No religion	373	.88	63.9	13.97	5.7
Christian	599	.91	68.1	26.26	6.7
Muslim	1188	.79	49.6	31.67	3.9

Negative items perform differently in different communities in some circumstances. An argument could be made that two negative items constitute a second factor. However, two arguments go against reconceptualization of the scale as comprising two subscales. The first argument concerns the weakness of proposing a two-item measure. The second argument recognises that in the unrotated solution the two negative items are still loading on the first factor with weighting in excess of .4.

Table 4.1.3 *Item rest of scale correlations among religiously unaffiliated, Christian, and Muslim young people - English*

	No Religion	Christian	Muslim
	r	*r*	*r*
I find it hard to believe in God*	.41	.61	.42
Prayer helps me a lot	.72	.75	.55
I think going to a place of worship is a waste of my time*	.36	.53	.43
I know that God is very close to me	.79	.81	.45
God helps me to lead a better life	.84	.82	.67
I know that God helps me	.85	.84	.65
God means a lot me	.82	.84	.62

Note * these items are reverse coded

Construct validity of the Astley-Francis Scale of Attitude toward Theistic Faith was tested by exploring the correlations between attitude scores and frequency of personal prayer. According to the theory (Francis, 2009), although measures of religious affect and religious practice comprise conceptually different aspects, these aspects are correlated. These data demonstrate significant positive correlation between attitude scores and prayer practice among all three groups (Table 4.1.4).

Table 4.1.4 *Scale score correlations with sex, age, and religious practice among religiously unaffiliated, Christian, and Muslim youth - English*

Group	Sex	Age	Prayer
No religion	.074	-.169**	.247***
Christian	.080*	-.185***	.524***
Muslim	.013	-.133***	.292***

Note: * = p< .05; ** = p<.01; *** = p< .001

Table 4.1.5 demonstrates that prayer performance percentages among religiously unaffiliated, Christian, and Muslim youth. According to the data, while the highest prayer performance is among Muslim group, the lowest prayer performance is among nonreligious group. Christians are in the middle position. These results are also in the same order with the mean scores.

Table 4.1.5 *Prayer performance percentages among religiously unaffiliated, Christian, and Muslim youth - English*

Group	Nearly Every day	At least one a week	At least once a month	Occasionally	Never
No religion	1	1	1	5	93
Christian	31	17	6	30	16
Muslim	70	9	1	16	4

4.1.3. Conclusion

This part of the analysis aimed to report the psychometric properties of the Astley-Francis Scale of Attitude toward Theistic Faith which is one of the scales in the 'You and Your Values' questionnaire.

The internal consistency reliability and construct validity of the Astley-Francis Scale of Attitude toward Theistic Faith, proposed by Astley, Francis, and Robbins (2012), was examined through replicating the analyses (Francis, Brockett, & Village, 2013; Francis & Lewis, 2016). In the previous first research, the data were collected among 4353 11-16 years old students who are living in England namely Blackburn, Kirklees, and York by (Francis, 2009). The data were reported basically according to three groups as religiously unaffiliated (1367), Christian (1984), and Muslim (817). For the second research, the data was provided from the Young People`s Attitude to Religious Diversity Project (Astley, Francis, & Robbins, 2012). 10,678 students participated in the research from England, Northern Ireland, Scotland, Wales, and London. Similarly to the previous research, the data were analysed according to the three groups: Religiously unaffiliated (3,711), Christian (6,649), Muslim (318).

For the present research, the study sample was 2388 11-14 years old students in England. While the religious affiliation was examined in 8 groups in the questionnaire, the analyses for this study were undertaken among three biggest group as religiously unaffiliated (373), Christian (599), and Muslim (1188).

When the present research`s results were scrutinised with comparing previous data proposed by Astley, Francis, and Robbins (2012); Francis, Brockett, and Village (2013); Francis and Lewis (2016), all have good levels of internal consistency reliability. In addition, according to Francis, Brockett, and Village (2013); Francis and Lewis (2016) and the present research, there is a positive relationship between attitude toward theistic faith and prayer. Moreover, the present research demonstrates that the Astley-Francis Scale of Attitude toward Theistic Faith has good levels of internal consistency reliability and construct validity among these three differently affiliated religious groups as no religion, Christian, and Muslim like the previous two studies. At the same time, the lowest

alpha coefficient result was demonstrated among Muslim pupils, due largely to the performance of the negatively phrased items among this group. Francis, Brockett, and Village (2013) and Francis, Sahin, and Al-Failakawi (2008) found similar results to the present research and the similar pattern was associated with the negative items. One of the reasons for this could be that the Muslim participants are reluctant to agree with items that may appear disrespectful to faith. Another reason could be the religiosity of Muslim pupils. When the prayer performance is checked, it can be seen that 70% of Muslim pupils are praying nearly every day and they have the highest positive attitude toward theistic faith. Hence, it is normal that they mostly disagree with these two negative items.

It is the main conclusion from the present study and previous research that the Astley-Francis Scale of Attitude toward Theistic Faith has acceptable levels of internal consistency reliability and construct validity among samples of different religious affiliation (none, Christian, Muslim), and that this commends the instrument for use in multi-faith contexts. It is in this context that the Astley-Francis Scale of Attitude toward Theistic Faith makes its major contribution alongside other instruments developed within the same family of measures (Francis, Brockett, & Village, 2013). In addition it will help to respond to these research questions which are ‘How do respectful behaviours correlate with personal factors (age and gender), personality types (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy), and religious factors (attitude toward theistic faith)? and ‘How do respectful behaviours is affected by personal factors, psychological factors, personal qualities, and religious factors?’.

4.2. Abbreviated form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A)

4.2.0. Introduction

The aim of this part is to report on the psychometric properties of the 'Abbreviated form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A)', which is one of the instrument included in the 'You and Your Values' questionnaire.

This part first will focus on how the 'Abbreviated form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A)` was designed; then the chapter will explore the Turkish language adaptation of the Abbreviated form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A). Following this, the psychometric properties of JEPQR-A within the data which collected among 5894 (2388 from England; 3506 from Turkey) 11- to 14-year-old students will be presented.

Individual differences are conceptualised in Eysenck`s dimensional model of personality with regard to the three orthogonal-higher order factors defined as extraversion, neuroticism, and psychoticism. Eysenck uses language borrowed from abnormal psychology to characterise individual differences in normal psychology, in his fundamental thesis as regards the main continuity between normal personality and abnormal personality. According to Eysenck`s main thesis, normal personality has some elements which in their extreme expression are features of neurotic or psychotic disorders (Eysenck & Eysenck, 1985; Francis & Thomas, 2008).

Eysenck`s dimensional model of personality has been refined and clarified. Hence, in every stage, the instrument`s length has been increased to measure these dimensions (Francis, 1996). While the early Maudsley Medical Questionnaire contained 40 items (Eysenck, 1952), the Maudsley Personality Inventory grew to 48 items (Eysenck, 1959), the Eysenck Personality Inventory to 57 items (Eysenck & Eysenck, 1964), the Eysenck Personality Questionnaire to 90 items (Eysenck & Eysenck, 1975) and the Revised Eysenck Personality Questionnaire to 100 items (Eysenck, Eysenck, & Barrett, 1985). The more recent instruments also included a lie scale (Francis, 1996).

Although expanded instruments provide enhanced psychometric performance, they have also some restrictions. For instance, time restrictions or when the questionnaire has other scales, it is hard to use long instruments. In this regard, Eysenck (1958) developed two six-item indices of extraversion and neuroticism from the Maudsley Personality Inventory. A second short scale was produced by Eysenck and Eysenck (1964) by improving the Maudsley Personality Inventory by deriving two six-item indices of extraversion and neuroticism from the Eysenck Personality Inventory. However, the research community still tended to prefer to use the short-form Maudsley Personality Inventory instead of using the short-form Eysenck Personality Inventory. The next attempt is Eysenck, Eysenck, and Barret`s (1985) short-form of the Revised Eysenck Personality Questionnaire. They selected 12-item for each Extraversion, Neuroticism, Psychoticism, and Lie scale. It is noteworthy that this short form Revised Eysenck Personality Questionnaire`s length was the same length as the Maudsley Personality Inventory. While this short-form was used by the research community, it did not replace the short-form Maudsley Personality Inventory when the time was restricted. Because of that reason, Francis, Brown, and Philipchalk (1992) developed an abbreviated form of the Revised Eysenck Personality Questionnaire, which comprises four six-item indices of Extraversion, Neuroticism, Psychoticism, and Lie Scale (Francis, 1996).

Besides these adult personality indices, some parallel indices have been developed for children and young people. However, their length was increased like the adult scales. While the Junior Maudsley Personality Inventory contained 44 items (Furneaux & Gibson, 1961), the New Junior Maudsley Inventory grew to 62 items (Gibson, 1964, 1967), the Junior Eysenck Personality Inventory to 60 items (Eysenck, 1965), the Junior Eysenck Personality Questionnaire to 81 items (Eysenck & Eysenck, 1975), and the Junior Eysenck Personality Questionnaire Revised to 89 items (Corulla, 1990). There have also been short-form indices for children, including the six-item scales of the short-form Junior Eysenck Personality Questionnaire (Francis & Pearson, 1988), the twelve-item scales of the short form of the Junior Eysenck Personality Questionnaire Revised (Corulla, 1990), and the six-item scales of the abbreviated form of the Junior Eysenck Personality Questionnaire Revised (Francis, 1996; Francis & Thomas, 2008).

With regard to the individual scales within these instruments, Eysenck`s extraversion scales measure sociability and impulsivity and the opposite of it is introversion. Eysenck and Eysenck (1975) specify that the high scores on the extraversion scale indicate sociable people, who like parties, have lots of friends, like to talk with people, and prefer meeting people rather than reading or studying alone. Craving excitement, taking chances, acting on the spur of the moment, being carefree and being easy-going are main features of typical extraverts. Eysenck`s neuroticism scales measure emotional lability and over-reactivity and identify neurotic mental disorders. Emotional stability is the opposite of neuroticism. Eysenck and Eysenck (1975) characterised the high scorers on the neuroticism scale as anxious, worrying individuals who are moody and frequently depressed, suffering from sleeplessness and various psychosomatic disorders. Eysenck`s psychoticism scales identify the underlying personality traits which at the high-scoring end define psychotic disorder. Normal personality is the opposite of psychoticism. Eysenck and Eysenck (1975) specify that the high scores on the psychoticism scale indicate personality features of people who are cold, impersonal, hostile, lacking in sympathy, unfriendly, untrustful, odd, unemotional, unhelpful, lacking in insight, strange, and with paranoid ideas that people were against them. Lastly, the lie scale measures social acquiescence or social conformity (Finlayson, 1972; Massey, 1980). Although lie scales were originally introduced into personality measures to identify the distorted personality scores (O'Donovan, 1969), the notion of the lie scale has been changed and lie scales has been interpreted as a personality measure in their own right (Francis & Thomas, 2008).

As previously stated, the 'Abbreviated form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A)' was developed by Francis (1996), based on the example provided by Francis, Brown, and Philipchalk (1992) who developed six-item indices of Extraversion, Neuroticism, Psychoticism, and Lie Scale for use among adults. When Francis developed this instrument, he aimed to examine the six items which were the best predictor of the scores on the longer 12-item tests, and to investigate that whether the six items selected represent the domain of the longer 12-item tests. For that process, the data were collected from 1597 13- to 15-year-old secondary school students and they

completed the Revised Junior Eysenck Personality Questionnaire (JEPQR-S) developed by Corulla (1990). The first step for the analysis was examining the item rest of the test correlations for each of the four scales which are Extraversion, Neuroticism, Psychoticism, and the Lie Scale. According to these results, six items which most satisfactorily correlated with the sum of the other items were selected from each scale. Regarding reliability, although JEPQR-A performs lower reliability than JEPQR-S, the alpha coefficients recorded by the JEPQR-A scales are satisfactory for indices of only six items. The concurrent validity of JEPQR-A was assessed in terms of their correlation with the parent JEPQR-S scales, and these results are highly satisfactory. On the basis of these results, Francis (1996) recommended JEPQR-A as a functional equivalent of the JEPQR-S when the application of the 48-item JEPQR-S is not possible in the research context.

4.2.1. Method

Indices

The Abbreviated form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A), developed by Francis (1996), proposes four six-item indices to measure extraversion, neuroticism, psychoticism, and lie scale. Each item was scored on a two-point scale: Yes (1), No (0).

Procedure

Use of the 'You and Your Values' questionnaire provides data from 5894 11- to 14-year-old secondary school students (2388 from England, 3506 from Turkey), which is Year 7, Year 8, Year 9 in England and Year 6, Year 7, Year 8 in Turkey, for this study. The schools were chosen mainly from state-maintained / religious and non-religious schools in each country. Questionnaires were administered under class teachers` supervision. All participants were assured of anonymity and confidentiality and given the opportunity not to participate or opt out in the survey.

The main survey was conducted in England (mainly from London, West Midlands, Gloucestershire, Greater Manchester, Lancashire, Nottinghamshire) and seven regions of Turkey (Aegean, Black Sea, Central Anatolia, Eastern Anatolia, Marmara, Mediterranean, South-eastern Anatolia).

The ‘You and Your Values’ questionnaire was designed in English, then the scales were adapted to the Turkish language, which was mentioned in detailed in the methodology chapter. All 24 items of the Abbreviated form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A) were translated into Turkish, and back translated into English for the data collection in Turkey. The pilot study among 200 secondary school students was conducted in Turkey and these data commended the instrument for further use.

For the main data collection in England, 2388 students completed the Abbreviated form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A). In terms of sex, of the 2388 responses, 844 were male and 1531 were female and the remaining 13 did not disclose their sex. In terms of grade, of the 2388 responses, 926 were Year 7, 690 were Year 8, 767 were Year 9, and the remaining 5 did not disclose their grade.

For the main data collection in Turkey, 3506 students completed the Turkish translation of the Abbreviated form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A). In terms of sex, of the 3506 responses, 1505 were male, 1996 were female, and the remaining 5 did not disclose their sex. In terms of grade, of the 3506 responses, 1102 were Year 6, 1224 were Year 7, and 1178 were Year 9, and the remaining 2 did not disclose their grade.

Analysis

For the overall data, the internal consistency reliability of the Abbreviated form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A) was analysed by Cronbach’s alpha coefficient (Cronbach, 1951) as two groups, namely England and Turkey. Then, the individual items’ scores were summed to provide the four measures of personality (Extraversion, Neuroticism, Psychoticism, Lie Scale) and mean scores and standard deviations were computed on all four scales for males and for females separately.

4.2.2. Results

As the first step in data analysis, the internal reliability coefficients were found by calculating Cronbach’s Alpha in two groups (Table 4.2.1). According to Francis (1996), internal reliability coefficients for the JEPQR-A ranged as follows: for the extraversion

scale was .66, for the neuroticism scale was .70, for the psychoticism scale was .61, and for the Lie scale was .57. When the results of recent data (England) were compared to the previous result, it can be said that internal reliability coefficients are found slightly higher than previous study (Table 4.2.1). However, the Turkish translation of the JEPQR-A, which is adapted to Turkish language for the present study, does not supply similar internal reliability coefficients results especially for the Extraversion and Neuroticism scales. The possible problem might be the Turkish translation of some items. For the Extraversion scale, the statement `Do you like going out a lot?` has the lowest item-total correlation, which is .03. When the item is deleted the Cronbach`s Alpha increased from .49 to .55. Hence, the remaining 5 items are used for the analysis for the Turkish translation of the scale.

Table 4.2.1 *Internal reliability coefficients for the JEPQR-A*

	England	Turkey
Personality Dimension	JEPQR-A alpha	JEPQR-A alpha
Extraversion	.68	.55
Neuroticism	.72	.56
Psychoticism	.64	.64
Lie Scale	.65	.59

The second step was computing the item rest-of-test correlations for each of the four scales of the JEPQR-A: Extraversion, Neuroticism, Psychoticism, and the Lie Scale. In addition, the percentage item endorsement was computed (Table 4.2.2). The item rest-of-test correlations in England ranged as follows: for the extraversion scale between .33 and .50; for the neuroticism scale between .40 and .49; for the psychoticism scale between .31 and .44; for the lie scale between .31 and .44. The item rest-of-test correlations of the Turkish translation of Abbreviated form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A) ranged as for the extraversion scale between .23 and .39; for the neuroticism scale between .24 and .37; for the psychoticism scale between .29 and .42; for the lie scale between .20 and .39.

Table 4.2.2 *JEPQR-A: item rest of test correlations and item endorsement - England/Turkey*

	England		Turkey	
	r	%	*r*	%
Extraversion				
Can you get party going?	.46	57	.27	82
Are you rather lively?	.45	76	.32	66
Do you like going out a lot?	.37	68		
Do you find hard to enjoy yourself at a lively party?*	.36	30	.39	33
Would you rather be alone instead of being with other people?*	.33	27	.23	39
Can you let yourself go and enjoy yourself a lot at a lively party?	.50	70	.37	61
Neuroticism				
Do you often feel 'fed-up'?	.43	63	.37	53
Are you easily hurt when people find things wrong with the work you do?	.46	38	.29	51
Do you find it hard to get to sleep at night because you are worrying about things?	.48	49	.31	69
Do you sometimes feel that life is just not worth living?	.40	32	.30	45
Do you worry for a long while if you have made a fool of yourself?	.44	62	.24	75
Are your feelings rather easily hurt?	.49	45	.32	64
Psychoticism				
Do you enjoy hurting people you like?	.39	10	.40	9
Is it important to have good manners?*	.31	95	.29	95
Do you get into more trouble at school than most other pupils?	.41	19	.42	23
Do you sometimes like teasing animals?	.31	19	.34	16
Do you seem to get into more fights than other young people?*	.44	20	.39	22
Lie Scale				
Do you always do as you are told at once?	.40	38	.20	36
Do you throw waste paper on the floor when there is not waste paper basket handy?*	.31	30	.34	27
Have you ever said anything bad or nasty about anyone?*	.44	72	.37	58
Did you ever take anything (even a sweet) that belonged to someone else?*	.42	49	.38	37
Were you ever greedy by helping yourself to more than your share of anything?*	.39	44	.39	31
Do you always say you are sorry when you have been rude?	.33	70	.29	72

Note * these items are reverse coded

As the last part of the analysis, Table 4.2.3 presents the mean scale scores on Extraversion, Neuroticism, Psychoticism, and the Lie Scale for the JEPQR-A for the males and females.

Table 4.2.3 *Mean Scale score for the JEPQR-A: males and females separately*

Personality	Male			Female				
Scales	Mean	*SD*	*N*	Mean	*SD*	*N*	*T*	$p<$
JEPQR-A								
England								
Extraversion	4.01	1.70	532	4.20	1.70	1220	2.17	.05
Neuroticism	2.42	1.76	547	3.11	1.91	1231	7.20	.001
Psychoticism	1.13	1.38	549	0.83	1.21	1246	4.70	.001
Lie Scale	3.08	1.71	548	3.16	1.73	1236	0.86	NS
JEPQR-A								
Turkey								
Extraversion	3.27	1.33	1390	3.43	1.41	1962	3.25	.001
Neuroticism	3.32	1.61	1385	3.75	1.59	1954	7.74	.001
Psychoticism	1.22	1.44	1394	0.70	1.09	1964	11.80	.001
Lie Scale	3.31	1.59	1395	3.69	1.62	1961	6.61	.001

Note: $p< .05$; $p<.01$; $p< .001$

4.2.3. Discussion

Reliability

The shorter scales of the JEPQR-A recorded lower reliability coefficients than the longer scales of JEPQR-A as predicted from test construction theory (Gulliksen, 1950; Kline, 1986; Lord & Novick, 1968). However, while the alpha coefficients recorded by the JEPQR-A scales (English form) are satisfactory for indices of only six items as well as Francis (1996)'s previous results, the Turkish version of the JEPQR-A does provide slightly satisfactory results. As similar, given the historic difficulties encountered by the psychoticism scales, the alpha coefficient of .64 recorded by JEPQR-A psychoticism scale for the English and the Turkish form, which are especially impressive.

Gender Differences

According to present data, the main gender differences are consistent with the general trend reported by the Eysenck family of personality tests. According to Francis (1996) Francis, Brown, Philipchalk (1992) and the present study in England and Turkey, males recorded higher results in Psychoticism; according to Francis (1993, 1996) and the present study in England and Turkey, females recorded higher results in Neuroticism. Eysenck and Eysenck (1975) found no gender differences in extraversion among 14-15-year-olds. While Corulla (1990) found no genders differences in extraversion among 15-year-olds, 14-year-old boys recorded higher extraversion scores than 14 year-old-girls. According to Francis (1996), females recorded higher score in extraversion among 13-15-year-olds (Year 9). In the present study, as similar to Francis' (1996) results, females recorded higher score in extraversion among 11-14-year-olds in England and Turkey. However, previous research shows less agreement regards the extraversion scale. In addition, while there is no significant gender difference in Lie scale in England, females recorded higher results in Turkey.

4.2.4. Conclusion

This part aims to report the psychometric properties of the Abbreviated form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A) which is one of the instruments in the 'You and Your Values' questionnaire.

For the present research, the data were collected from 5894 11- to 14-year-old secondary school students (2388 from England, 3506 from Turkey). In terms of sex, of the 5894 responses, 2349 are male (39,9%) and 3527 are female (59.8%), and the remaining 18 did not disclose their sex.

On the basis of these data, the present English version of JEPQR-A and the Turkish language adaptation of JEPQR-A provide satisfactory internal consistency reliability. However, extraversion and neuroticism scales of Turkish language adaptation of JEPQR-A may need some further alteration.

It is particularly noteworthy that the ‘Abbreviated form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A)’ which has acceptable levels of internal consistency reliability will help to address the present research topic through exploring one of the research questions which is ‘How do respectful behaviours correlate with personal factors (age and gender), personality types (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy), and religious factors (attitude toward theistic faith)? and ‘How are respectful behaviours affected by personal factors, psychological factors, personal qualities, and religious factors?.

In addition, while Turkish adaptation of the Eysenck Personality Questionnaire Revised/Abbreviated Form (EPQR-A) (Francis, Brown, Philipchalk, 1992) was proposed by Karanci, Dirik, and Yorulmaz (2007) , there is no study on Turkish language adaptation of the `Abbreviated form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A) proposed by Francis (1996). Hence, Turkish language adaptation of JEPQR-A may be accepted as a functional research tool and it deserves further examinations.

4.3. Junior Eysenck Impulsiveness Questionnaire (JIVE)

4.3.0. Introduction

The aim of this chapter is to report on the psychometric properties of the Junior Eysenck Impulsiveness Questionnaire empathy scale, which is one of the scales in the 'You and Your Values' questionnaire. The part first will focus on how the Junior Eysenck Impulsiveness Questionnaire was designed; then the chapter will explore the psychometric properties of empathy scale within the data collected among 2388 11- to 14-year-old students in England, 3506 11- to 14-year-old students in Turkey.

Mehrabian and Epstein (1972) Questionnaire Measure of Emotional Empathy instrument has been considered as pioneer of the understanding and measurement of empathy. The Mehrabian and Epstein scale (1972) was adopted by Eysenck and Eysenck (1978) partly to investigate the relationship of Empathy to Psychoticism, Extraversion, and Neuroticism, about which nothing was known. In the following step, Eysenck and Eysenck (1980) adopted the Impulsiveness, Venturesomeness and Empathy scales for use among children. In the first stage, Junior I5 had 63-item, which was used in the 1980 study and provided reasonable reliability score. In the 1981 study, Eysenck used a modified 77-item questionnaire, called Junior I6. This study was repeated by Saklofske and Eysenck (1983) in Canada. As the final step, 23 items were chosen for each scale. In the all studies, the questionnaire was answered by 8- to 15-year-old students and in terms of the analysis the scale had acceptable internal consistency reliability.

Francis and Pearson (1987) investigated the association between empathy and religiosity by using the Junior I6 Empathy Scale and the Francis Scale of Attitude toward Christianity. The data were collected among 569 (279 boys and 290 girls) 11- to 17-year-old students attending a Roman Catholic voluntary aided school. For the overall data, according to the correlation matrix, while there was no correlation between age and empathy, religiosity declines during adolescent years. In terms of sex, the data show that girls score higher than boys on empathy and girls are more religious than boys. However, after controlling for scores on the scale of Attitude toward Christianity, empathy scores get higher with age.

Robbins, Kerr, and Francis (2006) used the Empathy scale of the Eysenck Junior Impulsiveness Questionnaire to assess the association between God images and empathy. The data was collected among 258 secondary school students (111 males, 143 females) attending Year 8, Year 9, Year 10, and Year 11 classes in South Africa. For the overall data, the alpha coefficients demonstrate that the Empathy scale of the Eysenck Junior Impulsiveness Questionnaire reached the threshold of .70 proposed by Kline (1993) for the internal consistency reliability. According to the bi-variate Pearson correlation test, there is a significant correlation between empathy and sex and girls score higher on empathy than boys. In addition, the correlation is not significant between empathy and school year.

Francis (2007) examined the relationship between empathy and God images. As measures, the empathy scale of the Junior Eysenck Impulsiveness Questionnaire (JIVE: Eysenck, Easting, & Pearson, 1984), the short-form Revised Junior Eysenck Personality Questionnaire (JEPQR-s: Corulla, 1990), and the modified form of Benson and Spilka's (1973) semantic differential measure of loving and controlling God images proposed by Francis, Robbins, and Gibson (2006) were used among 1826 secondary school students (889 males and 937 females) in England. For the overall data, the alpha coefficient of the empathy scale of the JIVE was .80. In addition, the data demonstrated empathy scores were significantly correlated with sex, psychoticism, neuroticism, and lie scale. Greater empathic capacity is associated with being female, with emotional instability (high neuroticism scores), with tendermindedness (low psychoticism score), and with social conformity (high lie score). In addition, a significant correlation between high levels of empathy and positive God images and a significant correlation between low levels of empathy and negative God images.

Francis, Croft, and Pyke (2012) investigated the association between empathy and God images by employing the empathy scale of the Junior Eysenck Impulsiveness Questionnaire (JIVE: (Eysenck, Easting, & Pearson, 1984), among 5993 students (between the ages of 13- and 15-years) attending state-maintained schools in England, Northern Ireland, Scotland, Wales, and London. For the overall data, the empathy scale

reached the threshold of .70 proposed by Kline (1993) for the internal consistency reliability. In addition, according to the bi-variate Pearson correlation test, there is a significant correlation between empathy and sex, and school year. Greater empathic capacity is associated with being female and being older.

4.3.1. Method

Indices

The Junior Eysenck Impulsiveness Questionnaire (JIVE: Eysenck, Easting and Pearson, 1984) empathy scale was used to measure empathy. Each item was scored on a two-point scale: Yes (1), No (0).

Procedure

The 'You and Your Values' questionnaire provided the data from 5894 11- to 14-year-old secondary school students (2388 from England, 3506 from Turkey), which is Year 7, Year 8, Year 9 in England and Year 6, Year 7, Year 8 in Turkey, for this study. The schools were chosen mainly from state-maintained / religious and non-religious schools in each country. Questionnaires were administered under class teachers` supervision. All participants were assured of anonymity and confidentiality and given the opportunity not to participate or opt out in the survey.

The main survey was conducted in England (mainly from London, West Midlands, Gloucestershire, Greater Manchester, Lancashire, Nottinghamshire) and seven regions of Turkey (Aegean, Black Sea, Central Anatolia, Eastern Anatolia, Marmara, Mediterranean, South-eastern Anatolia).

The 'You and Your Values' questionnaire was designed in English, then the scales were adapted to the Turkish language, which was discussed in detail in the methodology chapter. All 23 items of the empathy scale of the Junior Eysenck Impulsiveness Questionnaire (JIVE: Eysenck, Easting and Pearson, 1984) were translated into Turkish, and back translated into English before the data collection in Turkey. The pilot study

among 200 secondary school students was conducted in Turkey and these data commended the instrument for further use.

For the main data collection in England, 2388 students completed the empathy scale of the Junior Eysenck Impulsiveness Questionnaire (JIVE: Eysenck, Easting and Pearson, 1984). In terms of sex, of the 2388 responses, 844 were male and 1531 were female and the remaining 13 did not disclose their sex. In terms of grade, of the 2388 responses, 926 were Year 7, 690 were Year 8, 767 were Year 9, and the remaining 5 did not disclose their grade.

For the main data collection in Turkey, 3506 students completed the Turkish translation of the Abbreviated form of the Junior Eysenck Impulsiveness Questionnaire (JIVE: Eysenck, Easting and Pearson, 1984). In terms of sex, of the 3506 responses, 1505 were male, 1996 were female, and the remaining 5 did not disclose their sex. In terms of grade, of the 3506 responses, 1102 were Year 6, 1224 were Year 7, and 1178 were Year 9, and the remaining 2 did not disclose their grade.

Analysis

For the overall data, the internal consistency reliability of the Junior Eysenck Impulsiveness Questionnaire (JIVE: Eysenck, Easting and Pearson, 1984) empathy scale was analysed by Cronbach's alpha coefficient (Cronbach, 1951) as two groups, namely England and Turkey. The individual items' scores were summed to provide a measure of empathy and the mean and standard deviation of the empathy scale were computed for the two countries. Lastly, correlation of empathy and sex and school year was analysed.

4.3.2. Results

Table 4.3.1 represents the scale properties of the Junior Eysenck Impulsiveness Questionnaire (JIVE) empathy scale. The alpha coefficients demonstrate that English version and Turkish translation version reached the threshold of .70 proposed by Kline (1993) for the acceptable internal consistency reliability. Regarding to mean and standard deviation score, England and Turkey`s data results are quite similar.

Table 4.3.1 *Junior Eysenck Impulsiveness Questionnaire (JIVE) empathy scale: scale properties*

	Alpha	Mean	SD
Empathy Scale			
England	.75	16.18	4.00
Turkey	.73	17.12	3.72

Table 4.3.2 represents the item rest-of-test correlations for England and Turkey. The item rest-of-test correlations in England ranged between .13 and .41, in Turkey .14 and .39.

Table 4.3.2 *Junior Eysenck Impulsiveness Questionnaire (JIVE) empathy scale: item rest of test correlations – England / Turkey*

	England *r*	Turkey *r*
Would you feel sorry for a lonely stranger in a group?	.39	.33
Do you often get very interested in your friend's problems?	.19	.32
Do you think that people are too bothered about feelings of animals?*	.13	.20
Do you feel sorry for very shy children?	.34	.24
Do you think it is silly for people to cry out of happiness?*	.27	.27
Does it affect you very much when one of your friends seems upset?	.38	.38
Do you ever get deeply involved with the feelings of a character in a film, play or novel?	.28	.17
Do you get very upset when you see someone cry?	.39	.39
Do you go very carefully when you are in unusual situations?	.31	.21
Does it make you laugh when you see others in your group laughing?	.21	.23
Do you get worried when others around you are worrying and panicky?	.36	.29
Can you make decisions without worrying about	.19	.28

	England	Turkey
	r	*r*
people's feeling?*		
Can you understand why some people get upset easily?	.35	.23
Do you stay happy even though your friends are upset over something?*	.24	.34
Do you feel more annoyed than sorry for someone who is crying?*	.22	.14
Do you like watching people open presents?	.31	.31
Would you find it very hard to tell someone bad news?	.38	.36
Can you imagine the sadness someone would feel if their pet suddenly died?	.32	.28
When you watch a favourite TV programme, can you feel with the hero or heroine, when they are sad, happy or angry?	.33	.19
Can you imagine what it must be like to be very lonely?	.23	.22
Do you think it is stupid to think animals have the same sort of feelings as we have?*	.20	.28
Do you feel very sorry for children who get bullied a lot?	.41	.37
Are you happy when you are with a cheerful group and sad when the others are glum?	.27	.23

Note * these items are reverse coded

Table 4.3.3 presents the correlation between empathy score and sex for England and Turkey. According to the results, there is significant correlation between empathy and sex and females score greater on empathy than boys in both countries.

Table 4.3.3 *Mean empathy scale scores by sex among English and Turkish participants*

	England		Turkey	
	Mean	*SD*	Mean	*SD*
Male	14.82	4.27	15.85	3.74
Female	16.81	3.69	18.02	3.44
$t = 9.79$, $p < .001$			$t = 17.30$, $p < .001$	

Table 4.3.4 presents the correlation between empathy score and school years. While the data demonstrate significant correlation between empathy and school years in England, it does not demonstrate significant correlation between empathy and school years in Turkey.

Table 4.3.4 *Mean empathy scale scores by school year among English and Turkish participants*

	England		Turkey	
	Mean	*SD*	Mean	*SD*
11-12-year-old	16.31	3.75	17.13	3.65
12-13-year-old	16.45	3.81	17.03	3.74
13-14-year-old	15.23	4.46	17.22	3.77
$F = 4.94$, $p < .01$			$F = 0.81$, $p =$ NS	

Table 4.3.5 presents the correlation between empathy scale score and school years according to sex. According to the results, there is significant correlation between empathy and school years among males; it does not demonstrate significant correlation between empathy and school years among females in England. Looking at Turkey, while there is no significant correlation between empathy and school years among males, the data demonstrate significant correlation between empathy and school years among females for England and Turkey.

Table 4.3.5 *Mean scores by sex and school year among English and Turkish participants*

	England				Turkey			
	Male		Female		Male		Female	
	Mean	SD	Mean	SD	Mean	SD	Mean	SD
11-12-year-old	15.39	3.75	16.65	3.68	15.67	3.73	18.05	3.28
12-13-year-old	15.12	3.97	17.14	3.52	15.69	3.67	17.90	3.51
13-14-year-old	13.90	4.89	16.68	3.82	16.14	3.77	18.15	3.50
	F=6.05, p < .01		F=2.10, p =NS		F=2.51, p =NS		F=2.87, p < .01	

4.3.3. Conclusion

This part aims to report the psychometric properties of the Junior Eysenck Impulsiveness Questionnaire (JIVE) empathy scale which is one of the scales in the 'You and Your Values' questionnaire.

For the present research, the data was collected from 5894 11- to 14-year-old secondary school students (2388 from England, 3506 from Turkey). In terms of sex, of the 5894 responses, 2349 is male (39,9%) and 3527 is female (59.8%), and the remaining 18 did not disclose their sex.

On the basis of these data, the present English version of the Junior Eysenck Impulsiveness Questionnaire (JIVE) empathy scale and the Turkish language adaptation of JIVE provide satisfactory internal consistency reliability like the previous studies. Hence, Turkish language adaptation of JIVE may be accepted as a functional research tool and it deserves further examinations. In addition, it will help to address the present research topic through addressing two of the research questions which are: 'How do respectful behaviours correlate with personal factors (age and gender), personality types (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy), and religious factors (attitude toward theistic faith)?' and 'How do respectful behaviours are affected by personal factors, psychological factors, personal qualities, and religious factors?'.

4.4. Short Form Coopersmith Self-esteem Inventory (SEI)

4.4.0. Introduction

The aim of this part is to report on the psychometric properties of the Short Form Coopersmith Self-esteem Inventory (SEI), which is one of the scales in the 'You and Your Values' questionnaire. The part first will focus on how the Short Form Coopersmith Self-esteem Inventory was designed and then will explore the psychometric properties of Short Form Coopersmith Self-esteem Inventory within the data collected among 2388 11-14 year-old students in England, and 3506 11-14 year-old students in Turkey.

The Coopersmith (1967) SEI is used widely to measure self-esteem. It was developed as a 58-item instrument for use among 8- to 10-year-old children. The instrument contained 50 items which are comprise subscales that measure attitudes toward the general self and self-esteem as derived from parents, peers, and school. In addition, it includes an 8-item lie scale (Roberson & Miller, 1986; Myhill & Lorr, 1978). Coopersmith (1981) developed the 25-item school short form for use among school pupils and 25-item short form for use among adults when the time for completion is limited (Hills, Francis, & Thomas, 2007).

From the time when the Coopersmith (1967) Self-esteem Inventory (SEI) was developed to the present time, a number of studies examined the psychometric properties of it. Johnson, Redfield, Miller, and Simpson (1983) examined the construct validity of Coopersmith SEI, by inventory 105 fifth-grade students to complete the SEI (Coopersmith, 1967) together with the Piers-Harris Children's Self-Concept Scale (CSCS) (Piers, 1969), and the Behavioural Academic Self-esteem Scale (BASE) (Coopersmith & Gilberts, 1982). According to the results, the SEI, the CSCS, and the BASE were measuring the same construct. In addition, the Cronbach alpha coefficient was .86.

Roberson and Miller (1986) investigated the internal structure of the Coopersmith SEI (1967) by using the principal components factor analytic method. The data were collected among 1397 Year 6, Year 7, and Year 8 students. Results of the factor analyses showed the factorial complexity and ten factors emerged in the analysis. However, the most

meaningful structure was provided by the eight-factor solution. Hence, this study confirmed that the SEI is a complex instrument in terms of factors.

Francis and Wilcox (1995) examined the relationship between Rosenberg (1965) Self-esteem Scale and Coopersmith (1967) SEI, which is the longest established and most used measures of self-esteem. The short-form 25-item Coopersmith SEI and the 10-item Rosenberg Self-esteem Scale were answered by 802 16-year-old students in England. The internal reliability coefficients α of the Coopersmith (1967) SEI were .73. In terms of the correlation between Rosenberg (1965) Self-esteem Scale and the Coopersmith (1967) SEI, similar correlation scores (-.47 among boys and -.54 among girls) were found to previous studies.

Robbins, Francis, and Williams (2007) investigated the relationship between the Coopersmith SEI and church attendance among 12- to-16-year-old students in Wales. The Coopersmith SEI (1981), the Lie Scale from the short-form Junior Eysenck Personality Questionnaire Revised (Corulla, 1990), and a four-point measure of the frequency of church attendance (never, sometimes, monthly, weekly) was completed by 279 young people (123 males and 156 females). The Cronbach alpha coefficient of the Coopersmith SEI (1981) was found as .80. According to the Pearson correlation coefficients, the data indicated no significant correlation between self-esteem and age (r = -.07, *ns*), no significant correlation between self-esteem and social desirability (r = -.01, *ns*), a significant negative correlation between self-esteem and sex (r = -.16, $p < .01$), and a significant positive correlation between self-esteem and church attendance (r = +.17, $p < .01$).

Looking at the historical background, self-esteem has been widely investigated, employing the Coopersmith Self-esteem Inventories among students. A number of studies have investigated the correlation between self-esteem and aggression, reading ability and mental health (Boyes, Tebbutt, Preece, & Badcock, 2018), school attachment (Çakar & Karataş, 2017), social problem-solving skills and empathy (Uzunkol & Yel, 2016), learning strategies, intellectual functioning and academic achievement (Arbabisarjou,

Zare, Shahrakipour, & Ghoreishinia, 2016; González, Beluzan, & Araneda, 2009; Seabi, 2011), gender difference (Ponsoda, Abad, Francis, & Hills, 2008), body piercing, tattooing, and body investment (Carroll & Anderson, 2002), and thinking styles (Zhang, 2001).

Besides these studies, Francis (1997) started to explore the different aspects of self-esteem by investigating the relationship between personality and self-esteem by using the Eysenck scales and the Coopersmith Self-esteem Inventories which had not been investigated before. His research was a significant starting point for looking at self-esteem from a new perspective. In that research, the 25-item short form of the Coppersmith Self-Esteem Inventory (Coopersmith, 1981) and the Junior Eysenck Personality Inventory (Eysenck, 1965), which measure Extraversion, Neuroticism, and Lie scales, were completed by 802 (314 male, 488 female) 16-year-old pupils in England. The Cronbach alpha coefficient of the Coopersmith SEI (1981) was found as .73. This study demonstrated that, according to the items selected by the five psychologists who constructed the measure, the profile of individuals scoring high on the Coopersmith Self-esteem Inventory, was associated with social conformity, extraversion, and emotional stability. Hence, the characterisation of self-esteem measured by the Coppersmith SEI may implicitly discriminate against introverts. I am inclined to think that Francis (1997) opened a significant discussion about personality and self-esteem with this paper.

Another issue discussed in relation to self-esteem was gender. Gender is one of the significant variables identified in the literature for the adolescent`s development of self-esteem. In the previous studies, there is no consensus about sex differences in self-esteem ratings (Chapman & Mullis, 2002).

Francis, James, and Jones (1998) investigated whether there is gender bias or not in the short form Coopersmith Self-Esteem Inventory. The 25-item short form of the school version of the Coopersmith Self-Esteem Inventory (Coopersmith, 1981) was completed by 802 (314 boys, 488 girls) 16-year-old students in England. According to overall data, the boys recorded a mean score of 17.0 and girls recorded a mean score of 15.8. The boys

recorded a significantly higher self-esteem than the girls (F= 12.1, $p < .001$). In addition, according to the individual item endorsement by males and females, while 11 of the 25-items distinguish between boys and girls, 14 of the items do not. In that point, (Francis, 1998) went beyond the previous researches and argued that some specific items may cause this difference. He argues that, while ten items discriminate in favour of males recording a higher self-esteem score, one item discriminates in favour of females recording a higher self-esteem score. He also advised for further research in different age groups and cultures to be confident about this generalisation.

Francis (1997) continued to explore the relationship between self-esteem and personality and the relationship between self-esteem and the gender to extend the findings of (Chapman & Mullis, 2002). In that research, 166 (82 boys, 84 girls) Year 5 and Year 6 students completed the 25-item short form of the Coopersmith Self-Esteem Inventory (Coopersmith, 1981) and 48-item short form of the Revised Junior Eysenck Personality Questionnaire (Corulla, 1990). The Cronbach alpha coefficient of the Coopersmith SEI (1981) was found as .74. According to the statistics, Coopersmith's model of self-esteem is associated with being male, and positively correlated with extraversion scores and lie scale scores and negatively correlated with scores on neuroticism and psychoticism.

Chapman and Mullis (2002) explored gender bias in the short form of the Coopersmith Self-Esteem Inventory by replicating the study by Francis, James, and Jones (1998). The Coppersmith SEI was completed by 361 (146 boys, 215 girls) Year 7 – Year 12 students residing in rural communities in a southern state where family socioeconomic status is generally categorised as lower to middle class. According to these data, the Cronbach alpha coefficient of the Coopersmith SEI was .76 for boys and .81 for girls. Moreover, there is no significant difference in the global self-esteem scores of male and female adolescents. However, the significant gender differences were found for 6 items out of the 25; 5 of the 6 items favoured male participants reporting higher global self-esteem and 1 item favoured female participants. When they compared these results with Francis, James, and Jones's (1998) results, they have similar results for just 4 items that favoured

boys. They argue that these differences might be related to age differences in two studies or cultural contexts in the United States, England, and rural, etc.

Another significant study about Coopersmith (SEI-SSF) was the Welsh translation of it. Hills, Francis, and Thomas (2007) investigated the psychometric properties and factor structure of the Welsh translation of the school short form of the Coopersmith (SEI-SSF). Although SEI-SSF was used widely as a measure of global self-esteem, its internal structure was not examined in the previous studies. Hills, Francis, and Thomas (2007) have examined the internal structure of the Coopersmith SEI-SSF by exploratory and confirmatory factor analysis among 3000 adolescents in the UK. Three clear sub-scales were identified as personal SE, SE derived from parents, and SE derived from peers. For the present research, the Welsh version of the Coopersmith SEI-SSF, which consists of 25 items, was completed by 681 (329 boys, 352 girls) Year 4, Year 5, and Year 6 students in Wales. According to the analysis, 3 factors have been shown. However, 6 items had factor loadings less than the applied cut-off value 0.35 so these items were discarded. These three factors were identified as SE derived from parents (F1), SE derived from peers (F2), and SE derived from personal (F3). The Cronbach alpha coefficient of the Coopersmith SEI-SSF was .66. Moreover, after the removal of six redundant items the shortened the Welsh translation of the Coopersmith SEI-SSF, was closely correlated (r = .97, $p < .001$) with the 25 items full-length scale and was statistically robust. On the basis of this study, Hills, Francis, and Thomas (2007) commend the Welsh-language version of Coopersmith SEI-SSF for use by clinical psychologists, educational psychologists, among schoolchildren who are first-language Welsh speakers.

Hills, Francis, and Jennings (2011) investigated the internal structure of the school short form Coopersmith SEI-SSF, according to the literature survey that factor structure of the instrument appears not to have been analysed. Hence, this study aimed to establish whether the school short-form Coopersmith Self-Esteem Inventory has an internal structure that might extend the usefulness of the measure beyond its general application as a measure of global self-esteem. As a part of a larger questionnaire, the 25-item Coopersmith SEI-SSF was completed by 3506 (1531 boys, 1525 girls) 13- to 15-year-old

secondary school students in Cornwall. According to the data, the mean score was greater for boys (M = 16.07, SD = 5.09) than for girls (M = 13.99, SD = 5.34) and independent *t* tests demonstrated that the differences were highly significant (t = 11.03, $p < .001$). Coopersmith SEI-SSF reached the threshold of .70 proposed by Kline (1993) for the internal consistency reliability (Cronbach's $\alpha = .83$). However according to the item-rest-of test correlations, some items correlated poorly with the sum of the remaining items. According to the Exploratory Factor Analyses, 6 items had factor loadings less than the applied cut-off value 0.35; all of these items appeared to be marginally associated with the first factor, had low communalities ranging from .03 to .15, and accordingly were discarded. The three factors emerged as personal self-esteem (F1), self-esteem derived from parents (F2), and self-esteem derived from peers (F3). After these analyses, 3 main conclusions were derived from this study. First, the correlation between the original 25-item Coopersmith SEI-SSF and the 19-item scale was high ($r = .97$). Hence, the present study did not call into question the findings of previous studies that used the 25-item Coopersmith SEI-SSF. Second, the original 25-item Coopersmith SEI-SSF was designed to provide a more economical instrument for research purposes and provide a shorter instrument when the time was limited for administration. However, this study and the previous research by Hills, Francis, and Thomas (2007) argues that there are redundant items in the 25-item Coopersmith SEI-SSF, and this situation does not support the main aim of the short form design. Third, according to present findings, the revised scale contains three clear factors as personal self-esteem, self-esteem derived from parents, and self-esteem derived from peers. This is an improvement on the 25-item short-form, which does not allow differentiation among the major sources of self-esteem (Coopersmith, 1981).

The Coopersmith SEI (Coopersmith, 1981) has been used widely to measure self-esteem in different countries such as England (Francis, 1997), Alabama (Roberson & Miller, 1986), Florida (Chapman & Mullis, 2002), United States (Myers, Willse, & Villalba, 2011) and it also was used for the first time in Turkey by Onur (1981). Before using the inventory, all items of the SEI were translated to Turkish by some Bogazici University students and these items were investigated by three scholars. They grouped all items under

high self-esteem and low self-esteem. In addition, one item was discharged because they could not agree on it. Finally, the Turkish version of Coopersmith SEI was shaped as 57 items. Güçray (1989) investigated "the effect of personal characteristics, variables related with the institution and how parental and substituting parental attitudes have been perceived by children; on the self-esteem development of 9- to 11-year-old children who stay with their parents or in institutions". He first tested the reliability with test-retest method and 51 (23 male, 28 female) students completed the SEI. Cronbach's α was .70. Subsequently, he conducted the Turkish version of Coopersmith SEI among 583 (242 stay in institutions, 341 stay with their parents) 9- to-11-year-old students in Ankara and Adana cities. Cronbach's α was .83, which is similar to the previous studies conducted using the English version of SEI (Güçray, 1989).

The Turkish version of the Coopersmith Self-Esteem Inventory has been used in Turkey widely after this adaptation. It is really difficult to mention all of them here, hence I am going to mention some of them applied to different analysis or conducted among different ages.

Güloğlu and Aydın (2001) explored the factor structure of the Turkish version of the Coopersmith Self-Esteem Inventory. The main reason of this research was to test the factor structure of SEI because although there was some research about reliability and validity of the Turkish version of SEI, there was no study about the factor structure. Hence, investigation of this will be helpful for the following researchers. In that research, the Turkish version of SEI adopted by Gucray (1989) was completed by 440 Y5 students. The overall data showed that the SEI had a 21-factor highly complex factor structure. However, 10 factors out of 21 seemed theoretically meaningful. These results seemed consistent with the results found by Roberson and Miller (1986). Güloğlu and Aydın (2001) indicate that this study might be a good starting point for further research.

Çevik (2007) investigated the friendship characteristics of third grades secondary school students. In addition, self-esteem was explored regarding some of the friendship characteristics. The data were collected among 532 high school students in Adana city by

conducting the Friendship Relation Questionnaire and the Coopersmith Self-Esteem Inventory, which is adapted to Turkish by Özoğul (1988). For the reliability, the SEI was conducted first among 125 (55 male, 70 female) students and Cronbach's α was found .82. For the validity, the Rosenberg self-esteem scale was used and the meaningful correlation was found between them (r=.71, $p < .001$). According to the main data, there is no significant difference between boys and girls.

Merter (2013) investigated the relationship between the social emotional learning and the self -esteem of secondary school students. The Social Emotional Learning Scale and the Coopersmith Self-Esteem Inventory were completed by 150 (60 male, 90 female) secondary school students in Istanbul city. According to the overall data, there is a significant difference between boys and girls and girls recorded high self-esteem score than boys (t = -2,87, $p < .01$). In addition, there was no significant difference between age groups 11- to 14-year-old.

Karabulut (2014) explored "the correlation between the self-perception for the played instrument for the students of fine arts high school and their self-esteem level in a descriptive pattern". For the study, the Self-Perception Scale for the Instrument Played and the Coopersmith SEI was adopted to Turkish language by Pişkin (1996) were completed by 1200 (415 male, 785 female) Y11 students. According to the overall data, the mean score was 16.32 and standard deviation score was 4.20. In addition, there was a significant correlation between the self-perception for the played instrument for the students of fine arts high school and their self-esteem level (r = .27, $p < .01$).

4.4.1. Method

Indices

The Short Form Coopersmith Self-esteem Inventory, developed by Coopersmith (1981), proposes a twenty-five-item index to measure self-esteem. Each item was scored on a two-point scale: Yes (1), No (0).

Procedure

The data were collected among 5894 11- to 14-year-old secondary school students (2388 from England, 3506 from Turkey), which is Year 7, Year 8, Year 9 in England and Year 6, Year 7, Year 8 in Turkey, for this study. The schools were chosen mainly from state-maintained / religious and non-religious schools in each country. Questionnaires were administered under class teachers` examination. All participants were assured of anonymity and confidentiality and given the opportunity not to participate or opt out in the survey.

The main survey was conducted in England (mainly from London, West Midlands, Gloucestershire, Greater Manchester, Lancashire, Nottinghamshire) and seven regions of Turkey (Aegean, Black Sea, Central Anatolia, Eastern Anatolia, Marmara, Mediterranean, South-eastern Anatolia).

The Short Form Coopersmith Self-Esteem Inventory was adapted to the Turkish language, which was mentioned in detailed in the methodology chapter. All 25 items of The Short Form Coopersmith Self-esteem Inventory were translated into Turkish, and back translated into English for the data collection in Turkey. The first pilot study among 196 secondary school students was conducted in Turkey. After redesigning the questionnaire second pilot study was conducted among 112 secondary school students in England and 200 secondary school students in Turkey. These data commended the instrument for further use.

Participants

For the main data collection in England, 2388 students completed the Short Form Coopersmith Self-Esteem Inventory. In terms of sex, of the 2388 responses, 844 were male and 1531 were female and the remaining 13 did not disclose their sex. In terms of grade, of the 2388 responses, 926 were Year 7, 690 were Year 8, 767 were Year 9, and the remaining 5 did not disclose their grade.

For the main data collection in Turkey, 3506 students completed the Short Form Coopersmith Self-Esteem Inventory. In terms of sex, of the 3506 responses, 1505 were male, 1996 were female, and the remaining 5 did not disclose their sex. In terms of grade, of the 3506 responses, 1102 were Year 6, 1224 were Year 7, and 1178 were Year 9, and the remaining 2 did not disclose their grade.

Analysis

For the overall data, the internal consistency reliability of the Short Form Coopersmith Self-Esteem Inventory (SSI-SSF) was analysed by Cronbach's alpha coefficient (Cronbach, 1951) as two groups namely England and Turkey and males and females. The individual items' scores were summed to provide a measure of self-esteem inventory and the mean and standard deviation of the self-esteem scale were computed for the sex and the two countries.

4.4.2. Results

The Short Form Coopersmith Self-Esteem Inventory achieved a Cronbach alpha coefficient of .85 in England and .81 in Turkey and reached the threshold of .70 proposed by Kline (1993) for the acceptable internal consistency reliability (Table 4.4.1).

Table 4.4.1 *Short Form Coopersmith Self-Esteem scale: scale properties*

	N	Alpha	Mean	*SD*
Self-Esteem Scale				
England	2114	.85	16.18	5.35
Turkey	3395	.81	15.95	4.93

Table 4.4.2 represents the item rest-of-test correlations for England and Turkey. The item rest-of-test correlations in England ranged between .25 and .56, in Turkey .02 and .54.

Table 4.4.2 *Short Form Coopersmith Self-esteem Inventory item rest of test correlations – England / Turkey*

	England	Turkey
	r	*r*
I often wish I were someone else*	.53	.46
There are lots of things about myself I'd changes if I could*	.45	.40
I have a low opinion of myself*	.56	.54
I often feel upset in school*	.47	.38
I get easily upset at home*	.49	.35
Things are all mixed up in my life*	.52	.46
I often get discouraged in school*	.44	.47
It is pretty tough to be me*	.46	.52
I am not as nice looking as most people*	.50	.47
It takes me a long time to get used to anything new*	.28	.18
I give in very easily*	.37	.33
I find it hard to talk in front of the class*	.30	.34
I can make up my mind without too much trouble	.25	.24
Things usually do not bother me	.30	.02
I can't be depended on*	.25	.24
My parents expect too much of me*	.40	.08
I usually feel as if my parents are pushing me*	.26	.40
My parents understand me	.44	.46
My parents usually consider my feelings	.36	.38
There are many times when I would like to leave home*	.44	.46
I am popular with kids my own age	.37	.31
I am a lot of fun to be with	.31	.29
If I have something to say I usually say it	.28	.30
Kids usually follow my ideas	.27	.18
Most people are better liked than me*	.45	.41

Note * these items are reverse coded

Reported SSI-SSF scores ranged from a minimum of 1 to a maximum of 25 (theoretical range 0-25) in England for males (M=16.97, sd=4.92) and females (M=15.78, sd=5.51) and from a minimum of 2 to a maximum of 25 for males (M=15.90, sd=4.71) and from a minimum of 1 to a maximum of 25 for females (M=15.98, sd=5.09) in Turkey. The average scores were in excess of the theoretical mid-point of the scale, which might suggest that many respondents of boys and girls tended to take an over-favourable view of their level of SE. While the average scores for boys and girls in England were shown by an independent *t* test to be significantly different, the average scores for boys and girls in Turkey are not significantly different (Table 4.4.3).

Table 4.4.3 *Mean scale scores by sex among English and Turkish participants (T-test)*

	England			Turkey		
	N	Mean	*SD*	*N*	Mean	*SD*
Male	703	16.97	4.92	1427	15.90	4.71
Female	1403	15.78	5.51	1964	15.98	5.09
	t =4.85, p < .001			*t =.47, p* < NS		

According to the literature, some items of SSI-SSF have gender bias (Francis, 1997, 1998). Table 4.4.4 proceeds to examine the individual item endorsement by males and females. These statistics indicate that 18 of the 25-items distinguish between the responses of boys and girls, while 8 of the items do not in England and 13 of the 25-items distinguish between the responses of boys and girls, while 12 of the items do not in Turkey.

Looking at the negative items for England, there is significant difference between males and females in the following items, and girls are more likely to agree with: `I often wish I were someone else`, `There are lots of things about myself I`d changes if I could`, `I have a low opinion of myself`, `I often feel upset in school`, `I get easily upset at home`, `Things are all mixed up in my life`, `It is pretty tough to be me`, `I am not as nice looking as most people`, ` It takes me a long time to get used to anything new`, ` I give in very easily`, ` I find it hard to talk in front of the class`, ` There are many times when I would like to leave home`. Looking at the positive items, girls are less likely to agree with the following statements: ` I am a lot of fun to be with`, `Kids usually follow my ideas`,

however, one-item discriminates in favour of girls. Girls are less likely to agree with the following negative statement: ` I usually feel as if my parents are pushing me` (Table 4.4.4).

Table 4.4.4 *Short Form Coopersmith Self-esteem Inventory item endorsement English Males-Females*

	England			
	Males	*Females*		
	%	*%*	x^2	*p* <
I often wish I were someone else*	27	43	51.36	.001
There are lots of things about myself I'd changes if I could*	57	66	16.96	.001
I have a low opinion of myself*	28	36	14.61	.001
I often feel upset in school*	19	26	11.24	.01
I get easily upset at home*	16	28	37.74	.001
Things are all mixed up in my life*	32	40	13.97	.001
I often get discouraged in school*	21	23	0.62	NS
It is pretty tough to be me*	28	38	21.42	.001
I am not as nice looking as most people*	33	46	31.04	.001
It takes me a long time to get used to anything new*	33	39	6.90	.01
I give in very easily*	24	31	14.00	.001
I find it hard to talk in front of the class*	38	45	11.54	.01
I can make up my mind without too much trouble	38	45	10.19	.01
Things usually do not bother me	42	53	22.19	.001
I can't be depended on*	25	24	0.12	NS
My parents expect too much of me*	35	34	0.13	NS
I usually feel as if my parents are pushing me*	40	34	9.46	.01
My parents understand me	18	23	7.59	.01
My parents usually consider my feelings	20	21	0.40	NS
There are many times when I would like to leave home*	25	29	4.05	.05
I am popular with kids my own age	42	43	0.40	NS
I am a lot of fun to be with	23	15	18.52	.001
If I have something to say I usually say it	34	34	0.01	NS
Kids usually follow my ideas	54	49	4.94	.05
Most people are better liked than me*	54	56	0.73	NS

Note * these items are reverse coded

p< .05; *p*<.01; *p*< .001

Looking at Turkey, the results are considerably different from England. The boys recorded a mean score of 15.90 (sd, 4.7) and girls recorded a mean score of 15.98 (sd, 5.0) and there is no significant difference boys and girls. However, some individual items indicate that there are significant differences between boys and girls. Looking at the negative items, there is a significant difference between boys and girls in 9 items out of 17 items and just in 2 items girls are more likely to agree with the following statements: `I often feel upset in school` and ` It takes me a long time to get used to anything new`. Looking at the positive items, there is a significant difference between boys and girls in 4 items out of 8 items and just in 2 items girls are more likely to agree with the following statements: `I can make up my mind without too much trouble`, `Things usually do not bother me` (Table 4.4.5).

Table 4.4.5 *Short Form Coopersmith Self-esteem Inventory item endorsement Turkish Males-Females*

	Turkey			
	Males	*Females*		
	%	*%*	x^2	*p <*
I often wish I were someone else*	30	33	2.81	NS
There are lots of things about myself I'd changes if I could*	54	53	0.53	NS
I have a low opinion of myself*	23	25	1.75	NS
I often feel upset in school*	53	43	34.53	.001
I get easily upset at home*	36	40	6.61	.05
Things are all mixed up in my life*	35	35	0.01	NS
I often get discouraged in school*	33	35	0.60	NS
It is pretty tough to be me*	31	32	0.04	NS
I am not as nice looking as most people*	34	35	0.68	NS
It takes me a long time to get used to anything new*	36	39	4.16	.05
I give in very easily*	15	18	3.61	NS
I find it hard to talk in front of the class*	42	38	5.83	.05
I can make up my mind without too much trouble	35	50	74.93	.001
Things usually do not bother me	62	71	29.65	.001
I can't be depended on*	24	19	12.10	.01
My parents expect too much of me*	61	57	5.94	.05
I usually feel as if my parents are pushing me*	46	36	34.56	.001
My parents understand me	31	32	0.43	NS
My parents usually consider my feelings	27	26	0.31	NS
There are many times when I would like to leave home*	38	33	9.26	.01
I am popular with kids my own age	20	16	7.48	.01
I am a lot of fun to be with	17	12	15.89	.001
If I have something to say I usually say it	43	43	0.00	NS
Kids usually follow my ideas	51	51	0.02	NS
Most people are better liked than me*	37	33	4.06	.05

Note * these items are reverse coded
p< .05; *p*<.01; *p*< .001

4.4.3. Conclusion

The present study aims to report the psychometric properties of the Short Form Coopersmith Self-esteem Inventory, a widely used measure of children`s global SE, which is one of the instruments in the 'You and Your Values' questionnaire.

For the present research, the data was collected from 5894 11- to 14-year-old secondary school students (2388 from England, 3506 from Turkey). In terms of sex, of the 5894 responses, 2349 is male (39,9%) and 3527 is female (59.8%), and the remaining 18 did not disclose their sex.

It has been shown that the present English version and the Turkish language adaptation of the Short Form Coopersmith Self-esteem Inventory provide satisfactory internal consistency reliability like the previous studies. According to *t* test results, while there is a significant difference between males and females in England, there is no significant difference between males and females in Turkey. In addition, this study explored that like previous studies (Chapman & Mullis, 2002; Francis, 1997, 1998; Francis, James, and Jones, 1998) 17 of 25-items in England, 13 of the 25-items in Turkey distinguished responses between boys and girls. On the basis of these new results, the school short form of the Coopersmith SEI has high confidence to use. In addition, it will help to address the present research topic through replying one of the research questions which are 'How do respectful behaviours correlate with personal factors (age and gender), personality types (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy), and religious factors (attitude toward theistic faith)?' and 'How do respectful behaviours are affected by personal factors, psychological factors, personal qualities, and religious factors?'.

4.5. The Respect Inventory

4.5.0. Introduction

The present part set out to explain how the 'Respect Inventory' which has three scales "Conceptualising Respect", "Respectful Attitudes toward Others" and "Respectful Behaviours toward Others" which is one of the instruments included in the 'You and Your Values' questionnaire, are designed and to test their psychometric properties. The part first will focus on, how the Respect Inventory was designed then will explore the psychometric properties of the scales within the data collected among 2388 11-14-year-old students in England, and 3506 11-14 year-old students in Turkey.

In addition, this part provides the empirical research on the value of respect in three different categories which are 'the studies focusing on the perspectives of students, teachers, and school administrators toward respect', 'the studies focusing on the perspectives of young people and adults toward respect', and 'the studies on Respect Projects/Programmes'. In that part, these results are displayed in the tables by focusing on title, authors, aim, method, instrument/s, sample, and key findings (Table 4.5.1, Table 4.5.2, and Table 4.5.3). This categorisation is significant to show the gap about the studies focusing on students' respect conceptualisation, respectful attitudes, and respectful behaviours. However, in that part, the result of the present research will not be evaluated by comparing the current empirical studies; the detailed evaluation will be in the discussion chapter.

The relevant empirical studies show that the value of respect has been discussed in different disciplines such as philosophy, social sciences, and education. However, there is no consensus about the definition of respect in the literature. In addition, many studies have been designed to investigate respect from different aspects like through the perceptions of the students, teachers, managers, youngsters, and adults or through some cultural aspects (Table 4.5.1, Table 4.5.2, and Table 4.5.3).

Respect also has been investigated regarding its relationship with other values. Anker and Afdal (2018) explored the understanding of respect and tolerance in educational practices

and how these values were put into action in this practice. Langdon and Preble (2008) investigated the relationship between respect and bullying. Zuffianò, Colasante, Peplak and Malti (2015) focused on the connection between sharing, respect for moral others, and sympathy in an ethnically diverse sample.

In addition, while some studies just focus on respect for others (Andrews, 1976; Breyer & Gigliotti, 1980; Buss, 1999; Cureton, 2013; Mann, Mitsui, Beswick, & Harmoni, 1994), some of them focused on respect for diversity (Connolly & Hosken, 2006; MacNaughton & Hughes, 2007; Saylık, Polatcan, & Mahmut, 2016) or some of them investigated respect for gender (Arnot & Swartz, 2018).

Some research also has been designed to explore the concepts of respect. Celikkaya, Yakar and Sarlayan (2016) tried to explore primary school students' perceptions in the description for respect and the scientific value through using metaphors. Grimova and Schalkwyk (2016) investigated secondary school learners' perceptions and experiences of respect in educator-learner relationships within a high-risk South African neighbourhood context. King (2010) examined students' perceptions of respect regarding school-based respect. Shwalb and Shwalb (2006) focused on the concepts of respect and disrespect in early and middle childhood. Hsueh, Zhou, Cohen, Hundley, and Deptula, (2005) evaluated the US and Chinese children's understanding of respect and how this affects their mutual friendships in the classroom. Mann, Mitsui, Beswick and Harmoni (1994) investigated Japanese and Australian Children's perspectives of respect for others.

Looking at the reviewed literature (Table 4.5.1, Table 4.5.2, and Table 4.5.3), the studies generally employed a qualitative research method and focused on a small number of samples. Just a few quantitative research have been conducted in the area (Cohen, Hsueh, Zhou, Hancock, & Floyd, 2006; Hargreaves, 2009; Leary, Brennan, & Briggs, 2005; Mann, Mitsui, Beswick, & Harmoni, 1994; Zuffianò, Colasante, Peplak, & Malti, 2015). In addition, respect, respectful attitudes, and respectful behaviours have not been evaluated through the perspective of secondary school students by conducting a

quantitative method. Hence, this research plays a significant contribution to the field for listening to the young people's voice and understanding their perspectives on respect.

Table 4.5.1 *The Studies focusing on the perspectives of students, teachers, and school administrators toward respect*

TITLE	AUTHOR/S	AIM	METHOD	INSTRUMENT/S	SAMPLE	KEY FINDINGS
Relocating respect and tolerance A practice approach in empirical philosophy	Anker & Afdal (2018)	To investigate 'How are respect and tolerance enacted and understood in educational practices?' and 'How can a practice approach contribute to the theorising about education about respect and tolerance?'	Case Study		Norway	Resistance, being unprejudiced and openness may describe tolerance. The teacher, who has tolerance, can cope with differences. The theorizing of respect and tolerance should be on basis of empirical philosophy. Tolerance and respect should be considered as multimodal processes not as individual, cognitive concepts.
Promoting Respect as a Human Value in a Public School	Corzo & Castañeda (2017)	This study aims to spread respect and promote effective teamwork and defuse aggressiveness among students.	Qualitative Case Study Daily observations	Records, Diary entries, observations, notes, and workshops	62 7-13-year-olds elementary school students attending the English classes	1.When they communicate or interact inside or outside the classroom, attitudes of respect increased. 2.Observations showed that the class had more cordial atmosphere at the end of the semester comparing to the beginning. 3.Students developed in joint activities and discovered the significance of participation and good manners.
Learners' perceptions and experiences of respect in educator-learner relationships	Grimova & Schalkwyk (2016)	To investigates how secondary school learners understand respect and what are their experiences in educator-learner relationships within a high-risk South African neighbourhood context.	Qualitative Written assignments	Written assignments, through the application of the World Café technique	15 17-21-year olds high school learners	Three main themes emerged from the analyses: well-intended behaviour as a quality of respect; Positive relationships as another aspect of respectful behaviour; respect is mutual and fair.

Perceptions of Students about the Values of Respect and Scientific in Social Studies: Metaphor Analysis	Celikkaya, Yakar & Sarlayan (2016)	To explore the metaphors that are used by primary school students to describe their perceptions about respect and the scientific value	Qualitative Phenomeno-logy Design	The Metaphor Survey of Students for Respect and Scientific Value	402 10-13-year-olds students (Y4, Y5, Y6, Y7) in Turkey	Students created 6 conceptual categories for scientific and 4 conceptual categories for respect. Eye metaphor (15.7%) was mostly made up by the students regarding the value of respect.
Diversity Management and Respect for Diversity at Schools	Saylik, Polatcan & Saylik (2016)	To analyse employees' attitudes for diversity management and respect for diversity in secondary education and their relationship according to views of secondary school teachers and administrators.	Descriptive Method		42 secondary school administrators and 278 secondary teachers in Turkey	Positive individual attitudes and behaviours toward diversity were showed by administrators and teachers in secondary school. School administrators and teachers' organisational norms and values has positive relationship with diversity. However, respect for diversity and diversity management has low positive relationship.
Respect in principal–teacher relations at primary schools in Turkey	Gungor, Aydin, Memduhoglu & Oguz (2013)	To investigate changing respectful relationships between administrators and teachers; and respectful behaviours at schools according to teachers and school administrators' view within the context of changing social relations.	Qualitative Focus group technique and Group Interviews	Two separate forms which cover participants perceptions of the concept of respect at schools, respectful behaviours they display toward others, which kind of respectful behaviours they expect from others, and which kind of behaviours	12 state primary school principals and 10 primary school teachers in Turkey	1.Professional respect understanding is developed by the professionals. 2.Teachers defined the respect as related to hierarchical relations. 3. Participants displayed respectful behaviours in positive communication and self-improvement. 4. Principals via guarding behaviours and teachers via profession-related displayed respectful behaviours to each other. 5. Self-improvement, establishment of positive social relations, and unbiased behaviour were the common respect expectations of the participants. 6. Abuse of goodwill and false excuses by teachers were considered as disrespectful

				are considered as disrespectfulness.		behaviours by the principals, while oral or behavioural insults by school principals and intervention in their private life were considered as disrespectful behaviours by teacher.
The 3Rs of integration: respect, recognition and reconciliation; concepts and practices of integrated schools in Israel and Northern Ireland	Ben-Nun (2013)	To report how integration is understood and practiced in integrated schools in Israel and Northern Ireland.	Qualitative, ethnographic, comparative case study approach interviews observations		50 educators and parents	The integrated 3R framework presented here suggests that reconciliation through education can be pursued by encouraging fluidity and movement between a general fostering of respect for' other's' and a focus on recognising the specific' other' in the local context. Comparing integration in both societal contexts highlights transferable lessons that can improve each practice
In Search of Respect: A Qualitative Study Exploring Youth Perceptions	King (2010)	To investigate students' perceptions related to school-based respect	Qualitative Focus Group	Questions were developed by the authors based on professional literature review and issues raised from the student survey.	78 middle and high school students in 9 urban, suburban, and rural schools in Greater Columbus	Students` definition of school-based respect as primarily: 1.Treating others the way you would like to be treated (Golden Rule) 2.Listening to others when they are talking 3.Honoring others` property and personal space 4.Refraining from talking negatively about other students when they are not present. Additional definitions: 1.Treating other students with kindness 2.Showing consideration for others 3.Engaging in helpful actions such as helping others carry their school books, helping others with homework 4.smiling at others Students defined teasing and making fun of others as disrespect. Also the mentioned

						disrespect can cause violence, bullying, alcohol/drug use, and depression.
Hidden Curriculum on Gaining the Value of Respect for Human Dignity/ A Qualitative Study in Two Elementary Schools in Adana	Sari & Doganay (2009)	To examine the effect of hidden curriculum on respect for human dignity in two elementary schools with low and high quality school life in Adana-Turkey.	*Mixed Method -Quantitative Part: The school were chosen according to the result of the survey. -Qualitative Part Observations Interviews	Quality of School Life Scale (QSLS), Devotion to Democratic Values Scale (DDVS), Interview Schedules, Personal Information Form, and unconstrained observations.	For the quantitative Part: 2254 Students, 428 teachers from 17 elementary schools For the qualitative part: 10 teachers, 16 students from one low and one high quality schools (Turkey)	1.Teachers and students are from high QSL showed more respectful behaviours toward human dignity than the teachers and students are from low QSL. 2.High QSL has more positive characteristics in the hidden curriculum in terms of student relationships, ruling process and sanctions of the rules, social activities in school, school-family relationships and features of home environment than low QSL. However, in two schools, hidden curriculum has some common features: administrators showed some antidemocratic behaviours for both teachers and students and teachers showed very few model behaviours about democratic values.
Respect and responsibility: Review of research on small rural schools in England	Hargreaves (2009)	Small and large schools` teachers` ratings of respect show that they receive similar respect from students, colleagues or senior management. However, small rural schools' teachers more likely to feel respected by their	Systematic Review Quantitative	Relevant literature National Questionnaire Survey	70 primary school teachers (with under 100 pupils) 382 primary	Small and rural schools as successful in meeting and often exceeding government`s assessment and inspection standards.  There is no significant difference between small and large schools` teachers` ratings of respect received from pupils, colleagues or senior management. Small rural schools' teachers, however, were significantly more

		managers, parents of students and local community.			school teachers (300+ pupils) (England)	likely to feel respected by their governors, children's parents and the local community than were teachers in large primary schools.
The relationship between levels of perceived respect and bullying in 5th through 12th graders	Langdon & Preble (2008)	To examine the relationship between respect and bullying.	*Mixed Method -Quantitative Part: survey -Qualitative part: interviews	The Safe Measures Survey Structured interviews	Survey: 3147 Interviews: 315 5th through 12th grade students in 26 public schools	1.While approximately 15% of students mentioned that they observed physical bullying at least weekly, 12% reported that they observed daily. 2.Males, minorities, from Y9 and Y10 and non-college bound students experienced low level of adult and peer respect and higher amount of bullying comparing to other students. 3.According to regression, levels of respect significantly predicted frequency of bullying. 4.This research emphasises the significance of respect to understand and improve the socioemotional and physical experience of students.
Concept Development of Respect and Disrespect in American Kindergarten and First and Second Grade Children	Shwalb & Shwalb (2006)	To explore the development of the concepts of respect and disrespect in early and middle childhood.	Qualitative Quasi-experiment Interviews	-Some illustrations (The concepts of respect and disrespect were depicted in illustrations adapted from issues of the popular magazine, namely Highlights for Children. -5 `Goofus and Gallant` feature strips	450 6 to 14-year-olds elementary school students (America)	The study shows that the development of the concepts of respect and disrespect is a more complicated process than Piaget had suggested (Piaget, 1932). This research and the other contributors' studies in this volume will represent that respect and disrespect begin with "the word" and end in culture.

A Study of Japanese and Australian Children's Respect for Others	Mann, Mitsui, Beswick & Harmoni (1994)	To explore the differences between Japanese and Australian Children's perspectives of respect for others.	Quantitative	You and Others Questionnaire	184 Japanese Elementary School Children in Japan and 173 Australian Elementary School Children in Australia	According to the data Australian children endorsed and showed greater respect for all target persons which are father, mother, teacher, best friend, adult neighbour, and same age neighbour, than Japanese children. Japanese children showed greater correspondence between endorsed and self-reported respect than Australian children, with the expectation of teacher. In addition, Japanese children differentiated their respect for parents and teachers compared with friends and neighbours more than Australian children.

Table 4.5.2 *The Studies focusing on the perspectives of young people and adults toward respect*

TITLE	AUTHOR(S)	AIM / FOCUS	METHOD	INSTRUMENT(S)	SAMPLE	KEY FINDINGS
Sharing without caring? Respect for moral others compensates for low sympathy in children's sharing	Zuffianò, Colasante, Peplak & Malti (2015)	to investigate the connection between sharing, respect for moral others, and sympathy in an ethnically diverse sample.	Quantitative	Dictator Game The prosocial subscale of the Strengths and Difficulties Questionnaire (for the caregivers) Four stories portraying a gender-matched, hypothetical child being fair, prosocial, socially inclusive, and abstaining from harm (for the children)	84 7-year-olds and 62 15-year-olds alongside their primary caregivers (Canada)	Sympathy was evaluated via caregiver and child reports. Respect and caregiver-reported sympathy interacted in predicting sharing: Higher levels of respect were associated with higher levels of sharing for children with low, but not medium or high, levels of sympathy. The motivational components of other-oriented respect may compensate for low levels of sympathetic concern in the promotion of sharing.
Exploring the Concept of Respect Among Turkish and Puerto Rican Migrant Mothers	Harwood, Yalcinkaya, Citlay & Leyendecker (2006)	To explore the cultural patterning of respect by examining its use in two first- and second-generation migrant mothers` child-rearing beliefs and values.	Qualitative Interviews Observations		64 Puerto Rican (26 first-generation, 38 second-generation) 50 Turkish (25 first-generation, 25 second-generation) (United States and Germany)	Proper interpersonal behaviour, relations within the family, and esteem within the community were emerged from the data as Cultural and generational influences

Respect in Southeast Asian American Children and Adolescents: Cultural and Contextual Influences	Bankston III, Hidalgo (2006)	To investigate how cultural traditions of respect play a large part for shaping children and adolescents of Southeast Asian back-grounds for adapting to life in American schools.	Systematic Review, Meta-analysis			The definition of respect, as it evolves in American children and adolescents whose families came from Vietnam, Cambodia, Thailand, Laos and the Philippines, has similarities and differences. Therefore, respect has different effects on adaptation, relationships, and achievement at home and at school, depending on whether cultural groups were predominantly refugees or immigrants.
Respect in Japanese Childhood, Adolescence, and Society	Sugie, Shwalb & Shwalb (2006)	To investigate how respect is perceived in Japan, and what are the influences on respectful behaviour and understanding of respect	Systematic Review of Survey research data			the limited data reviewed here indicate that the view of Japanese as particularly respectful because of collectivistic or conformist tendencies is an outdated stereotype. -another view is possible decline of respect and outbreak of disrespect resulting from historical changes in societal values and personal relationships in schools and families.

Respect, Liking, and Peer Social Competence in China and the United States	Cohen, Hsueh, Zhou, Hancock & Floyd (2006)	To evaluate the role of peer respect in children's peer relations.	Meta analyses Quantitative	Self and peer reports of social competence	580 (318 boys, 262 girls) children in Wuhan, China, and 235 (109 boys, 126 girls) children in Memphis, Tennessee (Grade 3 to Grade 6)	Three sets of results were the same between children in China and children in the United States relating to peer social competence, peer like, and peer value. Regardless of culture, peer like nominations and peer respect nominations have been positively related. Second, the peer nomination relationships for like with the other variables of social competence were quite close. In the end, ultimately, again, regardless of culture, peer respect regulated the relationship between social competence and peer liking.
The African American Adolescent Respect Scale: A Measure of a Prosocial Attitude	Learry, Brennan & Briggs (2003)	To describe the development, psychometric analysis, and validation of the African American Respect Scale, a 20-item instrument measuring prosocial attitudes held by male adolescents.	Quantitative	The African American Respect Scale (AARS)	200 African Ameri- can male youth age 14 to 18 years; 100 were incarcerated in juvenile corrections facilities, 100 resided in the community	AARS was found to have acceptable reliability for all three subscales: Societal Respect, Family Respect, and Peer Respect in the current study. In addition, Societal and Family Respect subscales were significantly and directly related to racial socialization, and all three sub- scales of Societal Respect, Family Respect, and Peer Respect were inversely related to the intensity of the use of violence.

Respect in close relationships: Prototype definition, self-report assessment, and initial correlates	Frei & Shaver (2002)	To delineate the everyday concept of respect in close interpersonal relationships using a prototype methodology and to create a Respect for Partner Scale based on the results and understand whether respect is important to relationship success, and perhaps uniquely so.	Exploratory 3 studies were conducted	Study 1: Demographic questions and open-ended questionnaire asking for features of respect. Study 2: the newly created Respect for Partner (RPS) measure, a measure of centrality ratings of the features of respect, the ECR measure of attachment-style dimensions, and the positive and negative valence scales from the IPC. Study 3: Relationship Assessment Scale (RAS; Hendrick, 1981, 1988) The Respect for Partner Scale (RPS) The liking and loving scales (Rubin, 1970)	Study 1: 189 University Students Study 2: 182 introductory psychology students Study 3: 319 introductory psychology students	Study 1 demonstrates that respect is an attitudinal disposition towards a trustworthy, considerate and accommodating close relationship partner, and this definition persists across a range of close relationships. Study 2 assessed the centrality of respect features and completed a new prototype-based respect-for-partner scale, which was highly reliable and predictably correlated with avoiding attachment and evaluative aspects of partner description. In Study 3, the new scale of respect predicted better relationship satisfaction than calculating scales of like, love, attachment-related anxiety and avoidance and positive and negative partner qualities.

Table 4.5.3 *The studies on Respect Projects/Programmes*

TITLE	AUTHOR/S	NAME OF THE PROGMAMME/ PROJECT	FOCUS	PARTICIPANT/S	KEY FINDINGS
Creating a culture of respect through the implicit curriculum	Inlay (2016)	Ho`āla educational policy	The broader context of creating a respectful culture for everyone- all education should be respectful		Authentic educator who pays attention to students` social and emotional needs, personally and professionally lifelong learner, models the features of respect in every relationship, is the main factor to create a culture of respect beyond compliance, pleasantries, and platitudes. The authentic educators are the authentic curriculums to nurture a culture of respect.
Decreasing bullying behaviours in middle school- Expect Respect	Nese, Horner, Dickey, Stiller & Tomlanovich (2014)	Bullying and Harassment Prevention in Positive Behaviour Support: The expect respect	To learn (a) how to signal "stop" when encountering nonrespectful behaviour, (b) how to follow a "stopping routine" when asked to stop, (c) how to utilize the "bystander routine" when you are a witness to disrespectful behaviour that does not stop even after the perpetrator has been asked to, and (d) how to recruit adult support if bullying behaviours endured.	508, 511, and 691 students from 3 middle schools Y6 to Y8 (Pacific North West)	After the implementation of the programme, rates of student physical and verbal aggression decreased.

The challenge of continuation: Schools' continuation of the Respect program	Erstesvåg, Roland, Vaaland, Størksen & Veland (2010)	The Respect Program	To examine which conditions in schools helped them to proceed the program successfully after the end of the 1-year implementation period. The study also investigated at the actual continuation after the program end.	3 primary and one elementary Norwegian Schools, which piloted the Respect Program (Norway)	According to the main findings of the study involvement in the Respect program helps schools to implement change. However, the challenge for the schools is to continue to the work afterwards.
Teaching respect: a school- and community-based approach to improving the social and educational climate. Can experiences in Canada have implications for practice in England?	Dean & Galloway (2008)	`Respect` Programme	To explore whether the `Respect` programme project was implemented in a school in Canada could have any implications for schools in England.	South Simcoe School in Canada	Five conclusions can be emerged from South Simcoe School`s experience that apply equally to schools outside Canada. First, creating a foundation can help to address successfully the most chronic and serious problems of behaviour and motivation. Second, multi-pronged approach is required. Third, school`s local community is a valuable resource for the staff and the students. Fourth, school`s values should be understood by all participants of the school and the community. Fifth, core teaching skills and strategies should be strengthened by the staff.
Prevention and Reduction of Behavioural Problems in	Erstesvåg & Vaaland (2007)	The Respect Program	To investigate the effect of the Respect programme in terms of the prevention and	3 primary and one elementary Norwegian Schools	Disobedience, off-task behaviour, bullies, and victims of bullying decreased in the four schools after the implementation of the programme and this decrease in some types

School: An evaluation of the Respect program			reduction of problem behaviour.	(Norway)	of behaviour was sustained after the implementation of the programme.
Teaching respect for cultural diversity in Australian early childhood programs	MacNaughton & Hughes (2007)	'Teaching for diversity' research project	To investigate diversity pedagogies are used by early childhood teachers and what factors influenced them, teachers` understandings between cultural and racial diversity and their diversity pedagogies, the implications of the findings for early education curriculum.	41 early childhood teachers (Australia)	Most teachers were unsure as to how best to respond to such diversity, and a discrepancy between social expectations that teachers should encourage children to respect cultural diversity and the practice of teachers. Such results strongly suggest that the' one-off' isolated session which is the dominant form of vocational training in the field of early childhood in Australia was ineffective in promoting respect for diversity amongst teachers.
The general and specific effects of educational programmes aimed at promoting awareness of and respect for diversity among young children	Connolly & Hosken (2006)	The Johnathan Ball Tiny Steps for Peace pilot programme	To report the findings of a mixed-method evaluation of a pilot educational programme among six- and seven-years old students in primary schools. This program has a view to expand the students' knowledge and awareness toward the respect for differences	Eight Y2 classes six to seven-year olds students 6 teachers	The Johnathan Ball Tiny Steps for Peace pilot programme has achieved a significant degree of success. The teachers found the programme well designed and clear and some of them mentioned they observed some changes on the children's behaviour as a result of the programme.

			through art theatre, seminars and associated teacher-led classroom activities.		
The Expect Respect Project Creating a Positive Elementary School Climate	Meraviglia, Becker, Rosenbluth, Sanchez & Robertson (2003)	The Expect Respect Project	To describe the educational intervention and evaluation of the project.	12 elementary schools / 740 5th grade students and 671 staff members in the fall 451 in the spring at the school	After the educational intervention, results from the study showed a significant rise in awareness of bullying. It was confirmed that bullying took place in areas with less adult supervision such as the playground, cafeteria, corridor, and buses. Students thought by telling students to avoid verbal bullying or sexual harassment, staff would respond to offensive behaviours. By contrast, primary school staff believed that adults would respond to inappropriate behaviours by telling the bully to stop, calling their parents, or giving a specific punishment.

For the present research, first of all, a questionnaire about the value of respect was designed to explore how students understand respect and 136 items about respect were placed in the questionnaire. The first part of the questionnaire covered 16 items demographic questions, which were different types of questions but most of them were generally multiple-choice questions. The second part of the questionnaire offered a definition of respect which is "The respect is to accept all people, who are from different cultures, races, and religions, as they are because human-being is precious and treat them well unconditionally". The items in that part were prepared as related to this definition and they addressed respect for human beings in general, elderly people, law, and customs, traditions and additionally respect for the environment and animals. The fourth part examined respect for other people in three groups: attitudes, behaviours, and motivations. In addition, the questions were prepared to help to understand any differences between students' attitudes and behaviours about respect. The fifth part was about self-esteem, and the following factors: family, social environment, physical appearance, school, and religion. The last part referred respect for living creatures. For the last 5 parts, the 5-point Likert response scale, which ranges from "strongly agree", to "not certain", to "disagree strongly", was chosen (Likert, 1932) because it gives students a good opportunity for sensitive decision, and is also identified as the most reliable and consistent scaling system from age of 8 to adulthood (Francis, Sahin, & Al-Failakawi, 2008). The reason for using a 5-point scale is that the odd number scale gives a chance for students to choose the "not certain" option if they do not have a clear idea about the question. In addition, when compared with the 3-point scale, the 5-point scale offers a finer range of responses (Francis, 2001). The first pilot study was conducted among 196 secondary school students in Turkey. The data were analysed by using crosstab and Pearson correlations tests according to age, gender, grade, and types of school. The results proved that the questionnaire was not useful to conceptualise respect and differentiate respectful attitudes and behaviours. In terms of these, the related 17 items were chosen from the questionnaire to create a Respect scales. Considering these items, three sub-scales were designed to measure conceptions of respect, respectful attitudes, and respectful behaviours.

4.5.1. Method

Indices

In the final questionnaire, the value of respect was investigated under three sub-scales. The first group of 17 items was designed to test conceptual cognitive validity of respect. The second group of 17 items was designed to measure respectful attitudes and the third group of 17 items was designed to measure respectful behaviours.

Conceptualising Respect: Respect is to accept all people as they are
Respectful Attitudes toward others: I believe that people should accept others as they are
Respectful Behaviours toward others: I accept all people as they are

The sub-scales have 17 Likert-type items, each item was scored on a five-point scale: disagree strongly (1), disagree (2), not certain (3), agree (4), and agree strongly (5).

After analysing the data, the sub-scales were reorganised and named as "Conceptualising Respect", "Respectful Attitudes toward Others" and "Respectful Behaviours toward Others" scales. After the analysis of the 17-item scales, it was decided that each sub-scale would have 9 Likert-type items and each item was scored on a five-point scale: disagree strongly (1), disagree (2), not certain (3), agree (4), and agree strongly (5).

Procedure

The data was provided from 5894 11- to 14-year-old secondary school students (2388 from England, 3506 from Turkey), which is Year 7, Year 8, Year 9 in England and Year 6, Year 7, Year 8 in Turkey, for this study. The schools were chosen mainly from state-maintained / religious and non-religious schools in each country. Questionnaires were administered under class teachers` supervision. All participants were assured of anonymity and confidentiality and given the opportunity not to participate or opt out in the survey.

The main survey was conducted in England (mainly from London, the West Midlands, Gloucestershire, Greater Manchester, Lancashire, Nottinghamshire) and seven regions of Turkey (Aegean, Black Sea, Central Anatolia, Eastern Anatolia, Marmara, the Mediterranean, South-eastern Anatolia).

The Respect Inventory were first designed in English, then the scales were adapted to the Turkish language, which was discussed in detail in the methodology chapter. All 51 items were translated into Turkish, and back translated into English before the data collection in Turkey. The pilot study among 112 secondary school students in England and 200 secondary school students in Turkey was conducted and these data commended the instrument for further use.

For the main data collection in England, 2388 students completed "Conceptualising Respect", "Respectful Attitudes toward Others" and "Respectful Behaviours toward Others" scales. In terms of sex, of the 2388 responses, 844 were male and 1531 were female and the remaining 13 did not disclose their sex. In terms of grade, of the 2388 responses, 926 were Year 7, 690 were Year 8, 767 were Year 9, and the remaining 5 did not disclose their grade.

For the main data collection in Turkey, 3506 students completed the Turkish translation of "Conceptualising Respect", "Respectful Attitudes toward Others" and "Respectful Behaviours toward Others" scales. In terms of sex, of the 3506 responses, 1505 were male, 1996 were female, and the remaining 5 did not disclose their sex. In terms of grade, of the 3506 responses, 1102 were Year 6, 1224 were Year 7, and 1178 were Year 9, and the remaining 2 did not disclose their grade.

Analysis

For the overall data, the data were analysed in five steps. First was the conceptual cognitive validity test conducted on the Conceptualising Respect Scale. Answers were computed as YES / NC (Not Certain) / NO. The items endorsed by fewer than 70% of participants in either country were removed from the scale. The internal consistency reliability of "Conceptualising Respect Scale" was analysed by Cronbach's alpha coefficient (Cronbach, 1951) as two groups namely England and Turkey. Second, the internal consistency reliability of the "Respectful Attitudes toward Others Scale" was tested. Third, internal consistency reliability of the "Respectful Behaviours toward Others Scale" was tested. Fourth, the individual items of respectful attitudes and respectful behaviours scales were compared to understand whether any differences between

respectful attitudes and respectful behaviours separately in England and Turkey. Fifth, t-test was applied to investigate whether any differences between the two countries in terms of conceptualisation, attitudes, and behaviours.

4.5.2. Results

The first step of the analysis is the conceptual cognitive validity test of the Conceptualising Respect Scale. Table 4.5.4 represents the percentage item endorsement for the Conceptualising Respect Scale. For this test, the answers of "agree strongly" and "agree" were computed as YES and "disagree strongly" and "disagree" items were computed as NO. The answers for not certain were taken as NC. One of the main aims of the present study is to explore the respectful attitudes toward others and the respectful behaviours toward others in England and Turkey and to compare these results. According to this, these scales were designed for use in two different cultural contexts. Consequently, the items endorsed by fewer than 70% of participants in either country were removed from the scale. R5 (44%) and R10 (57%) in England and R5 (38%), R6 (61%), and R8 (68%) in Turkey. In addition, the concept of the scale was broad including respect for animals, environment, and God. In order to sharpen understanding of respect for others, item R13, R14, and R17 were removed from the scale. Lastly, the item R16 was removed because of potential confusion with the empathy construct employed elsewhere in the survey.

Table 4.5.4 *Cognitive Validity Test of Conceptualising Respect Scale*

	England			Turkey		
	YES %	NC %	NO %	YES %	NC %	NO %
Respect is...						
R1 to accept all people as they are	95	4	1	81	11	8
R2 to treat others well unconditionally	78	15	7	72	15	13
R3 to accept that all people are precious	80	15	5	80	12	7
R4 to listen to everyone's opinions with an open mind	91	7	2	72	18	11

	England			Turkey		
	YES %	NC %	NO %	YES %	NC %	NO %
R5 to honour people of high social status	44	30	26	38	22	40
R6 to value people for their personal qualities	85	11	4	61	14	24
R7 to behave well towards others without any expectation	83	12	5	83	9	8
R8 to obey the law	86	9	5	68	16	15
R9 to listen to others until they finish speaking	86	10	4	92	5	3
R10 to address people with their honorific titles (sir/ma'am)	57	27	16	82	10	8
R11 to be polite to others	95	5	-	92	5	3
R12 to accept everyone from all races or cultures	97	2	1	84	11	5
R13 to look after the environment	91	8	2	89	7	4
R14 to treat animals well	93	5	2	92	5	3
R15 to accept everyone from different religions and faiths	97	2	1	79	14	7
R16 to help others	95	5	-	91	6	3
R17 to love God	73	15	12	90	5	5

Table 4.5.5 represents the scale properties of the Conceptualising Respect Scale. The alpha coefficients demonstrate that the English version and the Turkish translation version reached the threshold of .70 proposed by Kline (1993) for the acceptable internal consistency reliability.

Table 4.5.5 *Conceptualising Respect Scale*

Group	*N*	*alpha*	Mean	*SD*
England	2298	.78	39.77	4.1
Turkey	3456	.75	38.41	5.1

When the item rest-of-test correlations were investigated for the 17 items of the Conceptualising Respect Scale, they ranged from .29 to .53 in England and from .22 to .51 in Turkey. When these 8 items were removed from the scale, the item rest-of-test correlations in England ranged from .38 to .52, the item rest-of-test correlations in Turkey ranged from .39 to .50 (Table 4.5.6). These results indicate that the 9-item scale has higher internal consistency reliability than 17 item scale.

Table 4.5.6 *Conceptualising Respect Scale item Rest of scale correlations England/Turkey*

	England		Turkey	
	r	*%*	*r*	*%*
Respect is…				
R1 to accept all people as they are	.44	95	.42	81
R2 to treat others well unconditionally	.38	78	.38	72
R3 to accept that all people are precious	.49	80	.50	80
R4 to listen to everyone's opinions with an open mind	.51	91	.41	72
R7 to behave well towards others without any expectation	.51	83	.46	83
R9 to listen to others until they finish speaking	.49	86	.40	92
R11 to be polite to others	.52	95	.46	92
R12 to accept everyone from all races or cultures	.45	97	.48	84
R15 to accept everyone from different religions and faiths	.49	97	.39	79

In the second step of the analyses, the internal reliability coefficients of the Respectful Attitudes toward Others Scale were found by calculating Cronbach's Alpha in two groups. The Cronbach`s Alpha is .83 in the English version of the scale and .81 in the Turkish version of the scale. Consequently, English and Turkish translation version of the scale reached the threshold of .70 proposed by Kline (1993) for the acceptable internal consistency reliability (Table 4.5.7).

Table 4.5.7 *Respectful Attitudes toward others: scale properties*

Group	*N*	*alpha*	Mean	*SD*
England	2287	.83	40.04	4.4

Turkey	3449	.81	39.12	5.4

Table 4.5.8 presents the item rest-of-test correlations of the Respectful Attitudes toward Others Scale and the percentage of the YES answers. The results represent that the item rest-of-test correlations ranged from .48 to .61 in England and .44 to .57 in Turkey.

Table 4.5.8 *Respectful Attitudes toward others: item Rest of scale correlation England/Turkey*

	England		Turkey	
	r	*%*	*r*	*%*
R18 people should accept others as they are	.55	96	.51	83
R19 people should treat others well unconditionally	.48	81	.50	77
R20 all people are precious	.53	79	.57	84
R21 people should listen to everyone's opinion with an open mind	.61	90	.48	76
R24 people should behave well others without any expectation	.56	85	.50	84
R26 people should listen to others until they finish speaking	.53	87	.44	92
R28 people should be polite to others	.64	96	.50	93
R29 people should accept everyone from all different races and cultures	.53	97	.57	84
R32 people should accept everyone from different religions and faiths	.56	97	.48	80

In the third step of the analyses, the internal reliability coefficients of the Respectful Behaviours toward Others Scale were found by calculating Cronbach's Alpha in two groups. The Cronbach`s Alpha is .87 in the English version of the scale and .81 in the Turkish version of the scale. Consequently, English and Turkish translation versions of the scale reached the threshold of .70 proposed by Kline (1993) for the acceptable internal consistency reliability (Table 4.5.9).

Table 4.5.9 *Respectful Behaviours toward others: scale properties England/Turkey*

Group	*N*	*alpha*	Mean	*SD*
England	2287	.87	38.96	5.1
Turkey	3436	.81	38.76	5.3

Table 4.5.10 presents the item rest-of-test correlations of Respectful Attitudes toward others scale and the percentage of the YES answers. The results represent that the item rest-of-test correlations ranged from .56 to .66 in England and .44 to .57 in Turkey.

Table 4.5.10 *Respectful Behaviours toward others item Rest of scale correlation England/Turkey*

	England		Turkey	
	r	*%*	*r*	*%*
R35 I accept all people as they are	.62	93	.54	82
R36 I treat others well unconditionally	.57	77	.54	75
R37 I respect all people because they are precious	.64	74	.55	90
R38 I listen everyone's opinion with an open mind	.65	84	.50	77
R41 I respect others without any expectation	.66	83	.53	82
R43 When people talk, I listen until they finish	.56	79	.46	89
R45 I am polite to others	.64	91	.57	90
R46 I accept everyone from all races and cultures	.57	96	.53	84
R49 I accept everyone from different religions and faiths	.56	96	.44	78

The fourth step of the analyses investigates whether there are any differences between respectful attitudes toward others and respectful behaviours toward others. Table 4.5.11 represents the percentages of YES answers of the Respectful Attitudes toward Others Scale and the Respectful Behaviours toward Others Scale. According to the results, the pupils` YES answers indicate that they have higher respectful attitudes than respectful behaviours in every individual item in England. The same result can be seen in Turkey except for items R20, R21 and R29. While the YES answers of attitude for R20 are lower than behaviour, the YES answers of attitude and behaviour has the same percentage for R29 (Table 4.5.11 and Table 4.5.12).

Table 4.5.11 *Comparing Individual Items of Respectful Attitudes toward Others Scale and Respectful Behaviours Toward Others Scale England*

England			
Attitudes		Behaviours	
Item Number	%	Item Number	%
I believe that…			
R18 people should accept others as they are	96	R35 I accept all people as they are	93
R19 people should treat others well unconditionally	81	R36 I treat others well unconditionally	77
R20 all people are precious	79	R37 I respect all people because they are precious	74
R21 people should listen to everyone's opinion with an open mind	90	R38 I listen everyone's opinion with an open mind	84
R24 people should behave well others without any expectation	85	R41 I respect others without any expectation	83
R26 people should listen to others until they finish speaking	87	R43 When people talk, I listen until they finish	79
R28 people should be polite to others	96	R45 I am polite to others	91
R29 people should accept everyone from all different races and cultures	97	R46 I accept everyone from all races and cultures	96
R32 people should accept everyone from different religions and faiths	97	R49 I accept everyone from different religions and faiths	96

Table 4.5.12 *Comparing Individual Items of Respectful Attitudes toward Others Scale and Respectful Behaviours Toward Others Scale Turkey*

Turkey			
Attitudes		Behaviours	
Item Number	%	Item Number	%
I believe that…			
R18 people should accept others as they are	83	R35 I accept all people as they are	82
R19 people should treat others well unconditionally	77	R36 I treat others well unconditionally	75
R20 all people are precious	84	R37 I respect all people because they are precious	90
R21 people should listen to everyone's opinion with an open mind	76	R38 I listen everyone's opinion with an open mind	77
R24 people should behave well others without any expectation	84	R41 I respect others without any expectation	82
R26 people should listen to others until they finish speaking	92	R43 When people talk, I listen until they finish	89
R28 people should be polite to others	93	R45 I am polite to others	90
R29 people should accept everyone from all different races and cultures	84	R46 I accept everyone from all races and cultures	84
R32 people should accept everyone from different religions and faiths	80	R49 I accept everyone from different religions and faiths	78

The fifth step of the analyses explores the correlation between the three scales` scores for countries. According to the results of the t-test, there is a significant difference between countries and Conceptualising Respect Scale scores. England scores greater than Turkey (Table 4.5.13). Table 4.5.14 represents that there is a significant difference between

countries and respectful attitudes and England scores greater than Turkey. Table 4.5.15 represents that there are no significant differences between countries and behaviours.

Table 4.5.13 *Conceptualising Respect Scale Mean scores by country among England and Turkey participants*

Group	N	Mean	SD
England	2298	40	4.1
Turkey	3456	38	5.1
t = 10.7 p < .001			

Table 4.5.14 *Respectful Attitudes toward Others Mean scale scores by country among English and Turkish participants*

Group	N	Mean	SD
England	2287	40	4.4
Turkey	3449	39	5.4
t = 6.8 p < .001			

Table 4.5.15 *Respectful Behaviours toward Others Mean scale scores by country among English and Turkish participants*

Group	N	Mean	SD
England	2287	39	5.1
Turkey	3436	39	5.4
t = 1.4 p < NS			

4.5.3. Conclusion

This part aims to report the psychometric properties of the "Conceptualising Respect", the "Respectful Attitudes toward Others" and the "Respectful Behaviours toward Others" scales, which is the main scale in the 'You and Your Values' questionnaire.

Three arguments emerged from exploring the results of the cognitive validity test. The first argument proposed that items endorsed by fewer than 70% of participants in either

country were not items that could be consistently considered as components of respect. Consequently, these items were removed from the scale. The second argument recognised that the original pool of items contained too many different ideas including animals, environment, and God. In order to sharpen our understanding of respect, the construct was now limited to respect for others. Consequently, R13, R14, and R17 were removed from the scale. The third argument recognised the importance of sharpening the distinctions between respect and other constructs employed in the present study. Consequently, item R16 was removed because the meaning of it is so close to empathy, and the study includes the Junior Eysenck Impulsiveness Questionnaire empathy scale, and participants could be confused about it.

When the present research's results were scrutinised, all 9-item scales have good levels of internal consistency reliability and the construct validity in English and Turkish version (see Table 4.5.5, Table 4.5.7, Table 4.5.9). In addition, the data demonstrate that the pupils' scores of respectful attitudes have greater than the pupils' scores of respectful behaviours. Moreover, while the students in England have greater score on the "Conceptualising Respect" and "Respectful Attitudes toward Others" scales than the students in Turkey, there is no significant difference on "Respectful Behaviours toward Others" scale between two countries.

It is the main conclusion from the present study that the "Conceptualising Respect", the "Respectful Attitudes toward Others" and the "Respectful Behaviours toward Others" scales have acceptable levels of internal consistency reliability and construct validity among samples of different age group of students and two different cultures. In this context, these scales make a major contribution to the field and may be accepted as a functional research tool and they deserve further examinations.

4.6. Conclusion

This chapter explored the psychometric properties of the scales which are the part of the 'You and Your Values' questionnaire, which are the Respect Inventory which is designed for this study, the Astley-Francis Scale of Attitude toward Theistic Faith (SATF; Astley, Francis, & Robbins, 2012), The Abbreviated form of the Revised Junior Eysenck

Personality Questionnaire (JEPQR-A; Francis, 1996), the empathy scale of the Junior Eysenck Impulsiveness Questionnaire (JIVE; Eysenck, Easting & Pearson, 1984), and The Short Form Coopersmith Self-esteem Inventory (SEI; Coopersmith, 1981). According to the results, all the scales have acceptable levels of internal consistency reliability and construct validity among samples. In addition, the Abbreviated form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A; Francis, 1996), the empathy scale of the Junior Eysenck Impulsiveness Questionnaire (JIVE; Eysenck, Easting & Pearson, 1984), The Short Form Coopersmith Self-esteem Inventory (SEI; Coopersmith, 1981), and Respect Inventory were adapted to Turkish language. These scales have also good level of internal consistency reliability and construct validity among participants. Turkish adaptations of scales contribute to the Turkish literature and also they deserve to be used in the further researches.

Furthermore, the English version and the Turkish translation version of the Respect Inventory have acceptable internal consistency reliability. In addition, the Respect Inventory contributes to the literature by giving a chance to the participants to mention their ideas on respect toward others from different aspects, which are conceptualisation, respectful attitudes, and respectful behaviours. Hence, it also helps the researchers to see differences between these three dimensions.

The following chapter explores the effects of some factors on respectful behaviours by designing regression models.

CHAPTER 5 DATA ANALYSIS II

5. Introduction

This chapter aims to investigate the effect of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy), religious factors (attitude toward theistic faith), religious affiliations, religious beliefs (in Turkey), family factors, school factors, religious education (RE) in England, traditional customs (in Turkey), on respectful behaviour by designing regression models. The first part will explore the effect of personal and psychological factors, personal qualities, and religious factors on respectful behaviour among secondary school students in England. Second part will explore the effect of personal factors, psychological factors, personal qualities, and religious factors on respectful behaviour among secondary school students in Turkey. Third part will explore the effect of personal factors, psychological factors, personal qualities, religious factors, religious affiliations, family factors, school factors, and religious education (RE) in the school on respectful behaviour among secondary school students in England. Finally, the last part will explore the effect of personal factors, psychological factors, personal qualities, religious factors, family factors, school factors, and traditional customs on respectful behaviour among secondary school students in Turkey.

5.1. The Effect of Personal Factors, Psychological Factors, Personal Qualities, and Religious Factors on Respectful Behaviour among Secondary School Students in England.

5.1.0. Introduction

This part aims to explore the effect of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy), and religious factor (attitude toward theistic faith) on respectful behaviour. It first will focus on how these variables interact in a conventional correlation matrix. Then, the stages of the model will be explored.

5.1.1. Method

Indices

The Astley-Francis Scale of Attitude toward Theistic Faith (SATF; Astley, Francis, & Robbins, 2012), The Abbreviated form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A; Francis, 1996), the empathy scale of the Junior Eysenck Impulsiveness Questionnaire (JIVE; Eysenck, Easting & Pearson, 1984), The Short Form Coopersmith Self-esteem Inventory (SEI; Coopersmith, 1981), and Respectful Behaviours toward Others which is designed for this study, were used to build the model.

Participants

'You and Your Values' questionnaire provide the data from 5,894 11- to 14-year-old secondary school students (2,388 from England, 3,506 from Turkey), which is Year 7, Year 8, Year 9 in England and Year 6, Year 7, Year 8 in Turkey, for this study. This part will focus on the data collected from England.

For the main data collection in England, 2,388 students completed these scales and indices. In terms of sex, of the 2,388 responses, 844 were male and 1,531 were female and the remaining 13 did not disclose their sex. In terms of grade, of the 2,388 responses, 926 were Year 7, 690 were Year 8, 767 were Year 9, and the remaining 5 did not disclose their grade.

Analysis

For the overall data, the data were analysed using the SPSS 24 statistical package, drawing on correlation and regression routines. The regression routine employed fixed order entry so that the four sets of predictor variables (namely personal factors, psychological factors, personal qualities, and religious factors) were entered step by step, in relation to the dependent variable (respectful behaviour).

5.1.2. Results

Bivariate associations

Table 5.1.1 presents the correlation matrix for personal factors (sex and age), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities

(empathy and self-esteem), the religious variable (attitude toward theistic faith), and respectful behaviours.

Regarding personal factors, these data demonstrate that while females record higher scores on extraversion, neuroticism, empathy, attitude, and respectful behaviour, males record higher scores on psychoticism and self-esteem. Generally, scores decline with age on the indices of empathy, self-esteem, attitude toward theistic faith, and respectful behaviour.

Looking at the correlation of psychological factors, extraversion has a positive correlation with self-esteem, and attitude. While neuroticism has a positive correlation with empathy, it has a negative correlation with self-esteem and attitude toward theistic faith. Psychoticism has a negative correlation with empathy, self-esteem, attitude toward theistic faith, and respectful behaviour.

From the perspective of personal qualities, empathy has a positive correlation with attitude toward theistic faith and respectful behaviour. Self-esteem has a positive correlation with attitude toward theistic faith, and respectful behaviour.

Regarding religious factors, attitude toward theistic faith has a positive correlation with respectful behaviour.

Lastly, regarding respectful behaviour, while it has a positive correlation with sex, empathy, self-esteem, and attitude, it has a negative correlation with age and psychoticism.

Table 5.1.1 *Correlation Matrix - English*

	RB	AT	SE	E	Psy	Neu	Ext	Age
Personal factors								
Sex	.08***	.15***	-.11***	.23***	-.11***	.17***	.05*	-.08***
Age	-.17***	-.18***	-.09***	-.06*	.09***	.07**	-.04	

Psychological factors						
Extraversion	.02	.10***	.41***	.00	.06*	-.25***
Neuroticism	-.04	-.07***	-.67***	.27***	.09***	
Psychoticism	-.30***	-.10***	-.13***	-.38***		
Personal qualities						
Empathy	.32***	.10***	-.10***			
Self-esteem	.15***	.15***				
Religious variable						
AT	.28***					
Respectful behaviour variable						
RB						

RB= Respectful Behaviour; AT= Attitude toward theistic faith; SE= Self-esteem; E= Empathy; Psy= Psychoticism; Neu= Neuroticism; Ext= Extraversion.
* $p< .05$; ** $p<.01$; *** $p< .001$

Regression Models and Path Diagrams

The following parts will investigate the four stages of the model according to the results of regression models that take psychological factors, personal qualities, religious factors, and respectful behaviour variables as the dependent variable in order.

STAGE ONE

The stage one focuses of the effect of personal factors (sex and age) on psychological factors (extraversion, neuroticism, and psychoticism). Table 5.1.2 demonstrates that sex has a positive effect on extraversion, but that age is not related to extraversion. Table 5.1.3 demonstrates that while sex has a positive effect on neuroticism, age has a negative effect on neuroticism. Table 5.1.4 demonstrates that both sex and age have a negative effect on psychoticism.

Table 5.1.2 *The effect of age and sex on extraversion - English*

	Beta
Sex	.05*
Age	-.04

R^2	.004

$^{*}p< .05$; $^{**}p<.01$; $^{***}p< .001$

Table 5.1.3 *The effect of age and sex on neuroticism - English*

	Beta
Sex	$.17^{***}$
Age	$-.08^{**}$
R^2	.033

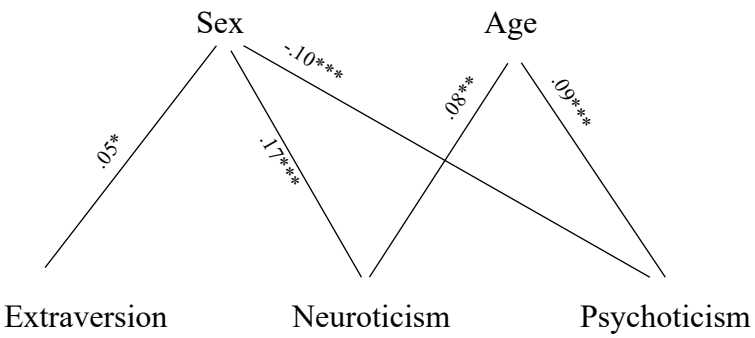
$^{*}p< .05$; $^{**}p<.01$; $^{***}p< .001$

Table 5.1.4 *The effect of age and sex on psychoticism - English*

	Beta
Sex	$-.10^{***}$
Age	$-.09^{***}$
R^2	.019

$^{*}p< .05$; $^{**}p<.01$; $^{***}p< .001$

Figure 5.1.1 *Regression of personal factors on psychological factors - English*



STAGE TWO

The stage 2 adds personal qualities and investigates the effect of personal and psychological factors on personal qualities. The beta weights show that sex, extraversion, and neuroticism have a positive effect on empathy; age and psychoticism have a negative effect on empathy (Table 5.1.5). Table 5.1.6 demonstrates that while extraversion has a positive effect on self-esteem, neuroticism and psychoticism have a negative effect on self-esteem.

Table 5.1.5 *The effect of age, sex, and personality on empathy - English*

	Beta
Sex	.14***
Age	-.03
Extraversion	.09***
Neuroticism	.30***
Psychoticism	-.39***
R^2	.258

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

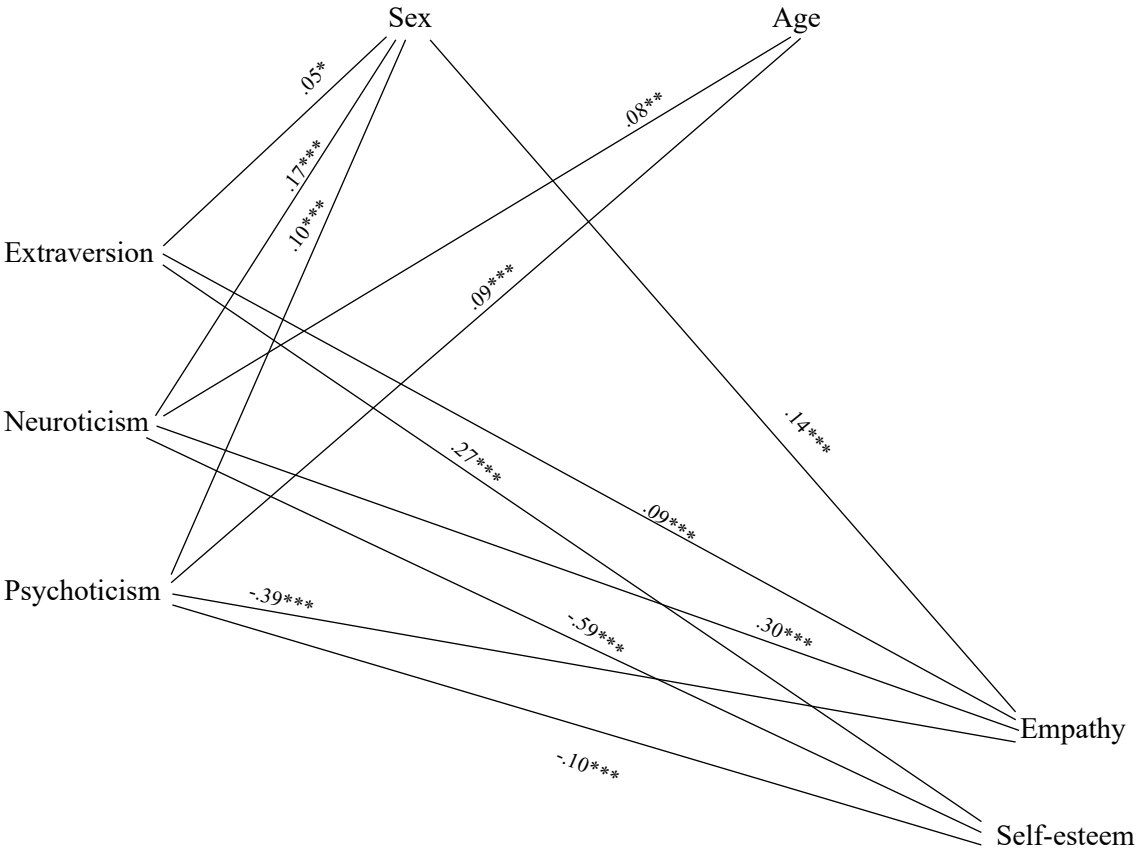
Table 5.1.6 *The effect of age, sex, and personality on self-esteem - English*

	Beta

Sex	-.03
Age	-.02
Extraversion	.27***
Neuroticism	-.59***
Psychoticism	-.10***
R^2	.524

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

Figure 5.1.2 *Regression of personal and psychological factors on personal qualities - English*



STAGE THREE

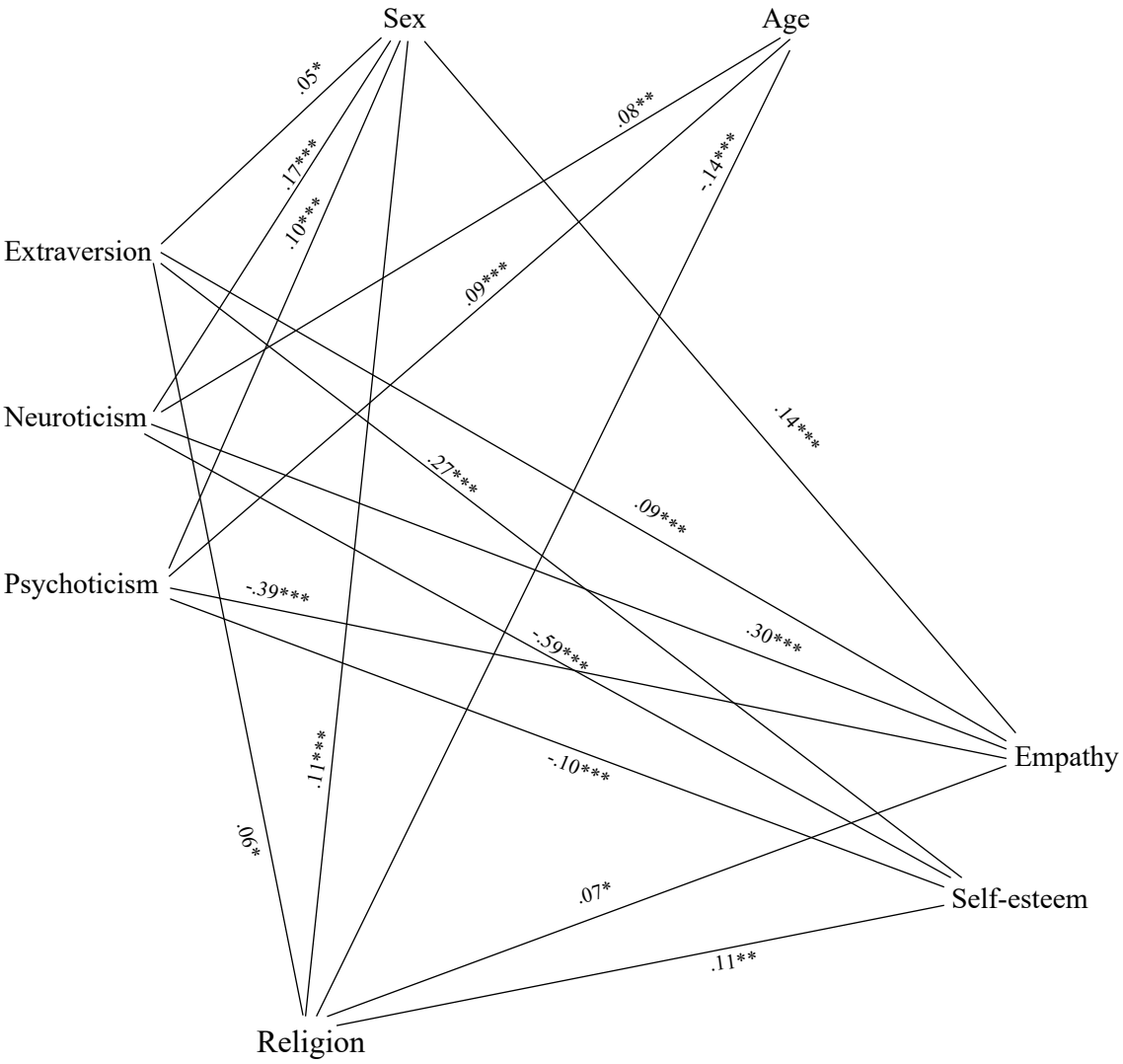
The stage three explores the effect of personal factors, psychological factors, and personal qualities on attitude toward theistic faith. Table 5.1.7, together with the path diagram (Figure 5.1.3), demonstrates that sex, extraversion, empathy, and self-esteem have a positive effect and age has a negative effect on attitude toward theistic faith.

Table 5.1.7 *The effect of age, sex, personality, empathy, and self-esteem on attitude toward theistic faith - English*

	Beta
Sex	.11***
Age	-.14***
Extraversion	.06*
Neuroticism	-.01
Psychoticism	-.04
Empathy	.07*
Self-esteem	.11**
R^2	.071

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

Figure 5.1.3 *Regression of personal and psychological factors, and personal qualities on attitude toward theistic faith - English*



STAGE FOUR

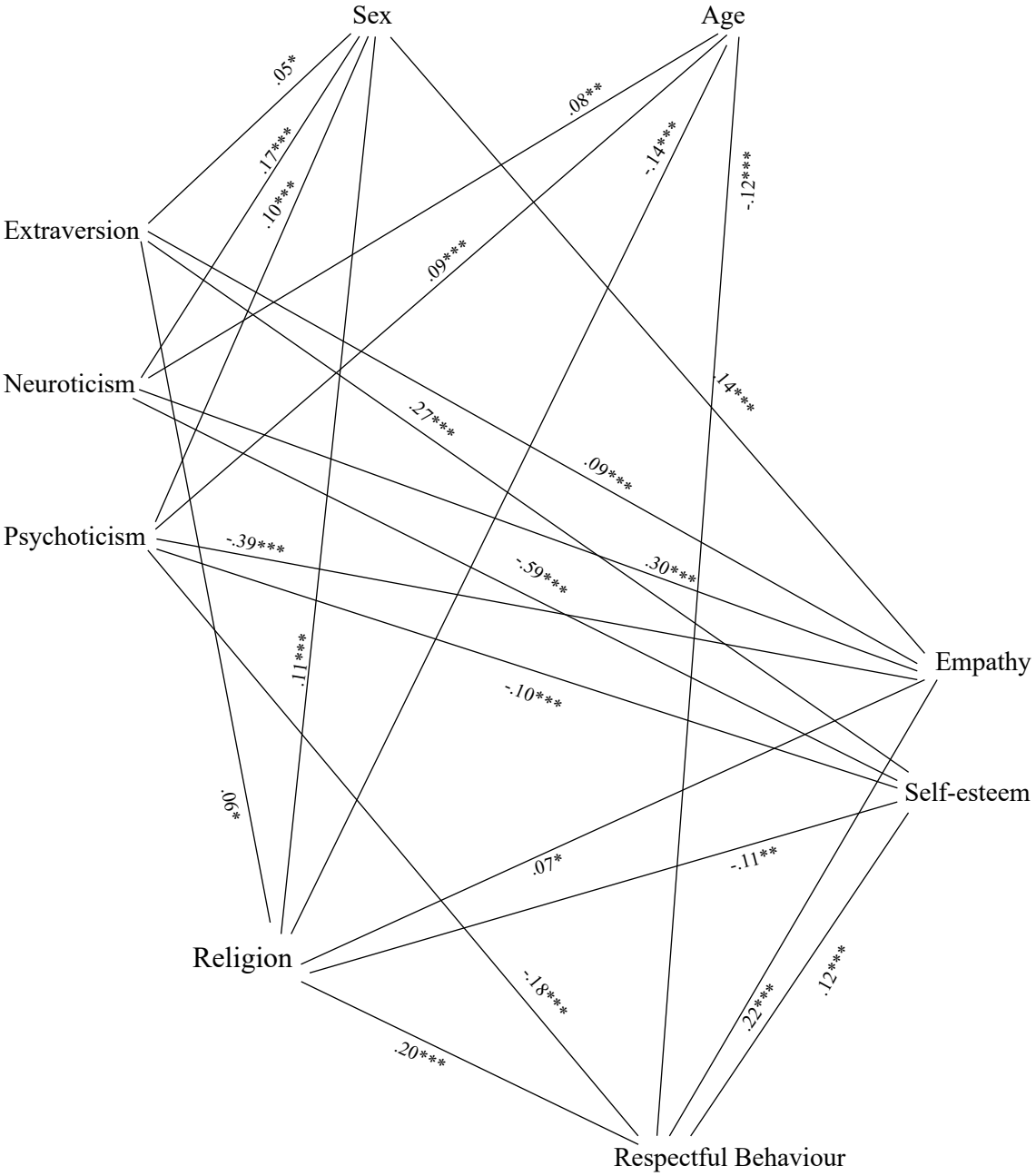
This stage investigates the effect of personal factors and psychological factors, personal qualities, and attitude toward theistic faith on respectful behaviour. Table 5.1.8, together with the path diagram (Figure 5.1.4), demonstrates that while empathy, self-esteem, and attitude have a positive effect on respectful behaviour, age and psychoticism have a negative effect on respectful behaviour.

Table 5.1.8 *The effect of age, sex, personality, empathy, self-esteem, and attitude toward theistic faith on respectful behaviour - English*

	Beta
Sex	-.03
Age	-.12***
Extraversion	.05
Neuroticism	-.00
Psychoticism	-.18***
Empathy	.22***
Self-esteem	.12***
Attitude	.20***
R^2	.210

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

Figure 5.1.4 *Regression of personal and psychological factors, personal qualities, and attitude toward theistic faith on respectful behaviour - English*



Regression Models for Respectful Behaviour

By way of summary Table 5.1.9 represents the incremental influence of personal factors, psychological factors, personal qualities, and religious factors on respectful behaviour. The increase in R^2 demonstrates that each set of factors adds significantly to the predictive level of the model.

Table 5.1.9 *Regression models on the effect of personal factor, psychological factor, personal qualities, and religious factors on respectful behaviour – English*

	Model 1	Model 2	Model 3	Model 4
Personal Factors				
Sex	.04	.02	-.01	-.03
Age	-.18***	-.16**	-.15**	-.12***
Psychological factors				
Extraversion		.03	-.03	-.05
Neuroticism		-.01	-.00	-.00
Psychoticism		-.29***	-.18***	-.18***
Personal Qualities				
Empathy			.24***	.22***
Self-esteem			.14***	.12***
Religious Factors				
AT				.20***
R^2	.037	.120	.172	.210
Δ	.037***	.083***	.053***	.037***

Note: AT= Attitude toward theistic faith. * $p < .05$; ** $p < .01$; *** $p < .001$

5.1.3. Conclusion

This study drew on data provided by the 'You and Your Values' questionnaire in order to investigate the effect of personal factors, psychological factors, personal qualities, and religious factors on respectful behaviour in England.

The first research aim was to explore the correlation between the variables. The second aim of the research was to design a model to examine the effects of the variables on respectful behaviour and this part was investigated in four stages. The stage one investigated the effect of personal factors on psychological factors. The data demonstrate that while sex has a positive effect on extraversion and neuroticism, it has a negative effect on psychoticism. The stage two investigated that the effect of personal and psychological factors on personal qualities. The data show that while empathy has a positive effect on extraversion and neuroticism, it has a negative effect on age and psychoticism. The stage three added religious factors and explored the effect of personal and psychological factors and personal qualities on attitude toward theistic faith. According to the beta weights, while age has a negative effect on attitude toward theistic faith; sex, empathy, and self-esteem has a positive effect on attitude toward theistic faith. Lastly, stage four examined the effect of personal and psychological factors, personal qualities, and attitude toward theistic faith on respectful behaviour. The data demonstrate that empathy, self-esteem, and attitude toward theistic faith have a positive effect on respectful behaviour, age and psychoticism have a negative effect on respectful behaviour.

5.2. The Effect of Personal Factors, Psychological Factors, and Personal Qualities on Respectful Behaviour among Secondary School Students in Turkey

5.2.0. Introduction

This part aims to explore the effect of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), and personal qualities (self-esteem and empathy) on respectful behaviour. It first will focus on how these variables interact in a conventional correlation matrix. Then, the stages of the model will be explored.

5.2.1. Method

Indices

The Abbreviated form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A; Francis, 1996), the empathy scale of the Junior Eysenck Impulsiveness Questionnaire (JIVE; Eysenck, Easting & Pearson, 1984), The Short Form Coopersmith Self-esteem Inventory (SEI; Coopersmith, 1981), and Respectful Behaviours toward Others which is designed for this study, were used to build the model.

Participants

'You and Your Values' questionnaire provide the data from 5,894 11- to 14-year-old secondary school students (2,388 from England, 3,506 from Turkey), which is Year 7, Year 8, Year 9 in England and Year 6, Year 7, Year 8 in Turkey, for this study. This part will focus on the data collected from Turkey.

For the main data collection in Turkey, 3,506 students completed these scales and indices. In terms of sex, of the 3,506 responses, 1,505 were male, 1,996 were female, and the remaining 5 did not disclose their sex. In terms of grade, of the 3,506 responses, 1,102 were Year 6, 1224 were Year 7, and 1,178 were Year 9, and the remaining 2 did not disclose their grade.

Analysis

For the overall data, the data were analysed using the SPSS 24 statistical package, drawing on correlation and regression routines. The regression routine employed fixed order entry so that the three sets of variables (namely personal factors, psychological factors, personal qualities) were entered step by step, in relation to the dependent variable (respectful behaviour).

5.2.2. Results

Bivariate associations

Table 5.2.1 presents the correlation matrix for personal factors (sex and age), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (empathy and self-esteem), religious variables, and respectful behaviours.

Looking at the correlation of personal factors, the data demonstrate that while females record higher score on extraversion, neuroticism, empathy, and respectful behaviour, males record higher score on psychoticism. Generally, scores decline with age on the indices of extraversion and respectful behaviour.

Regarding psychological factors, the data show that extraversion has a positive correlation with empathy, self-esteem, and respectful behaviour. While neuroticism has a positive correlation with empathy, it has a negative correlation with self-esteem. Lastly, psychoticism has a negative correlation with empathy, self-esteem, and respectful behaviour.

Looking at the correlation of personal qualities, empathy has a positive correlation with respectful behaviour. Self-esteem has a positive correlation with extraversion and respectful behaviour.

Lastly, regarding respectful behaviour, while it has a positive correlation with sex, extraversion, empathy, and self-esteem, it has a negative correlation with age and psychoticism.

Table 5.2.1 *Correlation Matrix - Turkish*

	RB	SE	E	Psy	Neu	Ext	Age
Personal factors							
Sex	.06***	.01	.29***	-.20***	.13***	.06**	-.05*
Age	-.11***	-.03	.01	.03	.07***	-.04*	
Psychological factors							
Extraversion	.07***	.44***	.15***	-.13***	-.30***		
Neuroticism	-.01	-.55***	.20***	.13***			
Psychoticism	-.19***	-.25***	-.38***				
Personal qualities							
Empathy	.28***	.04*					
Self-esteem	.12***						
Respectful behaviour variable							
RB							

RB= Respectful Behaviour; SE= Self-esteem; E= Empathy; Psy= Psychoticism; Neu= Neuroticism; Ext= Extraversion. * $p< .05$; ** $p<.01$; *** $p< .001$

Regression Models and Path Diagrams

The following parts will investigate the three stages of the model according to the results of regression models that takes psychological factors, personal qualities, and respectful behaviour variables as the dependent variable in order.

STAGE ONE

The stage one focuses of the effect of personal factors (sex and age) on psychological factors (extraversion, neuroticism, and psychoticism). Table 5.2.2 demonstrates that sex has a correlation with extraversion, and age has a negative correlation with extraversion. Table 5.2.3 demonstrates that sex and age have a positive correlation with neuroticism. Table 5.2.4 demonstrates that sex has a negative correlation with psychoticism, but that age is not related to psychoticism.

Table 5.2.2 *The effect of age and sex on extraversion - Turkish*

	Beta

Sex	.05**
Age	-.04*
R^2	.004

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

Table 5.2.3 *The effect of age and sex on neuroticism - Turkish*

	Beta
Sex	.13***
Age	.08**
R^2	.022

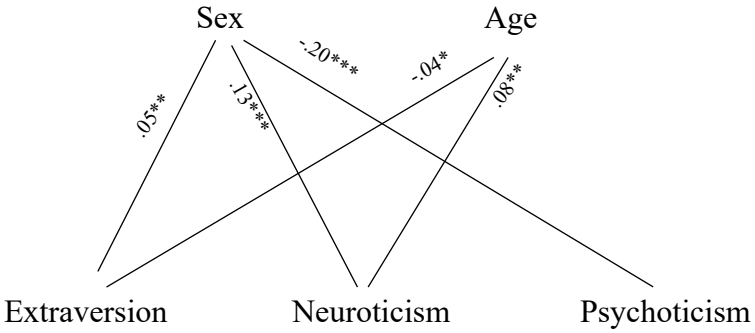
* $p < .05$; ** $p < .01$; *** $p < .001$

Table 5.2.4 *The effect of age and sex on psychoticism - Turkish*

	Beta
Sex	-.20***
Age	.02
R^2	.019

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

Figure 5.2.1 *Regression of personal factors on psychological factors - Turkish*



STAGE TWO

The stage 2 adds personal qualities and investigates the effect of personal and psychological factors on personal qualities. The beta weights show that sex, extraversion, and neuroticism have a positive effect on empathy; psychoticism has a negative effect on empathy (Table 5.2.5). Table 5.2.6 demonstrates that while extraversion has a positive effect on self-esteem, neuroticism and psychoticism have a negative effect on self-esteem.

Table 5.2.5 *The effect of age, sex, and personality on empathy - Turkish*

	Beta
Sex	.17***
Age	.02
Extraversion	.17***
Neuroticism	.26***
Psychoticism	-.36***
R^2	.263

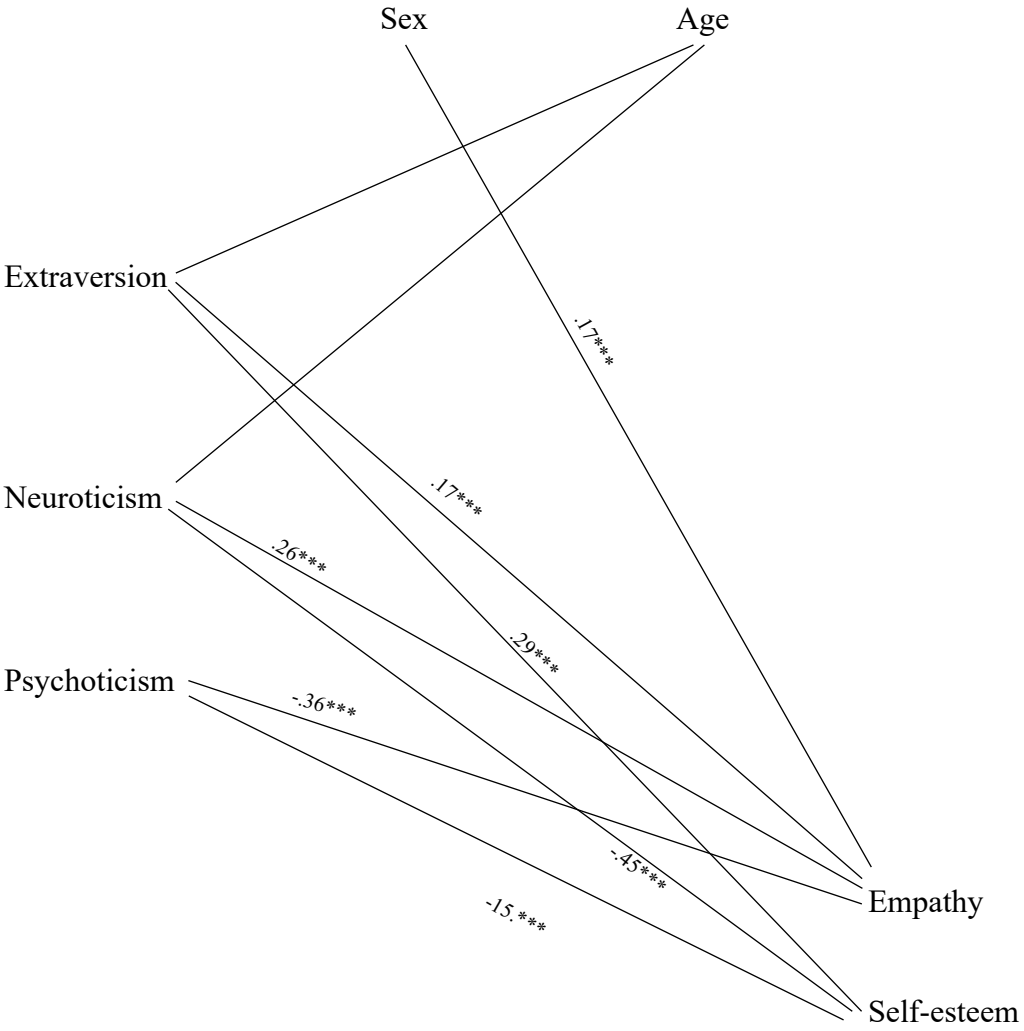
* $p < .05$; ** $p < .01$; *** $p < .001$

Table 5.2.6 *The effect of age, sex, and personality on self-esteem - Turkish*

	Beta
Sex	.03
Age	.01
Extraversion	.29***
Neuroticism	-.45***
Psychoticism	-.15***
R^2	.403

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

Figure 5.2.2 *Regression of personal and psychological factors on personal qualities- Turkish*



STAGE THREE

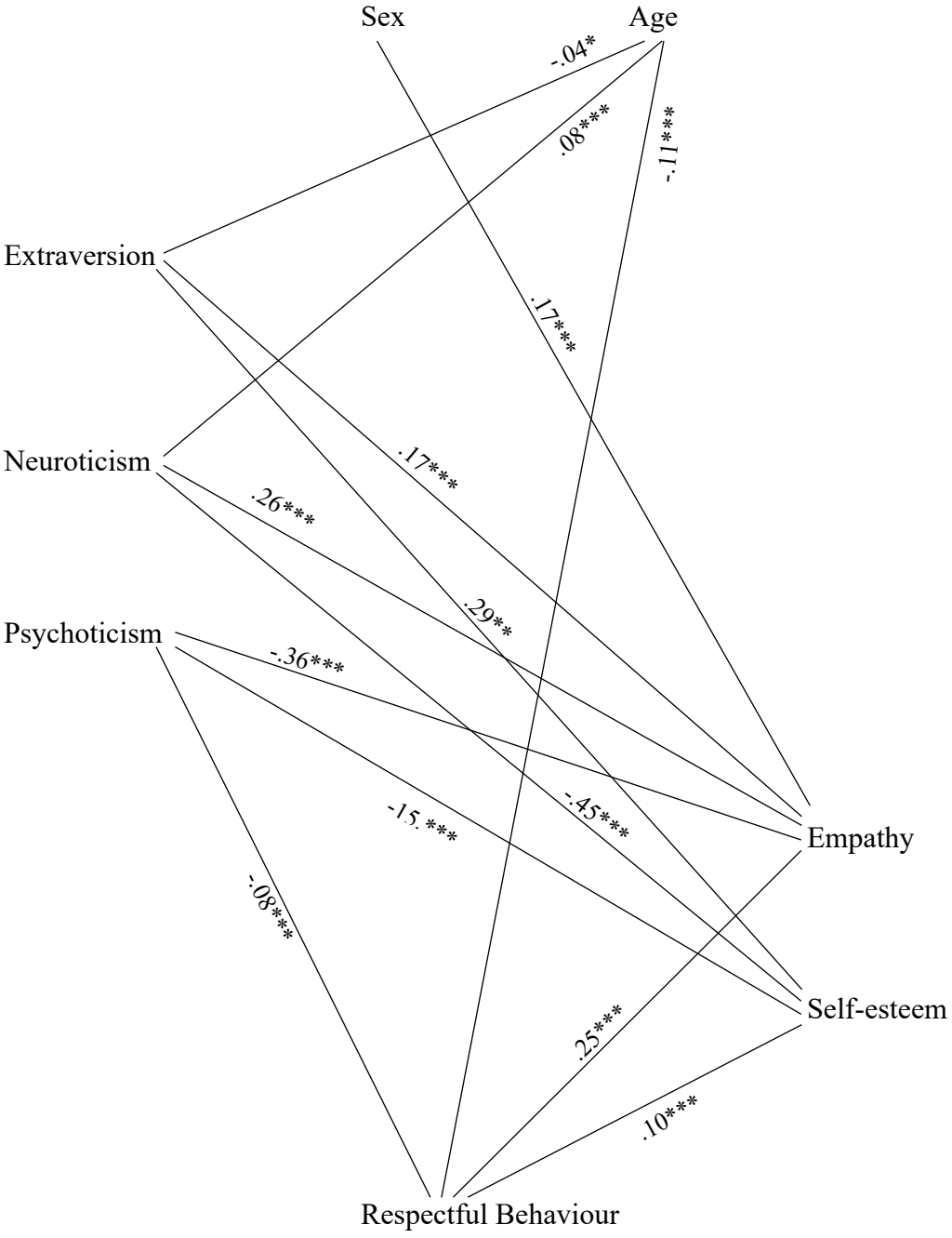
This stage investigates the effect of personal factors and psychological factors, and personal qualities on respectful behaviour. Table 5.2.7, together with the path diagram (Figure 5.2.3), demonstrates that while empathy and self-esteem have a positive effect on respectful behaviour, age and psychoticism have a negative effect on respectful behaviour.

Table 5.2.7 *The effect of age, sex, personality, empathy, and self-esteem on respectful behaviour - Turkish*

	Beta
Sex	-.03
Age	-.11***
Extraversion	-.01
Neuroticism	.01
Psychoticism	-.08***
Empathy	.25***
Self-esteem	.10***
R^2	.107

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

Figure 5.2.3 *Regression of personal and psychological factors, and personal qualities on respectful behaviour - Turkish*



By way of summary table 5.2.8 re-presents the incremental influence of personal factors, psychological factors, and personal qualities on respectful behaviour. The increase in R^2 demonstrates that each set of factors adds significantly to the predictive level of the model.

Table 5.2.8 *Regression models on the effect of personal factor, psychological factor, personal qualities, and religious factors on respectful behaviour - Turkish*

	Model 1	Model 2	Model 3
Personal Factors			
Sex	.06***	.02	-.03
Age	-.11***	-.10***	-.11***
Psychological Factors			
Extraversion		.06**	-.01
Neuroticism		.04	.01
Psychoticism		-.18***	-.08***
Personal Qualities			
Empathy			.25***
Self-esteem			.10***
R^2	.016	.053	.107
Δ	.016***	.036***	.055***

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

5.2.3. Conclusion

This research drew on data provided by the 'You and Your Values' questionnaire for this study in order to investigate the effect of personal factors, psychological factors, personal qualities, and religious factors on respectful behaviour in Turkey.

The first research aim was to explore the correlation between the variables. The second aim of the research was to design a model to examine the effects of the variables on respectful behaviour and this part was investigated in three stages. The stage one investigated the effect of personal factors on psychological factors. The data demonstrate

that sex has a positive effect on extraversion and neuroticism, this shows that females are more likely than males to be extravert and neurotic and sex has a negative effect on psychoticism, this shows that males are more likely than females to be psychotic. While the age has a positive effect on neuroticism, it has a negative effect on extraversion. The stage two investigated that the effect of personal and psychological factors on personal qualities. The beta weights show that while sex, extraversion and neuroticism have a positive effect on empathy, psychoticism has a negative effect on empathy. While extraversion has a positive effect on self-esteem, neuroticism and psychoticism have a negative effect on self-esteem. Lastly, stage three added the psychological qualities and examined the effect of personal factors, psychological factors and personal qualities on respectful behaviour. The data demonstrate that while empathy and self-esteem have a positive effect on respectful behaviour, age and psychoticism have a negative effect on respectful behaviour.

5.3. The Effect of Personal Factors, Psychological Factors, Personal Qualities, Religious Factors, Religious Affiliations, Family Factors, School Factors, and Religious Education (RE) in the school on Respectful Behaviour among Secondary School Students in England.

5.3.0. Introduction

This part aims to explore the effect of family, school, religious affiliations, and RE in school on respectful behaviour by controlling for personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), and personal qualities (self-esteem and empathy), and religious factors (attitude toward theistic faith). It first will focus on how these variables interact in correlations. Then, the different regression models for different factors will be explored.

5.3.1. Method

Indices

The Astley-Francis Scale of Attitude toward Theistic Faith (SATF; Astley, Francis, & Robbins, 2012), The Abbreviated form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A; Francis, 1996), the empathy scale of the Junior Eysenck Impulsiveness Questionnaire (JIVE; Eysenck, Easting & Pearson, 1984), the Short Form Coopersmith Self-esteem Inventory (SEI; Coopersmith, 1981), Respectful Behaviours toward Others which is designed for this study, one of the demographic questions which is about religious affiliation, and some group of statements which are about factors affecting the pupils` views about respect were used to build the models.

Participants

'You and Your Values' questionnaire provide the data from 5,894 11- to 14-year-old secondary school students (2,388 from England, 3,506 from Turkey), which is Year 7, Year 8, Year 9 in England and Year 6, Year 7, Year 8 in Turkey, for this study. This part will focus on the data collected from England.

For the main data collection in England, 2,388 students completed these scales and indices. In terms of sex, of the 2,388 responses, 844 were male and 1,531 were female and the remaining 13 did not disclose their sex. In terms of grade, of the 2,388 responses, 926 were Year 7, 690 were Year 8, 767 were Year 9, and the remaining 5 did not disclose their grade.

Analysis

For the overall data, the data were analysed using the SPSS 24 statistical package, drawing on correlation and regression routines. The regression routine employed fixed order entry in four different models. Personal factors, psychological factors, personal qualities, religious factors, religious affiliation, family factors, school factors, and RE in the school were used as predictor variables and were entered step by step, in relation to the dependent variable (respectful behaviour).

5.3.2. Results

Bivariate associations

This part will present bivariate associations between the variable before progressing to the four regression models.

Table 5.3.1 presents the correlations between religious affiliations and personal factors (sex and age), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (empathy and self-esteem), religious variables (attitude toward theistic faith), and respectful behaviours. Religious affiliation was measured in 8 groups in the questionnaire. For this part, religious affiliations were investigated in four groups. Mainly Muslim, Christian, and Other (Jewish, Buddhist, Hindu, Sikh, Other) and None. From the 2,388 participants, 599 self-identified as Christian, 1188 self-identified as Muslim, 373 self-identified as none, 205 self-identified as other, and the remaining 23 did not disclose their religion.

Regarding personal factors, the data demonstrate that sex has a positive correlation with those who identified as Muslim; sex has a negative correlation with those who identified

as Christian, with those who identified as none, and other religions. This shows that females are more likely than males to self-identify as Muslim while males are more likely than females to self-identify as Christian or as affiliated with one of the other religious traditions or nonreligious. Age has a negative correlation with those who identified as Muslim. This shows that there is some drift among from Muslim identity with decreasing age. Age has a positive correlation with nonreligious group. This shows that there is some drift from the nonreligious group with increasing age. Looking at psychological factors, extraversion has a positive correlation with those who identified as Christian and psychoticism has a negative correlation with other religious affiliations. Looking at personal qualities, there was no significant correlation either with self-esteem or with empathy except the nonreligious group, which has a negative correlation with self-esteem. This shows that pupils who has lower self-esteem are more likely than the pupils who have higher self-esteem to self-identify as nonreligious. Looking at the religious factor, while attitude toward theistic faith has a positive correlation with those who identified as Muslim, it has negative correlation with those who identified as Christian and nonreligious. This suggest that the majority of young pupils who self-identified as Muslim hold a positive attitude toward religion, while this is not the case among young pupils who self-identified as Christian and nonreligious. Lastly, regarding respectful behaviour factor, while it has a negative correlation with those who identified as Christian and nonreligious, it has a positive correlation with those who identified as Muslim.

Table 5.3.1 *Correlations with religious affiliations - English*

	OTH	CHR	MUS	NONE
Personal Factors				
Sex	-.10***	-.11***	.21***	-.09***
Age	.03	.02	-.08***	.06**
Psychological factors				
EXT	-.01	.07**	-.01	-.06
NEU	-.01	.03	-.02	.01
PSY	-.05*	.03	-.01	.01
Personal Qualities				
E	.04	.04	-.03	-.04
SE	-.00	-.00	.04	-.05*
Religious Factor				
AT	-.01	-.06**	.57***	-.70***
Respectful behaviour variable				
RB	.03	-.09***	.15***	-.13***

OTH= Other; CHR= Christian; MUS= Muslim; Ext= Extraversion; Neu=Neuroticism; Psy= Psychoticism; E= Empathy; SE= Self-esteem; AT= Attitude toward Theistic Faith; RB= Respectful Behaviour.
* $p< .05$; ** $p<.01$; *** $p< .001$

Table 5.3.2 presents the correlations between family factors and personal factors (sex and age), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (empathy and self-esteem), religious factors (attitude toward theistic faith), and respectful behaviours. In the questionnaire, the influence of family factors was measured by four items: My views about respect have been influenced by my father, my mother, my siblings, and my grandparents. All of these items were answered on the two-point scale: Yes (1), No (0). The responses indicated that 86% considered they had been influenced by father, 95% by mother, 55% by siblings, and 80% by grandparents.

Regarding personal factors, the data demonstrate that sex has a positive correlation with mother. This shows that females are more likely than males to think that their views about

respect have been influenced by mother. Age has a negative correlation with father, mother, siblings, and grandparents. This shows that there is a declining influence of all family members on students who grew older. Looking at psychological factors, extraversion has a positive correlation with father and grandparents; neuroticism has a negative correlation with all four factors (father, mother, siblings, and grandparents); psychoticism has a negative correlation with father, mother, and grandparents. Regarding personal qualities, empathy has a positive correlation with mother, siblings, grandparents; self-esteem has a positive correlation with all factors which are father, mother, siblings, and grandparents. Regarding religious factors, attitude toward theistic faith has a positive correlation with father, mother, siblings, and grandparents. This suggests that the majority of pupils who answered the questions as Yes hold a positive attitude toward religion. Lastly, regarding respectful behaviour, it has a positive correlation with father, mother, siblings, and grandparents.

Table 5.3.2 *Correlations with family factors - English*

	Father	Mother	Siblings	Grandparents
Personal Factors				
Sex	-.02	.05*	.01	.01
Age	-.04*	-.09***	-.07**	-.06**
Psychological factors				
EXT	.06*	.01	.04	.12**
NEU	-.15***	-.07**	-.10***	-.07**
PSY	-.11***	-.16***	-.04	-.08**
Personal Qualities				
E	.02	.11***	.05*	.06*
SE	.21***	.13***	.14***	.16***
Religious Factor				
AT	.17***	.14***	.13***	.07**
Respectful behaviour variable				
RB	.14***	.18***	.16***	.13***

Ext= Extraversion; Neu=Neuroticism; Psy= Psychoticism; E= Empathy; SE= Self-esteem; AT= Attitude toward Theistic Faith; RB= Respectful Behaviour.
* $p < .05$; ** $p < .01$; *** $p < .001$

Table 5.3.3 presents the correlations between school factors and personal factors (sex and age), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (empathy and self-esteem), religious factors (attitude toward theistic faith), and

respectful behaviour. In the questionnaire, the influence of school factors was measured by three items: My views about respect have been influenced by my teachers, my friends, and my school. All of these items were answered on the two-point scale: Yes (1), No (0). The responses indicated that 70% considered they had been influenced by teachers, 68% by friends, 65% by school.

Regarding personal factors, the data demonstrate that females are more likely than males to think their friends affect their views about respect. Age has a negative correlation with teachers and school. This shows that younger pupils are more likely than older pupils to think teachers and school effect their view about respect. Looking at the psychological factors, extraversion has a positive correlation with teachers and friends; neuroticism and psychoticism have a negative correlation with teachers and school. Regarding personal qualities, empathy and self-esteem have a positive correlation with three family factors (teachers, friends, and school). Looking at religious factors, attitude toward theistic faith has a positive correlation with teachers and school. This suggest that the pupils who have higher attitude toward theistic faith are more likely than the pupils who have lower attitude toward theistic faith to think their view are affected by teachers and school. Lastly, respectful behaviour has a positive correlation with teachers, friends, and school.

Table 5.3.3 *Correlations with school factors - English*

	Teachers	Friends	School
Personal Factors			
Sex	.01	.11***	.01
Age	-.18***	-.04	-.12***
Psychological factors			
EXT	.10***	.05*	.02
NEU	-.07**	-.02	-.08**
PSY	-.10***	-.02	-.13***
Personal Qualities			
E	.10***	.13***	.16***
SE	.15***	.05*	.11***
Religious Factor			
AT	.13***	.02	.13***
Respectful behaviour variable			
RB	.22***	.12***	.23***

Ext= Extraversion; Neu=Neuroticism; Psy= Psychoticism; E= Empathy; SE= Self-esteem; AT= Attitude toward Theistic Faith; RB= Respectful Behaviour.
* $p < .05$; ** $p < .01$; *** $p < .001$

Table 5.3.4 presents the correlations between religious education (RE) in school and personal factors (sex and age), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (empathy and self-esteem), religious factors (attitude toward theistic faith), and respectful behaviours. In the questionnaire, the influence of RE was measured by one item: My views about respect have been influenced by religious education in the school. This item was answered on the two-point scale: Yes (1), No (0). The responses indicated that 62% considered they had been influenced by RE in school.

Regarding personal factors, the data demonstrate that males are more likely than females to think RE in the school affects their views about respect. Age has a positive correlation with RE in school. This shows that older pupils are more likely than younger pupils to think RE in school effect their views about respect. Looking at the psychological factors,

neuroticism and psychoticism have a positive correlation with RE in school. Regarding personal qualities, empathy and self-esteem have a negative correlation with RE in school. Regarding religious factors, attitude toward theistic faith has a positive correlation with RE in school. Lastly, respectful behaviour has a negative correlation with RE in school.

Table 5.3.4 *Correlations with Religious Education (RE) in School - English*

	Religious Education (RE) in School
Personal Factors	
Sex	-.08***
Age	.12***
Psychological factors	
EXT	-.05
NEU	.07**
PSY	.14***
Personal Qualities	
E	-.13***
SE	-.10***
Religious Factor	
AT	.25***
Respectful behaviour variable	
RB	-.25***

Ext= Extraversion; Neu=Neuroticism; Psy= Psychoticism; E= Empathy; SE= Self-esteem; AT= Attitude toward Theistic Faith; RB= Respectful Behaviour.

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

Regression Models

The following 4 parts (Regression Model Including Religious Affiliation, Regression Model Including Family Factors, Regression Model Including School Factors, Regression Model Including Religious Education in School) parts will investigate the results of regression models designed to explore the additional effects of religious factor, religious affiliation, family factors, and school factors on respectful behaviours.

Regression Model Including Religious Affiliation

The first regression model aims to explore the effect of religious affiliation on respectful behaviour after taking into account the effects of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy), religious factor (attitude toward theistic faith). In this model, religious affiliation has been operationalised by the creation of four dummy variables representing: 1) no religious affiliation; 2) Christian affiliation; 3) Muslim affiliation; and 4) affiliation to other faith groups. In the regression model the three categories of Christian, Muslim, and Other were entered against none on the basis for comparison.

Table 5.3.5 (Model 5) demonstrates that age has a negative effect on respectful behaviour, sex is not related to respectful behaviour. From the aspect of psychological factors, while extraversion and neuroticism do not have an effect on respectful behaviour, psychoticism has a negative effect on respectful behaviour. Both items of personal qualities namely empathy and self-esteem and religious factor (attitude toward theistic faith) have a positive effect on respectful behaviour. Lastly, looking at the religious affiliation, although there is a positive significant correlation between those who identified as Muslim and respectful behaviour, being Muslim does not have any effect on respectful behaviour in the regression model. The apparent lack of effect of self-identifying as Muslim on respectful behaviour is explained by reference to Table 5.3.1 which shows the story correlation between self-identification as Muslim and attitude toward theistic faith. In other words, in the regression model the effect of self-identification as Muslim on respectful behaviour is being mediated through religious effect (attitude toward theistic faith). However, the situation is not the same with other two groups. Christianity has a

negative correlation with respectful behaviour and it has a negative effect on respectful behaviour. Lastly, other religious affiliations do not have any correlation with respectful behaviour, similarly they do not have any effect on respectful behaviour.

Table 5.3.5 *Regression models on the effect of personal factor, psychological factor, personal qualities, religious factors, and religious affiliation on respectful behaviour - English*

	Model 1	Model 2	Model 3	Model 4	Model 5
Personal Factors					
Sex	.04	.02	-.12	-.03	-.04
Age	-.19***	-.16***	-.15***	-.12***	-.12***
Psychological Factors					
Extraversion		.03	-.03	-.04	-.03
Neuroticism		-.01	-.01	-.00	.00
Psychoticism		-.29***	-.18***	-.17***	-.17***
Personal Qualities					
Empathy			.24***	.23***	.23***
Self-Esteem			.14***	.11**	.11**
Religious Factors					
AT				.20***	.20***
Religious Affiliation					
Christian					-.10*
Muslim					-.02
Other					.00
R^2	.037	.119	.172	.209	.465
Δ	.037***	.081***	.053***	.037***	.008**

Note: AT= Attitude toward theistic faith.

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

Regression Model including Family Factors

The second regression model aims to explore the effect of family factors (father, mother, siblings, and grandparents) on respectful behaviour after taking into account the effects of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy), religious factor (attitude toward theistic faith).

Table 5.3.6 (Model 5) demonstrates that while age has a negative effect on respectful behaviour, sex is not related to respectful behaviour. From psychological factors, psychoticism has a negative effect on psychoticism, extraversion and neuroticism do not have any effect on respectful behaviour. Looking at the personal qualities, beta weights show that both empathy and self-esteem have a positive effect on respectful behaviour. From religious factor, attitude toward religion has a positive effect on respectful behaviour. Family factors were investigated through four dimensions. Beta weights show that while mother, siblings, and grandparents have a positive effect on respectful behaviour, although father has a positive correlation with respectful behaviour, father does not have any additional effect on respectful behaviour, within the regression model after the effects of mother, siblings, and grandparents have been taken into account. These findings show that within the whole context of family factors, father play the least important part.

Table 5.3.6 *Regression models on the effect of personal factor, psychological factor, personal qualities, and family factors on respectful behaviour - English*

	Model 1	Model 2	Model 3	Model 4	Model 5
Personal Factors					
Sex	.05	.02	-.01	-.03	-.03
Age	-.18***	-.16***	-.15***	-.13***	-.11***
Psychological Factors					
Extraversion		.03	-.03	-.04	-.04
Neuroticism		-.01	-.01	-.00	-.00
Psychoticism		-.29***	-.18***	-.17***	-.17***
Personal Qualities					
Empathy			.24***	.23***	.21***
Self-esteem			.13***	.11**	.09**
Religious Factors					
AT				.20***	.18***
Family Factors					
Father					-.01
Mother					.05*
Siblings					.09***
Grandparents					.07**
R2	.036	.119	.172	.210	.227
Δ	.035***	.082***	.053***	.038***	.017***

Note: * $p < .05$; ** $p < .01$; *** $p < .001$

Regression Model Including School Factors

The third regression model aims to explore the effect of school factors (teachers, friends, and school) on respectful behaviour after taking into account the effects of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy), religious factor (attitude toward theistic faith).

Table 5.3.7 (Model 5) demonstrates that age has a negative effect on respectful behaviour and sex is not related to respectful behaviour. From psychological factors, psychoticism has a negative effect on respectful behaviour, extraversion and neuroticism do not have any effect on respectful behaviour. The beta weight shows that both personal qualities factors (empathy and self-esteem) have a positive effect on respectful behaviour. From religious factor, attitude toward religion has a positive effect on respectful behaviour. School factors were investigated through three dimensions. Lastly, both teachers and school have a positive effect on respectful behaviour, although friends has a positive correlation with respectful behaviour, friends do not have any additional effect on respectful behaviour, within the regression model after the effects of teachers and school have been taken into account. These findings show that within the whole contact of school factors, friends play the least important part.

Table 5.3.7 *Regression models on the effect of personal factor, psychological factor, personal qualities, and school factors on respectful behaviour - English*

	Model 1	Model 2	Model 3	Model 4	Model 5
Personal Factor					
Sex	.05	.02	-.01	-.03	-.02
Age	-.18***	-.16***	-.15***	-.12***	-.01***
Psychological Factors					
Extraversion		.03	-.03	-.05	-.04
Neuroticism		-.01	-.00	-.00	.01
Psychoticism		-.28***	-.18***	-.17***	-.16***
Personal Qualities					
Empathy			.24***	.22***	.19***
Self-esteem			.14***	.12***	.11**
Religious Factors					
AT				.20***	.19***
School Factors					
Teachers					.06*
Friends					.04
School					.08**
R^2	.036	.116	.170	.207	.225
Δ	.036***	.079***	.054***	.037***	.018***

Note: * $p < .05$; ** $p < .01$; *** $p < .001$

Regression Model including Religious Education (RE) in School

The fourth regression model aims to explore the effect of RE in school on respectful behaviour after taking into account the effects of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy), religious factors (attitude toward theistic faith).

Table 5.3.8 (Model 5) demonstrates that age has a negative effect on respectful behaviour and sex is not related to respectful behaviour. The beta weights show that, while psychoticism has a negative effect on respectful behaviour, the other two psychological factors (extraversion and neuroticism) do not have any effect on respectful behaviour. In terms of personal qualities, empathy and self-esteem have a positive effect on respectful behaviour. From religious factor, attitude toward religion has a positive effect on respectful behaviour. Lastly, RE in school has a positive effect on respectful behaviour.

Table 5.3.8 *Regression models on the effect of personal factor, psychological factor, personal qualities, and RE in school on respectful behaviour - English*

	Model 1	Model 2	Model 3	Model 4	Model5
Personal Factor					
Sex	.05	.02	-.01	-.03	-.03
Age	-.18***	-.16***	-.15***	-.12***	-.11***
Psychological Factors					
Extraversion		.03	-.03	-.05	-.05
Neuroticism		-.01	-.01	.00	.00
Psychoticism		-.29***	-.18***	-.17***	-.17***
Personal Qualities					
Empathy			.24***	.22***	.22***
Self-esteem			.14***	.12***	.11**
Religious Factors					
AT				.20***	.16***
Religious Education					
RE in school					.10***
R^2	.037	.120	.172	.209	.218
Δ	.037***	.083***	.052***	.037***	.008***

Note: * $p < .05$; ** $p < .01$; *** $p < .001$

5.3.3. Conclusion

This part investigated the effects of religious affiliations, family factors, school factors, and RE in school on respectful behaviour by controlling for personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), and personal qualities (self-esteem and empathy), religious factor (attitude toward theistic faith) through designing regression models.

Four regression models were designed for this part. According to the first model, while Christianity has a negative effect on respectful behaviour, Islam and other religions do not have any effect on respectful behaviour. The second model demonstrates that while mother, siblings, and grandparents have a positive effect on respectful behaviour, father does not have any effect on respectful behaviour. The third model shows that teachers and school have a positive effect on respectful behaviour, friends do not have any effect on respectful behaviour. Lastly, fourth model demonstrates that RE in school has a positive effect on respectful behaviour. In addition, the increase in R^2 in each model demonstrates that each set of factors adds significantly to the predictive power of each model.

5.4. The Effect of Personal Factors, Psychological Factors, Personal Qualities, Religious Factors, Family Factors, School Factors, and Traditional Customs on Respectful Behaviour among Secondary School Students in Turkey.

5.4.0. Introduction

This part of the dissertation aims to explore the effect of religious beliefs, family, school, and traditional customs on respectful behaviour by controlling for personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), and personal qualities (self-esteem and empathy). It first will focus on how these variables interact in correlations. Then, the different regression models to explore the effects of different factors will be explored.

5.4.1. Method

Indices

The Abbreviated form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A; Francis, 1996), the empathy scale of the Junior Eysenck Impulsiveness Questionnaire (JIVE; Eysenck, Easting & Pearson, 1984), the Short Form Coopersmith Self-esteem Inventory (SEI; Coopersmith, 1981), the scale of Respectful Behaviours toward Others which is designed for this study, and a group of statements which are about factors affecting the pupils` views about respect were used to build the models.

In the questionnaire conducted in Turkey, The Astley-Francis Scale of Attitude toward Theistic Faith (SATF; Astley, Francis, & Robbins, 2012) was not included because of some ethical issues. Hence, religious beliefs of pupils were measured with one statement in Part Three which is “My views about respect have been influenced by religious beliefs”.

Participants

‘You and Your Values’ questionnaire provide the data from 5,894 11- to 14-year-old secondary school students (2,388 from England, 3,506 from Turkey), which is Year 7, Year 8, Year 9 in England and Year 6, Year 7, Year 8 in Turkey, for this study. This part will focus on the data collected from Turkey.

For the main data collection in Turkey, 3,506 students completed these scales and indices. In terms of sex, of the 3,506 responses, 1,505 were male, 1,996 were female, and the remaining 5 did not disclose their sex. In terms of grade, of the 3,506 responses, 1,102 were Year 6, 1224 were Year 7, and 1,178 were Year 9, and the remaining 2 did not disclose their grade.

Analysis

For the overall data, the data were analysed using the SPSS 24 statistical package, drawing on correlation and regression routines. The regression routine employed fixed order entry in four different models. Personal factors, psychological factors, personal qualities, religious factors, family factors, school factors, and traditional customs were used as predictor variables and were entered step by step, in relation to the dependent variable (respectful behaviour).

5.4.2. Results

Bivariate associations

This part will present bivariate associations between the variable before progressing to the four regression models.

Table 5.4.1 presents the correlations between religious beliefs of pupils and personal factors (sex and age), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (empathy and self-esteem), and respectful behaviours. In the questionnaire, the influence of religious beliefs of pupils was measured by one item: 'My views about respect have been influenced by my religious beliefs'. This item was answered on the two-point scale: Yes (1), No (0). The responses indicated that 89% considered they had been influenced by their religious beliefs.

Regarding personal factors, the data demonstrate that sex and age have no correlation with religious beliefs. Looking at the psychological factors, while extraversion and neuroticism do not have any significant correlation with religious beliefs, psychoticism has a significant negative correlation with religious beliefs. Regarding personal qualities,

empathy has a positive correlation with religious beliefs. This shows that the pupils who have higher empathy level are more likely than the pupils who have lower empathy level to think their views about respect are influenced by their religious beliefs. Lastly, respectful behaviour has a positive correlation with religious beliefs. This suggest that overall, pupils feel that their religious beliefs have exercised a positive influence on their respectful behaviour.

Table 5.4.1 *Correlations with religious beliefs - Turkish*

	Religious Beliefs
Personal Factors	
Sex	.01
Age	-.03
Psychological factors	
EXT	.01
NEU	.01
PSY	-.04*
Personal Qualities	
E	.08***
SE	.02
Respectful behaviour variable	
RB	.05**

Ext= Extraversion; Neu=Neuroticism; Psy= Psychoticism; E= Empathy; SE= Self-esteem; RB= Respectful Behaviour

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

Table 5.4.2 presents the correlations between family factors and personal factors (sex and age), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (empathy and self-esteem), religious factors, and respectful behaviours. In the questionnaire, the influence of family factors was measured by four items: My views about respect have been influenced by my father, my mother, my siblings, and my grandparents. All of these items were answered on the two-point scale: Yes (1), No (0).

The responses indicated that 92% considered they had been influenced by father, 94% by mother, 66% by siblings, and 77% by grandparents.

Regarding personal factors, the data demonstrate that sex has a negative correlation with grandparents. This shows that males are more likely than females to think that their views about respect have been influenced by grandparents. Age has a positive correlation with mother. This suggest that older pupils are more likely than younger pupils to think mothers influence their view about respect. Age has a negative correlation with siblings, and, grandparents. This shows that there is a declining perceive influence of siblings and grandparents as students grew older. Looking at psychological factors, extraversion has a positive correlation with father, mother, siblings, and, grandparents; neuroticism has a negative correlation with all four factors (father, mother, siblings, and grandparents) and psychoticism has a negative correlation with grandparents. Regarding personal qualities, self-esteem has a positive correlation with all factors which are father, mother, siblings, and grandparents. Lastly, regarding respectful behaviour, it has a positive correlation with father, mother, siblings, and grandparents. This suggest that overall, pupils feel that family members have exercised a positive influence on their respectful behaviour.

Table 5.4.2 *Correlations with family factors - Turkish*

	Father	Mother	Siblings	Grandparents
Personal Factors				
Sex	-.03	.01	-.03	-.03*
Age	.00	.03*	-.04*	-.06**
Psychological factors				
EXT	.07***	.05**	.04*	.12***
NEU	-.05**	-.04*	-.03	-.08***
PSY	-.03	-.03	.00	-.04*
Personal Qualities				
E	.01	.03	.02	.03
SE	.12***	.08***	.09***	.10***
Respectful behaviour variable				
RB	.04*	.04*	.05**	.07***

Ext= Extraversion; Neu=Neuroticism; Psy= Psychoticism; E= Empathy; SE= Self-esteem; RB= Respectful Behaviour.
* $p < .05$; ** $p < .01$; *** $p < .001$

Table 5.4.3 presents the correlations between school factors and personal factors (sex and age), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (empathy and self-esteem), and respectful behaviour. In the questionnaire, the influence of school factors was measured by three items: My views about respect have been influenced by my teachers, my friends, and my school. All of these items were answered on the two-point scale: Yes (1), No (0). The responses indicated that 88% considered they had been influenced by teachers, 63% by friends, 74% by school.

Regarding personal factors, the data demonstrate that sex has a positive correlation with teachers and friends. This shows that males are more likely than females to think their teachers and friends influence their views about respect. Age has a negative correlation with teachers, friends, and school. This shows that younger pupils are more likely than older pupils to think their teachers, friends, and school influence their view about respect. Looking at the psychological factors, extraversion has a positive correlation with friends

and school; neuroticism has a negative correlation with school and psychoticism have a negative correlation with teachers and school. Regarding personal qualities, empathy and self-esteem have a positive correlation with three family factors (teachers, friends, and school). Lastly, respectful behaviour has a positive correlation with teachers, friends, and school. This suggest that overall, pupils feel that school factors (teachers, friends, and school) has exercised a positive influence on their respectful behaviour.

Table 5.4.3 *Correlations with school factors - Turkish*

	Teachers	Friends	School
Personal Factors			
Sex	.07***	.04*	.03
Age	-.07***	-.09***	-.10***
Psychological factors			
EXT	.04	.05**	.05*
NEU	-.01	-.03	-.04*
PSY	-.11***	-.03	-.07***
Personal Qualities			
E	.13***	.07**	.09***
SE	.08***	.05**	.09***
Respectful behaviour variable			
RB	.12***	.07***	.14***

Ext= Extraversion; Neu=Neuroticism; Psy= Psychoticism; E= Empathy; SE= Self-esteem; RB= Respectful Behaviour.
* $p < .05$; ** $p < .01$; *** $p < .001$

Table 5.4.4 presents the correlations between traditional customs and personal factors (sex and age), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (empathy and self-esteem), and respectful behaviours. In the questionnaire, the influence of traditional customs was measured by one item: My views about respect have been influenced by traditional customs. This item was answered on the two-point scale: Yes (1), No (0). The responses indicated that 77% considered they had been influenced by traditional customs.

Regarding personal factors, the data demonstrate that sex and age do not have a significant correlation with traditional customs. Looking at the psychological factors, while extraversion has a positive correlation with traditional customs, psychoticism has a negative correlation with traditional customs. Regarding personal qualities, empathy has a positive correlation with traditional customs. Lastly, respectful behaviour has a positive correlation with traditional customs. This suggest that overall, pupils feel that traditional customs have exercised a positive influence on their respectful behaviour.

Table 5.4.4 *Correlations with traditional customs - Turkish*

	Traditional Customs
Personal Factors	
Sex	-.01
Age	-.02
Psychological factors	
EXT	.05**
NEU	.01
PSY	-.04*
Personal Qualities	
E	.09***
SE	.03
Respectful behaviour variable	
RB	.09***

Ext= Extraversion; Neu=Neuroticism; Psy= Psychoticism; E= Empathy; SE= Self-esteem; RB= Respectful Behaviour

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

Regression Models

The following 4 parts (Regression Model Including Religious Beliefs, Regression Model Including Family Factors, Regression Model Including School Factors, Regression Model Including Cultural Factors) will investigate to the results of regression models designed to explore the additional effects of religious beliefs, family factors, school factors, and cultural factors on respectful behaviours.

Regression Model Including Religious Beliefs

The first regression model aims to explore the effect of religious beliefs on respectful behaviour after taking into account the effects of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy).

Table 5.4.5 (Model 4) demonstrates that age has a negative effect on respectful behaviour; sex is not related to respectful behaviour. From the aspect of psychological factors, while extraversion and neuroticism do not have an effect on respectful behaviour, psychoticism has a negative effect on respectful behaviour. Both items of personal qualities namely empathy and self-esteem have a positive effect on respectful behaviour. Lastly, looking at the religious factor, religious beliefs do not have any effect on respectful behaviour in the regression model. This finding suggests that apparent positive effect of religious beliefs on respectful behaviour suggested by the bivariate correlation in Table 5.4.1 was an artefact of the other factors newly ordered into the regression model.

Table 5.4.5 *Regression models on the effect of personal factor, psychological factor, personal qualities, religious beliefs on respectful behaviour - Turkish*

	Model 1	Model 2	Model 3	Model 4
Personal Factors				
Sex	.07***	.02*	-.03	-.03
Age	-.11***	-.10***	-.11***	-.11***
Psychological Factors				
Extraversion		.06**	-.00	-.00
Neuroticism		.04	.01	.01
Psychoticism		-.19***	-.08***	-.08***
Personal Qualities				
Empathy			.25***	.25***
Self-Esteem			.10***	.10***
Religious Factors				
My religious beliefs				.02
R^2	.016	.053	.108	.108
Δ	.016***	.037***	.055***	.000

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

Regression Model including Family Factors

The second regression model aims to explore the effect of family factors (father, mother, siblings, and grandparents) on respectful behaviour after taking into account the effects of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy).

Table 5.4.6 (Model 4) demonstrates that while age has a negative effect on respectful behaviour, sex is not related to respectful behaviour. From psychological factors, psychoticism has a negative effect on respectful behaviour, extraversion and neuroticism do not have any effect on respectful behaviour. Looking at the personal qualities, beta weights show that both empathy and self-esteem have a positive effect on respectful behaviour. Family factors were investigated through four dimensions (father, mother, siblings, and grandparents). Beta weights show that while grandparents have a positive effect on respectful behaviour, father, mother, and siblings do not have any additional effect on respectful behaviour, while the bivariate correlations presented in Table 5.4.2 found that, considered individually, father, mother, and siblings also structured positive correlation with respectful behaviour, the regression model demonstrates that the effect of these other family members is decreased on the main effect of grandparents.

These findings show that within the whole context of family factors, grandparents play the most important part.

Table 5.4.6 *Regression models on the effect of personal factor, psychological factor, personal qualities, family factors, on respectful behaviour - Turkish*

	Model 1	Model 2	Model 3	Model 4
Personal Factors				
Sex	.07***	.03	-.03	-.02
Age	-.11***	-.10***	-.11***	-.10***
Psychological Factors				
Extraversion		.06**	-.01	-.01
Neuroticism		.03	-.01	.02
Psychoticism		-.19***	-.08***	-.08***
Personal Qualities				
Empathy			.25***	.25***
Self-Esteem			.10***	.09***
Family Factors				
Father				.01
Mother				.01
Siblings				.02
Grandparents				.05**
R^2	.016	.052	.107	.111
Δ	.016***	.036***	.055***	.004**

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

Regression Model Including School Factors

The third regression model aims to explore the effect of school factors (teachers, friends, and school) on respectful behaviour after taking into account the effects of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy).

Table 5.4.7 (Model 4) demonstrates that age has a negative effect on respectful behaviour and sex is not related to respectful behaviour. From psychological factors, psychoticism has a negative effect on respectful behaviour, extraversion and neuroticism do not have any effect on respectful behaviour. The beta weights show that both personal qualities factors (empathy and self-esteem) have a positive effect on respectful behaviour. School factors were investigated through three dimensions (teachers, friends, and school). Lastly, both teachers and school have a positive effect on respectful behaviour, while the bivariate correlation presented in Table 5.4.3 found that, considered individually, friends has a positive correlation with respectful behaviour, the regression model demonstrates that the effect of friends decreases on the main effects of teachers and school. These findings show that within the whole contact of school factors, friends play the least important part.

Table 5.4.7 *Regression models on the effect of personal factor, psychological factor, personal qualities, school factors on respectful behaviour - Turkish*

	Model 1	Model 2	Model 3	Model 4
Personal Factors				
Sex	.06***	.02	-.03	-.03
Age	-.11***	-.10***	-.11***	-.10***
Psychological Factors				
Extraversion		.06**	-.00	-.00
Neuroticism		.03	.01	.01
Psychoticism		-.19***	-.08***	-.07***
Personal Qualities				
Empathy			.25***	.24***
Self-Esteem			.10***	.10***
Family Factors				
Teachers				.04*
Friends				.01
School				.08***
R^2	.016	.053	.107	.117
Δ	.016***	.036***	.055***	.010***

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

Regression Model Including Cultural Factors

The fourth regression model aims to explore the effect of traditional customs on respectful behaviour after taking into account the effects of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy).

Table 5.4.8 (Model 4) demonstrates that age has a negative effect on respectful behaviour, sex is not related to respectful behaviour. From the aspect of psychological factors, while extraversion and neuroticism do not have any effect on respectful behaviour, psychoticism

has a negative effect on respectful behaviour. Both items of personal qualities namely empathy and self-esteem have a positive effect on respectful behaviour. Lastly, the traditional customs have a positive effect on respectful behaviour in the regression model.

Table 5.4.8 *Regression models on the effect of personal factor, psychological factor, personal qualities, cultural factor on respectful behaviour - Turkish*

	Model 1	Model 2	Model 3	Model 4
Personal Factors				
Sex	.06***	.02	-.03	-.02
Age	-.11***	-.10***	-.11***	-.11***
Psychological Factors				
Extraversion		.06**	-.00	-.01
Neuroticism		.03	.01	.11
Psychoticism		-.19***	-.08***	-.08***
Personal Qualities				
Empathy			.25***	.25***
Self-Esteem			.10***	.10***
Family Factors				
Traditional Customs				.06***
R^2	.016	.052	.106	.109
Δ	.016***	.036***	.054***	.003***

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

5.4.3. Conclusion

This part investigated the effects of religious beliefs, family factors, school factors, and custom/tradition on respectful behaviour by controlling for personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), and personal qualities (self-esteem and empathy) through designing regression models.

Four regression models were designed for this part. According to the first model, religious beliefs does not have any effect on respectful behaviour. Second model demonstrates that while grandparents has a positive effect on respectful behaviour, father, mother, and siblings do not have any effect on respectful behaviour. Third model shows that teachers and school have a positive effect on respectful behaviour; friends do not have any effect on respectful behaviour. Lastly, fourth model demonstrates that tradition/custom has a positive effect on respectful behaviour. In addition, the increase in R^2 in each model demonstrates that each set of factors adds significantly to the predictive power of each model.

5.5. Conclusion

This chapter explored the effect of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy), and religious factor (attitude toward theistic faith-in England-) in England and Turkey in first two parts. According to the first regression model for England, the beta weights show that empathy, self-esteem, and attitude toward theistic faith have a positive effect on respectful behaviour, age and psychoticism have a negative effect on respectful behaviour. According to the second regression model for Turkey, the beta weights show that empathy and self-esteem have a positive effect on respectful behaviour; age and psychoticism have a negative effect on respectful behaviour.

The third and fourth parts of the chapter focused on the effect of religious affiliations (in England), religious beliefs (in Turkey), family factors, school factors, religious education/RE (in England), traditional customs on respectful behaviour by controlling for personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), and personal qualities (self-esteem and empathy), and religious factors

(attitude toward theistic faith-in England) by designing different regression models for England and Turkey. Four regression models were designed for both countries. Looking at the data from England in Chapter 5.3, the first model demonstrates that while being a Christian has a negative effect on respectful behaviour, being a Muslim and affiliated to other religions do not have any effect on respectful behaviour. The second regression model shows that mother, siblings, and grandparents have a positive effect on respectful behaviour and father does not have any effect on respectful behaviour. Third regression model demonstrates that teachers and school have a positive effect on respectful behaviour; friends do not have any effect on respectful behaviour. Lastly, the fourth regression model demonstrates that RE in school has a positive effect on respectful behaviour.

Looking at the data from Turkey in Chapter 5.4, the first regression model shows that religious beliefs do not have any effect on respectful behaviour. The second regression model demonstrates that while grandparents have a positive effect on respectful behaviour, father, mother, and siblings do not have any residual effect on respectful behaviour. The third regression model demonstrates that teachers and school have a positive effect on respectful behaviour, friends do not have any residual effect on respectful behaviour. Lastly, the fourth regression model shows that tradition/custom has a positive effect on respectful behaviour.

CHAPTER 6 DISCUSSION OF FINDINGS

6. Introduction

The present chapter aims to bring together the key findings of the study, contextualise, and then further discuss them by referring the previous literature by focussing on the research questions leading to the overarching question: "How do English and Turkish secondary school students conceptualise respect and display their respectful attitude and respectful behaviours toward others?" Although there has been an increase in the number of studies about values and values education, respect and disrespect have not received sufficient attention therein (Shwalb & Shwalb, 2006). Also, cross-cultural studies on the perception of and attitude toward respect have not been taking into account (Harwood, Yalçınkaya, Citlak, & Leyendecker, 2006). Hence, it can be suggested that more research into pupils' respectful attitudes and respectful behaviours would help to understand the nature of respectful attitudes and respectful behaviours related to pupils' voices. Therefore, this study has aimed to help to expand the current understanding of the concepts of respect, respectful attitudes, and respectful behaviours by focussing on the differences and similarities between groups of English and Turkish secondary school students.

The research instruments in the 'You and Your Values' questionnaire were the Respect Inventory, which was designed specifically for this study, the Astley-Francis Scale of Attitude toward Theistic Faith (SATF; Astley, Francis, & Robbins, 2012), the Abbreviated form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A; Francis, 1996), the empathy scale of the Junior Eysenck Impulsiveness Questionnaire (JIVE; Eysenck, Easting & Pearson, 1984), and the Short Form Coopersmith Self-esteem Inventory (SEI; Coopersmith, 1981). The first analysis chapter investigated the psychometric properties of these scales using descriptive and inferential statistics and these analyses demonstrate that these scales have appropriate levels of internal consistency reliability and construct validity, and that this therefore commends these instruments for further use in both countries.

6.1. Overarching question: How do English and Turkish secondary school students conceptualise respect and display their respectful attitudes and respectful behaviours toward others?

The main aim of this research was to explore pupils' understanding of respect, respectful attitudes and respectful behaviours in two different cultures, namely those of England and Turkey.

This question will be discussed by considering the "Respect Inventory", which consists of three different scales: "Conceptualising Respect", "Respectful Attitudes toward Others" and "Respectful Behaviours toward Others".

In the literature, the value of respect has been understood in different ways. According to its lexical meaning, respect means a "feeling of admiration" which consists of some beliefs about someone or something such as their qualities, achievements, and abilities (Stevenson, 2011). In addition, in Turkish culture, the meaning of respect covers a feeling of love, reverence and veneration, supremacy, utility, and sanctity. When the etymology of respect is considered, it refers to "relationship, relation; regard, consideration"; according to its French roots, it also refers to "regard, a looking at", literally the "act of looking back at one" according to its Latin roots ("Respect", n.d.). As regards the modern philosophical perspective, respect was understood by Kant by giving special attention to the dignity of a person and, according to his ideas, all people deserve respect simply because they are people. According to Feinberg, respect was defined as an uneasy and watchful attitude which encompasses an element, even, of fear, and he adds another component, namely that of power (Dillon, 2007). Darwall (1977) defined respect through two main categories: recognition respect, which refers to the importance of being a person for deserving respect, and appraisal respect, which refers to some specific features of showing respect such as a musical talent. Hudson (1980) explained respect through the concepts of obstacle, directive, institutional and evaluative respect. While directive respect is not earned and it does not depend on certain particular circumstances such as rules and laws, evaluative respect is deserved. Institutional respect depends on relevant

social practices and roles such as showing respect to a judge by rising when he/she enters the courtroom. Lastly, obstacle respect can be explained through the word 'healthy' such as a trainer has a healthy respect for their lions by appropriately protecting themselves from the obvious dangers involved (Dillon, 2007; Hudson, 1980; Dillon, 2013).

As regards the psychological perspective, the research about respect is somewhat more restricted in this area, and to find a simple and precise definition is nearly impossible. Although there is less research about respect, it can be seen that respect has been explored through four themes in the psychological literature: (a) social power; (b) social rules; (c) caring; and (d) equality and accepting differences (Langdon, 2007).

"The Respect Inventory" was designed in light of these definitions and the literature as 51 items in three groups (17 items for each group). After the cognitive validity test of the Conceptualising Respect Scale, some items had to be removed from the scale (see Chapter 4.5, Table 4.5.4). As a result, 3 nine-item scales were designed (27 items in total). In the first part, which consists of the "Conceptualising Respect Scale", students' perceptions were explored by looking at their 'Yes' answers to each item. By doing so, it can be seen that 'Yes' is given as an answer more than 78% of the time in England, and 72% in Turkey (see Chapter 4.5, Table 4.5.6). In addition, according to the Conceptualising Respect Scale scores, there is a significant difference between England and Turkey, where England's scores are greater than those of Turkey (see Chapter 4.5, Table 5.4.13)

In previous studies, we can see that King's (2010) research, who considered what students associate with respect, is similar to the present research in terms of designing a scale about the value of respect and conducting a quantitative study. He investigated youth perceptions of respect among 78 middle and high school students in nine urban, suburban, and rural schools in Greater Columbus. He found that students associate respect with treating others the way you would like to be treated, listening to everyone when people are speaking, honouring others' property and personal space, not talking negatively about someone when they are absent, kindness, consideration toward others, giving help to

others, and smiling. As can be seen, these students associated respect with caring about others and kindness as similar manner to the present study.

As regards the second scale, which is a nine-item Respectful Attitude toward Others scale, students' 'Yes' answers for all items are greater than 79% in England and 76% in Turkey (see Chapter 4.5, Table 4.5.8). In addition, there is a significant difference between countries and the Respectful Attitudes toward Others scale scores, with England again being greater than Turkey (see Chapter 4.5, Table 4.5.14). Although there is no similar research about respectful attitudes in the previous literature to the present study, respectful attitudes have been investigated from different perspectives. Corzo and Castañeda (2017) conducted a case study in an elementary school with regard to counteracting the daily levels of aggressiveness presented by the students between themselves by promoting respect as a human value among students. When they completed the study, the results showed that when the pupils communicated or interacted with each other in the classroom or, indeed, out of the classroom, attitudes of respect increased. Saylik, Polatcan and Saylik (2016) explored employees' individual attitudes toward diversity management and respect for diversity in secondary education among secondary school administrators and teachers. According to their results, while they found administrators and teachers in secondary schools have positive individual attitudes and behaviours toward diversity, respect for diversity and diversity management overall showed a low positive relationship. Learry, Brennan and Briggs (2003) investigated the development, psychometric analysis, and validation of the African American Respect Scale (AARS), a 20-item instrument measuring prosocial attitudes held by male adolescents. According to the results, AARS was found to have acceptable reliability for all three subscales – Societal Respect, Family Respect, and Peer Respect – in the current study. As can be seen in this research, respectful attitudes were studied from different perspectives, but there is no detailed research that actually considers students' respectful attitudes toward others. Hence, the present research makes a significant contribution to the literature by designing a new scale and gathering a large amount of data from two different countries in this regard.

According to the results of the Respectful Behaviours toward Others scale, students' 'Yes' answers for all items were greater than 74% in England and 75% in Turkey see Chapter

(4.5, Table 4.5.10). In addition, it is particularly noteworthy that there are significant differences between the Conceptualising Respect scales' score, and the Respectful Attitudes toward Others scale's scores, between England and Turkey; however, there are no significant differences between the Respectful Behaviours toward Others scale. Respectful behaviour has been investigated in the literature in the same manner as respectful attitudes, but these studies assume different perspectives to the present research. Grimova and Schalkwyk (2016) investigated secondary school learners' perceptions and experiences of respect in educator-learner relationships within a high-risk South African neighbourhood context via written assignments. They found three main results from the study: well-intended behaviour as quality of respect; positive relationships as another aspect of respectful behaviour; and that respect is mutual and fair. Gungor, Aydin, Memduhoglu and Oguz (2013) explored the changing nature of respect in administrator–teacher relations and respect behaviours in schools from the perspective of teachers and school administrators within the context of changing social relations. Their results about respectful behaviours showed that principals, through 'guarding' behaviours, and teachers, through profession-related behaviours, displayed respectful behaviour toward each other; further, self-improvement, establishment of positive social relations, and unbiased behaviour were the common respect expectations of the participants. As these studies present the idea that these are considering respectful behaviour from different perspectives, they do not supply detailed information about respectful behaviours. In the present study, respectful behaviour has been explored by the students' own evaluation by completing the Respectful Behaviours toward Others Scale. Hence, this research contributes to the literature by providing detailed information about respectful behaviours toward others through students' voices.

6.2. Effects of personal factors, psychological factors, personal qualities, and religious factors on respectful behaviours

Research question 3 (How are respectful behaviours affected by personal factors, psychological factors, personal qualities, and religious factors?) sets out to examine and clarify the effect of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy), and

religious factors (attitude toward theistic faith) on respectful behaviour among a sample of 11- to 14-year-old young people in England and Turkey by designing a regression model.

This regression model was set out in four stages for England (see Chapter.5.1) and in three stages for Turkey (see Chapter.5.2). According to the fourth stage of the regression model for England, it was demonstrated that while empathy, self-esteem, and attitude toward theistic faith have a positive effect on respectful behaviour, age and psychoticism have a negative effect. According to the third stage of the regression model for Turkey, the beta weights demonstrate that empathy and self-esteem have a positive effect on respectful behaviour; age and psychoticism have a negative effect, similar to England.

It is significant to investigate some previous projects that were conducted in the schools to understand the main aim of the models designed for this study. The value of respect is considered the most important value in some of the programmes conducted in some schools in the previous literature. Erstesvåg and Vaaland (2007) investigated "the Respect Programme" as implemented in three primary schools and one secondary school in Norway among both staff and pupils. Disobedient pupils, bullying, and off-task behaviour are the most common problems in the schools in several countries, and these problems result in an unsafe learning environment and create an adverse teaching environment for teachers. Hence, some effective programmes were designed to reduce or even prevent such issues from occurring in the school environment. "The Respect Programme" was one of these programmes, which was primarily aimed at preventing and reduce problem behaviours in these schools and it was different than other programmes because of focussing more than one value and evaluation of it in the long term. A cohort longitudinal design was used to evaluate the programme. The programme was designed around four main principles: theory, previous research and experience of the disobedience, off-task behaviour, and bullying. At the end of the programme, these results emerged: disobedience, off-task behaviour, bullies, and victims of bullying decreased in the four schools after the implementation of the programme and this decrease in some types of behaviour was sustained after the implementation of the programme.

Erstesvåg, Roland, Vaaland, Størksen and Veland (2010) investigated the conditions in schools that helped them to sustain the Respect Programme after the end of the year-one implementation period. Besides, they also focussed on its actual continuation after the end of the programme and the strategies and structures that could be used to support the associated changes. According to the main findings, involvement in the Respect Programme enabled schools to implement change in a relatively straightforward manner; however, the main challenge was to continue this work thereafter.

Dean and Galloway (2008) discussed whether the project conducted in a Canadian school, which was last out of 120 schools in terms of measures of student performance in reading, writing, and mathematics, could have been used for schools in England to gain similar benefits. The project was conducted in South Simcoe Public School in Durham District School Board in early 1993. The students displayed various social problems such as shoplifting, vandalism in the evenings, etc. When the school was faced with these kinds of problems, a new headteacher started to administer the school, and who decided to run the 'Respect' programme. The school's motto was "Together We Light the Way". In this programme, the main aim was to supply mutual respect between teachers, students, and parents. The programme focussed on "developing a sense of self (behaviour, attitudes and values that determine how one acts and interacts with others) and respectful and caring relationships, creating a culture of respect in both classroom and school, decreasing bullying and other forms of violent behaviour and opportunities for service in the school and the community (Dean & Galloway, 2008; p.220). The respect programme was inclusive in terms of addressing staff, students, families, and the community outside the school. In addition, the school developed seven programmes such as taking the Respect Programme as the core programme during the principals' eight years' duty. At the end of these programmes, South Simcoe Public School had been turned into a highly successful school. The authors mentioned that having an example of an exceptionally successful school always carries certain risks, because copying them in a different environment and different educational culture is not necessarily easy or, indeed, appropriate. However, this does not mean that attempting to learn from their experiences is necessarily useless; on

the contrary, schools can learn much from each other by adapting these experiences to their own environment to ensure a greater chance of their own success.

MacNaughton and Hughes (2007) investigated four broad questions: which kind of diversity pedagogies are used by early childhood teachers in the classrooms, what factors influenced their understandings between cultural and racial diversity, which factors affected their diversity pedagogies, and what are the implications of the findings for the early education curriculum for the 'Teaching for diversity' research project. They interviewed 41 early childhood teachers who had supervised early childhood education students during the previous two years. As a result, most of the teachers were not certain about the best answers for diversity. According to the findings, the 'one-off' isolated session that is the dominant form of professional training in the Australian early childhood field has been ineffective in terms of promoting respect for diversity amongst teachers.

Lastly, Meraviglia, Becker, Rosenbluth, Sanchez and Robertson (2003) investigated 'The Expect Respect Project' which is a violence prevention programme. This project was designed to reduce bullying and sexual harassment by creating a positive school environment. The project was based on promoting respect between students, school staff members, and parents. After conducting the programme in the school, findings showed that awareness about bullying had increased and bullying incidents were far less frequent in the playground, cafeteria, hallway, and, indeed, school buses. In addition, students and staff were more aware of these modes of behaviour and warned others when they saw or encountered them.

All these projects related to respect were premised on creating a safer school environment by promoting respect between students, staff, and parents. In addition, they also attempted to increase positive behaviours by promoting values such as respect and respect for diversity, etc. However, these studies similarly did not try to understand how students define respect and how they evaluate their own respectful behaviours. In my research, I first asked young people to consider how they conceptualise respect by responding to the 'Conceptualising Respect Scale' and to think about respectful attitudes toward others by responding to the 'Respectful Attitudes toward Others Scale'. During this stage, they also

had the chance to see what they expect from others regarding respect. Finally, they were given the opportunity to evaluate their own respectful behaviours by responding to the 'Respectful Behaviours toward Others Scale'. At the end of this stage, I designed a model to understand the effects of specific personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy), and religious factors (attitude toward theistic faith) on respectful behaviour to build a detailed model to investigate how respect can be promoted in a school environment by focussing on these different variables. I believe that if we want to spread positive behaviour in schools by promoting values, it is essential to focus on students' personal and psychological features as well because human character is affected by these factors and, ultimately, people behave according to their characteristic features. After taking into account all the results from the two countries for the designed models (see Chapter 5.1., Figure 5.1.4, and Chapter 5.2., Figure 5.2.3), the data showed that age has a negative effect on respectful behaviour. This suggests that younger pupils are more likely than older pupils to show more respectful behaviours. This result would lead us to focus on older pupils' respectful behaviour first. After that, we can focus on empathy and self-esteem because they both have a positive effect on respectful behaviour. I believe that if we want to promote respectful behaviours between students, we can start to focus on these effects first. In addition, if we increase empathy and self-esteem among pupils, respectful behaviours will increase as well. The results in England support the idea that attitude toward theistic faith have a positive effect on respectful behaviours as well, so I believe that if positive attitude toward theistic faith are supported, this will also help to improve respectful behaviours.

6.3. The effects of religious affiliation, family factors, school factors, RE in school, and traditional customs on respectful behaviours

Research question 4 (How are respectful behaviours affected by religious affiliation, family factors, school factors, RE in school, and traditional customs?) investigates and clarifies the effect of family, school, religious affiliations, RE in school, and traditional customs on respectful behaviour by controlling for personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities

(self-esteem and empathy), and religious factors (attitude toward theistic faith) in England, and religious beliefs in Turkey, among a sample of 11- to 14-year-old young people by focussing on bivariate associations and designing four regression models for England and Turkey.

The first regression model (see Chapter.5.3, Table 5.3.5) in England focusses on the effects of religious affiliation on respectful behaviour after taking into account the effects of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy), religious factors (attitude toward theistic faith). According to the results, while being Christian has a negative effect on respectful behaviour, being Muslim and being non-religious do not have any residual effect on respectful behaviour (see Chapter.5.3, Table 5.3.5). The interesting and significant point is that although there is a significant positive correlation between those who identified as being Muslim and respectful behaviour, being Muslim in itself does not appear to have any effect on respectful behaviour in the associated regression model. This result shows that the effect of self-identification as Muslim on respectful behaviour is being mediated through religious effect (attitude toward theistic faith) in the regression model.

The first regression model in Turkey (see Chapter 5.4, Table 5.4.5) focusses on the effects of religious beliefs on respectful behaviour after taking into account the effects of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), and personal qualities (self-esteem and empathy). According to the bivariate correlation, there is a significant positive correlation between religious belief and respectful behaviour; however, according to the regression model, religious beliefs have no effect on respectful behaviour. This result can be explained by the artefact of the other factors ordered into the regression model. In the literature, there is no specific study which investigates the relationship between religious affiliation and religious belief with respectful behaviour. The current research contributes to the field by noting the correlations between religious affiliation and religious belief with respectful behaviour and designing a regression model which explores the effects of these religious factors on respectful behaviour by taking into account other significant factors. In summary, it can

be said that although there are some correlations between religious affiliations, religious beliefs and respectful behaviours, they have no effect on respectful behaviours when the other factors are taken into account.

The second regression models for England (see Chapter.5.3, Table 5.3.6) and Turkey (see Chapter.5.4, Table 5.4.6) focus on the effects of family factors (father, mother, siblings, and grandparents) on respectful behaviour after taking into account the effects of personal factors, psychological factors, personal qualities, and religious factors in England/ religious beliefs in Turkey. In the two countries, all four family factors have a significant positive correlation with respectful behaviour. However, when the other factors are taken into account in the regression models, the effect of family factors on respectful behaviour changes. In England, the data demonstrate that while mother, siblings, and grandparents have a positive effect on respectful behaviour, the father does not have any additional effect on respectful behaviour. In Turkey, while grandparents have a positive effect on respectful behaviour, father, mother, and siblings do not have any additional effect on respectful behaviour. These findings show that while the least significant family factor was the father in England, the most crucial family factor was the grandparents in Turkey. It is noteworthy that the results in Turkey are interesting. Father, mother, siblings, and grandparents carry weight in the correlation table. However, when all four are put in the regression model, it is only grandparents that carry weight, with the influence of the father, mother, and siblings being washed out by the effects of the grandparents in the model. It is significant to think that why all these three factors are important in the correlation table, and it is ultimately because these people are all shaped by these elderly people. Furthermore, in Turkey, people tend to live alone or as a nuclear family rather than living as an extended family in this modern era. According to the Turkish Statistical Institute (2018), 16.1% of the nation live alone, 65.3% live as a nuclear family, and 15.8% as an extended family. When the proportion of the extended family in society is compared with the same data from 2014, a decline can be seen from 16.7% to 15.8% ("TUIK", 2019). Despite these statistics, it is significant to mention that grandparents have the most significant effect on respectful behaviour in terms of family factors in Turkey, according to the pupils' voices. Hence, I am inclined to think that for values education, this effect

should be considered by families, teachers, schools, and policymakers when they are planning to teach values. They can use their effect to improve values by including them in the students' education.

In previous empirical studies, family factors were discussed from different perspectives than their effects on respectful behaviour. Harwood, Yalcinkaya, Citlay and Leyendecker (2006) investigated the Concept of Respect among Turkish and Puerto Rican Migrant Mothers. They tried to explore how Puerto Rican and Turkish mothers use respect when they are bringing up their children. The research was conducted by interviewing and observing sixty-four Puerto Rican and fifty Turkish mothers in four groups (Puerto Rican Generation 1 and 2 and Turkish Generation 1 and 2). The majority of the participants mentioned at least one of three dimensions of respect, which are proper interpersonal behaviour, relations within the family, participation in and esteem within the community, as being culturally desirable characteristics and whether they were also encouraging these characteristics in their own children. In addition, respect was considered an essential value for their children`s future success among first-generation mothers. Another finding was that Turkish mothers were more likely than Puerto Rican mothers to mention that some interpersonal behaviours are significant cultural qualities, such as a younger person giving a seat on the bus to an adult. Moreover, while second-generation Turkish mothers strongly emphasised respect for elderly people, first-generation Puerto Rican mothers emphasise respect to others. To summarise, as it can be seen, the mothers generally mentioned the significance of respect among family members and others, rather than the effect of family members, on respectful behaviour.

Learry, Brennan and Briggs (2003) designed the African American Respect Scale (AARS), which was intended to measure prosocial attitudes toward respect among African American male youths who are violent. In other words, AARS measures the extent to which the person feels respected by measuring their attitudes in three domains: respect as a member of a family, respect within the peer group, and respect within society. The resultant data demonstrated that AARS has acceptable reliability for all three subscales: Societal Respect, Family Respect, and Peer Respect, in the current study. In addition, Societal and Family Respect subscales were significantly and directly related to

racial socialisation, and all three sub-scales of Societal Respect, Family Respect, and Peer Respect were inversely related to the intensity of the use of violence.

As previous research shows, the relationship between the family factor and the value of respect was explored by focusing on how family members show respect to one another, but it did not focus on the effect of family members on respectful behaviours in particular. Hence, the present research shows a difference in this regard as compared to the previous studies. In addition, the results of this study can help first families and then policymakers to improve respectful behaviours of pupils by using the effect of family members on respectful behaviours.

The third regression models in England (see Chapter 5.3, Table 5.3.7) and Turkey (see Chapter 5.4, Table 5.4.7) focus on the effect of school factors (teachers, friends, and school) on respectful behaviour after taking into account the effects of personal factors, psychological factors, personal qualities, and religious factors in England.

According to the regression models (see Chapter 5.3 and Chapter 5.4), while teachers and schools have a positive effect on respectful behaviour, friends do not have any residual effect on respectful behaviour in England or Turkey. Although friends have a positive correlation with respectful behaviour according to bivariate correlation, the effect of friends declines compared to the effects of teachers and schools in the regression models for the two countries.

Children start to learn values in the early years of their lives, primarily from their families but in addition to their friends, peers, playgroups, their local community; in short, from the people they regularly communicate with. Therefore, they begin school with a number of different values. At that stage, the school has two main roles: the first is to help them to build on the values the children already have by introducing them to a number of values from society such as respect for diversity and equal opportunities; the second is to help children to develop their own values (Halstead & Taylor, 2000). Hence, the school, with all of its components – administration team, teachers, other staff, students, parents, and also the courses – has a specific role for values education. This section will focus on some

particular studies which are related to values of respect because of the nature of the present study.

Gungor, Aydin, Memduhoglu and Oguz (2013) investigated respect in principal-teacher relations by holding a focus group. According to the results, teachers defined the respect from the point of view of hierarchical relationships and displayed profession-related respectful behaviours. Also, teachers mentioned that they expect civility, justice, and guiding administration from principals, while principals expect obedience and complete fulfilment of assigned tasks from other principals. Lastly, teachers related receiving verbal and behavioural insults from school principals and intervention in their private lives due to disrespectfulness. Although this research does not focus on student-teacher respectful relationships, it demonstrates some general ideas of teachers' perspectives of respect and respectful behaviours.

Sari and Doganay (2009) investigated the functions of the hidden curriculum on respect for human dignity through observations and interviews from students and teachers in a low- and high-quality elementary school. According to the results related to the respect, teachers and students from high-quality elementary schools showed more respectful behaviours toward human dignity than the teachers and students from low-quality elementary schools. Although this research demonstrates that some results are related to respectful behaviour, it does not show the effects of the teachers on respectful behaviours.

As regards the effect of school factors on respectful behaviours, previous research explored respectful behaviours via teacher-principal relationships and respectful behaviours toward human dignity. Although these studies give some idea about students' and teachers' respectful behaviours, it does not mention how students' views about respect are affected by teachers. Hence, the present study is of significance by reporting essential information on how teachers and schools affect students' ideas about respect. In the same manner as family factors, students think school factors, especially teachers and school, shape their ideas about respect. Hence, it is a highly significant result to give a required importance to teachers and school to increase the respectful behaviours of students.

The last regression model for England (see Chapter 5.3, Table 5.3.8) investigates the effects of Religious Education (RE) in school on respectful behaviour after taking into account the effects of personal factors, psychological factors, personal qualities, and religious factors. The last regression model in Turkey (see Chapter 5.4, Table 5.4.8) investigates the effects of traditional customs on respectful behaviour after taking into account the effects of personal factors, psychological factors, and personal qualities. According to the beta weights for England, RE in school has a positive effect on respectful behaviour, whilst according to the beta weights for Turkey, traditional customs have a positive effect on respectful behaviour.

In England, RE has four main approaches: the first is a systematic study of a number of religions, the second is the study of cross-religious themes such as places of worship, religious festivals, the importance of the caring for the environment for all religions. The third an implicit approach is drawing on children's personal experiences such as organising a trip to introduce a religious topic such as pilgrimage, whilst the fourth is an experiential approach which helps to improve students' sensitivity to the essential characteristics of religion. Moreover, all these approaches contribute to the development of pupils' values. A number of projects in Britain promote values in RE, namely the RE Values Project Four Five (Williams, V., 1990, cited in Halstead & Taylor, 2000); the Gift to the Child Project (Grimmitt, Hull, Grove, & Spencer, 1991; Hull, 1996, cited in Halstead & Taylor, 2000); the Religious Experience and Education Project (Hammond et al., 1990, cited in Halstead & Taylor, 2000); the Templeton Project (Mackley, 1996), cited in Halstead & Taylor, 2000). All these studies show that promoting values is one of the most significant aims of RE in Britain. The present study supports the effect of RE in promoting values in the school by focussing on the students' voices. Hence, it can be said that focussing on the effectiveness of RE in school in terms of its contribution to the values of students can help improve teaching strategies for values education.

As regards traditional customs, some studies explored the effects of culture on respect or respectful behaviours. Bankston III and Hidalgo (2006) investigated the influences of culture on respect in South Asian American children and adolescents. They suggest that

Southeast Asians' cultural traditions have a significant effect on respect when Southeast Asians shape their children and adolescents to adapt them to life in American schools.

Similarly, other factors were explored in the present study; the effect of RE in the school and traditional customs have not been investigated through students' aspects in the previous literature, although they have been investigated from different perspectives. The recent research will support the idea that pupils' views about respect in England are influenced by RE education in the school, and pupils' views about respect in Turkey are influenced by cultural traditions. Hence, this result can help to improve the teaching methods for values and increase the influence of RE and traditional customs by giving them increased attention.

6.4. Conclusion

This chapter discussed the central findings of the study and presented the answers to the overarching question, 'How do English and Turkish secondary school students conceptualise respect and display their respectful attitudes and respectful behaviours toward others?', whilst four more specific research questions addressed individual differences in respectful behaviour.

When the results of the Conceptualising Respect Scale for England and Turkey and the results of the Respectful Attitudes toward Others Scale for England and Turkey were compared, there was a significant difference between the two countries, with English students' scores being higher than those in Turkey for both scales. However, it is particularly noteworthy that when the results of the Respectful Behaviours toward Others Scale for England and Turkey were compared, there was no significant difference between the two. Hence, I am inclined to believe that the same age group pupils in the two countries tend to show similar respectful behaviours toward others, even though they have different means of conceptualisation and attitudes towards such.

As discussed in the main discussion section, the present research makes a contribution to the literature in terms of looking at the value of respect from different perspectives. Although previous research has focussed on the definition of respect, respectful attitudes,

and respectful behaviours, it did not gather a wide range of data from students. Hence, it would not be able to offer a general idea about respect from students' points of view. This research contributes to the literature on values education, increasing empirical studies in Islamic education and Islamic religious pedagogy by focussing on students' voices by designing a new and detailed Respect Inventory. In addition, it gives other aspects of what affects respectful behaviours by focussing on different factors, which is a significant contribution, and which can help families, teachers, schools, and policymakers to improve students' respectful behaviours.

CHAPTER 7 CONCLUSION

7.1. Summary of Key Findings

The overarching aim of this research was to explore English and Turkish secondary school students' (11- to 14-year-olds) perceptions of respect, respectful attitudes and respectful behaviours toward others.

Considering the purpose of this study, one overarching and four more specific research questions have been devised with regard to individual differences in respectful behaviour. The key findings and conclusions for each question are given below.

Overarching question: "How do English and Turkish secondary school students conceptualise respect and display their respectful attitudes and respectful behaviours toward others?"

First of all, the Respect Inventory which consists of three scales – "Conceptualising Respect", "Respectful Attitudes toward Others" and "Respectful Behaviours toward Others" – was designed by the researcher to gain a reply to the overarching question. After that, the main instrument of the study was designed by focussing of the other four research questions.

The main questionnaire, the 'You and Your Values' questionnaire, covers the Respect Inventory which is designed for this research, the Astley-Francis Scale of Attitude toward Theistic Faith (SATF; Astley, Francis, & Robbins, 2012), the Abbreviated Form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A; Francis, 1996), the empathy scale of the Junior Eysenck Impulsiveness Questionnaire (JIVE; Eysenck, Easting & Pearson, 1984), and the Short-Form Coopersmith Self-esteem Inventory (SEI; Coopersmith, 1981). Moreover, it includes some demographic questions and a section which focusses on a group of statements which are about the factors affecting the pupils' views about respect.

Before running the main analyses, the psychometric properties of the scales were analysed in Chapter 4 Data Analysis I. The data demonstrate that the Astley-Francis Scale of Attitude toward Theistic Faith (SATF; Astley, Francis, & Robbins, 2012) scale as conducted in England has good levels of internal consistency and reliability and construct validity, and that this commends the instrument for use in multi-faith contexts. The Abbreviated Form of the Revised Junior Eysenck Personality Questionnaire (JEPQR-A) was conducted in England and the adapted Turkish version, as conducted in Turkey, has satisfactory internal consistency and reliability. In addition, the Turkish adaptation of JEPQR-A makes a significant contribution to the field because this questionnaire has not previously been used in the Turkish literature before. The Junior Eysenck Impulsiveness Questionnaire (JIVE) empathy scale conducted in England and Turkey has satisfactory internal consistency reliability. Similar to JEPQR-A, the Turkish adaptation of JIVE makes an essential contribution to the literature and accordingly deserves further examination. The Short-Form Coopersmith Self-esteem Inventory (SEI) conducted in England and Turkey provided satisfactory internal consistency and reliability. These results support the previous data and the school short form of the Coopersmith SEI has high confidence in use. The Respect Inventory conducted in England and Turkey has good levels of internal consistency and reliability and construct validity in the two versions. These scales make a significant contribution to the field because there are no similar measures about the value of respect, and again they accordingly deserve further examination.

In the analysis chapters, the results were discussed in two different sections, namely as England and Turkey. I will summarise the key findings for the two countries separately in the sections below.

RQ1. How do respectful behaviours correlate with personal factors (age and gender), personality type (extraversion, neuroticism, and psychoticism), personal

qualities (self-esteem and empathy), and religious factors (attitude toward theistic faith)?

Looking at the English data results, the correlation matrix demonstrates that with regard to personal factors, females show higher scores for extraversion, neuroticism, empathy, attitude, and respectful behaviour; males show higher scores for psychoticism and self-esteem. Generally, scores decline with age on the indices of empathy, self-esteem, attitude toward theistic faith, and respectful behaviour. Regarding psychological factors, extraversion has a positive correlation with self-esteem and with attitude. While neuroticism has a positive correlation with empathy, it has a negative correlation with self-esteem and attitude. Psychoticism has a negative correlation with empathy, self-esteem, attitude toward theistic faith, and respectful behaviour. Regarding personal qualities, empathy has a positive correlation with attitude toward theistic faith and respectful behaviour. Self-esteem has a positive correlation with attitude toward theistic faith and respectful behaviour. Regarding religious factors, attitude toward theistic faith has a positive correlation with respectful behaviour. Lastly, regarding respectful behaviour, it has a positive correlation with sex, empathy, self-esteem, and attitude; it has a negative correlation with age neuroticism and psychoticism.

Looking at the Turkish data results, the correlation matrix demonstrates that regarding personal factors, the data demonstrate that females record higher scores for extraversion, neuroticism, empathy, and respectful behaviour; males record higher scores for psychoticism. Generally, scores decline with age on the indices of extraversion and respectful behaviour. Regarding psychological factors, extraversion has a positive correlation with empathy, self-esteem, and respectful behaviour. Neuroticism has a positive correlation with empathy; it has a negative correlation with self-esteem. Lastly, psychoticism has a negative correlation with empathy, self-esteem, and respectful behaviour. Regarding personal qualities, empathy has a positive correlation with respectful behaviour. Self-esteem has a positive correlation with extraversion and respectful behaviour. Lastly, regarding respectful behaviour, it has a positive correlation

with sex, extraversion, empathy, and self-esteem; it has a negative correlation with age, neuroticism, and psychoticism.

RQ3. How are respectful behaviours affected by personal factors, psychological factors, personal qualities, and religious factors?

This research question was investigated in four stages for England and in three stages for Turkey because I was not able to use the Astley-Francis Scale of Attitude toward Theistic Faith (SATF; Astley, Francis, & Robbins, 2012) scale in Turkey due to certain ethical issues.

Looking at the English data results, stage one demonstrates that sex has a positive effect on extraversion and neuroticism; it has a negative effect on psychoticism. Stage two shows that empathy has a positive effect on extraversion and neuroticism; it has a negative effect on age and psychoticism. Stage three demonstrates that while age has a negative effect on attitude toward theistic faith; sex, empathy, and self-esteem have a positive effect on attitude toward theistic faith. Lastly, stage four demonstrates that empathy, self-esteem, and attitude toward theistic faith have a positive effect on respectful behaviour; age and psychoticism have a negative effect on respectful behaviour.

Looking at the Turkish data results, stage one demonstrates that while sex has a positive effect on extraversion and neuroticism, it has a negative effect on psychoticism. While age has a positive effect on neuroticism, it has a negative effect on extraversion. Stage two shows that while sex, extraversion and neuroticism have a positive effect on empathy, psychoticism has a negative effect. Extraversion has a positive effect on self-esteem, and neuroticism and psychoticism have a negative effect on self-esteem. Lastly, stage three demonstrates that empathy and self-esteem have a positive effect on respectful behaviour; age and psychoticism have a negative effect.

RQ2. How do respectful behaviours correlate with religious affiliations (Christianity, Muslim, Other, and None), family factors (father, mother, siblings,

grandparents), school factors (teachers, friends, school), RE in school, and traditional customs?

Looking at the English data results, bivariate associations focus on the correlation between religious affiliations and respectful behaviours, family factors and respectful behaviours, school factors and respectful behaviour, and RE in school and respectful behaviour. Regarding religious affiliation, while respectful behaviour has a negative correlation for those who identified as Christian and no religion, it has a positive correlation with those who identified as Muslim. Regarding family factors, respectful behaviour has a positive correlation with father, mother, siblings, and grandparents. Regarding school factors, respectful behaviour has a positive correlation with teachers, friends, and school. Regarding Religious Education in school, respectful behaviour has a negative correlation with RE in school.

Looking at the Turkish data results, bivariate associations focus on the correlation between religious beliefs and respectful behaviours, family factors and respectful behaviours, school factors and respectful behaviour, and traditional customs and respectful behaviour. Regarding religious beliefs, respectful behaviour has a positive correlation with religious beliefs. Regarding family factors, respectful behaviour has a positive correlation with father, mother, siblings, and grandparents. Regarding school factors, respectful behaviour has a positive correlation with teachers, friends, and school. Regarding traditional customs, respectful behaviour has a positive correlation with traditional customs.

RQ4. How are respectful behaviours affected by religious affiliation, family factors, school factors, RE in school, and traditional customs?

This research question was investigated through four regression models for England and four regression models for Turkey. Regression analysis helps to explore the effects of the above-mentioned factors on respectful behaviours.

Looking at the regression models for England, the first regression model explores the effects of religious affiliation on respectful behaviour after taking into account the effects of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy), and religious factors (attitude toward theistic faith). Christianity has a negative effect on respectful behaviour, whilst Islam and other religions do not have any effect in this regard.

The second model explores the effects of family factors (father, mother, siblings, and grandparents) on respectful behaviour after taking into account the effects of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy), and religious factors (attitude toward theistic faith). The data demonstrate that mother, siblings, and grandparents have a positive effect on respectful behaviour; the father does not have any effect in this regard.

The third model explores the effects of school factors (teachers, friends, and school) on respectful behaviour after taking into account the effects of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy), and religious factors (attitude toward theistic faith). The data show that while teachers and school have a positive effect on respectful behaviour, friends do not have any effect in this regard.

Lastly, the fourth model explores the effects of RE in school on respectful behaviour after taking into account the effects of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), personal qualities (self-esteem and empathy), and religious factors (attitude toward theistic faith). The beta weights demonstrate that RE in school has a positive effect on respectful behaviour.

Looking at the regression models for Turkey, the first regression model explores the effects of religious belief on respectful behaviour after taking into account the effects of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), and personal qualities (self-esteem and empathy). The data demonstrate that religious beliefs do not have any effect on respectful behaviour.

The second model explores the effects of family factors (father, mother, siblings, and grandparents) on respectful behaviour after taking into account the effects of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), and personal qualities (self-esteem and empathy). The data demonstrate that while grandparents have a positive effect on respectful behaviour, father, mother, and siblings do not have any effect in this regard.

The third model explores the effects of school factors (teachers, friends, and school) on respectful behaviour after taking into account the effects of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), and personal qualities (self-esteem and empathy). The beta weights show that while teachers and school have a positive effect on respectful behaviour, friends do not have any effect in this regard.

Lastly, the fourth model explores the effects of traditional customs on respectful behaviour after taking into account the effects of personal factors (age and sex), psychological factors (extraversion, neuroticism, and psychoticism), and personal qualities (self-esteem and empathy). The data demonstrate that tradition/custom has a positive effect on respectful behaviour.

7.2. Contribution to Knowledge

This research provides the following contributions to knowledge: the first and the original contribution of the study in terms of the relevant fields was on Values Education and Religious Education in Turkey. In those fields, the studies are usually historical and qualitative, and tend to focus on small samples. However, the present research introduces

an empirical inquiry in Islamic Education which is original and can be seen as a form of empirical theology.

Another contribution of this study is its research design. The existing research on values and values education generally conduct a qualitative study by focussing on a small sample (Corzo & Castañeda, 2017) or on the programmes rather than aiming to focus on a big sample and gain a general idea about respect through students' ideas (Güçlü, 2015; Meydan, 2019). However, this research conducted a quantitative comparative study by focussing on a wide sample in England and Turkey. Finally, it provided an overview about how students conceptualise respect, and what their respectful attitudes and respectful behaviours are.

Another contribution is the theoretical contribution to the empirical study of values, comparative education, and international education. I designed the "Respect Inventory" which consists of three scales, namely the "Conceptualising Respect", the "Respectful Attitudes toward Others" and the "Respectful Behaviours toward Others" scales. The Inventory focusses on the value of respect in a different manner to currently existent scales by focussing on respect from three different perspectives. The first part focusses on conceptualisation and helps to explore how students understand and define respect. The second part focusses on the respectful attitudes and what students expect from other people. The third part focusses on respectful behaviours, where this part gives students the opportunity to evaluate their own respectful behaviours. Moreover, the scale allows us to see the differences between the conceptualisation of respect, respectful attitudes, and respectful behaviours.

Another contribution is for a strategy for teaching respect. The regression models (see Chapter 5.1., Figure 5.1.4, and Chapter 5.2., Figure 5.2.3) show the effects of some factors on respectful behaviours such as personal factors (age and sex), personal qualities (empathy and self-esteem), and religious factors. It is noteworthy that, according to the results, empathy and self-esteem have a high effect on respectful behaviours in both countries. If children or students have a high empathy or self-esteem level, it will improve

their respectful attitudes as well. Hence, it is important to give attention to these results to design new effective strategies for teaching the value of respect. If teachers or policy makers want to improve students' respectful behaviours, considering empathy and self-esteem will make a difference.

7.3. Implications of the Study

The findings of the study carry a number of implications for education policies and practices in Turkey and England. Educators can benefit from the current study to deepen their understanding of the value of respect and the other factors that have an effect on respectful behaviours through students' perspectives.

As highlighted in this research, there is no previous research exploring respect among secondary school students' perspectives. The present study provides a wide range of data on different aspects of the value respect, namely conceptualisation of respect, respectful attitudes, and respectful behaviours. Hence, the study enabled students' voice as it explored their perception, attitudes, and behaviours. These findings can help educators and policy makers; they can focus on these factors and can improve their teaching methods on values education, or even develop new teaching methods.

As regards further research, this study's methodology can be conducted to explore other values in order to investigate the different aspects of each value from students' perspectives. If researchers focus on other values in detail and according to students' perspective, they can design more effective teaching methods for values education, and they can help educators and policy makers to improve their teaching strategies.

This study also suggests that there are other factors which affect respectful behaviours such as attitude toward theistic faith, self-esteem, empathy, personality types, religious factors, family factors, school factors, Religious Education in school, and traditional customs. According to the regression models, the other factors also affect respectful behaviours to some extent. Thus, it is important to mention that if the teaching strategies

on values education can be reviewed and redesigned in accord with the current results, it would help us to see more effective results in terms of students' respectful behaviours.

In addition, this study has implications for Religious Education. It was mentioned in the previous chapters that values education is a part of Religious Education. Thus, the present research can help to improve teaching strategies on values in Religious Education by focussing on the other factors as well, because the data show that students believe Religious Education in school affects their views about the value of respect.

7.4. Limitations of this Study

There are some limitations to the present research. This study investigates how English and Turkish secondary school students conceptualise respect and display their respectful attitudes and respectful behaviours toward others. This research also has contributed to values education and Religious Education by focussing on different aspects of a value and presenting some general ideas about these aspects. Nonetheless focussing on just one value, in this case respect, might represent a particular limitation to this research.

The present study was designed as a quantitative research approach and the data was collected by conducting the 'You and Your Values' questionnaire. In this research, the main aim was to make generalisations about the value of respect, so the data was collected from a wide range of participants (5894 11- to 14-year-old secondary school students). Hence, it does not comprise a qualitative part because of the time limitation and the main aim of the research. This can be considered a limitation. If a qualitative part could have been included, it would have given more in-depth and detailed information about the value of respect. In addition, value formation is a subjective personal process that takes its shape in a specific cultural context. This study could not explore how values are experienced and expressed in depth, and as such a qualitative study could be useful to investigate this issue further.

This study focusses on 11- to 14-year-old secondary school students and presents their perspectives about the value of respect. If the age range of the sample would be increased,

it would be more helpful to our understanding of the general idea about the value of respect, and would thus be more helpful for educators and policymakers.

Another limitation is that this research is a comparative study and focusses on England and Turkey. When the research was designed, the main aim was to collect data from the United Kingdom. However, finding participants willing to take part in a PhD project in the UK is extremely difficult. I sent over 100 emails to schools but only around five of them even replied my email, and just two accepted my research request. I worked as a volunteer at three schools and worked in four schools as a part of a charity project, three of which took part in my survey. I have attended a number of workshops and conferences, at the end of which I was just able to find a sufficient number of participants in England. The data collection part took around one year in England, in contrast to Turkey where I collected the data in 20 days from the seven regions. Hence, because of the access to schools and time limitations, I needed to limit my participants for England. If I collected my data from the UK, it could give a more general idea about the whole of the country.

Another limitation is that the study could not properly explore the relationship between religious factors which are religious affiliations, attitude toward theistic faith, and religious practice and respectful behaviour within the context of Turkey because of the ethical issues. Therefore, this needs to be taken up by future survey studies.

Another limitation is the study did not have an explicit focus on pedagogy or values education; hence it cannot put forward a new strategy of teaching respect or how to introduce respect in the curriculum. The study of these pedagogic questions needs to be taken up in a specific qualitative inquiry.

7.5. Personal Reflection on Conducting the Study

This study and journey have been a valuable experience for me both personally and professionally (as a researcher and teacher). I always like to learn and have a wide and deep understanding about the topics. When I was working, I also started to wonder how we can gain a more detailed understanding of values and how we can better conduct them

within our lives. Hence, I decided to turn away from the history of religion and toward values education.

This study gave me the opportunity to get an idea about the value of respect from the students' perspective. Most of them believe people are precious, and they should be respected because they are a human being. In addition, the data reveal that there is a difference between respectful attitudes of and respectful behaviours of the students. These results are beneficial for focussing on students' voice, which they need to be motivated on respectful behaviours. If we want to teach these values to our children or students, we need to know their perspectives first and design teaching strategies accordingly. This research has also given students the opportunity to voice their views about respect, and indeed other factors, in the survey. Through these wide range of voices, I was able to generate knowledge about respect and design a number of regression models which are extremely helpful to improving respectful behaviours according to the other factors.

As a whole, undertaking this research over the last four years has been a precious experience for me. It forced me to improve personally, mentally, and professionally.

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APPENDICES

Appendix A: Ethical Approval Form

Application for Ethical Approval
for Research Degrees
(MA by research, MPHIL/PhD, EdD)

THE UNIVERSITY OF WARWICK
CENTRE FOR EDUCATION STUDIES

Student number: [redacted]
Student name: Humeyra Guleryuz Erken

PhD [Y] EdD [ ] MA by research [ ]

Project title:
Exploring the Attitudes of British and Turkish Secondary School Students Towards Value of Respect: A Comparative Empirical Study

Supervisors: Professor Leslie Francis and Dr. Abdullah Sahin
Funding body (if relevant): Ministry of National Education (Turkey)

Please ensure you have read the Guidance for the Ethical Conduct of Research available in the handbook.

Methodology

Please outline the methodology, e.g. observation, individual interviews, focus groups, group testing etc.

The research will take place in Turkey and the UK. It will involve one research groups; pupils.

A questionnaire will be used as an instrument.

Participants

Please specify all participants in the research including ages of children and young people where appropriate. Also specify if any participants are vulnerable e.g. children; as a result of learning disability.

The participants will be students from secondary schools. The students are aged between 11 and 14.
Age 11-12: Year 6
Age 12-13: Year 7
Age 13-14: Year 8 in Turkey.

Age 11-12: Year 7
Age 12-13: Year 8
Age 13-14: Year 9 in the UK.

Respect for participants' rights and dignity

How will the fundamental rights and dignity of participants be respected, e.g. confidentiality, respect of cultural and religious values?

Participation in the survey will be optional and students will be free to choose not to participate.
Participants will remain anonymous during the data collection process and thesis writing.
Students will answer the questions just they are happy with.

Privacy and confidentiality

How will confidentiality be assured? Please address all aspects of research including protection of data records, thesis, reports/papers that might arise from the study.

Participants will not give their names and all survey will be numbered. They will be asked to use their responses for the research.
The researcher guarantees not to use anything about participants' identity in the thesis.

All documents will be kept in a password protected locker and laptop. Just the researcher has access to the data and no one will access the complete of data.

When this Ph.D. project is completed, all paper-based questionnaires will be destroyed and just online excel and SPSS files will be kept by the researcher.

Consent

How will prior informed consent be obtained from the following?

From participants:

The students will be given a consent form prior to the start of the data collection and the basic aims of the project will be outlined in this form.

From others:

No.

If prior informed consent is not to be obtained, give reason: N/A

Will participants be explicitly informed of the student's status?

Participants will be aware of student's status as a researcher. And also, in Consent form, my name, email, phone number, and the name of the university will be written.

Competence

How will you ensure that all methods used are undertaken with the necessary competence?

I'm a Religious Culture and Ethics teacher and worked 7 years as a teacher in different secondary schools in Turkey so I am familiar with classroom protocol and school safeguarding procedures. I am also experienced in handling difficult sensitive issues and addressing contexts of personal background and belief.

We have discussed my methodology with my supervisors. In addition, I have taken Advance Research Methods (ARM) courses, so I am aware of the methods are undertaken with the necessary competence.

Protection of participants

How will participants' safety and well-being be safeguarded?

I'm still a teacher in unpaid leave in Turkey and I am aware of the schools' safeguarding policy. In addition, when I do my study, the teacher of the classroom will be together with me in the classroom.

Child protection

Will a DBS check be needed? No but I have DBS check.

Addressing dilemmas

Even well-planned research can produce ethical dilemmas. How will you address any ethical dilemmas that may arise in your research?

I have done my pilot study in both countries and I don't have any ethical dilemmas however if there is any ethical dilemma in my main research, I will revise my methods again and focus on how can be solved these be problems. In addition, I will discuss the situation with my supervisors for future plan.

Misuse of research

How will you seek to ensure that the research and the evidence resulting from it are not misused?

The results will be merely used for my thesis and further article publication. My supervisors will monitor the research and results.

Anonymity will be maintained for any research publication or any publication. In addition, schools or teachers cannot use this questionnaire to investigate the nature of any students' religious views. If a teacher discloses a student identity, he/she has to deal with within the context of confidentiality and anonymity.

Support for research participants

What action is proposed if sensitive issues are raised or a participant becomes upset?

All sensitive issues will be solved sensitively and respectfully.

In this study, students do not have to attend or complete the questionnaire. Whenever they feel upset, they can withdraw from the research whenever they wish

Integrity

How will you ensure that your research and its reporting are honest, fair and respectful to others?

All students will be asked to confirm their response. In addition, the reports about the research also will be done respectfully and non-judgementally.

What agreement has been made for the attribution of authorship by yourself and your supervisor(s) of any reports or publications?

None so far

Other issues

Please specify other issues not discussed above, if any, and how you will address them.

None

Appendix B: Consent Form for participants

Centre for Education Studies,
The University of Warwick,
Coventry, CV4 7AL.
United Kingdom

Consent to be a Research Participant

Dear _____,

The purpose of this letter is to introduce myself and to ask for your permission to participate in a research, which aims to explore attitudes towards respect among secondary school students in Turkey and England.

Respect has huge significance in people's relationships especially in diverse countries. In this research project, I am interested in studying secondary school students because your ideas about "Respect" are important to understand, hear as many voices as possible to get full picture of this important value.

This voluntary consent form seeks your permission to be part of this research. Your participation in this research is voluntary and you can withdraw from the research at any time you wish. The name of your school will be kept anonymous and your name will not be asked, and your identity shall not be revealed in any section of the research project. I will be using codes/numbers for every booklet during the analysis stage.

The data obtained from students will be kept confidential and will be accessed by my supervisors and myself, and used for the purpose of this research project.

Finally, should you have any further questions regarding this project, you can contact the researcher via details given below.
Sincerely
Humeyra Guleryuz Erken

Doctoral Research Student
Centre for Education Studies
University of Warwick, Coventry, UK.

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Professor of Religious Education and
Director of Warwick Religions and
Education Research Unit (WRERU)
Centre for Education Studies
University of Warwick
Coventry, CV4 7AL
Email: [redacted]

Please sign if you are willing to participate in this research project as an acknowledgement and give it to your teacher.

Signature _____

Date _____

Appendix C: Consent Form for the schools

Centre for Education Studies,
The University of Warwick,
Coventry, CV4 7AL.
United Kingdom

THE UNIVERSITY OF WARWICK
CENTRE FOR EDUCATION STUDIES

Consent to be a Research Participant

Dear ,

The purpose of this letter is to introduce myself and to ask for your assistance in a research project. I am a PhD student in the Centre for Education Studies at the University of Warwick. The focus of my research is to explore Attitudes towards Respect Among Secondary School Students in Turkey and England. This investigation will involve year 7., 8., 9. pupils as participants.

Introduction to the Project: Briefly, the purpose of this research is to explore the attitudes of secondary school students toward respect. In addition that it is going to help to understand the relationship between attitudes and behaviours about respect and what sources are important for students to build value of respect on their life.

Procedures: A paper-based questionnaire will be used for the data collection for this research project. The sample will be year 7., 8., 9.

Benefits: As a student, involvement in this project will contribute significantly towards understanding the attitudes of students towards respect as a value and I am positive that it will be a worthwhile experience for the students, as they will have the opportunity to reflect on their views about respect.

Confidentiality: Please note that participants will be able to withdraw from this research without any consequences at any time. Any information you give as part of this research will be stored in a secure place and held in accordance with the University of Warwick requirements. As such it will remain strictly confidential, and be used only for the purpose of this thesis and subsequent academic publications. As far as possible, the researcher will take all reasonable steps to safeguard the anonymity of all headteachers, teachers, pupils and their schools throughout the research process. This research project has also gone through the university's ethical approval procedure.

Finally, should you have any further questions regarding this project, you can contact the researcher via details given below.

Sincerely

Humeyra Guleryuz Erken

Doctoral Research Student
Centre for Education Studies
University of Warwick, Coventry, UK.
email: [redacted]

Supervisors:

Dr. Abdullah Sahin
Reader in Islamic Education
Centre for Education Studies
University of Warwick
Coventry, CV4 7AL
Email: [redacted]

Professor Leslie Francis
Professor of Religious Education and
Director of Warwick Religions and
Education Research Unit (WRERU)
Centre for Education Studies
University of Warwick
Coventry, CV4 7AL
Email: [redacted]

School A

Please sign if you are willing to participate in this research project.

Signature _____

Number of the participant school _____

Date _____

Appendix D: You and Your Values Questionnaire (English Copy)

WARWICK
THE UNIVERSITY OF WARWICK

You and Your Values

This questionnaire looks at what you think about value of respect. It is part of my research that aims to explore attitudes towards the value of respect.

Please say what you really think and try to be as honest and accurate as possible. There are no 'right' and 'wrong' answers to these questions. We are very interested in your views. Please do not discuss your answers with anyone else, and do not pause for too long over any one question.

Everything you tell us is completely private and confidential. Please do not write your name on this booklet. No one in your school will read your answers.

Thank you for your help.

Humeyra Guleryuz Erken
PhD Research Student
Centre for Education Studies, University of Warwick

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PART ONE. This part of the questionnaire asks for some information about yourself. Please tick the appropriate boxes (✓).

Which sex are you?

Male	1	
Female	2	

How old are you?

11	1	
12	2	
13	3	
14	4	
Other (please specify)	5	

Which school year are you in?

Year seven	2	
Year eight	3	
Year nine	4	

What is your ethnic group?

Asian - Bangladeshi	1	
Asian - Indian	2	
Asian - Pakistani	3	
Any other Asian	4	
Black - African	5	
Black - Caribbean	6	
Chinese	7	
Mixed	8	
White	9	
Other (please specify)	11	

How many siblings you have?

0	0	
1	1	
2	2	
3	3	
4	4	
More than 4	5	

What is your father's education?

Secondary Education	3	
Undergraduate	5	
Postgraduate	6	
Don't know	7	

What is your mother's education?

Secondary Education	3	
Undergraduate	5	
Postgraduate	6	
Don't know	7	

What is your religion?

None	1	
Muslim	2	
Christian	3	
Jewish	4	
Buddhist	5	
Hindu	6	
Sikh	7	
Other (please specify)	8	

How often do you pray?

Nearly every day	5	
At least once a week	4	
At least once a month	3	
Occasionally	2	
Never	1	

Do any of your grandparents live in your home with you?

Yes	2	
No	1	

PART TWO. Please read the sentence carefully and think, 'Do I agree with it?'

If you ***Agree Strongly,*** put a ring round	**(AS)**	A	NC	D	DS
If you ***Agree,*** put a ring round	AS	**(A)**	NC	D	DS
If you are ***Not Certain,*** put a ring round	AS	A	**(NC)**	D	DS
If you ***Disagree,*** put a ring round	AS	A	NC	**(D)**	DS
If you **Disagree Strongly**, put a ring round	AS	A	NC	D	**(DS)**

Respect is…

to accept all people as they are	AS	A	NC	D	DS
to treat others well unconditionally	AS	A	NC	D	DS
to accept that all people are precious	AS	A	NC	D	DS
to listen to everyone's opinions with an open mind	AS	A	NC	D	DS
to honour people of high social status	AS	A	NC	D	DS
to value people for their personal qualities	AS	A	NC	D	DS
to behave well towards others without any expectation	AS	A	NC	D	DS
to obey the law	AS	A	NC	D	DS
to listen to others until they finish speaking	AS	A	NC	D	DS
to address people with their honorific titles (sir/ma'am)	AS	A	NC	D	DS
to be polite to others	AS	A	NC	D	DS
to accept everyone from all races or cultures	AS	A	NC	D	DS
to look after the environment	AS	A	NC	D	DS
to treat animals well	AS	A	NC	D	DS
to accept everyone from different religions and faiths	AS	A	NC	D	DS
to help others	AS	A	NC	D	DS
to love God	AS	A	NC	D	DS

I believe that…

people should accept others as they are	AS	A	NC	D	DS
people should treat others well unconditionally	AS	A	NC	D	DS
all people are precious	AS	A	NC	D	DS
people should listen to everyone's opinion with an open mind	AS	A	NC	D	DS
people of high social status should be respected	AS	A	NC	D	DS
people should be valued for their personal qualities	AS	A	NC	D	DS
people should behave well others without any expectation	AS	A	NC	D	DS
people should obey the law	AS	A	NC	D	DS
people should listen to others until they finish speaking	AS	A	NC	D	DS

people should use honorific titles (sir/ma'am) to show respect ..... AS A NC D DS
people should be polite to others ..... AS A NC D DS
people should accept everyone from all different races and cultures ..... AS A NC D DS
people should protect the environment ..... AS A NC D DS
people should treat animals well ..... AS A NC D DS
people should accept everyone from different religions and faiths ..... AS A NC D DS
people should help others ..... AS A NC D DS
people should love God ..... AS A NC D DS

I accept all people as they are ..... AS A NC D DS
I treat others well unconditionally ..... AS A NC D DS
I respect all people because they are precious ..... AS A NC D DS
I listen everyone's opinion with an open mind ..... AS A NC D DS
I respect people of high social status ..... AS A NC D DS
I value people for their personal qualities ..... AS A NC D DS
I respect others without any expectation ..... AS A NC D DS
I obey the law ..... AS A NC D DS
When people talk, I listen until they finish ..... AS A NC D DS
I use honorific titles to show respect ..... AS A NC D DS
I am polite to others ..... AS A NC D DS
I accept everyone from all races and cultures ..... AS A NC D DS
I look after the environment ..... AS A NC D DS
I treat animals well ..... AS A NC D DS
I accept everyone from different religions and faiths ..... AS A NC D DS
I help others ..... AS A NC D DS
I love God ..... AS A NC D DS

I find it hard to believe in God ..... AS A NC D DS
Prayer helps me a lot ..... AS A NC D DS
I think going to a place of worship is a waste of my time ..... AS A NC D DS
I know that God is very close to me ..... AS A NC D DS
God helps me to lead a better life ..... AS A NC D DS
I know that God helps me ..... AS A NC D DS
God means a lot me ..... AS A NC D DS

PART THREE. Please read carefully the following statements. Please answer each question by **putting a circle around 'YES'** or **'NO'.**

My views about respect have been influenced by…

my father	YES	NO
my mother	YES	NO
my siblings	YES	NO
my grandparents	YES	NO
my relatives	YES	NO
my teachers	YES	NO
my friends	YES	NO
my neighbours	YES	NO
my religion	YES	NO
my school	YES	NO
reading book	YES	NO
watching TV	YES	NO
religious education in the school	YES	NO

PART FOUR. This part of the questionnaire explores some of your personal attitudes to life. Please answer each question by **putting a circle around YES or NO**. Work quickly and do not think too long about the exact meaning of the questions.

My views about myself…

I often wish I were someone else	YES	NO
There are lots of things about myself I'd change if I could	YES	NO
I have a low opinion of myself	YES	NO
I often feel upset in school	YES	NO
I get easily upset at home	YES	NO
Things are all mixed up in my life	YES	NO
I often get discouraged in school	YES	NO
It is pretty tough to be me	YES	NO
I am not as nice looking as most people	YES	NO
It takes me a long time to get used to anything new	YES	NO
I give in very easily	YES	NO

I find it hard to talk in front of the class ..... YES NO

I can make up my mind without too much trouble ..... YES NO

Things usually do not bother me ..... YES NO

I can't be depended on ..... YES NO

My parents expect too much of me..... YES NO

I usually feel as if my parents are pushing me..... YES NO

My parents understand me ..... YES NO

My parents usually consider my feelings..... YES NO

There are many times when I would like to leave home ..... YES NO

I am popular with kids my own age ..... YES NO

I am a lot of fun to be with ..... YES NO

If I have something to say I usually say it..... YES NO

Kids usually follow my ideas ..... YES NO

Most people are better liked than me..... YES NO

Can you get party going? ..... YES NO

Would you feel sorry for a lonely stranger in a group? ..... YES NO

Do you enjoy hurting people you like? ..... YES NO

Do you often get very interested in your friend's problems? ..... YES NO

Is it important to have good manners? ..... YES NO

Do you think that people are too bothered about feelings of animals? ..... YES NO

Do you always do as you are told as once? ..... YES NO

Do you feel sorry for very shy children? ..... YES NO

Are you rather lively?..... YES NO

Do you think it is silly for people to cry out of happiness?..... YES NO

Would you enjoy practical jokes that could sometimes harm people? ..... YES NO

Does it affect you very much when one of your friends seems upset? ..... YES NO

Do you often feel 'fed-up'?..... YES NO

Do you ever get deeply involved with the feelings of a character in a film, play or novel? YES NO

Are you easily hurt when people find things wrong with the work you do? ..... YES NO

Do you get very upset when you see someone cry? ..... YES NO

Do you find it hard to get to sleep at night because you are worrying about things?..... YES NO

Do you go very carefully when you are in unusual situations? ..... YES NO

Do you sometimes feel that life is just not worth living? ..... YES NO

Does it make you laugh when you see others in your group laughing?..... YES NO

Do you throw waste paper on the floor when there is not waste paper basket handy? .. YES NO

Do you get worried when others around you are worrying and panicky? ..... YES NO

Do you get into more trouble at school than most other pupils? ..... YES NO

Can you make decisions without worrying about people's feeling? ..... YES NO

Do you like going out a lot? ..... YES NO

Can you understand why some people get upset easily? ..... YES NO

Have you ever said anything bad or nasty about anyone? ..... YES NO

Do you stay happy even though your friends are upset over something? ..... YES NO

Do you worry for a long while if you have made a fool of yourself? ..... YES NO

Do you feel more annoyed than sorry for someone who is crying? ..... YES NO

Did you ever take anything (even a sweet) that belonged to someone else? ..... YES NO

Do you like watching people open presents? ..... YES NO

Were you ever greedy by helping yourself to more than your share of anything? ..... YES NO

Would you find it very hard to tell someone bad news? ..... YES NO

Do you find hard to enjoy yourself at a lively party? ..... YES NO

Can you imagine the sadness someone would feel if their pet suddenly died? ..... YES NO

Do you always say you are sorry when you have been rude? ..... YES NO

When you watch a favourite TV programme, can you feel with the hero or heroine,
when they are sad, happy or angry? ..... YES NO

Would you rather be alone instead of being with other people? ..... YES NO

Can you imagine what it must be like to be very lonely? ..... YES NO

Do you sometimes like teasing animals? ..... YES NO

Do you think it is stupid to think animals have the same sort of feelings as we have? ..... YES NO

Can you let yourself go and enjoy yourself a lot at a lively party? ..... YES NO

Do you feel very sorry for children who get bullied a lot? ..... YES NO

Do you seem to get into more fights than other young people? ..... YES NO

Are you happy when you are with a cheerful group and sad when the others are glum? YES NO

Are your feelings rather easily hurt? ..... YES NO

HAVE YOU ANY HELPFUL COMMENTS THAT YOU WOULD LIKE TO MAKE ABOUT THIS QUESTIONNAIRE?

PLEASE MAKE SURE YOU HAVE ANSWERED ALL THE QUESTIONS
THANK YOU FOR YOUR HELP

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Appendix E: You and Your Values Questionnaire (Turkish Copy)

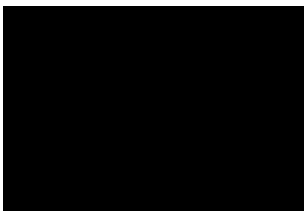
WARWICK
THE UNIVERSITY OF WARWICK

Sen ve Senin Değerlerin

Bu anket sizin saygı değeri hakkındaki düşüncelerinizi incelemektedir. Lütfen düşüncelerinizi olduğu gibi ve elinizden geldiğince içten bir şekilde belirtiniz. Bu ankette doğru ve yanlış cevap yoktur. Biz sadece sizin görüşlerinizi bilmek istiyoruz. Lütfen cevaplarınızı kimseyle tartışmayınız ve bir soruda düşünmek için çok fazla beklemeyiniz.

Verdiğiniz bütün cevaplar özel ve gizlidir. Lütfen isimlerinizi kitapçığa yazmayınız. Okulunuzdaki hiç kimse sizin cevaplarınızı okumayacaktır. Cevaplar sadece benim akademik çalışmam için kullanılacaktır.

Gönüllü olarak bu çalışmaya katıldığınız için teşekkürler.



Hümeyra Güleryüz Erken
Doktora Öğrencisi
Centre for Education Studies, University of Warwick

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BİRİNCİ BÖLÜM. Kendiniz hakkında bilgi. Lütfen uygun olan seçeneğe **(✓)** işareti koyunuz.

Cinsiyetiniz?

Erkek	1	
Kız	2	

Yaşınız?

11	1	
12	2	
13	3	
14	4	
Diğer	5	

Kaçıncı sınıftasınız?

6. Sınıf	1	
7. Sınıf	2	
8. Sınıf	3	

Uyruğunuz?

TC. Vatandaşı	10	
Diğer	11	

Kaç kardeşiniz var (kendiniz hariç)?

0	0	
1	1	
2	2	
3	3	
4	4	
4'ten fazla	5	

Babanızın eğitim durumu?

Yok	1	
İlkokul	2	
Ortaokul	3	
Lise	4	
Üniversite	5	
Lisansüstü	6	
Bilmiyorum	7	

Annenizin eğitim durumu?

Yok	1	
İlkokul	2	
Ortaokul	3	
Lise	4	
Üniversite	5	
Lisansüstü	6	
Bilmiyorum	7	

Ailenizde sizinle beraber yaşayan dede, anneanne veya babaanneniz var mı?

Evet	2	
Hayır	1	

İKİNCİ BÖLÜM: Lütfen her cümleyi okuyup düşünün: 'Size göre bu ne kadar doğru?'

Cevaplarınız ***Kesinlikle Katılıyorum, Katılıyorum, Kararsızım, Katılmıyorum ve Kesinlikle Katılmıyorum*** seçeneklerinden birisi olmalıdır. Lütfen seçtiğiniz cevabın karşısına (✓) işareti koyunuz.

Aşağıdaki soruları "Saygı" kelimesi ile başlayarak okuyunuz!

Saygı…	**Kesinlikle Katılıyorum**	**Katılıyorum**	**Kararsızım**	**Katılmıyorum**	**Kesinlikle katılmıyorum**
bütün insanları olduğu gibi kabul etmektir	○	○	○	○	○
bütün insanlara koşulsuz olarak iyi davranmaktır	○	○	○	○	○
bütün insanların değerli olduğuna inanmaktır	○	○	○	○	○
herkesin düşüncesine ön yargısız bir şekilde yaklaşabilmektir	○	○	○	○	○
sosyal statüsü (mevki/konum) yüksek olanlara hürmet etmektir	○	○	○	○	○
insanlara kişilik özelliklerinden dolayı değer vermektir	○	○	○	○	○
insanlara karşılık beklemeden iyi davranmaktır	○	○	○	○	○
kurallara uymaktır (itaat etmektir)	○	○	○	○	○
konuşmalarını bitirene kadar insanları dinlemektir	○	○	○	○	○
insanlara hitap ederken ağabey, abla, bey, hanım gibi sözcükler kullanmaktır	○	○	○	○	○
insanlara kibar davranmaktır	○	○	○	○	○
farklı ırk ve çevreden olanları oldukları gibi kabul etmektir	○	○	○	○	○
çevreyi korumaktır	○	○	○	○	○
hayvanlara iyi davranmaktır	○	○	○	○	○
farklı din ve inançtan olan tüm insanları kabul etmektir	○	○	○	○	○
insanlara yardım etmektir	○	○	○	○	○
Allah'ı sevmektir.	○	○	○	○	○

Bence insanlar....	**Kesinlikle Katılıyorum**	**Katılıyorum**	**Kararsızım**	**Katılmıyorum**	**Kesinlikle katılmıyorum**
bütün insanları olduğu gibi kabul etmelidir	○	○	○	○	○
bütün insanlara koşulsuz olarak iyi davranmalıdır	○	○	○	○	○
bütün insanların değerli olduğuna inanmalıdır	○	○	○	○	○
herkesin düşüncesine ön yargısız bir şekilde yaklaşmalıdır	○	○	○	○	○
sosyal statüsü(mevki/konum) yüksek kişilere saygı gösterilmelidir	○	○	○	○	○
kişilik özelliklerine göre değer görmelidir	○	○	○	○	○
diğerlerine karşılık beklemeden iyi davranmalıdır	○	○	○	○	○
kurallara uymalıdır (itaat etmelidir)	○	○	○	○	○
karşısındaki konuşmasını bitirene kadar onları dinlemelidir	○	○	○	○	○
başkalarına hitap ederken ağabey, abla, bey, hanım gibi sözcükler kullanmalıdır	○	○	○	○	○
birbirine kibar davranmalıdır	○	○	○	○	○
farklı ırk ve çevreden olanları oldukları gibi kabul etmelidir	○	○	○	○	○
çevreyi korumalıdır	○	○	○	○	○
hayvanlara iyi davranmalıdır	○	○	○	○	○
farklı din ve inançtan olan herkesi kabul etmelidir	○	○	○	○	○
birbirine yardım etmelidir	○	○	○	○	○
Allah'ı sevmelidir	○	○	○	○	○

	Kesinlikle Katılıyorum	Katılıyorum	Kararsızım	Katılmıyorum	Kesinlikle katılmıyorum
Bütün insanları oldukları gibi kabul ederim	○	○	○	○	○
Bütün insanlara koşulsuz olarak iyi davranırım	○	○	○	○	○
İnsanlar değerli birer varlık olduğu için onlara saygı duyarım	○	○	○	○	○
Herkesin düşüncesini ön yargısız bir şekilde dinlerim	○	○	○	○	○
Sosyal statüsü (mevki/konum) yüksek olan kişilere saygı gösteririm	○	○	○	○	○
İnsanlara kişilik özelliklerine göre değer veririm	○	○	○	○	○
İnsanlara karşılık beklemeden iyi davranırım	○	○	○	○	○
Kurallara uyarım (itaat ederim)	○	○	○	○	○
Birisi konuşurken konuşmasını bitirene kadar onu dinlerim	○	○	○	○	○
Başkalarına hitap ederken saygı ifadesi olarak ağabey, abla, bey, hanım gibi sözcükler kullanırım	○	○	○	○	○
İnsanlara kibar davranırım	○	○	○	○	○
Farklı ırk ve çevreden olanları oldukları gibi kabul ederim	○	○	○	○	○
Çevreyi korurum.	○	○	○	○	○
Hayvanlara iyi davranırım	○	○	○	○	○
Farklı din ve inançtan olan herkesi kabul ederim	○	○	○	○	○
Diğer insanlara yardım ederim	○	○	○	○	○
Allah'ı severim	○	○	○	○	○

ÜÇÜNCÜ BÖLÜM. Aşağıdaki sorular saygı değerini edinmenizde kimlerden ve nelerden etkilendiğinizi ölçmektedir. Her seçeneği **"..... saygı hakkındaki düşüncelerimi etkilemiştir"** cümlesinin başına koyarak düşünün ve her soru için size en uygun olan **EVET** veya **HAYIR** seçeneğini seçiniz.

..... saygı hakkındaki düşüncelerimi etkilemiştir

Babam	EVET	HAYIR
Annem	EVET	HAYIR
Kardeşlerim	EVET	HAYIR
Büyükanne ve büyükbabam	EVET	HAYIR
Akrabalarım	EVET	HAYIR
Öğretmenlerim	EVET	HAYIR
Arkadaşlarım	EVET	HAYIR
Komşularım	EVET	HAYIR
Dini inançlarım	EVET	HAYIR
Okulum	EVET	HAYIR
Kitap okumak	EVET	HAYIR
Televizyon izlemek	EVET	HAYIR
Gelenek ve göreneklerimiz	EVET	HAYIR

DÖRDÜNCÜ BÖLÜM. Anketin bu kısmı sizin hayata karşı bazı tutumlarınızı incelemektedir. Sorular hakkında fazla düşünmeden **EVET** veya **HAYIR** seçeneklerinden birisini seçerek soruları cevaplayınız.

Sık sık keşke başka birisi olsam diye arzuluyorum	EVET	HAYIR
Eğer gücüm yetse kendimle ilgili değiştirmek istediğim pek çok özelliğim var	EVET	HAYIR
Kendimi değersiz görüyorum	EVET	HAYIR
Okuldayken sıkça canımın sıkıldığını hissederim	EVET	HAYIR
Evdeyken kolayca canım sıkılır, keyfim kaçar	EVET	HAYIR
Hayatımdaki her şey karmakarışık	EVET	HAYIR
Okuldayken çoğu zaman cesaretim kırılıyor	EVET	HAYIR
Olmak istediğim gibi davranmakta yani kendim olmakta oldukça zorlanıyorum.....	EVET	HAYIR
Çoğu insan kadar güzel görünüşlü biri değilim	EVET	HAYIR
Yeni şeylere alışmam uzun zaman alır	EVET	HAYIR
Genellikle pek direnmeden, kolayca pes ederim	EVET	HAYIR

Sınıfın huzurunda konuşma yapmak bana çok zor gelir	EVET	HAYIR
Herhangi bir konuda fazla zorlanmadan karar verebilirim	EVET	HAYIR
Başıma gelenlerden genellikle rahatsız olmam	EVET	HAYIR
Bana güvenilmez, kendimi güvenilir biri olarak görmüyorum	EVET	HAYIR
Ailemin benden beklentisi çok fazla (aşırı derecede)	EVET	HAYIR
Anne-babamın çoğu zaman sanki beni zorladıklarını hissediyorum	EVET	HAYIR
Anne-babam beni anlıyor	EVET	HAYIR
Anne-babam genellikle duygularımı dikkate alır	EVET	HAYIR
Pek çok kere evden kaçmayı (başımı alıp gitmeyi) düşündüğüm olmuştur	EVET	HAYIR
Yaşıtlarım tarafından seviliyorum	EVET	HAYIR
İnsanlar benimle birlikteyken hoş ve eğlenceli vakit geçirirler	EVET	HAYIR
Söyleyecek bir şeyim olduğunda onu genellikle çekinmeden söylerim	EVET	HAYIR
Arkadaşlarım genellikle düşüncelerimin peşinden giderler	EVET	HAYIR
Çoğu insan kadar sevilmiyorum	EVET	HAYIR

Bir eğlencenin devam etmesini sağlayabilir misin?	EVET	HAYIR
Grupta yalnız olan bir yabancı için üzgün hisseder misin?	EVET	HAYIR
Sevdiğin insanları kırmaktan hoşlanır mısın?	EVET	HAYIR
Genellikle arkadaşlarının problemleriyle ilgilenir misin?	EVET	HAYIR
Terbiyeli olmak önemli midir?	EVET	HAYIR
Sence insanlar hayvanların hislerini gereğinden fazla mı önemsiyorlar?	EVET	HAYIR
Sana bir şey ilk kez söylendiğinde her zaman yapar mısın?	EVET	HAYIR
Çok utangaç çocuklar için üzülür müsün?	EVET	HAYIR
Kendini oldukça hayat dolu buluyor musun?	EVET	HAYIR
İnsanların mutluluktan ağlamasını aptalca buluyor musun?	EVET	HAYIR
İnsanları incitme ihtimali bulunan şakalar yapmaktan hoşlanır mısın?	EVET	HAYIR
Arkadaşlarından birisi üzgün olduğunda bu seni çok etkiler mi?	EVET	HAYIR
Kendini sık sık usanmış/bıkmış hissediyor musun?	EVET	HAYIR
Bir film, oyun ya da romandaki bir karakterin hislerine kendini çok kaptırdığın oldu mu?	EVET	HAYIR
İnsanlar senin yaptığın bir şeyi yanlış bulduklarında hemen kırılır mısın?	EVET	HAYIR
Ağlayan birini gördüğünde çok üzülür müsün?	EVET	HAYIR
Bazı konularda endişeli olduğun için geceleri uykuya dalmakta zorlanır mısın?	EVET	HAYIR
Alışılmadık bir durumdayken çok dikkatli/temkinli hareket eder misin?	EVET	HAYIR

Bazen hayatın yaşamaya değer olmadığını hissediyor musun?	EVET	HAYIR
Arkadaş grubunda gülen birilerini gördüğünde sen de güler misin?	EVET	HAYIR
Etrafında bir çöp kutusu göremediğinde kullanılmış kağıtları yere atar mısın?	EVET	HAYIR
Etrafındakiler kaygılı ve panik içerisinde olduklarında sen de kaygılanır mısın?	EVET	HAYIR
Okulda diğer öğrencilerden daha fazla mı başını derde sokarsın?	EVET	HAYIR
İnsanların hislerini önemsemeden karar verebilir misin?	EVET	HAYIR
Geceleri arkadaşlarınla dışarda vakit geçirir misin?	EVET	HAYIR
Bazı insanların neden kolayca kırıldıklarını anlayabiliyor musun?	EVET	HAYIR
Birisi hakkında hiç kötü ya da hoşa gitmeyen bir şey söyledin mi?	EVET	HAYIR
Arkadaşların üzgünken mutlu kalabilir misin?	EVET	HAYIR
Aptalca bir şey yaptığında uzun süre endişelenir misin?	EVET	HAYIR
Ağlayan bir kişi gördüğünde üzülmek yerine daha çok rahatsızlık mı duyarsın?	EVET	HAYIR
Hiç başkasına ait olan bir şeyi (şeker bile olsa) izinsiz aldın mı?	EVET	HAYIR
Hediye açan insanları izlemekten hoşlanır mısın?	EVET	HAYIR
Payına düşen bir şeyden daha fazlasını almak için hiç açgözlülük yaptığın oldu mu?	EVET	HAYIR
Birisine kötü bir haber vermek senin için zor mudur?	EVET	HAYIR
Hareketli bir partiye/eğlenceye katıldığında eğlenmekte zorlanır mısın?	EVET	HAYIR
Evcil hayvanı aniden ölen bir kişinin üzüntüsünü hayal edebilir misin?	EVET	HAYIR
Kaba davrandığında her zaman özür diler misin?	EVET	HAYIR
En sevdiğin dizi/film kahramanı üzgün, mutlu ya da sinirli olduğunda onunla aynı duyguları paylaşır mısın?	EVET	HAYIR
İnsanlarla birlikte olmak yerine kendi başına kalmayı mı tercih edersin?	EVET	HAYIR
Çok yalnız olmanın nasıl bir şey olduğunu hayal edebiliyor musun?	EVET	HAYIR
Bazen hayvanlarla dalga geçmeyi sever misin?	EVET	HAYIR
Hayvanların da insanlarla aynı türden hislere sahip olduğunu düşünmek sence aptalca mıdır?	EVET	HAYIR
Katıldığın hareketli bir partide kendini partinin akışına bırakıp eğlenir misin?	EVET	HAYIR
Alay edilen çocuklar için çok üzgün hisseder misin?	EVET	HAYIR
Diğer gençlere göre daha çok mu kavgaya karışırsın?	EVET	HAYIR
Neşeli bir grupla beraber olduğunda mutlu, hüzünlü bir grupla beraber olduğunda üzgün müsün?	EVET	HAYIR
Duyguların kolayca incinir mi?	EVET	HAYIR

BU ANKETTEKİ BÖLÜMLER VE SORULAR İLE İLGİLİ KATKI YAPMAK İSTEDİĞİNİZ BİR KONU VAR İSE LÜTFEN FİKİRLERİNİZİ PAYLAŞINIZ

LÜTFEN TÜM SORULARI YANITLADIĞINIZDAN EMİN OLUNUZ

YARDIMINIZ İÇİN TEŞEKKÜRLER

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Appendix F: Scale Properties of Respect Inventory/Pilot Studies in England and Turkey

Conceptualising Respect Scale: scale properties England/Turkey

Group	N	alpha	Mean	SD
England	107	.76	72.21	6.9
Turkey	188	.79	72.83	8.0

Respectful attitudes toward others: scale properties England/Turkey

Group	*N*	*alpha*	Mean	*SD*
England	107	.80	73.29	7.1
Turkey	182	.81	74.76	7.8

Respectful behaviours toward others: scale properties England/Turkey

Group	*N*	*alpha*	Mean	*SD*
England	107	.84	71.62	8.4
Turkey	177	.82	74.12	7.9