

Democratic Values in the Parameters of Right, Freedom and Responsibility

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Abstract

This study was conducted to reveal the observations and expectations regarding the rights, freedoms and responsibilities parameters of democracy, of teacher trainees, who are to help individuals gain such values, To do this, the views of 577 teacher trainees at Uludag University Education Faculty were elicited. The students declared that 35%, 38% and 32% of the values of the "rights", "freedoms" and "responsibilities" parameters respectively were fulfilled while the related expectations displayed the level of 90%. There is a negative correlation between the students' observations and their expectations from democracy. This can be interpreted as the fact that expectations with respect to democracy will decrease or increase in accordance with the use of rights and freedom and the fulfillment level of responsibilities.

Key Words: Democracy, democracy education, values, values education

Introduction

Although "democracy", as one of the concepts most frequently exploited in the political area, is sometimes put forward in some different practices, it continues to attract people's attention as a concept which can maintain and even continuously increase its indispensibility (Erdoğan, 1997a). Although there is not any data related to the fact that social and political problems can be solved more effectively in democracy compared to other political systems, democracy, again since it provides a broader area of use to rights and freedoms, can be evaluated as an indispensable administrative tool and life style of today's world (Kışlalı, 1994).

Democracy is a concept composed of the Greek words "demos" and "kratos" and meaning "rule by the people" (Öztekin, 2000). When the developmental process of democracy is looked at, it can be stated that there are practices of the first ancient democracies in Sumer and Babylon. The Athenian democracy with its limitations is the most important example of the ancient age democracy practices. In the developmental process of democracy, Magna Carta can be evaluated as one of the important cornerstones of the democracy struggle. It can be stated that developments related to democracy, which was under the influence of the church during the Middle Ages and later of empires, have remained rather limited. We can also state that the French Revolution and the efforts spent during the foundation and institutionalization stages of the United States of America were the events leading to the adoption of the thought of democracy by all the layers of society (Tooper, 2007). In the modern world, however, democracy is not only a political administration, but it is also evaluated as a life style containing the values belonging to rights, freedoms and responsibilities (Gülmez, 1994; Touraine, 1997; Duman et al., 2003).

Values and Democratic Values

A modern society gains meaning through human values (Beatham & Boyle, 1998). For this reason, humans direct their lives according to the values they have. However, few people have explicit, consistent, objective and clear values (Raths et al., 1966). Although the system of values making a human is the subject matter of philosophy, we observe it as concepts, phenomena organizing life and respect, and it takes place in every dimension of life and individual and social life

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like honesty, justice, equity and freedom (Kuçuradi, 1998). Actually, value is one of the basic areas of philosophy (Gökberk, 1993). "Value" used approximately for the first time by Znaniecki comes from the root "valere" which makes a source for the meanings of "being important" or "having power" in Latin (Yılmaz, 2008). However, in Turkish, value is described as the measurement of importance attached to an object, event or phenomenon (Püsküllüoğlu, 2008). Dewey (1967) takes values as concrete phenomena which are necessities of life. According to Schwartz (1994), having an important place in relation to the matter of values, value is a principle guiding individual and social life, making individuals perceive themselves as important and for this reason achieving the placement of events and phenomena in an action acceptance area.

As concepts guiding individuals' choices and individuals' evaluating and explaining their choices (Schwartz, 1992), values can be stated as respect for human rights, equality, freedom, participation, compromising, free discussion, openness, tolerance, pluralism, differentiation, law state, social state, avoiding violence, critical thinking and freedom of expression and these can be accepted as the values of democracy (Kışlalı, 1994; Erdoğan, 1997b; Tanilli, 1995).

Democratic values can be grouped in different ways. Schwartz (1992) makes a broader classification of values by using the data he obtained from more than 60 countries. Schwartz groups these values as self-orientation, arousal, success, safety, universality, accommodation, hedonism, power, tradition, altruism (Yılmaz, 2008). This classification which Schwartz made can be taken as self-respect, being independent, family safety, responding to helpfulness, social justice, being open-minded, equality, protection of environment, self-control, respect for traditions, respect for private rights, being merciful, helpfulness, and taking responsibilities in the rights, freedoms and responsibilities parameters of democracy (Dewey, 1987; Büyükkaragöz, 1990; Keane, 1994; Ateş, 1994; Kışlalı, 1994; Tourine, 1997; Erdoğan, 1997b; Tanilli, 1995).

In conclusion, the values specified above by various authors can be evaluated within the right, freedom and responsibility concepts of democracy. For example, in the 1789 Declaration of the Rights of Man and of the Citizen (Göze, 1986), the Universal Declaration of Human Rights and the European Convention of Human Rights, it can be clearly seen that these values are the basic values of democracy (Aktan et al., 2000). For this reason, in this study, the values of democracy were examined in the parameters of right, freedom and responsibility (Table 1).

Table 1.

Democratic Values in the Right, Freedom and Responsibility Parameters

<i>Values in Democratic Parameters</i>		
<i>Rights</i>	<i>Freedoms</i>	<i>Responsibilities</i>
Right to live	Freedom of religion and conscience	Self-control
Right to health	Freedom of thought and expression	Obedying rules
Right to safety	Freedom of information and establishing communication	Being fair
Right to protection	Freedom of science and art	Sensitivity to environment
Right to education and teaching	Freedom of benefiting from public services equally	Political participation
Right to elect and be elected	Freedom of travel	Pluralism
Right to work	Freedom of residence	Social solidarity
Right to benefit from public services	Freedom of organization	Being agreeable
Right to privacy	Freedom of marrying a person from another country	Tolerance of difference
Personal immunity and immunity of domicile	Children's freedom not to work	Accepting disadvantageous groups
Right of property		Love of humans
Right to participation in decision		Sensitivity to abuse
Right to equal opportunity		Rejecting violence
Right to criticize		Universality
Right to environment		Being open to social changes
Right to complain		Obedying ethical rules
		Respect for others' rights
		Acquiring the skill of listening

Developmental Process of Democracy in Turkey

It can be decided if democracy exists in a country or not by looking at whether all social institutions are organized in a democratic way, whether people participate in social and political decisions without being dependent on the permission of any authority and whether people show democratic behaviors in their relationships (Morris & Shapiro, 1993). Although important developments have been achieved in favor of democracy for about a hundred and fifty years, there are still different evaluations with respect to matters such as whether people in Turkey can use their basic rights and freedoms sufficiently, whether they can organize freely for their rights, and for this reason, whether they have a lifestyle based on the values of democracy.

Among many developments about democratization and human rights since the Ottoman period can be mentioned the Charter of Alliance (Sened-i Ittifak) on 29th September 1808 as the Magna Carta of democratization in Turkey (Erdoğan, 1997a). The Charter of Alliance can be evaluated as the first document of democracy in the Turkish history of democracy, with which the powers of the Padishah were restricted and equality for everybody was projected (Tanör, 1997). Moreover, in the pre-republican period, the Tanzimat Firman read by Mustafa Resit Pasha on 3rd November 1839 and helping democratic thought to find a place in Ottoman society (Kalaycıoğlu & Sarıbay, 1986), the Ottoman Reform Edict accepted in 1856 and Kanun-i Esasi issued in 1876 can be shown as examples of the documents of democracy aiming to guarantee democratic rights and freedoms (Akşin, 2000).

It is observed that efforts to achieve democracy continued both in the pre-republican period and during the process of the Independence War starting on 19th May 1919 (Karpaz, 1996). Adoption of the understanding that sovereignty rests unconditionally with the nation with the 1921 Constitutional Law can be stated as the most important democratic attempt in the process of the Independence War (Erdoğan, 1992). The 1924 Constitutional Law accepted in the first period of the republic can be accepted as the first document contributing to the development of democracy in republican Turkey (R.G., 1945). The 1946 Turkish general election, which were the first multi-party elections in Turkish history, is evaluated as the most important event starting the democratic process in the state of the Republic of Turkey. The 1950s were the years during which a new transition process from majoritarian understanding to pluralistic understanding started in Turkish democracy (Erdoğan, 1992). According to many people, the 1960 Military Intervention made in favor of democracy was a political intervention suspending democracy. The new Constitutional Law accepted in favor of democracy in 1961 despite political losses can be accepted as an important document providing people with broad freedoms in favor of democracy in that period (Lewis, 2000). The 1980 Military Intervention realized in the 1970s on the grounds that political, economic, social problems could not be solved via "democracy" can be evaluated as an anti-democratic movement hindering the development of democracy in Turkey (Serdaroğlu, 2001). For democracy was suspended once more in Turkey with the 12 September 1980 military intervention and after that democratic rights and freedoms were suspended for a long time (Tanilli, 1995).

Although today's Turkey has achieved important improvements about democracy, it can be stated that braver steps need to be taken in order for democracy to become a social life style. The fact that Turkey comes nearly bottom in the reports of the Organization for Economic Cooperation and Development (OECD) and the United Nations Development Programme (UNDP), Turkey is the country which is taken to court most frequently in the European Court of Human Rights, and limitations related to the right to elect and be elected and the use of democratic rights and freedoms still continue to strengthen the belief that there is a problem related to democracy in Turkey (Emekli, 2008). The fact that women are represented only at a rate of 14.2% in the parliament (TBMM, 2011a; TBMMb), the rate of women is low in the workforce (26.9%), human rights violations are rated 3 over 5, freedom of press is at a level of 38.3% and people's perception of security has remained at a level of 42%, and in addition to these, child labor still continues (5%), can be shown as examples of democratic problems (UNDP, 2010).

On the other hand, although some progress has been achieved in favor of democracy in Turkey according to the European Union progress reports, it is stated that problems related to democracy and human rights maintain their existence. According to the report published in 2010 (European Commission, 2010), in Turkey: (a) Related to human rights, the UN Optional Protocol to the Convention against Torture (OPCAT) still waits in the TGNA (TBMM). (b) The number of decisions made by the European Court of Human Rights regarding Turkey's violating the ECHR (European Convention on Human Rights) is still increasing. (c) Although some progress has been achieved about women's rights and gender mainstreaming, domestic violence against women continues to exist as a problem for Turkey. (d) Although limited progress has been achieved about the prevention of child labor, an effective monitoring system has not been able to be established yet. (e) A national mechanism aiming to monitor the practice of the UN Convention on the Rights of Persons with Disabilities and the Optional Protocol about the rights of persons with disabilities has not been established yet. (f) Although the prevention of discrimination principle was taken under guarantee in the Constitutional Law, the current legislative framework is not in accord with the EU legal acquis sufficiently.

As stated in international documents and UN Progress Reports, too, it can be stated that problems related to democracy and practices of democratic values still continue to exist in Turkey. The present study can be regarded as important in that it aims to reveal the expectations of teacher candidates taking education at teacher training educational institutions having duties and responsibilities related with having individuals adopt democracy and democratic values and the extent to which these expectations are met in Turkey. For democracy is realized only through education in a country. Starting from here, it can be stated that teachers occupy an important place in having individuals acquire democratic values in a society.

This study was carried out with the aim of determining the opinions of teacher candidates attending education faculties about practices and expectations related to the values included in the rights, freedoms and responsibilities parameters of democracy. For this purpose, answers were sought for the following questions:

- a. What are the opinions of the teacher candidates about practices related to rights, freedoms and responsibilities?
- b. What are the expectations of the teacher candidates about rights, freedoms and responsibilities?

Methodology

This study is a descriptive study. The study group was composed of 1035 senior teacher candidates enrolled in 13 departments of the Education Faculty of Uludag University in the 2010-2011 academic year. The reason for the selection of the fourth year students for the purposes of the study was the assumption that, since they had received all the courses given at the Education Faculty, they had a sufficient level of readiness for the profession of teaching. In the study, 577 students attending 13 departments of the Education Faculty were asked for their opinions. The sample of the study was formed through proportional stratified random sampling technique. In the study, a scale including items related to the values included in the rights, freedoms and responsibilities parameters of democracy was used. The scale is composed of two separate sections including students' observations and expectations about democratic values. The opinions in the scale were rated over 7. In the scale, there are a total of 96 items, 48 in Section I and 48 in Section II. In the preparation of the scale, the opinions of the teaching staff of the Faculty of Law and the Sociology and Philosophy Departments of the Faculty of Arts and Sciences were taken.

The scale was administered to 143 students enrolled in different departments of the Education Faculty of Uludag University for its validity and reliability study. The scale is essentially composed of 48 questions. The 48 questions were structured according to practices and expectations. Since the opinion that the number of students to be included in the pilot study had to be 3 times more than the

number of items was proved via expert opinions, 143 students were found acceptable for the validity and reliability study. Factor analysis was used to determine the construct validity of the scale. The appropriateness of the pilot study data for factor analysis was tested via using the Barlett Test of Sphericity and Kaiser-Meyer-Olkin (KMO) sampling adequacy test. According to the Barlett Test of Sphericity, it was observed that the data of Section I and II showed multi-variate normal distribution (Section I: $\chi^2=6210,553$, $p=0.000$; Section II: $\chi^2=9100,593$, $p=0.000$). The KMO value of Section I was calculated as 0.905 and that of Section II was found as 0.849. Seeing that this value was over 0.60 suggested for KMO, the data were accepted as appropriate for factor analysis (Tabachnick & Fidell, 2001). As a result of the calculations, it was observed that both sections had a single-factor structure. According to the analysis results of Section I including behaviors exhibited by the students, it was calculated that the factor accounted for about 46% (45.7) of the variance; moreover, according to the analysis results of Section II, it was found that the factor accounted for 50% of the variance.

In the reliability study made to determine the internal consistency of the scale, the item total correlation coefficients and the Cronbach's α coefficients were calculated. To determine the precise number of factors, the Varimax rotation was applied. It was determined that the load values of the items in Section I in the factors varied between 0.336 and 0.834 and those of the items in Section II in the factors varied between 0.361 and 0.937. According to this, we did not feel it necessary to remove any items from the scale (Tabachnick & Fidell 2001). The Cronbach's α coefficient belonging to Section I was found as 0.97 and the one which belongs to Section II was calculated as 0.96. According to these results, it can be stated that the discriminating power of the items was "rather good" and the internal consistency of the scale was high.

For each parameter in the scale, the values belonging to the "Observation Index" (OI) and the "Expectation Index" (EI) were calculated. From the calculated OI and EI values, the "Real Observation Index" (ROI) values were reached (Shoura & Singh. 1998). The OI and EI values are the arithmetic mean of the total scores of the parameters

$$OI = \frac{\sum_{q=1}^n S_q}{n} \qquad ROI = \frac{OI}{EI} k_1$$

The ROI values were calculated by using the formula of "ROI= (OI/EI) X k". In the study, the "Compatibility factor" (k) constant value was calculated as 0.70.

- OI= Observation Index
- EI= Expectation Index
- ROI= Real Observation Index
- n= Number of items
- Sq= The score which a person receives in a category
- k= Compatibility coefficient

Moreover, the opinions obtained with 577 questionnaires were analysed via using the SPSS package program and then the arithmetic mean of the opinions and the correlations between the indexes were calculated.

Findings

In the study, 362 female and 215 male students were asked for their opinions. 69% of the students were aged between 19-22 years. 88. 6% of the participants stated that they voted in the elections. 70.7% of the students stated having taken one or more courses on democracy throughout their education lives. However, only 26% of the students stated having participated in a seminar on democracy and half of them stated having read an article on democracy. 8% of the students stated that the income level of their families was "Weak", 59% stated as "Average", 31% stated as "Good" and 1.7% stated as "Very Good". It was determined that 13.9% of the students were born in a village, 9% in a borough, 30.2% in a town/district, 21.6% in a city and 25.3% in a metropolis.

According to the results of the study, in the 'Rights' parameter of democracy, the students stated that the right to benefit from public services ($X=2.51$; $Sd=1.63$) and the right to criticise ($X=2.57$; $Sd=1.69$) were realized at the lowest level, but contrary to this, such rights as "the government's obligation to grant needy-indigent people such as the elderly, veterans, orphans and widows necessary help and protect them", "the opportunity to use the right to elect and be elected freely", "the right to privacy and respect for the privacy of family life", "the opportunity to use the right to property and inheritance freely" and "as responsible individuals, everybody's participation in referendums to make decisions about the state" were realized at least at a level of over 50%.

In the 'Freedoms' parameter, the students were observed to have stated that the freedom of thought and expression ($X=2.97$; $Sd 1.78$) and the children's freedom not to work ($X=2.58$; $Sd 1.71$) were realized at the lowest level and the realization level of such freedoms as "people's being free to believe in any religion they like and to worship as required by their religion freely", "everybody's being able to use their right to travel freely without depending on any permission and authority", "people's freedom to settle in any place without taking permission from anywhere and to continue to live anywhere they like", "people's freedom to make scientific studies without taking permission from anywhere, to access science, to develop their artistic sides and to participate in artistic activities", "every adult individual's being free to marry anybody they like without any interventions" was over 50%. However, the students were of the opinion that not much was done about the matter that "individuals defined as children in international and national conventions and legal texts should definitely not be forced to work".

Moreover, in the 'Responsibilities' parameter, the students stated that the responsibilities of 'being fair' ($X=2.64$; $Sd=1.67$) and 'the acquisition of the ability to listen' ($X=2.67$; $Sd=1.68$) were realized at the lowest level. On the other hand, the students stated that the government gave priority to the disadvantaged groups such as the elderly, the sick, children and those who are unable to work at a level of only over 50%. However, they thought that the responsibilities apart from this were realized at a rather low level. When the students' opinions were evaluated in terms of expectations, it was determined that the students had a high level of expectation in the "Rights" parameter with respect to the values of "the right to education" and "the right to elect and be elected", in the "Freedoms" parameter with respect to the values of "the freedom of religion and conscience" and in the "Responsibilities" parameter with respect to the values of "sensitiveness to abuse" and "respect for others' rights".

According to the analysis results of the study, the values belonging to the "Rights" parameter were calculated as $OI= 3.30$, $EI= 6.65$ and $ROI= 35\%$, those which belong to the "Freedoms" parameter were found as $OI= 3.43$, $EI= 6.34$ and $ROI= 38\%$ and those which belong to the "Responsibilities" parameter were determined as $OI= 3.02$, $EI= 6.63$ and $ROI= 32\%$ (Table 2).

The participant students stated that the practices related to the values included in the parameters of democracy did not meet even half of their expectations. However, it can be stated that the students did not reach a consensus in relation to the fulfilment of all the democratic values. When the reciprocal correlations of the values was looked at, it was observed that the Pearson Product Moment correlation coefficient between $OI-EI$ was $r= -0.70$, the correlation coefficient value between $OI-ROI$ was $r=0.98$ and the one between $EI-ROI$ was $r= -0.84$ (Table 2). These values indicate that unless demands related to the democratic values are met, the level of expectations related to democracy will increase. In other words, as demands related to democracy are met, the tension arising from unfulfilment of expectations will decrease.

Table 2.

Relationships between the Parameters of Right, Freedom and Responsibility

Democratic Value Parameters	OI (X)	EI (X)	ROI/RVI (%)
Rights	3.30	6.65	35
Freedoms	3.43	6.34	38
Responsibilities	3.02	6.63	32

Correlations (r): OI-EI= -0.70, OI-ROI/RVI= 0.98, EI-ROI/RVI= -0.84

If it is necessary to express the fulfilment level of the expectations related to the democratic values that figure in the study, the opinions can be shown in two groups, namely observed and expected, as follows. As seen in Figure 1, the students had expectations twice as high as their observations related to rights, 1.8 times as high as their observations related to freedoms and 2.2 as high as their observations related to responsibilities. This situation can be explained with the belief and confidence of the teacher candidates who would be responsible for having students acquire democratic values at educational institutions related to democracy.

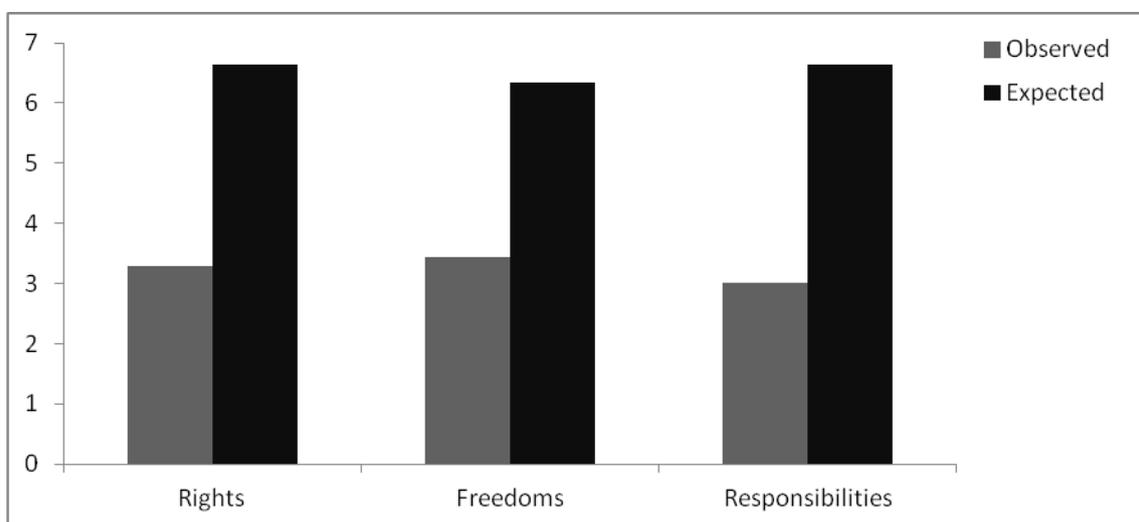


Figure 1. Level of Expectations and Observations Belonging to Democratic Values

Discussion

When the results of the study are taken in terms of the parameters of democracy, it is meaningful that, in the “Rights” parameter, the students stated that they did not feel confident sufficiently, faced too many difficulties when using their educational rights and that their expectations related to having equal opportunity to take jobs in the state institutions and organizations, benefiting from public services equally and living in a healthy and balanced environment were not met. In the “Freedoms” parameter, the students attached importance to the freedom of “everybody's being treated equally before laws without being discriminated against due to such reasons as language, religion, race, gender and the like” at the top level and to the freedom of “everybody's being free to express their feelings and thoughts or to organize with the aim of protecting their interests without being dependent on any permission” at the lowest level. However, the students were of the opinion that not much was done in relation to the matter that “individuals defined as children in the international and national conventions and legal texts should definitely be forced to work”. And in the “Responsibilities” parameter, the students generally stated that the responsibilities were fulfilled at a very low level. When the students' expectations related to the parameters were examined, it was observed that the students regarded all the values in the “Rights” parameter as important at a level of 90% and over, but on the contrary, they regarded the values included in the “Freedoms” parameter such as “the press should able to perform its function freely every time”, “people should have the

freedom to express and spread their thoughts in such ways as words, writings, pictures or others”, “people should have the freedom to settle and live in any place they like without taking permission from anywhere”, “everybody should have the freedom to express their feelings and thoughts or organize to protect their interests without taking permission from anywhere”, “people should have the freedom to make scientific studies, access science, develop their artistic sides and participate in artistic activities without taking permission from anywhere” as important at a level of below 90%. Moreover, in the “Responsibilities” parameter, the students regarded all the values except for the value of “minorities' rights should be taken into consideration when making political decisions as well” as important at a level of above 90%.

Another result obtained from the study was the presence of a high negative correlation between the students' observations related to the democratic values and their expectations from democracy. From this result, it can be concluded that as the level of the use of rights and freedoms and the level of the fulfilment of responsibilities decrease, expectations increase in a contrary way or a contrary condition appears. Reactions of students believing that democratic expectations are not met at universities to administrators can be shown as examples of this situation.

Although there are studies made in Turkey with the aim of determining the perceptions of students about democracy and human rights, it is difficult to state that they are sufficient (Kurt, 2007). However, when the results of the present study were compared with those of the studies made on democracy, it was observed that the results mostly overlapped.

It can be stated that democratic values at educational institutions have not shown as much development as to meet expectations from the past until today. The result obtained in Ertürk's (1970) study entitled "Teacher Behaviors Compared to Ten Years Ago", that while teachers were expected to be more democratic compared to past years, they were, on the contrary, becoming more authoritarian is important in terms of giving an idea about how democracy functions at educational institutions. When the results of this study were compared to those obtained from the study carried out by Dursun (2007) with 334 students attending secondary educational institutions in the Kurşunlu and Bayramören districts of Çankırı, it was observed that the opinions of the students attending lower stage institutions about democratic practices and expectations from democracy in Turkey overlapped greatly those of the students at the education faculty. Again, the fact that in a study, entitled "Levels of Teachers' Exhibiting Democratic Attitudes and Behaviors at Elementary Second Grade", carried out by Topper (2007) in the province of Kars, the second stage teachers working in elementary schools were found to exhibit democratic attitudes and behaviors at a sufficient level seems to support the above judgment.

Since schools are the most important places where democratic values are experienced and transferred to young generations, they can be evaluated as institutions having great responsibilities in the adoption of democracy in a country. However, doubts related to educational institutions' having young generations acquire democratic values is still continuing. The fact that in a study made by Polat and Celep (2008) with 1281 secondary school teachers in 14 cities with the aim of revealing organizational confidence, justice and citizen perceptions, it was found that the teachers expected principals to show ethical, fair, equal, cooperative, open, tolerant and criticizable behaviors; and that again, in a study made by Sabancı, Şahin and Fidan (2007), it was revealed that the teachers expected educational auditors to show democratic behaviors can be shown as examples indicating that the mentioned doubts are still continuing.

Such studies and international documents reveal that problems related to democracy and human rights are still continuing everywhere including educational institutions in Turkey (Can, 2005; Tekişik, 2009). However, the protection of human rights and the realization of training on human rights have been given as an international obligation to all states for many years. The "Educational Recommendation about Education and Human Rights and Basic Freedoms for the Sake of International Understanding, Cooperation and Peace" made by UNESCO (1974) can be evaluated as a

step taken in order to universalize democracy education and an effort put forward in order for the mentioned obligation to be fulfilled. Moreover, regardless of the governments' political statuses, the 1978 Vienna Congress stating that men and women should be given a continuous education in and outside the school and the decisions made about the responsibilities given to educational institutions in relation to the democratic values and the European human rights and freedoms specified by the Commission on Security and Cooperation in Europe (CSCE) can be shown as examples of the specified obligations (Larrain, 1995).

For a political system to become democratic individuals should be provided with personal, political, ideological economic rights and freedoms and it should be based on popular sovereignty (Tourine, 1997; Ünal, 1997). But this can be achieved only through an educational understanding including basic democratic values such as human rights, freedoms, responsibilities and equality (Şaylan, 1998). For since education brings different groups whose needs are the same and enables the value systems of a society to get to know and be affected by one another, it is the most important communication tool of democracy (Dewey, 1967). In this process, what is expected from education is that it should be able to create and maintain such democratic values as right, freedom, equality, tolerance, participation, responsibility and popular sovereignty. And in order to achieve this, in a democracy, the aims of education should be determined in a way to cover, organize and operate all the personal, political, ideological and economic rights and freedoms. For democracy is the system which needs educated people most (Saigol, 1993).

Since the values of right, freedom and responsibility are the basic values in the creation of a democratic society in democracies (Bulut, 2006), it is necessary that these values should be acquired at all educational institutions from pre-school education to higher education (Duman, 2006). Although the democratic values have been discussed in national education councils (Üzen, 1998) and included in the education programs and course books (Kuşçu, 2009) for a long time in the process of the acquisition of the democratic values in Turkey, it is difficult to say that the educational practices aiming to have individuals adopt these values are sufficient. Studies indicate that the effort to have individuals acquire the democratic rights, freedoms and responsibilities theoretically constitutes the essential of the problem. However, instead of an information-centered education, with an attitude and behavior-centered understanding (Yeşil & Aydın, 2007), the educational environment can be arranged in a way to reveal individual abilities, appropriate teaching methods and techniques can be used for children with different learning abilities, disadvantaged groups can be motivated and encouraged and students can be made to acquire democratic values more effectively by achieving internal and external democratic control and removing variables hindering democratic education possibilities (Gülmez, 1994).

In conclusion, with this study, it can be seen that the practices related to the values included in the right, freedom and responsibility parameters of democracy can meet only less than half of the expectations and the most problematic area is the practices related to the values included in the responsibilities parameter. On the other hand, although expectations about democratic values are very high, the fact that they are not complete is the case which must be thought over. This can be explained by the insufficiency of experiences about democracy.

Based on the results of this study, it can be stated that it is inevitable to have individuals acquire the values of democracy belonging to the right, freedom and responsibility parameters in order to be a modern society. Based on this evaluation, the following suggestions can be made:

- a. Work can be done to have values acquired in the family.
- b. The number of courses aiming to teach democratic values and have students acquire these values can be increased at education faculties. These courses can be given practically.
- c. Through in-service training, teachers can be trained to be role-models about this matter.

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