An Analysis of the Relationship Between Values Perception and Self-Esteem of Religious Culture Teacher Candidates

Assistant Professor Halide N. ÖZÜDOĞRU ERDOĞAN
Abant Izzet Baysal University, Faculty of Theology, Primary Education Religious Culture and Moral Knowledge Education

Abstract
The main aim of this study is to analyze the relationship between the values perception and self-esteem of religious culture and moral knowledge teacher candidates. The study group of the study is composed of 243 teacher candidates who are studying in the Primary Education Religious Culture and Moral Knowledge Teacher Program of the Faculty of Theology at Abant Izzet Baysal University and Necmettin Erbakan University.The study utilized "Dilmaç and Arıcak Values Scale" developed by Dilmaç and Arıcak to determine the value orientation of teacher candidates, "Coopersmith Self-Esteem Inventory" to determine their self-esteem, and "Personal Information Form" developed by researchers for their personal information. The data was analyzed by SPSS software package.In this study, the relationship between the value perception and self-esteem of teacher candidates studying in the Primary Education Religious Culture and Moral Knowledge Teacher Program of the Faculty of Theology was examined, the results of the relationship between the students' values perception and self-esteem was summarized with the help of Schwartz theory of basic values, and some analyzes and assessments were made within this context.The t-test, ANOVA, and correlation analyzes were used to identify the effects of the variables on values perception.
Keywords: Values, Self, Self-Esteem.

INTRODUCTION
Definitions
Value: Values are broad tendencies to prefer certain states of affairs over others (Hofstede, 1991, 4).
Self: Can be defined as opinions developed by the individual about self-perception and self-evaluation (Kulaksızoğlu, 2006, 113).
Self-esteem: Self-esteem is the sum of what one person feels and thinks about subjects like their talents, the extent they value themselves and others, self-confidence, ability to overcome difficulties, and respect for others (Benedek and Brown, 1997, 57).
The Aim of the study
Values have been conceptualized through many developmental stages and different definitions have been made in this evolutionary process. There is a wide range of empirical research and theoretical discussions in the literature about the role of values on interpersonal relations and social systems. In this context, the main aim of the research is to examine the relation between the values perception and self-esteem of the religious culture teacher candidates.
The Concept of Value
Value plays an important role in explaining human behavior. Therefore, giving several definitions of value rather than just one would be more descriptive. Value is defined as the common attitudes and views of the society such as power, wealth, justice, equality, love, hard work, hospitality and honesty (Bahar, 2009, 64). Sezgin (2006, 558) and Erdem (2007, 56) defines value as a tendency to prefer a certain form of behavior or a situation to another, as a strong belief that provides a base for the behavior and utilized for judging them. According to Güngör (1993, 18), value is the belief that decides whether something is desirable or not. Values are the thoughts that are important to us and which affect our lives. (Doganay, 2006,258) Arslan (1994, 272) defines value as the judgement of the facts in terms of the human attitudes, needs, interests, and ideals.

Values, as most commonly defined in the literature, are goals that guide people's lives, that are desirable, have different importance levels, and transcend specific situations. (Schwartz, 1992, 12). Values carry a number of features such as they are permanent, have the characteristics of a belief, they have a cognitive quality regarding the desirable () and its comprehension, and they are preferences. The set of values that an individual has is called the value system. The basic value is the value a person ranks the first or the highest in their value order and utilizes it as a reference in answering all the important questions about life. An individual's perception about the meaning of life, which feeds on his/her world of beliefs, is one of the fundamental values that affects the value system (Kaymakcan, Meydan, 2011).

Values are separated from social norms in three ways: Value refers to a mode of behavior or the final state of existence; the social norm refers only to a mode of behavior. While a value transcends the limits of certain situations, the social norm is an order to behave in a certain way in a certain situation. The value is more personal and intrinsic; the norm is based on consensus and external and for the individual. In addition, values

provide the basis for accepting or rejecting norms as standards for the establishment of elements that should to be taken into account as desirable (İşcan, 2007, 33). In the general sense, values enable the unification of the society and pave the way for the individuals to live as a whole by means of the mentioned characteristics. Lickona (1991, 51) separates values as moral values and non-moral values. Moral values such as honesty and responsibility carry obligation. Non-moral values do not carry such obligations and they express a preference about what we would and wouldn't do. The value that the individual assigns to music or literature is a value of this sort. Individuals try to live their lives in a setting created by their own values and the values of the environment. Individuals can change their values through an interaction process. The school life of the individual is vital in this process. Because an important part of the process in which individuals acquire values takes place in schools. At the same time, the school is an area of living and learning that is established on values (Turan and Aktan, 2008, 235).

Just as values have a direct effect in the formation of human religions, religion also is influential in the creation of values, the continuity of their existence, and their guidance of human life within a hierarchy. Considering the socio-cultural background of the values, it can be easily expressed that the value judgements are developed and shaped by the socio-cultural and religious background of the individual (Ünal, 1981).

The Concept of Self

The concept of self includes the aspects of an individual that he/she is able to perceive, or in other words all of the views, attitudes, and beliefs of an individual about the things he/she describes as his/her existence such as 'skills, limits, goals, value judgements, identity, physical appearance'. In short, it is the form of an individual's self-recognition and self-evaluation, a mental picture about oneself (Gander and Gardiner, 1995, 492). Self-esteem, the emotional aspect of the self, is "embracing, approving, valuing, and respecting oneself and the assessment about one's own value" (Budak, 2000, 583). It is an individual who feels proud, valuable, vigorous, active and successful (Yörükoğlu, 1985, 107).

It is a feeling that emerges as a complicated self-judgement and self-evaluation. It is the approval that emerges as a result of an individual's self-acceptance through self-evaluation. Self-esteem has emotional, mental, and social aspects as well as indirect physical aspects. To feel valuable, to be able to show one's knowledge and skills, to achieve things, to be proud of one's achievements, to be admirable, loveable and accepted within the society, and to accept and embrace one's physical appearance are the leading factors in the formation and development of self-esteem. There are three main sources in the development of self-esteem.
1. Respect of others
2. Competence
3. The self-evaluation of these two sources by the individual.

The respect of others develops positive emotional interaction and self-love in an individual. This creates the emotional self and sovereignty. It provides cognitive self and sovereignty by presenting the idea of what is valuable and likeable. The ideas, approaches and emotions of others become part of the inner psychological structure of the self (Özkan, 1994).

Self-esteem changes with the development of the self. Self-esteem is an important structure which is affected by others and affects the attitudes and behaviors of the individual, thereby affecting others as well. (Arıcak, 2012) Individuals with high self-esteem will be happier and have a better quality of life. Self-esteem is a two-way phenomenon. It might sometimes be considered as a reason that brings out positive attitudes and behaviors, and sometimes as a result in the form of the feeling of competence, self-realization, self-value and self-love that is formed by the positive feedback an individual receives from the environment due to his/her positive attitudes and behaviors. However, it will operate in a cycle whether we consider it as a reason or a result, and it will contribute to the improvement of the individual's quality of life and the creation of a more peaceful and civilized society. For this reason, with regard to raising healthy and happy generations, it is important to analyze self-esteem in terms of the developmental characteristics and problems of adolescence period and to investigate its relationship with other variables (Yıldız, Çapar 2010).

The person with high self-esteem has positive psychological qualities such as self-confidence, optimism, ambition, and not giving up in the face of difficulties. On the other hand, a person with low self-esteem is less self-confident, becomes easily despondent, and prone to develop psychological signs. Research shows that individuals with high self-esteem tend to perceive themselves as important, useful, and worthy of respect and acceptance; and they have positive psychological qualities such as self-confidence, optimism, endurance against difficulties, and ambition. It also shows that individuals with high self-esteem are more active in society because they are open to new things, have advanced communication skills, creative and inquisitive. Research also indicates that individuals with low self-esteem show personality traits such as being unable to trust people, experiencing adaptation problems in human relations, pessimism, self-reproach and embarrassment (Cevher and Buluş, 2007).

Starting from early adolescence, young people begin to define themselves with concepts that are more abstract with the help of their cognitive development. It is stated that adolescents complete their identities with

ideas, appearances, and relationships and the identity includes inquiry, exploration, responsibility and attachment. For example, when asked to define themselves, while children express themselves with their personal qualities by saying "I am good", "I am smart" or "I am talented", adolescents tend to link their definitions with particular conditions. They begin to use more social values in describing themselves such as "friendly", "thoughtful", "gentle", and "cooperative". Since adolescents consider the positive evaluation by others to be very important, this mode of thought affects their definition about themselves (Siyez, 2009, 70, Balat and Akman, 2004).

The search of an adolescent during adolescence makes him/her more sensitive, emotional, vulnerable and insecure. The adolescent belongs to a group, displays similar behaviors, wears similar clothes, and identifies with it in an effort to raise his/her self-esteem. The adolescence is a period where important changes and structures emerges about self-esteem. In fact, it can be said that the relationship between self-esteem and adolescence is bi-directional. Because while changes in adolescence affect the self-esteem of the adolescent, the state of self-esteem until this period also affects the adolescent's development. Although low or high self-esteem has a major influence throughout life, they are more important in adolescence. The foundations of self-esteem is set throughout childhood and it becomes organized in adolescence and turns into a permanent factor that affects the life of an individual. For this reason, much of the research on self-esteem is carried out on adolescents (Kimter, 2008).

The most important factor affecting the self-esteem of an adolescent is the family and the circle of friends. Supporting this argument, studies have found that there is a significant negative relationship between peer pressure and the general self-esteem, family self-esteem, and academic self-esteem of high school students. (Aktuğ, 2006,70). In adolescence, the form of communication that the family establishes with the adolescent is closely related to the self-esteem of the adolescent. According to Origlia and Ouilionon (1972), some parents find what their adolescent child does worthless. They compare adolescents with adults and tell them that they are inept and underdeveloped. According to Origlia and Ouilionon (1972), some parents express that there is a lack of adaptation due to physical growth and this severely hurts the self-esteem and self-love of the adolescent. In addition, some parents stress the adolescent's economic dependency to the family at every opportunity. All these insults create feelings of inadequacy and ineptness in the adolescent (Akt. Çankaya, 2007).

One of the main aims of doing research on values is to identify the forms of individuals' value orientations in relation to their attitudes, behaviors, and social experiences and roles. It is important to know the nature of the enculturation and socialization of teacher candidates, in other words their value system since they are the teachers of the future. It is also important in this respect to identify the relationship between value and self-esteem.

School is an area of living and learning that is established on values. Since values are determinative in human behaviors and preferences, the study of values has an important place in human sciences. Individuals have a life weaved by the values of themselves and their environment. Individuals living within a value pattern can form the values of the society and school that they are members of and likewise they can also replace their own values with the values of the society and the school. (Turan and Aktan, 2008).

Research on the Subject

When we look at the researches on the subject, the study of Lönnqvist; Verkasalo; Helkama; Andreyeva Bezmenova; Rattazzi; Nitt; Stetsenko (2009) under the title "Self-Esteem and Values" analyzed the relationship between the self-esteem and values in high school students and adults in a sample group from 14 sub-cultures from Finland, Russia, Switzerland, Italy, and Estonia. The study found positive relations between self-esteem and values of self-enhancement (power, achievement) and openness to change values (self‑direction, stimulation); negative relations between self-esteem and self‑transcendence values (universalism, benevolence) and conservation values (tradition).

The study of Topçuoğlu (1999) on the values of university students is significant in terms of identifying the structure of a very important social category for the present and future of Turkish society, i.e. the value structure of university students. The study was conducted to determine the value preferences of university students.

Germaine (2001) conducted research on students in the eighth grade of elementary school. Within the context of the study, a values education program was given to the experimental group and the relationship level regarding the effect of this program on the level of students' self-respect and respect for others was examined. The study found that in the experimental group, the values education program increased the students' level of self-respect and respect for others.

Gökçe (1994) has conducted a study on the university youth titled "Social and Moral Values of the Turkish Youth". The study aimed to identify the value preferences of the university youth that participated in this research. The study found that values about materialism and hedonism are becoming prominent among a significant portion of the youth. Though not as dominant as materialism and hedonism, it was seen that values such as being religious, honesty, benevolence, family/happiness, and equality are prominent in the lives of more than half of the students.

Feather (1991), in his work on high school and psychology students, says that high self-esteem is connected

with the importance of the values in the domains of competence and self-direction for both of these students. Feather ascribes this connection to the socialization process in individualistic cultures.

METHOD

Research Model

Since the study aims to analyze the relationship between the self-esteem and values perception of teacher candidates studying in the Primary Education Religious Culture and Moral Knowledge Teacher Program of the Faculty of Theology, it was conducted in accordance with the survey model. Survey models are approaches in research which aim to describe a past or current situation as it is. The general survey method was used in the study. The general survey methods are survey arrangements conducted on a universe consisting of many elements, either on that whole universe or on a sample group from it, which aim to arrive at a general judgement about that universe. The relational survey model was used in this quantitative study. The relational survey method is conducted in order to identify the relationship between two or more variables and obtain clues about the cause and effect.

The Universe and the Sample

The purposeful sampling method was used for the sample (Patton, 1990). The universe of this study consists of students attending the Primary Education Religious Culture and Moral Knowledge Teacher Program of the Faculty of Theology at Abant Izzet Baysal University and Necmettin Erbakan University. The sample of the study consists of 243 university students who were selected through random sampling among the current students of these universities.

Table 1. Demographic Features of the Students in the Sample Group

		n	%
Gender	*Female*	*160*	*65,84*
	Male	*83*	*34,15*
Age	*17-19*	*167*	*68,72*
	20-22	*57*	*23,45*
	23 or older	*19*	*7,81*
Department	*Theology*	*47*	*19,34*
	İDKAB	*196*	*80,65*
	TOTAL	**243**	**100**

One of the results of the descriptive analysis about the study is demographic features. Table 1 shows the distribution of teacher candidates in the sample according to their gender, age and department. Within the sample group of teacher candidates, 83 are male and 160 are female. Regarding the age distribution, 167 of them are between 17-19, 57 of them are between 20-22 and 19 of them are 23 years old or older. 47 of the students are from the faculty of theology and 196 of them are from the department of primary education religious culture and moral knowledge teacher program (İDKAB).

Data Collection Tools

Dilmaç and Arıcak Values Scale: The values scale developed by Dilmaç and Arıcak (2012) is composed of 39 items. The scale asks the participants to read the 39 values and rate each of them from 0 (not important) to 9 (very important) in accordance of their importance as a principle that guides their lives. It is a type of Likert scale. The scale produces a value between 0 and 351. Cronbach's alpha internal consistency coefficient techniques were utilized to calculate the reliability of the scale. It consists of nine factors. All factor loadings vary between .45 and .80. The Cronbach's alpha internal consistency reliability coefficients of "Dilmaç and Arıcak Values Scale" is also calculated on the basis of factors. These coefficients vary between .61 and .90. The Cronbach's alfa values in our study are: social .72, career .70, intellectual .71, spirituality .77, materialist .75, human dignity .76, romantic .78, freedom .76, futuwwa .76

To determine the self-esteem score of the students, the Coopersmith Self-Esteem Inventory, developed by Coopersmith in 1986, was used. The 25-item short form was used in the study. The short form was adapted to Turkish by Turan and Tufan (1987) and they tested its validity and reliability. Turan found the alpha consistency coefficient of the scale as 0.62. Turan and Tufan found the test-retest reliability of the scale as 0.65 and 0.76 in their studies conducted one year between them (Turan and Tufan, 1987). This study found the alpha consistency coefficient as 0.63. Cronbach's alfa value is .46.

The scale consists of 25 items that provide the choices of "like me" or "not like me". "1 point" is given if the items 1, 4, 5, 8, 9, 14, 19 and 20 are answered "like me" or the items 2, 3, 6, 7, 10, 11, 12, 13, 15, 16, 17, 18, 21, 22, 23, 24 and 25 are answered "not like me". If the answers are different than these, "0 point" is given. The sum of the scale is regarded as the "raw score". The "real score" is calculated by multiplying the raw score with "4". Since there are 25 items in the scale, the score varies between "0-100 points".

Problem Statement

Does the self-esteem of teacher candidates studying at the Religious Culture and Moral Knowledge Teacher Program of the Faculty of Theology varies in accordance with their values?

The study found that the domains in which the teacher candidates have the lowest arithmetic mean are the materialistic, romantic, and futuwwa values; and the domain with the highest arithmetic mean is the domain of social values. It was seen that on average, the teacher candidates ranked their views on values as social, intellectual values, career, spirituality, human dignity, freedom, materialistic, romantic values and futuwwa values. The study also found that the values that primarily guide the lives of teacher candidates are social, intellectual, career, spirituality, human dignity and freedom; and that they consider materialistic values such as money, possessions, and status less important.

Analysis of the Data

The data obtained from the scales conducted on the teacher candidates participating in the study were coded and loaded into the computer and analyzed using the SPSS 18.0 statistical software package. The Pearson Product Moment Correlation analysis was used to determine whether there is a significant relationship between the sample teacher candidates' scores from the "Coopersmith Self-Esteem Inventory" and the sub-dimensions of "Dilmaç and Arıcak Values Scale". In addition, descriptive statistics were made so that we know the mean and standard deviation of the sub-dimension scores of the sample.

Findings

Table 2. Descriptive Statistics about the Coopersmith Self-Esteem Inventory and the Sub-Dimensions of Dilmaç and Arıcak Values Scale

Variables	N	$\bar{X}$	sd
Social Values	243	82.92	8.20
Career Values	243	39.20	5.80
Intellectual Values	243	48.52	6.02
Spirituality	243	34.69	2.63
Materialistic Values	243	20.85	5.82
Human Dignity	243	25.44	2.71
Romantic Values	243	19.54	6.35
Freedom	243	24.08	3.24
Futuwwa	243	16.09	2.25
Self-Esteem	243	39.11	2.74

In Table 2, descriptive statistics are given about the scores obtained from the Coopersmith Self-Esteem Inventory and the sub-dimensions of Dilmaç and Arıcak Values Scale which were conducted on the teacher candidates.

Looking at the arithmetic mean and standard deviation values of the teacher candidates' values perceptions, we can see that social value has the highest arithmetic mean (), followed by intellectual value (48.52), career (39.20), spirituality (34.69), human dignity (25.44), freedom (24.08), materialistic (20.85), romantic values (19.54) and futuwwa (16.09) values.

The teacher candidates have the lowest arithmetic mean in futuwwa values and the highest arithmetic mean in social values domain. When we look at the sum of the scale, the arithmetic means of teacher candidates indicate that their views about values are close to "very important".

Table 3. The Correlations Between Coopersmith Self-Esteem Inventory and the Sub-Dimensions of Dilmaç and Arıcak Values Scale

	Self-Esteem	Social Values	Career Values	Intellectual Values	Spirituality	Materialistic Values	Human Dignity	Romantic Values	Freedom	Futuwwa
Self-Esteem	1	.244**	.223**	.201**	.187**	-.031	.271**	-.006	.082	.038
Social Values		1	.643**	.634**	.238**	.274**	.482**	.144*	.301**	.367**
Career Values			1	.622**	.273**	.463**	.340**	.220**	.412**	.324**
Intellectual Values				1	.223**	.360**	.454**	.134*	.383**	.345**
Spirituality					1	.070	.151*	.000	.281**	.128*
Materialistic Values						1	.062	.420**	.216**	.243**
Human Dignity							1	.046	.262**	.200**
Romantic Values								1	.226**	.192**
Freedom									1	.284**
Futuwwa										1

**<0.01, *<0.05

Table 3 shows the results of correlation analysis between the teacher candidates' Coopersmith Self-Esteem

Inventory and the sub-dimensions of Dilmaç and Arıcak Values Scale. The analysis found a significant and positive correlation at a significance level of p<0.01 between the scores the students participated in the study from the primary education religious culture and moral knowledge teacher program of the faculty of theology got from Coopersmith Self-Esteem Inventory and from the "social", "career", "intellectual", "spirituality" and "human dignity" sub-dimensions of Dilmaç and Arıcak Values Scale. No significant correlation was found for the scores they got from the sub-dimensions "materialistic", "romantic", "freedom", and "futuwwa" at a significance level of p<0.01. The correlation coefficient is 1.00 if there is a perfect positive correlation, -1.00 if there is a perfect negative correlation, and .00 if there is no correlation. The correlation is high if the absolute value of the coefficient is between .70 and 1.00, medium if it is between .70 and .30, and low if it is between .30 and .00 (Büyüköztürk, 2002, 32). Therefore, there is a low level of correlation between the "social", "career", "intellectual", "spirituality" and "human dignity" sub-dimensions of Dilmaç and Arıcak Values Scale and the scores from Coopersmith Self-Esteem Inventory.

In line with our hypothesis, the data varies in accordance with the self-esteem and values of the teacher candidates.

Conclusion and Discussion

The following discussion process is based on the results obtained from our study about the relationship between value perceptions and self-esteem of the teacher candidates of the primary education religious culture and moral knowledge teacher program of the faculty of theology. However, reviewing the literature showed that there are not many similar research results in terms of either the sample group or the evaluation tools used. Therefore, some of the studies in the field contributed to the discussion part of our study.

The study found that the domains in which the teacher candidates have the lowest arithmetic mean are the materialistic, romantic, and futuwwa values; and the domain with the highest arithmetic mean is the domain of social values. It was seen that on average, the teacher candidates ranked their views on values as social, intellectual values, career, spirituality, human dignity, freedom, materialistic, romantic values and futuwwa values. The study also found that the values that primarily guide the lives of teacher candidates are social, intellectual, career, spirituality, human dignity and freedom; and that they consider materialistic values such as money, possessions, and status less important.

This result matches with the studies conducted by Bacanlı (2000), Aktepe and Yel (2009) and Taşdan (2010). Bacanlı (2000) stated that university students regard the personal and social values first, but they do not care about being in a position of authority or power in the society and being rich. In the study of Aydın (2003) about identifying the youth's perception of value, it was determined that young people give priority to values that ensure social order and are democratic. Here, while the values that express selfness like freedom, self-respect and human rights are prioritized, wealth is placed in the background. Another study found that teacher candidates give the least importance to power values, stated in expressions such as: having social power and authority, being rich, sustaining social image, approval by the people. (Memiş, Gedik,2010) Among the ten least preferred values in the study of Sariyer Bulut (2012), values such as accepting the life I am given, being rich, approval by people, having a position of authority, and pleasure display similarity between the least preferred values of this study, that is romantic and materialistic values. Ünal (2011) stated that, regarding the value preferences of teachers according to their professional fields, all field teachers ranks values such as respect, honesty, love, scientificness, and responsibility at the top, while Özdemir and Sezgin (2011) determined that teacher candidates prioritize honesty and respect. In this sense, the teachers' preferences support the human dignity and social values of this study. Yıldız (2011) found that regarding the self-esteem of teacher candidates, there is a significant positive relationship between their values and respectively the scores of power, achievement, hedonism, self-direction, universalism, benevolence, conformity, and security.

Looking at the findings obtained from our study, a significant relationship was found in the sub-dimensions of "social", "career", "intellectual", "spirituality" and "human dignity". This shows that values, which are the natural outcome of religious education and serve the purpose of defining the attitudes and behaviors of the individual, are generally formed through cultural interaction. There was no significant relationship from "materialistic", "romantic", "freedom" and "futuwwa" sub-dimensions. This is because as some social values change, the view of an individual about values perception and the extent of their influence on the individual might have changed too. Maşrabacı (1994) and Yüksekkaya (1995) found in their studies that university students have high self-esteem. The study conducted by Memedoğlu (2004) found that teachers approved universalism as the most important values within their value orientations.

Suggestions

This study is among the studies conducted in order to analyze the relationship between the students' values and self-esteem. The results have similar characteristics with the previous studies conducted in Turkey. The result of the study is based on the analysis of the values perception of teacher candidates with regard to different variables.

The study found that the domains in which the teacher candidates have the lowest arithmetic mean are the materialistic, romantic, and futuwwa values; and the domain with the highest arithmetic mean is the domain of social values. It was seen that on average, the teacher candidates ranked their views on values as social, intellectual values, career, spirituality, human dignity, freedom, materialistic, romantic values and futuwwa values. The study also found that the values that primarily guide the lives of teacher candidates are social, intellectual, career, spirituality, human dignity and freedom; and that they consider materialistic values such as money, possessions, and status less important. As there are limited research on the field of values, conducting similar studies in different socio-demographic groups can contribute to our knowledge of human values. In order to make results of studies conducted in our country universally accepted, it is necessary to conduct similar research in other parts of our country and share the results with the academic world.

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