

# Active Raising versus Traditional Raising for Child's Behavioral Development in Turkish Families

- Yrd. Doç. Dr. Kemal DURUHAN\*
- Okt. S. Nihat ŞAD\*

## Abstract

In this article, first some characteristics of a strong character are discussed. Next **traditional way of raising children (t)** and **active way of raising children (a)** in a family is handled in terms of discussed characteristics. To this end, they are scrutinized in terms of their presumptive conclusions in social life, with emphasis on **active way of raising children** as against traditional way of raising children. While traditional style of raising children mostly reflects communal relationships, active raising style reflects individual relationships much more. This comparison is examined within the framework of Educational Philosophy.

**Key Words:** Traditional child raising, active child raising, developmental tasks.

## Özet

Türk Ailelerinde Aktif ve Geleneksel Çocuk Yetiştirme Yöntemlerinin Çocukların Davranış Gelişimine Etkisi

Bu makalede öncelikle bireylerin bazı güçlü kişilik özellikleri tartışılmış, ardından da bu kişilik özelliklerinden hareketle ailelerin **geleneksel çocuk yetiştirme yöntemleri (t)** ve **aktif çocuk yetiştirme yöntemleri (a)** irdelenmiştir. Bu amaçla iki farklı çocuk yetiştirme yönteminin sosyal yaşamdaki muhtemel sonuçlarına da yer verilmiş ve **aktif çocuk yetiştirme yöntemlerinin** geleneksel yöntemlere olan üstünlükleri vurgulanmaya çalışılmıştır. Buna göre geleneksel çocuk yetiştirme yöntemi daha çok toplumculuğu ön plana çıkarırken, aktif yöntem daha çok bireyciliği ön plana çıkarmaktadır. Bu çalışmada her iki yöntem Eğitim Felsefesi kapsamında karşılaştırılmıştır.

**Anahtar sözcükler:** Geleneksel çocuk yetiştirme, aktif çocuk yetiştirme, gelişimsel ödevler.

(\*) İnönü Üniversitesi, Eğitim Bilimleri ABD, Eğitim Programları ve Öğretim.

## Introduction

In the formation of a child's personality, the way of communication with him and the message given to him is very important. The observed attitudes and the behaviors of the parents affect the gender roles and activities, i.e. the whole personality of the child (Senemoğlu, 2002, p. 20). Especially those in the nature camp of the nature vs nurture debate may object to this because it seems to ignore the effect of genes (Harris, 2002, p 4). But indeed it does not. No one can ignore the role of genes, nor change it. When we have a look at the course of history it is apparent that those who have taken the nurture aspect of the debate seriously have been more righteous and successful in raising the children in the way they like by optimizing the environmental factors without modifying the genes.

People are sometimes very surprised when they realize that their parents are not behaving to their grandchildren in the same way they did to them in the past. Is this just because they are older now or something has changed with regard to raising children. While a father was not supposed to say "I love you" to his children or let them sit on his lap in the past, today these are daily routines most parents do without any hesitation. While for most of us physical punishment was a daily ritual with a stick or a ruler, or slap, today even verbal assault or humiliation is considered very inhuman either at schools or at home, let alone the physical punishment. The trend, over the course of last century, has been clear: against strict, authoritarian styles of childrearing (Alwin, 1988 ; Wolfenstein, 1953) and against a reliance on physical punishment as a routine way of ensuring obedience (Graziano, Hamblen, & Plante, 1996; Socolar, Winsor, Hunter, Catellier, & Kotch, 1999). Now our worries about breaking the vase replaced by worries about consequences of their actions and our reactions: whether the

experience of breaking the vase has taught my child something priceless for his future life; Do I overreact and lead him towards passivism when I scold him for dirtying his t-shirt?

Raising a child in a traditional way is to make the child dependent on others rather than making him someone who is responsible for his own behaviors, attitudes, decisions, thoughts, i.e. someone who stands on his feet. Group-dependent relations lead to hierarchical relations in society, which creates a stereotype who is always in need of depending on others and always associates progress or promotion with the others mercy. A society with such people lacks substantially the spirit of development and progress.

Active way of raising a child in family requires the person to stand on his feet, to be energetic, to have a balance between giving and taking, and to be responsible for his own deeds. Individuals who are raised so in their families associate their progress or promotion with their hard working. So they have good judgment based on reasoning considering others' rights without any concession at the expense of self-respect. A society with such people finds the natural power to develop and progress in itself.

### The qualifications of a strong character

The notion of active child raising must mean, above all, developing a healthy character. *Character* is a set of qualities, or values, that shape our thoughts, actions, reactions, and feelings. People with strong character are characterized with compassion, honesty and fairness, self-discipline in setting and meeting goals, well judging, respecting others, courage in standing up for their beliefs, strong sense of responsibility, good citizenship with a concern for the society, and lastly a maintained self-respect.

In the following lines the qualifications of the strong character as told in the booklet prepared by the department of education office of Communications and Outreach in separate parts (US, 2005) are explained, with emphasis on their significance in the establishment of a healthy society:

### **Compassion**

*Compassion, or empathy,* means an affective ability to identify and to be concerned about other people's feelings and needs. It provides the emotional root for caring about other people, allowing us to be understanding and tolerant towards different points of views and beliefs with an awareness of the suffering of others. Compassion also allows us to feel joy and excitement —rather than anger and despair—at other people's successes and achievements.

Compassion can be promoted by helping children to think about how others feel. Children develop compassion by caring others. Then, as adults they can fully comprehend the importance of helping others. A society with people understanding, caring, and helping each other will prosper in solidarity. The best way to plant the seed of compassion in children is to provide good models as parents and adults. Yet providing a good model requires not only showing compassion to beloved people only, but also to the others just because they are humans.

### **Honesty and Fairness**

*Honesty* means being truthful to ourselves and others. It requires caring enough about others not to mislead them for personal interests. An honest person can face up his mistakes, even if he has to admit this to others or he may get into trouble.

*Fairness* means acting in a just way and making decisions, especially important ones, on the basis of evidence rather than prejudice. It

requires “playing by the rules” and standing up for the right of equal treatment for everybody.

To understand the importance of being honest and fair, children need to learn that living together in a family or community depends on mutual trust. Without honesty and fairness, it becomes very difficult to live together; then families and in turn societies fall apart.

Parents should be good models of honest relations with others. They should also discuss with their children what honesty is and isn't. To illustrate, being honest doesn't mean to tell someone you think she looks ugly, where politeness is sacrificed for the sake of honesty.

### **Self-discipline**

*Self-discipline,* which is of great importance in human character, can be defined as the ability to set realistic goals or make achievable plans — then stick to them. It is the ability to restrain from doing things that can hurt us or others. It involves keeping promises and following through commitments, putting off immediate pleasures. It is the basis for many other qualities of a good character. It also includes dealing effectively with emotions, such as anger and envy, and developing patience.

Learning self-discipline helps children regulate their behaviors and gives them the willpower to make good decisions and choices. On the other hand, the failure to develop self-discipline leaves children wide open to destructive behavior. Without the ability to control or evaluate their impulses, they often dive headlong into harmful situations.

Parents should talk with their child about setting reachable goals. For example, they should help the child break unachievable hard tasks into little more achievable tasks that can be accomplished one at a time. This will help child to feel success and confidence, to self-discipline

himself, preventing him from suffering learned helplessness.

### **Good Judgment**

Children develop strong character by learning to think and make sound judgments about what is right or wrong. Making good judgments requires skills in monitoring impulses, using reasoning to distinguish feelings and facts, and thinking about the consequences of our actions.

A child's ability to think and make sound judgments will improve as s/he matures. With age, however, it also may become easier for her or him to try to justify and make excuses for selfish or reckless behavior. Parents should encourage their children to think about the consequences of her decisions. They should remind their child to pay attention to the rules or codes that apply in each situation. For example the rules for the school and for the football match are very different.

### **Respect for Others**

People show respect in many ways. Respectful people speak and act in a civilized way—avoiding insults, cruel remarks, and rude or crude language. They are courteous and considerate of others, primarily the family members and friends, and care their rights, beliefs and well-being. They treat others fairly and as individuals, regardless of race, sex, age, or ethnic identity. They display tolerance for people who do not share their personal beliefs and likes—as long as those people are also respectful. Constant criticism of a child, negative comments about him, and failure to praise his achievements can lead the child to be disrespectful to others. Treating children with respect pays large dividends both to families and to societies as a whole.

And it is very important to teach a child to respect the valued traditions of his heritage and

talk about family customs for showing respect, for honoring elders and for helping the community.

### **Self-respect**

*Self-respect* means taking satisfaction in appropriate behavior and hard won accomplishments. People with self-respect also respect others. They do not need to disparage others or build themselves up by bragging or exaggerating their abilities or talents. They do not need lots of money or power to feel better.

People who respect themselves have inner strength and are unwilling to let others use or manipulate them. They know that showing patience or tolerance does not mean allowing others to mistreat them. People with self-respect do not crumble completely when they fail. They accept mistakes as a part of life. As the parents help their children set goals for themselves, they also need to let them know that failure is no embarrassment when they have done their best.

### **Courage**

*Courage* is the ability to overcome fear in order to do what is right, even if it is difficult or risky. Courage can mean facing physical dangers, but it also can mean standing up for beliefs and making hard decisions based on evidence rather than on what is the easy or popular way. In other words it means being neither reckless nor cowardly but facing up our duties and responsibilities. Courage, however, does not mean to be fearless; and children should be told that there are times when it is all right to be frightened and to run away from danger. But they also need to learn how to face and overcome some fears or phobias, such as a fear of the dark or thunderbolt.

Courage in social terms gives way to individuals who have the entrepreneurship and sense of change for better. Coward people on the

other hand prefer to repeat the usual way no matter how much the present conditions are changed. They have a stance against innovation and creativity, which is best expressed in Turkish culture with the saying “Do not introduce new customs in the old village.” But blind courage can also drift a society to destruction. Thus, it is the best interest of the society to have courage individuals who also have good judgment.

### **Responsibility**

To be *responsible* means to be aware of our tasks, to be dependable, and to keep our promises. It requires welcoming the consequences for what we say and do. It also means developing our potential. People who are responsible don't make excuses for their actions or blame others when things go wrong. They use good judgment before they take action. They behave in ways that encourage others to trust them. People who are responsible take charge of their own lives. They make plans and set goals for nurturing their talents and skills. They are resilient in finding ways to overcome adversity. They make decisions, taking into account obligations to family and community. Children need to learn that being part of a family and a community involves accepting responsibilities.

In this sense individual responsibility is the smallest building block for a society just like the rings of a chain. No matter how hard people in general try to be responsible, one wrecked ring, say, a terrorist, a murderer as in the examples of Pope's assassination attempt or the murder of a Christian Father in Turkey, can easily deteriorate the toughness of the chain, thus the evil deed by one person can be attributed to the whole nation.

This list of characteristics of a robust personality can be expanded, but what is more important is the way to have these features embodied in one's personality as early as possible. In this respect, two ways of raising a

child - traditional and active - can be compared in terms of best practices to establish these characteristics in a child's personality.

### **Comparing Active and Traditional Ways of Child Raising**

#### **1t) Disregarding Developmental Tasks**

In Turkey, the level of knowledge about the child development and parents' roles required during different periods in this development decreases gradually as we go away from urban settlements to rural areas. This level of knowledge is also closely related with the literacy levels of the parents in the city centers.

Every developmental period of a child has its own characteristics and tasks. A child should be comprehended within the developmental framework of that period. Trying to understand a child by comparing him with the adults is a great mistake (Tozlu, 1989, p.193).

If parents ignore the child's developmental tasks and do not let him venture achievable tasks such as trying to use the spoon, climbing up the sofa, walking unsupported etc., the child can be deprived of the opportunities to progress to further developmental periods although he is mature enough. To illustrate, if a mother helps her child to put on his clothes although he is able to do so on his own, in latter periods he may try to assign his tasks he must do himself to others. Disregarding those developmental tasks prevents child from being an individual who is *responsible* for his own behaviors and able to stand on his feet.

Development of *self-discipline* first begins with motivation from outside and then it is better to internalize the discipline to do something with no need to be motivated from outside. But the lack of attention and importance on these developmental tasks in time is the main factor for the failure to develop either this initial motivation

from outside or the self-discipline that is expected to come after.

The individuals who are not given the chance to perform the tasks required by their natural development, thus developing poor responsibility and self discipline will be more hesitant to change the status quo. They are more likely to lack the courage to object injustice or think innovatively.

### **1a) Demanding the Developmental Tasks**

Observing and demanding the development tasks and supporting the child to realize them helps child develop an effective personality. This way the sense of responsibility and problem solving skills develop in child.

It is important to accept the child as an independent creature and to find the way to make the child affective and autonomous. In USA, one of the most developed societies, the children are supposed to outpace their parents in social and financial life (Wells, 1984, p.185). This understanding is one of the factors favoring the developmental potential of the USA. Embracing this understanding, one should also know well the developmental features of a child including the tasks and expect these from him. For example, if it is possible for a child to eat by himself at the age of 3 or to put on clothes at age of 4, we must ask him to do so; otherwise, it is to make a growing child feel like a small baby, that is, make him go backwards. If a child is proficient and effective in doing something without parents' help, parents should feel pleased, not worried acting with some protective parental instincts. In our Turkish culture, parents help their children mostly with a drive fed by love, affection, and protection. On the other hand, parents doing the child's homework for them or trying to help the child in traditional methods make it difficult for the children to experience an active learning process (Ün Açıkgöz, 2002, p. 277-278). However, parents should behave with their

affection and protection when and where necessary. They should be more inclined to say words of encouragement instead of helping immediately. Thus, the sense of *self-discipline*, *courage*, *responsibility*, the pleasure of doing work, and the skill of solving problem can prosper in the child.

The importance of these qualifications as the dynamics of an individual's development and progress can not be underemphasized. Certainly, a child needs adults' help and care in his life but at a moderate degree. Counseling should replace passive helping; and moderate amount of affection and attention should replace excessive caring and protection. Implementing the development tasks in time helps individuals to create social tempo as well, i.e. the society gets to the desired level efficiency in the unit time.

### **2t) Instructing the Child to Perform the Tasks without Cause-Effect Relation**

The process of becoming conscious and socialized can be defined as acquiring an ability to make connections between causes and effects, i.e. to make reasoning in one's thinking process. The family and the primary school play a significant role in the acquisition of this ability. However, the way of doing this is complex.

According to Turgut (1996, p. 249), in education, the words "instruction, learning and discipline" are accepted to go hand in hand. When one of them is missing, then there will be no education at all. The word "discipline" here doesn't mean a state of authority gained through oppression and pressing, but it refers to a set of modern and educative rules for the sake of a harmonious educative environment. And it means a person's disciplining himself.

As for the term "authority", Üstün (1994, p, 26-27) defines it for Turkish society as the pseudo-respect gained by scaring the others.

But as it is agreed today, if we are to provide our children with an effective healthy personality during the process of child development, a figure of “authority” at home or school should meet the needs of the children according to the current conditions in a more realistic way, encourage them, share their problems, and expect them to obey the rules by explaining the reason behind (Üstün, 1994, p.27).

If the terms of discipline and authority are understood as against the normative definitions above, they turn out to be harmful in a child’s development; because *they directly cut the questioning and reasoning process*. We can give some examples about directing a child autocratically and making him do the task without any reasoning: “*Don’t drink cold water!*”, “*I say to you, my son! Shut the door!*”, “*Keep off the stove daughter!*”, “*My daughter; first do your homework!*”, “*Shut up, and don’t make noise!*”

But if the father does not explain what and why he wants, and uses the referent “You” (imperatives) instead of “I”, child does this task just to please his or her father or not to be punished by him. In this case, child will develop the idea of pleasing the elders, but not questioning true causes or consequences of the deed. This way of raising can not develop in the child any *judgment* ability at all, since the child is not allowed to ask for any reasons. A child growing up in this way can only feel some unreasonably blind *respect for the elders or seniors*, thus lacking the *respect for the self*. He can not develop any *courage* to act using initiative without any imperatives. In this dictating way of child raising, there is room for only external discipline, which kills the *auto-discipline* and *responsibility*.

As for the reflection of this behavior in social life, the individual will do the task just to please his elders or seniors like teachers or bosses,

without paying so much attention the quality of the task, because the absence of a tendency for reasoning will require the job done somehow, regardless of the quality - perhaps ignoring valid standards and getting rid of difficulties.

In other cases this mental state of blindly obeying what is instructed will develop individuals who are *cowardly* to exceed their seniors. Thus they can avoid reaching the status where their seniors reached, and avoid showing further performance. On the contrary, they can develop similar personalities modeling their dictating parents and this time they can dictate their children blindly with no reasoning and thus *compassion*.

All these circumstances prevent and eliminate the opportunity for a society to develop. At the same time, this serves the hierarchical state of a society to persist. The progress is not at desired level in the society in which hierarchy is overvalued (Shane, 1992).

### **2a) Instructing the Child to Perform the Task with Cause-Effect Relation**

While a child is brought up, it is important to get/direct him/her to do a task based on cause-effect relation. For example:

**Father:** “*Can you close the door, my son, I think you will get cold and become ill*”.

**Son:** (Thinking: ‘*It is useful for me to close the door. If the door is left open, I may get cold and become ill*’) “*Ok, I will close!*”

Here, there is a request based on a cause-effect relation. This instruction is not performed to make parent happy. It depends on “valid causal relation”. Such requests, using “I” language, using voice and body language, and pointing to a valid reasoning can make an instruction and the following task more democratic in nature. Performing a task based of

a valid reasoning arouses common sense in individuals in their social interactions.

Each behavior in social life is a task. And it is not possible for people to control and inspect each other constantly. So, giving instructions based on valid reasoning democratically will help develop inner discipline early in childhood. Then, when the child grows older, he will not need to be controlled and motivated from outside. It is clear that this will lead to development and enhancement both in individual and in social life, because the task will be done according to a valid and true reason, and the result will be sound, aesthetic, and sustainable.

### **3t) Making the Child Dependent on Adults in his/her Behaviors**

In families children are made dependent on elders due to the anxiety of protecting child in early ages and/or the thought of being dominant in the future i.e. in order to establish hierarchical relation for older ages. When everything is done with permission and under control and observation, this doesn't let the child have a free activity area of his own.

The child who is not content with being dependent on elders may develop excessive attitudes unapproved by the society in the future, become rebellious against his family, and alienate from the family. Such children may become lazy, passive, and someone always looking for another's support. They may become a burden for other people and can't develop their own inner criteria for actions and thoughts.

Dependence prevents an individual's capability to solve a problem and leads him to find supporters in most cases; whereas standing on one's feet and having self-confidence establish productivity in life. In this respect Sabahattin (1965, p.25-62) thinks that for societies lacking those dynamics, material and moral corruption is inevitable.

### **3a) Making the Child Independent from Adults in his/her Behaviors**

Letting child be independent means to let him be a responsible individual for his behaviors. This will be done in accordance with child's level of development. A baby is totally dependent on mother. As the baby grows the independence is gained gradually, which is the natural way. This process is observed in animals' development as well. One of the ways to make child independent in his behaviors is to avoid overprotection and interference, and to observe him to do the required developmental tasks. When the child is responsible for his behaviors, he does whatever necessary and becomes a responsible person.

The preliminary aim of child training is to make him free and discover himself (Montessori, 1995, p.118). There are important advantages if the concept of "self actualization" in the planning of counseling and psychological support services is well understood. For example, the person who is going through "self actualization" process is more aware of his personality and s/he is more productive. S/he can perceive who s/he is or who s/he can be in a more realistic way. S/he respects humanitarian values, takes up them seriously and improves them (Kepçeoğlu, 1981, p.130).

Although a tendency of dependence may please parents, superiors, the members of a group and leaders in the short term, it can prove to be counter-productive in the long term. In a developed society the division of labor can be damaged by this over dependence, since people can not always be supporting or monitoring the others effectively. But raising autonomous individuals who take active part in the division of labor can fit with the national and individual benefits.

### **4t) Expectation for perfection**

Another reason why parents use imperatives when they instruct their children is the thought



that if the child is left on his own, he can make mistakes and give harm to himself and his vicinity, upsetting himself. But, excluding the vital risks, for child to be deprived of the opportunity to correct his own mistakes means to be deprived of priceless experiences. A child behaving under constant control, inspection, and protection in his childhood is likely to be bound to receive the same protection, control, and observation in the future. However, a child making and learning from mistakes by correcting them himself in his early life shall be ready for uncompensated situations.

Experiences at childhood are significant for forming child's personality and character. To be moderate, we should not deprive the child of those experiences, because inexperienced people may have bigger mistakes in the future.

#### **4a) Allowing the Child to Learn from his/her Mistakes**

Using 'I' (ego language) while instructing a child serves to render individual benefit to be in accordance with social benefit. *"If you do that in this way, I think you will feel regret later", "I think you will be successful when you do your homework", "I think if you don't close the door, you will feel cold and be sick"* means if you behave in this way, you will be pleasant and so will I - "don't get damaged and nor do I". Moreover, child has an idea of benefit in this way of instruction and has a place in the society as an individual. This is also significant in social development. Individuals and individual life contribute to society and social life. However, a child at 9 has the right to say *"I want to do that in this way"*. Then if the result of this behavior does not seem to harm him and the others, you can say *"All right you know, you will face the consequences"*. Here, it is necessary to let child see his mistakes and restrain from them then. A child who makes mistakes, faces the results, and

then corrects them will develop a trial character formation. He himself reaches the truth by trying them. In older ages he will not fall into mistakes he can't compensate. This will not cause any delay in social life. Progress and development will occur in a short time.

#### **5t) Immoderate Caring**

Sabotage to the performance of a child standing on his feet is immoderate caring as well. According to Tuncer, in traditional Turkish education system, a kid is as free as it is possible when he is a small child. He is tolerated because of his being a child even when he acts in a very naughty way. But his being curious or enterprising is not encouraged (Tuncer, 1980, p.14). A child is thought to be unable to solve his problems and prevented even to attempt to solve them. Thus the parents can adopt the role of an unlimited source of service, money, affection etc., which is considered as a "life insurance" by the child. Therefore, child can think that *"I have a source I can benefit anyway, if I don't solve the problem I confront with, it is not a big lose for me"*, moreover, *"if I try to solve the problem, I may get damaged as a result of losing my time and energy"*, ignoring the fact that personal efforts, though ending with mistakes, cause development and enhancement in developed societies.

This limitless care, coupled with teachers as sheer transferors of knowledge, even leads the lack of determined students who have set goals for their future. As Ün Açıkgöz (2002, p. 4-5) explains, in our country, the traditional education system causes the desire to learn to decline, and it even causes people to be educated as ignorant individuals unaware of the basic talents of life. The best example of this case are accelerating rate of violence in traffic where the rules are violated even at the cost of human life, low quality of TV programs, the low rate of the book and magazine sales, etc..

### **5a) Moderate Caring**

Money, affection, caring, love, help, in brief, everything should be given moderately. These should not be given excessively and not allowed to form insurance for the child. It should be noted that upbringing is related to qualification and qualification is related to standing on our feet. The child who is reared so, can balance taking and giving in his social life. He doesn't cut always towards himself, like a pattern maker's adze (he doesn't turn all to his own profit). He regards profit as a return for his service. He balances his profit with the amount of servicing. This is significant in the development of justice in child.

An individual growing up with moderate caring feels self-confident, because he sees his promotion and progress as a result of his actions and has justice sense. He doesn't let anyone to violate his rights and he doesn't violate anyone's rights himself. He appreciates working.

### **6t) Inefficient Counseling**

Turkish society is based on the family organization. The social values such as protection, obedience and loyalty, which control and design the relations of Turkish family, substitute and strengthen this organization. This is a fact verified by verbal cultural products as important historical and sociological sources. According to these sources, father/ husband / head of the family is the one who is depended on with loyalty and obedience. Mother, women, or children are the ones under protection of these people (husband, father) they depend on (Doğan, 2004, p.224).

When elders decide on behalf of child and influence him about a way of life, the freedom and responsibility of the individual is in danger. The absence of counseling the child about the matters related to him during childhood causes the problems to grow further. In addition, this

tendency persists during older ages. When he becomes an adult and has legal right, he is not authorized to decide about his deeds either. That's to say, an individual is not allowed to decide for his future, choosing his spouse, school, or career. In spite of the fact that laws authorize him for free actions, family doesn't. Here, there is a reduced power or a rejection of obtained power. In this situation, there occurs a relation pattern connecting the behavior of each person to a group in social relations. Even a high ranked young manager has to play an inferior role among his elders.

Parents' failure to counsel with child may force him to choose a profession he doesn't like, which in turn will affect his whole life. In these situations, not only the individual himself gets harm but also the society with people in such situations can not develop effectively.

### **6a) Effective Counseling**

"What color would you like your toys?", "Look, you can buy whatever you want with the money I gave you", "If you want anything else, let's decide if it is good /useful.", "What shall we do today?", "Would you like to hike with me?", etc. should be the questions we consult at the child. As the child grows up and becomes an adult we should consult at him and get his opinion more often for important things. It is highly significant that he should himself decide the matters related to him. When he becomes an adult (legal adult age is 18, why not 15, in this developed telecommunication age?), he should be authorized to decide about and face the consequences of his deeds. A person raised so becomes a person who is responsible for his behaviors and who can decide for himself. A society comprising of such members consult with other people more effectively in daily life. He improves by working hard and becomes an effective observer and problem solver. One of the distinguishing effects

of west civilization compared to East societies is its effort to raise the child as an adult. In our society the situation is totally vice versa due to hierarchical relations - making adults childish. In the western model, the individual makes his own preferences and choices consciously. He keeps to his decisions. He is determined in pursuing his aims. So, social development is supported with robust individual dynamics.

### **Results and Suggestions**

Family is the first place where a person has his/her feelings, thoughts, behaviors, and education for the first time. Those gains are the fundamental parts of his/her cultural and educational formation in his/her entire life (Celkan, 1993, p.95). The moral and social values are transferred to the children in early years of life as the determinants of their future. But in Turkey, generally, families are inadequate to rear child as an effective individual during upbringing process. This inadequacy doesn't only stem from the lack of knowledge and culture, but also it stems from dependence on a present traditional imprudent rearing practice. However, conscious parents are the ones who know their children's development periods, monitor them carefully, feed them efficiently, urge them to complete developmental tasks, and compensate their lacks through democratic education. And they are also the ones who are happy to appreciate their children when they see them adequate in his life. Here are the conscious parents: According to Sharp and Green (1983, p.108), successful parents are the ones who deal with their child's education and motivate their child's success. There will be mutual aid and support, providing that parents and children are aware of their responsibilities. A child reared by such parents attribute his promotion in life to his work and efforts and

because an effective individual of the society and also assistance to develop the society. If every individual is effective, the justice emerges in development progressing and sharing spontaneously. Considering our country's conditions, in order to rear an effective individual in the family the following advices can be made;

1. Parents should be thought how to grow active individuals in the family through mass-education. The early child development and training programs can provide an opportunity to strengthen the positive cultural values (Kağıtçıbaşı, Bekman & Sunar, 1993, p.114), while discarding the out-of-date ones.
2. Rearing active individual in the family should be supported with aids.
3. A unit working on rearing active individual in the family should be constituted in National Education Department. This unit should work in accordance with related departments of universities and with related department of executive board.
4. Preschool education should be made common. Preschool curriculum should be designed to include the parents' effectiveness and to compensate children's lack with education aid.
5. Governments should do arrangement encouraging affective individual attempts.
6. Schools should have counseling activities displaying students' real ability and capability and specialties to pupils and their parents.
7. Governments should do necessary arrangements, workings and propagandas so as to make qualifying working accepted in the name of producing property and service.

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