



GENERATIONAL DIFFERENTIATION IN VALUE PERCEPTION: VIEWS FROM SOCIETY BASED CURRICULUM

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Abstract

The Century of Türkiye Education Model has been started to implementation in 2024-2025 academic year. Within the overarching objectives, a multitude of values as a component of culture are envisioned for students to acquire. Across generations, a cultural challenge arises as pre-service teachers struggle to convey their parents' emotions amid perceptions of shame and disrespect, adding a layer of discomfort to the new generation expected to emulate these behaviors. In this qualitative study employing the Cultural Analysis framework, data were collected by conducting interviews. Totally 144 pre-service teachers and 97 parents volunteered to participate. Within the scope of validity and reliability studies, codes and themes were determined in collaboration with two researchers, and participant approval and expert opinions were obtained. The results were presented under two headings: "Pre-service Teachers" and "Parents". The findings highlighted the profound impact of social acceptance on shaping behavior and values within social communities, revealing a complex interplay, where even those critical societal expectations conform due to the fear of social acceptance. Across generations, a cultural challenge arises as pre-service teachers struggle to convey their parents' emotions amid perceptions of shame and disrespect, adding a layer of discomfort to the new generation expected to emulate these behaviors. Parents who represent X Generation, express apprehensions about the widespread use of mobile phones, aligning with broader concerns about technology's influence on communication, ignoring some values such as loyalty and being reliable, while their child who represents Z Generation, underlines their parents overestimate relative and neighbor relations.

Keywords: society-based curriculum, values differentiation, x generation's values, z generation's values

Introduction

Within the overarching objectives of the official curricula developed by Türkiye Ministry of National Education Board (MNE) members, a multitude of values are envisioned for students to acquire. The educational framework is designed to mold individuals into not only knowledgeable scholars but also exemplary human beings and responsible citizens. Only humans limit their instinct to feel safe by adopting basic rules of the society and culture. This involves the cultivation of a well-rounded and healthy personality and character, encompassing aspects of the body, mind, morality, spirit, and emotion. The system aspires to nurture individuals capable of engaging in free and scientific thinking, harboring a broad worldview, upholding human rights, valuing personality and initiative, exhibiting a sense of responsibility towards society, and embodying qualities of being constructive, creative, and productive individuals. These values are integral across all educational levels, and the education system endeavors to instill them systematically throughout various stages of education (Kasapoglu, 2013).

Fidan (2009) has contended that prospective teachers should recognize value education as a primary responsibility within the realm of schools. According to Fidan, the pivotal facet of value education lies in the firsthand experience of these values. Emphasizing that value education is equally important as knowledge transmission, Fidan has underscored the significance

of experiential learning in shaping individuals. Furthermore, Fidan has drawn attention to the inherent challenge in value education, asserting that individuals often attribute varied meanings to values. This diversity in interpretation poses complexities for effective value education. Moreover, Fidan has highlighted a noteworthy concern regarding the diminishing impact of schools and traditional learning methods in the face of the pervasive influence of media on value education.

Values education assumes a pivotal role in both primary and secondary schools, with lasting impacts on individuals during their formative years. Balat and Dagal (2006) have argued that childhood and adolescence constitute a critical period for values education, as the knowledge and skills acquired during this time are more enduring. The experiences in this period significantly shape individuals' and societies' future experiences (Temli-Durmuş, 2016).

In the values education process, teachers play multifaceted roles, such as keeping promises, setting examples, demonstrating respectful behavior, ensuring fairness, assigning responsibilities, and closely observing students (Gurdogan-Bayir et al., 2016). To ensure the effectiveness of values education, a diverse range of methods should be employed, incorporating media and giving due importance to family education. Yalar and Yanpar Yelken (2011) have underscored the crucial role of families in values education, advocating for teacher-parent collaboration, organizing educational seminars for families, utilizing visual and auditory materials in teacher training, applying drama and group work methods, and incorporating observation in the assessment stage. However, Berkant et al. (2014) have shed light on challenges within the values education landscape. They note that families often fail to provide adequate support, values at home and school may conflict, teachers might not prioritize values sufficiently, and the examination system may inadvertently contribute to raising self-centered and uncooperative students. Addressing these challenges calls for a holistic approach involving collaboration between families and schools, along with the strategic use of various educational methods and media to instill values effectively.

Fundamental questions are raised concerning the purpose of schools and the type of individuals they should nurture. The responses Kant garnered, as noted by Akbas (2008), have emphasized the importance of cultivating individuals who are honorable, just, courageous, duty-conscious, and honest. According to Kanad (1951 as cited in Akbas, 2008), values education has perennially stood out as one of the enduring responsibilities of educational institutions. This underscores the notion that schools play a crucial role in shaping the ethical and moral fabric of the generations they educate. Building on this perspective, Lickona (1992) has underlined the significance of values education by asserting that it serves as the bedrock for the success of a democratic society. This insight aligns with the broader understanding that instilling values in individuals through education contributes not only to their personal development but also to the well-being and cohesion of the society they become a part of. Echoing the emphasis on the pivotal role of educational institutions in values education, Akbas (2008) has underscored that the overarching objective is to educate students by adhering to specific principles. This approach, in turn, supports the moral development of students and contributes positively to shaping their character. In alignment with this perspective, Kant proposes that education should commence early in life and be seamlessly integrated into play (Kiraz & Ozdemir, 2006). This is grounded in the understanding that many behaviors in early childhood are instinctual. By instilling the necessity of certain actions from a young age, a child is encouraged to develop a sense of duty in carrying out responsibilities as a citizen in later years. This approach, as noted by Yayla (2005), suggests that early education can effectively shape individuals to act responsibly in their roles as contributing members of society, transcending innate inclinations.

Schools serve as institutions through which the continuous development of cognitive, sensory, and psychomotor skills within society is either transmitted or autonomously acquired by individuals (Akbas, 2004). The formative years spent in school represent a crucial period for

personality development, making schools pivotal in shaping individuals. Consequently, schools wield a significant influence on values education. One of the primary objectives of schools is the cultivation of morally upright individuals. Through the implementation of a purposefully designed values education program, tailored to its objectives, schools can contribute significantly to shaping a society characterized by virtues such as responsibility, diligence, honesty, and politeness (Aydin, 2003).

In social life, community values, particularly moral values rooted in universal principles, serve as guidelines designed to regulate relationships among individuals. These values become essential in fostering harmonious coexistence, where good conduct towards others is imperative for social cohesion (Gungor, 2010). The foundational discussions on ethics often revolve around human presence, and the necessity of ethical behavior is emphasized for the collective well-being.

The origins of exploring how individuals should behave and the concept of universal values trace back to Socrates, who, independently of religious doctrines, has highlighted the importance of ethical considerations (Gungor, 2010). Socrates has encouraged contemplation on the conduct and characters of individuals through a broader lens of ethics, focusing on general thoughts rather than specific religious doctrines (Celikkol, 2010). This emphasis on universal values has been a recurring theme in the works of philosophers throughout history.

Kant, in particular, marked a significant turning point in the discourse on ethics (Gungor, 2010). Kant challenged the notion of inherent evil in human nature, asserting that humans are born with seeds of goodness that must be nurtured through education. Despite an innate inclination towards goodness, Kant argued that these values need cultivation; otherwise, individuals may succumb to evil (Gungor, 2010). Contrary to molding individuals according to societal norms, Kant proposed that the goal of education should be to instill humane values in children. He underscored the educator's duty to align a child's desires with the ethical demands of society, emphasizing the pivotal role of education in this transformative process (Yayla, 2005). Kantian view posits that education serves as a multifaceted process encompassing socialization, civilization, and moralization of the individual. The key to advancing humanity lies in each person embracing the responsibility of educating the next generation throughout this transformative journey. Through education, individuals can achieve several critical objectives:

- Develop discipline: Education facilitates the cultivation of discipline, guiding individuals away from a lack of adherence to rules. It instills a sense of order and responsibility in one's actions.
- Cultivate culture: The educational process contributes to the cultivation of culture, allowing individuals to bring forth their latent abilities and powers through knowledge and learning. It becomes a means of unlocking potential and fostering personal growth.
- Attain decision-making power: Education empowers individuals to make informed and autonomous decisions. It equips them with the critical thinking skills and knowledge necessary to navigate life's complexities and challenges.
- Become morally upright: While individuals may pursue diverse goals in life, what holds paramount importance is the cultivation of principles that guide them towards achieving these goals. Education becomes a conduit for instilling moral values and ethical frameworks.

In the early years of the twentieth century, progressive educators highlighted personal skills and individual talents and put stress on reforming social reconstruction curriculum orientation. Progressive Philosophy clarifies the interaction between schools and society and names this interaction as a 'dualistic relationship' (March & Willis, 2003). Progressive educators believed that schools are not the preparation agencies for life, they believed life itself was experienced in schools where real issues were reflected to students. Values were internalized in schools, and issues helped students to become adults (Dewey, 1956).

The needs of society were analyzed by the curriculum developers. Social needs emerged from the results of social issues. An effective curriculum offers a method for adjusting students to what is socially effective and responds to the fundamental needs of society (Jackson, 1992).

The approach of social adaptation focuses on creating solutions and re-design components of the society instead of making major reforms. Social adaptationists analyze society to clarify students' needs to achieve and to protect new inappropriate requirements that may cause social harm. According to social adaptationists, learning through services supports learning and reconnects students to the community (Macionis & Plummer, 2002).

In the contemporary era, where knowledge, communication, and technology play pivotal roles, the cultural, political, and economic transformations within societies exert profound influences on the cultural values of communities (Alyılmaz, 1997; Ersoy, 2011). The rapid evolution driven by technology in today's world introduces challenges in transmitting values to the younger generation. While the preservation of values contributing to societal health and peace remains crucial, some values may inadvertently undergo erosion (Doğanay, 2006). Safeguarding the continuity of societal values necessitates the imparting of social and universal values, forming the bedrock of a healthy personality, to children and young people (Doğanay, 2006). In this process of acquiring values, there exists a significant responsibility primarily placed on families, followed by society and educators (Temli-Durmuş, 2019).

Although new curricula put emphasis on values, what values would transfer to a new generation is still a question mark in educators' mind. In 1982, Religion and Moral Education Course was added to formal curricula in Türkiye. Because of the name of the course, when the "value" term is uttered, people recall religion values automatically (LePage, 2011). The Century of Türkiye Education Model emphasizes values in all teaching fields in new curricula. Some values are evaluated by early childhood teachers as "negligible values" like sharing and respect for elders (Temli-Durmuş, 2019). Literature is limited in terms of essential values which could transfer to new generations, and The Century of Türkiye Education Model emphasized these values. The objective of this study is to identify shifts in values within a generation. Through the voluntary participation of prospective teachers and parents who have undergone specific education on values and values education, the study endeavors to identify values that are experiencing a decline in significance. By unveiling the meanings and sensitivities associated with values for both the younger and preceding generations and pinpointing the values prevalent in the younger generation, the study aims to evaluate the diminishing importance of certain values and explore the potential impact of education on these trends.

Teachers have a chance to create a powerful impact on the next generations, so they have the power to determine the next generation's properties. Educators serve as a guiding force, and they have been in charge of influencing not just individual learning but also contributing to society's social and cultural development (Kondakci & Beycioglu, 2020). Education promotes societal progress, and teachers play a crucial role. Twenty-first-century needs, like social needs on values or technology, can be met by educational institutions through teachers (Trilling & Fadel, 2009).

The Century of Türkiye Education Model was announced by the Türkiye Ministry of National Education (MNE) in 2024, and the content of the curricula in all degrees highlighted values (Engin, 2024). Engin (2024) underlined one of the most important characteristics of 2024 Curricula in Türkiye as "value transfer characteristics". She underlined some statements in curricula, such as the formal curricula putting too much stress on values education by ignoring families' main effect on values effect. Moral values term is uttered frequently whether it reflects global values, individual values, or values belonging to Turkish culture (Engin, 2024). National values, individual values, cultural values, universal values, traditional values and religious values constitute moral values as an umbrella term for values education (Temli et al., 2011). Cultural values show variety based on the societies. For instance, American society highlighted

individual values, while Turkish culture emphasized national and cultural values (LePage et al., 2011). Social values matter in education because one of the foundations of education is social foundations with its values (Ornstein & Hunkins, 1998). From another point of view, education emphasizes values via philosophies. Some educational philosophies, like essentialism, attach importance to value transfer between generations (Tural, 2011). In brief, the importance of values education has greater importance with The Century of Türkiye Education Model. Generations attach different levels of importance to values, and while some values are endangered, some values are constructed and internalized by new generations.

This research sought to highlight the importance of values that may be losing prominence and examine how educational programs can act as a catalyst in reinforcing these crucial values. The overarching goal was to contribute to social harmony, collaboration, and peace by strengthening values considered essential, while also emphasizing the need for individuals embodying personal values to coexist harmoniously within society. Furthermore, this study held significant potential in informing the development and success of values education programs, serving as a valuable resource for program development efforts and achievements in this domain.

Research Problem

Values are the concepts that change based on the time and requirements of new ages. Transferring values to the new generation may be among the responsibilities of schools based on educational philosophy. New curricula named as The Century of Türkiye Education Model started to be implemented in Türkiye in 2024-2025 academic year. The main philosophy of the curricula decelerated as “Constructivist Philosophy”. Cultural Values and words of morality were underlined in all teaching fields and all degrees (Engin, 2024). Culture is defined as designs for living; the values, beliefs, behavior, practices and material objects that constitute a people’s way of life (MNE, 2024). Culture is a toolbox of solutions to everyday problems. Culture has five components; Values, symbols, language, norms and material objects (McNeil, 1996). Symbols show common perceptions of anything. Language is a system to provide communication in a society. Values are social acceptance of what is true and good. Norms are a guide for social expectations and acceptance. Material objects include all objects, goods and materials that a society makes use of (Zuga, 1992). As a requirement of a society-based curriculum, the focus of the research is to determine the differentiation between two generations, X Generation and Z Generation, in Türkiye.

The century of the Türkiye Education Model underlines values by focusing on social values (Engin, 2024). Transferring values to new generations is defined as preliminary families, then educators’ responsibilities (Temli-Durmuş, 2019). Values are a changeable component of a society. New curricula and their emphasis hold teachers responsible for transferring social values to students. Limited research projects focused on values and transferring values to new generations. When compared with the USA, Turkish criticizes internalized social values while American citizens adopt individual values when “morality” word is uttered (LePage, 2011). In light of this characteristic, the 2024 curricula emphasized social values. In the study, the differentiation of values between two generations was examined from pre-service teachers’ point of view and their parents’. Indeed, what values were accepted by generations and what values were found strange and unaccepted, were tried to be determined as the aim of the study.

Research Aim and Research Questions

The aim of the study was to clarify the differentiation of values perceptions between two generations: pre-service teachers who will be role models for the next generations and implementers of curricula, and the previous generations who are pre-service teachers’ parents. Based

on a society-based curriculum, endangered values and new values are adopted by the new generations. What values have lost their meanings, what values create communication problems between two generations, and what values have not been internalized by the new generations, were tried to be sought in the study. Determination of changes is vital for understanding the dynamics of social transformations and the prediction of needs for a society-based curriculum.

Research Methodology

Design

In this qualitative study Cultural Analysis pattern was adopted. Cultural Analysis recognizes social reality as intricately intertwined with local and historical contexts, emphasizing that it cannot be examined in isolation. Aligned with the qualitative research nature, this design did not seek generalization but delved into the experiences, perceptions, and values of a specific segment of society (Alasuutari, 1996). Cultural Analysis demands the researcher immerse themselves in the culture under investigation, spending time with and observing groups integral to that culture. It involved experiencing facets of daily life that resist standardization and have become inherent to the culture (Berg & Lune, 2016).

Following data collection, a four-stage approach aligned with Content Analysis was adopted: coding of the data, discovering codes, categories, and themes, organizing these elements, and finally, the fourth step encompassed describing and interpreting the findings (Creswell & Clark, 2007).

The findings were obtained by adopting semi-structured interview questions in this qualitative research. In order to obtain clear statements and concrete examples, asking unclear statements for further explanations, interview techniques were essential (Yıldırım & Şimşek, 2008). The reason for using interview in this study is due to the fact that the researcher and the participants may experience or internalize different values because of cultural or generational differences. By using the interview technique, the researcher asked for further explanations in time to reach reliable findings.

Sample

The study encompassed the entire population of 4th-year students at the Faculty of Education in a state university located in the Aegean Region during the spring semester of the 2022-2023 academic year. All pre-service teachers were informed about the study and invited to participate. The criterion was a willingness for participation.

All volunteer pre-service teachers constituted the sample. A total of 144 pre-service teachers from various departments, along with 97 parents, voluntarily participated in the research. The researcher, responsible for the study, reached out to 4th-year pre-service teachers enrolled in the elective Character and Values Education course across all departments, announcing the research in classes. Each department also had a designated faculty member responsible for disseminating information about the research. In other words, the target population of the study comprise all 4th grade students in the Faculty of Education at Uşak University.

Regarding gender distribution, 48% of the pre-service teachers were male ($n = 69$), and 52% were female ($n = 75$). The cultural region influenced by the seven geographical regions of Türkiye was considered as the region culture influenced during upbringing, based on participants' self-disclosure. For instance, a participant citing influence from the culture of the Nurhak district indicated that their upbringing was shaped by the Mediterranean Region culture, to which the affiliated Kahramanmaraş province belongs. After gathering information about the region/city influencing their upbringing, participants were also queried about their current city

of residence, though this data was not included in the study. Given that the majority of participating prospective teachers lived in the region influencing their culture, information about the city of residence was deemed unnecessary.

The study encompasses various departments within the Faculty of Education at Uşak University. The volunteer participation from each department constitutes the participation group. Participants' numbers were presented in Table 1 for each department. The aim of the study was explained to all pre-service teachers and invited as participants. Only volunteer pre-service teachers and parents participated. The total number of pre-service teachers who enrolled in the faculty of education is presented in Table 1.

Table 1
Participants Enrolled in Fields

Teaching Fields	Number of pre-service teachers	Total number of pre-service teachers	Volunteer participants' percentage (%)	Number of parents
Social Studies Education (SSE)	26	61	42.6	23
Preschool Education Teaching (PET)	26	64	40	11
Special Education Teaching (SET)	22	72	30.5	19
Elementary Mathematics Education (EME)	21	68	30.8	17
Elementary School Teaching (EST)	18	63	28.6	14
Counseling (C)	7	117	6	4
Science Education (SE)	5	11	45.4	2

Given the significance of changes in values as a primary criterion for the research, it was deemed essential to maintain the validity and reliability of the study by explicitly addressing these changes within the context of different cultural values. Consequently, foreign national students were not included in the study, ensuring a focused examination of the specific cultural values under investigation. On the other hand, in the case of parents, a total of 97 parents participated in the study, irrespective of their child's department. Because of the ethical rules, only voluntary participants participated in the study, and all pre-service teachers at Uşak University were informed about the subject of the study and the e-mail addresses of the researcher.

Cultural analysis demands the researcher to immerse themselves in the culture under investigation, spending time with and observing groups integral to that culture. It involves experiencing facets of daily life that resist standardization and have become inherent to the culture (Berg & Lune, 2016). Following data collection, a four-stage approach aligned with Content Analysis was adopted: coding of the data, discovering codes, categories, and themes, organizing these elements, and finally, the fourth step encompassed describing and interpreting the findings (Creswell & Clark, 2007).

Instrument and Procedures

The data collection tool was a semi-structured interview form developed by the researcher. After the researcher confronted a communication conflict with the pre-service teachers, she decided to conduct this research, and the interview questions were developed by the researcher. After taking one expert's opinion about the questions, a pilot study was realized with 3 first-year students.

Data Analysis

The interviews last almost thirty minutes with pre-service teachers and almost 10 minutes with parents by using net connection. The responses obtained from the semi-structured interview form were systematically analyzed using content analysis, where the participants' answers were translated into codes. This analytical process involved collaborative discussions with a qualitative research expert with twenty years of experience. Through these discussions, one category related to the language usage of the new generation was excluded from the study. The thematic analysis covered codes, categories, and themes, with discussions between the researcher and the qualitative research expert in order to emerge accurate codes.

A notable outcome of these discussions was the removal of a category related to the language usage of the new generation. Codes under the theme of the new generation, coupled with cultural characteristics, were thoroughly debated until a consensus was reached between the two researchers. The identification of a distinct category, "Generational Difference," emerged from grouping current words criticized by parents, highlighting the diminishing usage of these words during the coding process. Significantly, all these words were articulated by prospective teachers, leading to their incorporation under the same theme.

Beyond the category names, discussions extended to behaviors criticized by parents and cultural characteristics. The insights of a research expert with five years of experience in social psychology were sought, and discussions persisted until a consensus was achieved.

To obtain participant consent, the researcher re-engaged with 5 parents and 17 pre-service teachers. In these subsequent interactions, in-depth discussions took place concerning the meanings derived from their responses. The aim was to establish consensus on the categorization of their inputs, verify the accuracy of the researcher's coding, and ensure that participants agreed with the interpretation of their statements. Through these discussions, mutual agreement was achieved on the appropriate categorization for each response, confirming the accuracy of the coding process.

Research Results

In exploring the values deemed important by parents but elusive to prospective teachers' understanding, the outcomes reveal a notable emphasis on societal values. The identified codes expressing this societal emphasis coalesce into a thematic category aptly named "Societal Values." Within this overarching theme, two distinct sub-themes emerge: Codes of Concept of Respect ($n = 48$) and Tolerance for Differences ($n = 26$) were grouped under the theme of Universal Values. Codes of Living according to the approval of others ($n = 47$), Trying to get along with everyone ($n = 32$), and Difficulty seeing their children as individuals ($n = 13$) were grouped under the theme of Individual Values. The first stage of the results of the study is presented in Table 2.

Table 2
Societal Values of Pre-service Teachers (N= 144)

Theme	Code	<i>f</i>
Societal Values	Hospitality and hosting	64
	Men not taking responsibility for household chores	43
	Not going out in the evening and night	38
	Not expressing their feelings and thoughts in front of elders.	33
	Visits during religious holidays	21
	Pressure to kiss hands as a sign of respect especially to elders	19
	Preparing the dowry	7
	The concept of respect	48
Universal Values	Tolerance for Differences	26
	Living according to the approval of others	47
	Trying to get along with everyone	32
Individual Values	Difficulty seeing their children as individuals	13

When Table 2 is examined, Societal Values, Universal Values and Individual Values are determined as the themes. Living with the approval of others ($n = 47$) is criticized by the pre-service teachers. Another critic is hospitality and hosting ($n = 64$); parents and older people care about other people's confirmation. They think they have to meet each other because they are relatives that have both societal meaning and value of Islam religion. In detail, explanations are presented below.

First Theme: Societal Values

Among the perplexing aspects of hospitality and hosting for prospective teachers, a prevalent societal value has surfaced as the most frequent. Upon closer examination, one of the expectations that eludes prospective teachers' comprehension involves welcoming and spending extended hours with relatives who lack significant connections, solely because of their arrival ($n = 36$). This practice not only occurs upon their relatives' arrival but extends into their daily lives. A noteworthy reality that participants find challenging to grasp is the meticulous maintenance of a living room, intended to be in constant cleanliness yet remains perpetually unused, closed, and inaccessible ($n = 19$). Furthermore, prospective teachers grapple with accepting visit requests from disliked relatives ($n = 12$) and the additional effort and time expended on coercing individuals simply because guests are anticipated ($n = 10$). These behaviours, although perplexing to prospective teachers, are nonetheless demonstrated by their parents.

Following the acceptance and hosting of guests, subsequent aspects with the highest frequencies include men not assuming responsibility for household chores, refraining from going out in the evening and night, hesitating to express emotions and thoughts in front of elders, participating in holiday visits (particularly during religious holidays), feeling pressured to kiss hands as a sign of respect, especially towards elders, and engaging in the tradition of preparing a dowry.

Hospitality and Hosting

The act of welcoming guests, preparing food, cleaning the house, and navigating the hospitality process are identified as factors that induce fatigue for the host. Participants highlight the demanding nature of both hosting and being a guest, underscored by the pervasive societal perception of '-should' and '-must'. The psychological burden of feeling obligated to meet societal expectations emerges as a particularly draining aspect of these processes. Participants explicitly point out that their parents contribute significantly to the complexity and difficulty of these hospitality-related responsibilities.

The tradition of arranging guests' shoes before their departure poses a dilemma for me. Despite my reluctance to handle others' shoes, societal expectations compel me to do so. Another customary practice I often find myself obliged to follow is kissing the hands of elders, as per my parents' expectations. While this gesture symbolizes respect, it is not always pleasant, considering that individuals may not have washed their hands or may not be entirely clean. Fortunately, this practice has somewhat diminished with the onset of the pandemic (Born in 2001, male, Social Studies Education, Eastern Anatolia).

The expectation for me to verbally welcome guests is acceptable, but it doesn't end there. Guests anticipate engaging in extended conversations with individuals I've encountered only a few times in my life, with whom I share no connection or common ground. Their discussions hold little interest for me, and my conversational contributions often go misunderstood. Finding mutually engaging topics becomes a challenge. Even if I seek permission to step out, it often leads to dissatisfaction on the part of the guests. Additionally, if someone makes a comment from the sidelines, it triggers disappointment from my parents. I find myself yearning for the rules of the pandemic to become the norm in my life (Born in 1998, male, Special Education Teaching, Central Anatolia).

Whenever a guest visits our home, my mom becomes noticeably tense. The entire process exhausts her – cleaning the house, preparing treats, and ensuring everything is perfect. There's an unspoken expectation for us to emerge from our rooms and express a warm "welcome" to the guests; failure to do so can lead to conflicts later. Once we've welcomed the guests, we're then tasked with serving the treats. During these gatherings, we often hear comments like, "Oh, my daughter, go and kiss Aunt Ayşe's and Uncle Ali's hands." The expectation to show affection in this manner feels forced and doesn't resonate with me. Their efforts and the significance attached to kissing hands seem irrelevant. After all, these individuals are not my immediate family – not my mom, dad, grandma, or grandpa (Born in 2001, female, Counseling, Mediterranean).

Men not taking responsibility for household chores

The code "Men not taking responsibility for household chores" ($n = 32$) encapsulates the notion of male family members, particularly siblings, evading any accountability for even tidying up after themselves and not actively participating in family chores. This gender-based discrepancy, perceived as a form of discrimination by the participants, stands out as a behaviour that prospective teachers find challenging to comprehend. Participants underline the significance of fostering self-sufficiency in individuals, clarifying that while they may not expect their fathers to engage in household chores, they stress the importance of holding their male siblings accountable for their fair share of responsibilities within the family.

One day, my brother assisted my mom by dusting the living room. Upon witnessing this, Dad praised, saying, "Well done to my daughter." In response, my brother immediately dropped the cloth he held and never resumed the task. Even the responsibility of tidying up his bed in the morning shifted to me. Although I hesitated to express my concerns to my dad, I frequently share with my mom that if my brother doesn't alter his behavior after marriage, they might regret it.

It appears to me that I won't hold respect for someone who, despite being fully capable, fails to manage their own responsibilities in the future (2000, female, SSE, Southeast Anatolia).

Not going out in the evening and night

The practice of refraining from going out in the evening and night is perceived as a safety measure by prospective teachers, particularly when they are not alone and there are people around ($n = 32$). However, they find it perplexing to grasp their parents' intense reaction to this restriction. Participants who struggle to comprehend why going out in the evening without the presence of their fathers or brothers is deemed unsafe have conveyed a sense of sadness, expressing that living in a community where women cannot enjoy freedom is disheartening ($n = 4$).

For instance, my father insists that a girl should avoid going out alone at night, and he holds the belief that household chores are primarily responsibilities assigned to women (2002, female, SSE, Aegean).

Even if it's crowded outside at night, when it gets dark, I can't go out without my brother. The stores are open, but I can't go out. I can't understand it. (2000, female, SET, Aegean)

My father frequently says, "I trust you, but I don't trust others." This extends to my evenings spent on the bench with friends, as he monitors from the balcony. My phone constantly rings, urging me to return home, even when I'm simply enjoying time with friends. The sense of restriction baffles me (2002, female, TLT, Aegean).

Not expressing their feelings and thoughts in front of elders

In decoding the nuanced concept of respect, participants underscore the challenges of belonging to a generation that struggled to articulate itself effectively. While acknowledging that respect and the expression of emotions and thoughts are not synonymous, participants highlight the crucial significance of emotional awareness. They express concern about the potential profound psychological impact of being constrained in opening up, even to those closest to them ($n = 7$). Criticism is directed at the behaviour of their parents, who avoid expressing emotions and thoughts in the presence of elders, while concurrently expecting the same restraint from their children ($n = 27$).

The most significant difference between the two generations is that Generation X is more influenced by the culture of the society they live in and the opinions of the people around them, whereas Generation Z wants to express themselves freely in every aspect. Generation Z tends to have more self-confidence, possibly due to technological developments such as social media brought by the era. Generation X, on the other hand, is characterized by an inability to express what they want to their parents. They couldn't tell their parents what they wanted. I can't express my feelings and thoughts to those closest to me; what a great void (2001, female, C, Central Anatolia).

My parents, in their time, couldn't express a contrary opinion or even their own opinion in front of elders. They want to continue this understanding with me as well. Of course, they can express their opinions about my life, but I want to make the decisions, and I want to bear the responsibility. Even if I express my opinion, they speak with the belief that what they experienced is the ideal, saying, "In our time" (2000, male, SET, Mediterranean).

I find the communication skills and diction of our parents and elders to be more refined compared to our generation. However, the previous generation seems more rigid and stern to me. Starting sentences with "When I was your age" bothers me because I am not that person, and we do not live under the same conditions. As time progresses, society, conditions, opportunities, and thoughts

also change. They like to speak in a commanding tone, and apologizing is difficult for them. The environment in which the previous generation lived is different from ours. Although we walk on the same piece of land, we opened our eyes in different worlds. This is a reason for us to express ourselves differently. The new generation expresses itself better. The old generation cannot express itself; if they are wrong, instead of apologizing, they try to compensate for this mistake with another behavior. They have not been allowed to object when they were young, and they expect the same from us. They couldn't object, so we shouldn't either. I think our generation will be more challenging to control (2000, female, TLT, Central Anatolia).

Visits during religious holidays

Similar to the critique of hosting guests, participants also express reservations about visits during religious holidays. A subset of participants ($n = 11$) perceives these visits to relatives and neighbours as lacking sincerity, undertaken merely as a social obligation. They find it illogical for individuals to feel compelled to make such visits, especially when they are unwilling or uncomfortable, and insist that pressuring young people to participate is unnecessary ($n = 10$). Participants posit that parents may coerce young individuals into attending unwelcome visits as a pre-emptive measure to avoid potential reproaches from relatives.

Holiday visits, the obligation to go to the hometown, and the awareness that I don't have a place to escape when I get bored are challenging for me (2002, female, SE, Central Anatolia).

During holidays, we visit my grandmother in the village. Young people go door-to-door to exchange holiday greetings, and the young person in the visited house joins the group and goes to other houses. This situation starts after the holiday prayer and breakfast. I used to like it and have fun, but now it seems very meaningless. We've already exchanged greetings at the mosque, so it's unnecessary, but my father insists a lot on this. Look, I'm also a father, but I can't refuse my father's request. (1993, male, SSE, Aegean)

Pressure to Kiss Hands

Critiqued by participants as a source of concern, the societal practice of kissing hands, mandated by parents and unconditionally deemed correct, drew criticism from a total of nine individuals. This action, disapproved and undesirable in the eyes of these participants, signifies a societal value that they perceive as flawed.

Housewives have many reasons for home visits, not only during holidays. The girl has come from Uşak, so let's go for the welcoming; the girl has returned to Uşak, so let's go for the well-wishing; or the sister-in-law's daughter has sneezed, so let's go for the get well wishes (laughs). I am not exaggerating; these aunts come for welcoming: one of them likes her tea light, so I make the tea light. Another one likes just a drop of tea, the rest filled with water, and I do that. I ask why I have to kiss the hands of these aunts both when I greet them and when I bid farewell. I say, "Mom, I will become a teacher soon. Why do I kiss hands?" She replies, "She is older, my girl." I kiss their hands reluctantly for my mother's sake (2000, female, C, Central Anatolia).

When a guest comes to our house, even if they are not someone of our age, sitting next to them, not being allowed to withdraw to our own room, and hand-kissing are crucial in our society. Even if it may not be important to us to forcibly kiss the hands of disliked relatives and acquaintances, it holds great significance for our elders (2001, female, SSE, Aegean).

Preparing Dowry

Some pre-service teachers criticized the expectation of preparing a dowry and the traditional practice of young girls arranging dowry items. The participants highlighted the evolving societal conditions and expressed their discomfort with the continued pressure to adhere to this practice, suggesting a misalignment with contemporary perspectives.

My mother attaches great importance to dowry, and she says girls today are not interested in these things. The fact that they used to engage in such activities a lot, attaching great value to these, and our somewhat indifferent attitude towards this situation surprises them (2002, female, EME, Central Anatolia).

Second Theme: Universal Values

Under the theme of Universal Values, two prominent codes have emerged: the Concept of Respect ($n = 48$) and Tolerance for Differences ($n = 26$). Participants expressed their belief that parents misinterpret the manifestation of the concept of respect. They emphasized that genuine respect should be discerned in attitudes and reasonable behaviours rather than superficial actions like smoking or crossing legs.

The Concept of Respect

Participants who criticized the historical tendency of each generation to accuse the succeeding generation of "disrespectful" behaviours over the centuries have underscored the significance of attempting to understand, even when disagreement exists. They emphasized the relativity of truth and expressed an expectation for their parents to acknowledge that they cannot always be right.

The intergenerational communication conflict, in my opinion, has entirely emerged from feelings of jealousy, arrogance, and prejudice. Each generation has perceived the previous one as narrow-minded, conservative, and outdated, while the next generation has been characterized as irresponsible and disrespectful. However, the reality is that each generation has different characters, expectations, life purposes, circumstances, and ways of adapting. Young people often have intense emotions and consistently display differences. Among the most frequently heard words from my father is, "Am I your military buddy?" Prejudices of parents towards the new generation include being selfless, selfish, irresponsible, stubborn, headstrong, stubborn, lacking respect for elders, having no ideals, and constantly acting know-it-all. (1999, male, C, Central Anatolia).

It seems interesting to me that they expect us to approve everything said by anyone older than us. I cannot comprehend their belief that every word spoken by our elders is correct and beyond criticism under the label of "respect." (2002, female, SET, Black Sea)

While the generation to which our family belongs learned respect as fear, our generation tends to give respect more to those who deserve it. In terms of expressing love, however, our family's generation is more reserved compared to our generation. They have paved their way based more on their family's desires rather than their own opinions. (1999, female, TLT, Aegean)

Tolerance for Differences

Participants who perceived that their parents' generation was brought up with absolute truths and lacked flexibility criticized their parents regarding tolerance for differences. They emphasized that the main reason their parents found it difficult to see them as individuals was

the hierarchical structure present in the older generation. They underscored the challenge of understanding the expectation that everything they say should be unquestionably followed.

They believe that their own thoughts are absolutely correct. I can understand their concerns, but I cannot agree with them. We belong to a different generation. We are confident, sincere, and, as a result, honest. We also have individual differences (2000, female, TLT, Mediterranean).

My parents think that we should shape our behaviors according to societal norms and general beliefs because they were raised in a way that accepted this as the truth. However, my sibling and I are aware that each individual can have different beliefs and opinions on various issues. I believe it is possible to establish a healthy communication without trying to impose our thoughts on others, but naturally, there are some issues on which we cannot compromise, and they consider it disrespectful (2001, female, SSE, Aegean).

Third Theme: Individual Values

Within the theme of Individual Values, the codes "Living according to the approval of others" ($n = 47$), "Trying to get along with everyone" ($n = 32$), and "Difficulty seeing their children as individuals" ($n = 13$) have emerged.

Living according to the approval of others

Parents attempting to evaluate situations through the perspectives of others and feeling the need to shape their actions and lives in ways acceptable to others have been criticized. For instance, participants ($n = 3$) who criticize the non-acceptance of the idea that not every individual wants to become a mother find it unacceptable that such choices are deemed unhealthy. Similarly, they emphasize that the belief in the necessity to continue living with the family after achieving marital and economic independence is incomprehensible and accepted by parents but not by them.

Parents, unfortunately, can impose rules on their children in their daily lives based on the concern of "What will others say?" when making decisions for their children. Regrettably, my family is one of them. I cannot comprehend their tendency to prioritize others' opinions and live for the sake of others. Unfortunately, this attitude is prevalent in many families in our country. Consequently, we find ourselves in schools, departments, and environments we dislike, becoming very unhappy individuals. (2000, female, TLT, Central Anatolia).

Trying to get along with everyone

Participants ($n = 20$) expressed their inability to understand the importance attributed to the concept of shame and mentioned that many obligations are arbitrarily labelled as "shameful." A female pre-service teacher shared the view that in different societies, there is no concept of shame, and the real shame is not being able to be oneself.

My mother places great importance on neighborly relationships. Whatever it is, there's a concept of "shame" in her mind. If you say no, it's shameful; if you don't accept the neighbor's visit, it's shameful; if you send an empty plate, it's shameful. I ask, "Mom, if you don't like the woman, why are you going to her house?" She says, "Well, she's our neighbor. It's shameful, my daughter". It seems like hypocrisy to me. Be yourself. If you can't be yourself, it's shameful." (1999, female, SE, Aegean)

Difficulty Seeing Their Children as Individuals

The pre-service teachers ($n = 7$) who expressed that their parents never hesitated to speak on their behalf evaluated this situation as a result of their parents' insistence on difficulty seeing their children as individuals, continuing to perceive them as part of themselves, and not accepting different roles within society, such as "friend," "neighbour," "pre-service teachers" and similar descriptors.

I am 30 years old, and when my father asked about a ticket discount over the phone, he referred to it as "the child's ticket." The person on the other end inquired, "How old is the child?" (1993, male, SSE, Eastern Anatolia).

My mother never hesitates to make commitments on my behalf. When I was a child, if a neighbor wanted me to go to the store and buy bread, she would enthusiastically agree, and I would end up having to go to the store reluctantly. Even today, when I travel to a different city, they say things like "Give this to your nephew" or "Come and teach this to our child." When I tell my mother that I don't want to, they come up with various reasons, like "They fixed our phone" or "We adjusted the remote control." I don't want it, and it's perplexing how such a simple thing can be misunderstood (2003, EST, Eastern Anatolia).

Parental Views

The second category that emerged in the study is named "Parental Views." In this category, which comprises the participants' parents, some parents participated in the interviews along with their children, who are prospective teachers. Generally, two themes have been identified under the title of "Parental Views." The first theme encompasses values that parents consider significant but believe are losing their importance. The second theme revolves around behaviours that are not approved by the parents.

Theme 4: Values Parents Consider Significant but Believe are Losing Their Significance

The parents participating in the study have enumerated values they deem significant but fear the younger generation might not uphold. The emphasis on family relationships, as articulated by prospective teachers, is amalgamated into a comprehensive category. This encompasses facets like visiting relatives during holidays and underscoring the importance of family ties, consolidated under a unified code. Participants, reflecting on their own youth in comparison to the present, have pinpointed values they perceive to have deteriorated and positive values that are not embraced. They articulate the belief that, as they age, the current younger generation will also undergo transformative changes.

Table 3
Values on the Verge of Being Lost According to Parents

Theme	Codes	Frequencies
Being Lost Values	Respect	24
	Family Relations	21
	Responsibility	20
	Reliability	19
	Friendship	7
	Patience in Marriage	4

Theme 5: Values on the Verge of Being Lost

The theme of values that parents find crucial but prospective teachers find challenging to embrace, and that are perceived to be at risk of erosion, is delineated within the framework of parental views. This encompasses Respect ($n = 24$), Family Relationships ($n = 21$), Responsibility ($n = 20$), Reliability ($n = 9$), Friendship ($n = 7$), and Exercising patience in marriage ($n = 4$).

Respect

Participants who articulated their conviction that respect is a fundamental entitlement for all individuals and should be reciprocated, have underscored the significance of this value. Parents, drawing comparisons between their own youth and the current generation, have censured what they perceive as disrespectful speech, attitudes, and behaviours among young people, whom they believe exhibit indifferent conduct. Some participants ($n = 11$) highlighted the challenges posed by young individuals who lack knowledge of appropriate public behaviour, emphasizing the importance of maintaining a subdued tone in crowded places such as buses and subways, the necessity of refraining from spreading legs while sitting, and the avoidance of chewing gum.

In my youth, there used to be a sense of mutual respect and consideration. There was respect and love, and everyone especially respected the elders. Not everything was said everywhere. Words were carefully chosen, and hearts remained unbroken. In the past, when a woman walked on the street, she wouldn't pass in front of a man older than herself; it was considered a sign of respect. In our town, there was a man known as Little Ali. One day, he was going to the city with his wife. He noticed that his wife was not walking beside him but had fallen behind. He turned back and asked her why she was lagging behind. The woman replied, 'How can I walk in front of these grown men? I waited for them to pass.' Little Ali laughed and said, 'In the city, being a man doesn't make one superior. Just walk; don't wait for them!' This mindset belongs to our generation; it was a way of thinking from the old days (1950, male, Mediterranean).

Family Relationships

Parents who perceive that considering relatives as a support system, maintaining positive relations, and engaging in visits are now viewed as unnecessary, emphasize that this shift weakens social bonds and erodes social support. Participants ($n = 4$) who anticipate a further decline in family relationships after establishing their own families express concern over the weakening of kinship ties.

My nieces and nephews don't call me on the Eid. They send messages to my phone. I have put a lot of effort into my nieces and nephews, treating them no differently than my own children. They come only when they have some needs." (1947, male, Central Anatolia)

Responsibility

Participants who expressed concern that the younger generation avoids taking responsibility have noted that the meaning attributed to the value of responsibility has also changed. They criticize the younger individuals who do not hesitate to engage in arguments and heated debates, viewing not fulfilling their responsibilities as a gain. One of the reasons for this situation, as emphasized by participants ($n = 4$), is their failure to entrust their own children with responsibilities even to an extent they could handle in due time.

My father was a sergeant. He taught us that refusing a given task was an insult. Responsibility was sacred; we had to do our best. The current generation doesn't feel responsible. I sense this even when they speak. They think, "Let someone else do it, don't bother me." Irresponsibility, easy ways to make money, and living comfortably are their goals. They should work and take responsibility, but they won't (1977, female, Central Anatolia).

Others

In this section, Reliability ($n = 19$), Friendship ($n = 7$), and Patience in Marriage ($n = 4$) codes expressed by fewer than 20 participants are explained.

Participants who believe that reliability is beginning to diminish express that people, starting from themselves, no longer trust anyone, and each individual is becoming more alike with each passing day. They emphasize that the loss of reliability, seen as a consequence of opting for the easy way and pursuing pleasure, causes significant societal harm. Some participants ($n = 4$) advocating the forgetfulness of self-sacrifice and cooperation in friendship claim that marriages are also affected by this situation.

We are from Mardin, and we live in Germany. In my opinion, divorces negatively impact all societies. One marriage, two children, divorce, another marriage, one child, divorce again. Can these children feel secure? My little daughter also got engaged; she got engaged by her own choice, and she separated by her own choice. The priest decided that we should pay 15,000 euros to the groom's side. The rules are clear, non-negotiable; when they say you will pay, you pay. I have been married for 45 years, and in my time, there were no divorces; we didn't even hear about it (1952, male, Southeastern Anatolia and Europe synthesis)

Sixth Theme: Disapproved Behaviours

The behaviours disapproved by parents, prospective teachers, and generally the younger generation are presented under the title Disapproved Behaviours. Parents ($n = 110$) expressed their disapproval of the younger generation spending unnecessary time on their mobile phones, leading to a distancing from social interactions, and the notion that it is not acceptable to have a mobile phone in their hands at every moment and place, regardless of necessity. Parents ($n = 80$) also indicated their negative view on establishing pre-marital closeness. A participant emphasized the existence of love since the beginning of humanity, highlighting that love requires loyalty and adherence to societal rules. The disapproved aspects also include the younger generation not preparing a dowry ($n = 12$), avoiding responsibilities related to household chores ($n = 7$), succumbing to the influence of television ($n = 7$), and the use of vulgar language ($n = 4$).

Table 4
Disapproved Behaviors

Theme	Codes	Frequencies (f)
Disapproved Behaviours	Mobile phone	110
	Pre-marital intimacy	80
	Preparing dowry	12
	Not helping with household chores	7
	Being influenced by television	7
	Using vulgar language in public	7

Below are some quotes from parents on the behaviors that are seen as inappropriate.

The mobile phone is always in their hands. When I ask what they're doing, they say they're listening to lectures, but is it possible to have classes all day from morning to evening? They are constantly texting, pushing their index finger up on the screen. One wonders if these young people have so much free time. (1973, male, Aegean).

Today's young people are very intelligent; I greatly appreciate them. They choose and get to know the person they will marry, express their boundaries and desires. If society were a bit more tolerant, and young people could get to know each other more easily, there might or might not be marriages. Not every couple has to conclude their relationship with marriage. Society doesn't allow this, especially for girls; life is tougher for them. Communication is beautiful, whether in marriage or before. They know each other better than in our time, but divorces have increased a lot. There is no more patience. Before marriage, let them get to know each other well within certain limits. (1977, female, Mediterranean).

I always find the influence of television to be very negative. Adolescents adopt the unacceptable behaviors of popular individuals on screens or social media, perceiving them as a privilege. To gain peer approval, they engage in unacceptable behaviors and exhibit absurd actions. A few days ago, there was a singer on television, even in the news. Their voice was very bad, the song was terrible, and she used some terrible expressions. There was a terrible dialogue there, but young people laughed at this. Look at our level of intelligence! How sad it is! Our children should not watch this; they should not get used to this ugliness. (1971, female, Aegean).

Discussion

The findings of the study highlighted the significance of gaining acceptance from peers and the influential role of social acceptance in shaping individuals' behavior within social communities. The study suggested that social acceptance, which involves individuals loving, accepting, and liking each other, plays a crucial role in the adoption of values. This aligned with Rotter's idea that social acceptance was a key factor influencing behavior (Rotter, 1982, cited in Aslan & Karatas, 2024). Interestingly, the study revealed a dilemma among pre-service teachers. While they criticized their parents for giving too much importance to the opinions of others, they themselves conform to societal expectations and norms due to the fear of social acceptance. This paradox reflected the complex dynamics of social influence and the challenges individuals face in navigating societal expectations. It was noteworthy that effective communication, characterized by a clear understanding of words and messages, is highlighted as a means to limit conflicts in verbal communication. As Chandler (2002) suggested, the use of appropriate and understandable words contributes to the accurate conveyance of messages, reducing the potential for conflicts. Moreover, the study acknowledged that interpersonal conflicts were normal and expected in various contexts, including workplaces, social life, and interactions across generations.

Culturally, a notable aspect across generations was the challenge faced by pre-service teachers in conveying their parents' emotions and thoughts due to perceptions of shame and disrespect. This difficulty was compounded by the discomfort felt by the new generation in being expected to exhibit similar behaviors. While the younger generation expresses sadness on behalf of their parents, the participating parents convey discomfort with what they perceive as overly relaxed attitudes and behaviors. In the context of Kant's moral philosophy, behaviors associated with "respect" are deemed crucial determinants related to the conditions of existence, indicators of moral worth, and essential aspects of the meaning and value of life (Özdemir, 2006). This study highlighted a discrepancy between the concept of freedom embraced by the new generation and the attitudes, behaviors, and word choices that may seem unfamiliar and contradictory to the meaning parents attribute to the concept of respect.

Parents have expressed concerns about the pervasive use of mobile phones by their children, highlighting the negative consequences of this constant presence. This sentiment aligned with research findings by Kuyucu (2017), who, despite finding statistical insignificance in age-based differences among university students, identified that individuals aged 21-23 ascribed more significance to mobile phones compared to those aged 27 and above when analyzing specific dimensions of the scale. Apart from mobile phones, parents were apprehensive about the time the younger generation spends on social media, the ubiquitous nature of mobile phones in their hands, and their tendency to avoid verbal communication and interaction with others. In this study, the mean ($M= 23.8$) of the participants' age was 23.8 years.

As digital communication elements are increasingly integrated into our daily lives, the emergence of unique speech patterns influencing everyday language appears inevitable. Building on this observation, studies by Bakıroğlu (2013) and Gedikoglu (2020) underscored how behaviors and practices conflicting with societal values have become normalized over the years through the adaptation process. Technological advancements, particularly in social media and mobile applications, contributed to shaping societal values and norms (Bakıroğlu, 2013). Similarly, as in a collectivist society, social values were highlighted by parents in Türkiye, while the young generation tended to ignore them (LePage, 2011). The influence of social media on societal values was evident in the normalization of behaviors like requesting material aid without genuine need, considering the demand for undeserved things as normal, and the blurring of concepts such as interest and right, which have become notable features in contemporary society (Gedikoglu, 2020). Changes in communication styles of the younger generation were also attributed to factors like the belief that not using vocal letters saves time, expressing emotions with facial expressions (emojis), and the constant evolution of applications with new facial expressions (emojis), all of which significantly impact daily communication practices (Onar & Karadag, 2022). It is important to note that this study specifically focused on verbal communication and words, excluding the examination of facial symbols in digital posts.

Teachers spend time building students' competencies and developing active citizenship competencies by implementing extracurricular activities in Türkiye (Keser et al., 2011). In a similar vein, national values were stressed by Turkish participants, while Americans put emphasis on individualistic values in a comparative study between the U.S.A. and Türkiye (LePage et al., 2011). In this study, national values have not been uttered at all by parents and pre-service teachers. The reason might be related to the shift of focus in people's minds. Losing of national values and feeling responsibilities towards national assignments like being soldiers compulsorily. Intercultural awareness, the existence of refugees, harmony in social life, and awareness of human rights were among the topics of extracurricular activities (Keser et al., 2011). Implemented curricula stressed the balance between social values and individual values through historical common characteristics during the ages (Temli-Durmuş, 2019).

Keeping in touch with neighbours and relatives was criticized by pre-service teachers. Being self-directed people, keeping forward to well-being, flexible thoughts were the results of the pandemi period (Bojanowska et al., 2021). Similarly, the results of the study showed that people felt confident by keeping their distance. Visiting neighbours at home was evaluated as an exhausting value.

Addressing social needs and value transfer to new generations complied with current values adopted by the youth generation will be vital to ensuring a peaceful society. Qualification of teachers is the key to achieving a peaceful society (Aksu et al., 2008).

Conclusions and Implications

The results of the study showed that pre-service teachers cannot give meaning to some behaviors and attitudes of their parents. Societal values, universal values and individual values

had different meanings for two generations. Hosting was criticized for different aspects, such as welcoming guests while they enter the home, kissing older people's hands, and organizing guests' shoes while they sit in the room, although hospitality and hosting had great importance in Turkish culture. Relatives, neighbors or friends visited each other at their houses. Pre-service teachers named some of these visits unnecessary and insincere. According to them their parents obeyed these societal values unwillingly. They also underlined their pleasure in quitting visiting habits due to the pandemic period.

Offering some stream and preparing them had been perceived as women's responsibilities. Men did not take any responsibility for household chores at all: cooking meals, cleaning the house, etc. Gender differences and men's irresponsibility were criticized. In brief, hospitality hosting and irresponsibility attitudes of men were pointed out as "exhausted societal values". Similarly, young women could not go out in the evening, but their brothers and fathers felt free and did not hesitate to go out in the dark. Parents were attacked since they had not expressed their feelings and thoughts to elders, and after years, they insisted on adopting the habits of their daughters and sons.

Similar to the "Hospitality and Hosting" code, visits during religious holidays were criticized. Another exhausted value that would not be internalized by the new generation is kissing hands, although they have not known each other during their life. Besides these societal values, some values were underlined by "should adopt" values; the concepts of respect no matter how they were old, and tolerance to differences. The parents were criticized for their individual values, living to the approval of others, trying to get along with everyone and seeing their children as individuals. Current young people's thoughts would be people's reality in daily life.

From the parents' point of view, exhausted values were respect, family relations, responsibility, reliability, friendship, and patience in marriage. These values were vital for human beings, according to them. Besides attainments of these humanistic values, youth's behaviors were criticized as well. Spending too much time on a cell phone, experiencing many beautiful moments before marriage, preparing dowry, not taking responsibilities related to household chores, and uttering vulgar language in public.

Values showed differentiations among generations. Showing respect towards older people and being kind towards them were among the expectations of X-generation members. Being reliable and sincere, talking with others by selecting kind and true words, and asking about others' mood were also parents' expectations, but these expectations were highlighted as characteristics of a new generation. If these habits were adopted by their daughter/son, they may be isolated from friend groups. Z generation found it strange that their parents were too sensitive towards relatives and neighbors. They have not expressed their feeling, thoughts, or expectations to them and all respectful behaviors are perceived as a "must". Z generation members named these behaviors as "insincere", not "respectful". Both generations believed other generations should quit some behaviors and attitudes based on values perceptions. Social Based Curriculum may put emphasis on individualistic values, stress the respectfulness concept, and highlight previous generations' perceptions to be understood by new generations in order to create balance and harmony in society.

The limitation of the study is that the study cannot be generated for all countries as Anatolian Values and people's reflections towards these values. Future studies are suggested to be conducted as nationwide studies.

In future studies, it would be valuable to delve into the concept of respect between two generations and delineate the characteristics of a "respectful young" individual. Investigating the values and traits associated with respect by Generation X and Generation Z, along with exploring the daily life behaviors they consider disapproved, could offer nuanced insights. This study positions pre-service teachers as influential figures who may serve as role models, representing Generation Z and potentially shaping subsequent generations. Future research could

broaden its scope to include university students, allowing for generalizable findings about values that are perceived or believed to have lost their significance. Such studies would contribute to a deeper understanding of the evolving dynamics of values across different generations.

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