Examination of Turkish Students' Opinions Related to Values in the Example of Iraq, Saudi Arabia and Turkey

Adem TAŞDEMİR[a]

Ahi Evran University

Abstract

Reflecting effective and psychomotor skills to teaching environment are as important as cognitive skills in learning process. In this context, values are important to develop skills in affective domain. In this study, the opinions of the students who have been studying in three different countries (Iraq, Saudi Arabia, Turkey) were aimed to be investigated comparatively. Phenomenological Method, which is the one of qualitative data collecting methods, was used to gather the data. The study group was composed of 6th, 7th and 8th grade students in Iraq, Saudi Arabia and Turkey in 2009-2010 education term by the principles maximum variability sampling. In the study to collect the data, a researcher developed collecting tool including 9 values was used. The students' hand writing compositions and pictures were taken as basic data source. After examining the writings, more concepts were seen in helpfulness, patriotism and responsibility values were seen on the other hand scientific values were seen at least level of all. In action and symbol categories, the students in Turkey and in Religion category in Iraq have raised. The levels of students in Turkey and Saudi Arabia in scientific value were lowest, peace and freedom values in Iraq were seen at lowest level. In visual expressions of students' honesty, responsibility and respect were seen as rare emphasized value. Moreover, in visual expressions of students in Iraq, respect and patriotism were highest but honesty and responsibility were stated at lowest level; in Saudi Arabia peace was the highest but respect and honesty were at lowest level; in Turkey responsibility was the lowest but peace and patriotism values were at the highest level.

Key Words

Values, Value Education, Turkish School in Different Countries

Values are the goals which serve as the guiding principles to the individual or to the other social entities, and which are desired beyond the relevant situations (Schwartz, 1994). Formally, values are the similarities between the features carried by the verb and the object of a concept. In theory, a value can be defined as an objective property. Qualitatively- internally or externally- content can be confirmed or refused according to the attitudes of an individual

a   **Adem TAŞDEMİR, Ph.D.,** is an assistant professor in Science Education. Among the study areas are presented individual differences in learning (learning strategies/styles, mathematical thinking), values in science education, teacher self-efficacy. Correspondence: Ahi Evran University, Faculty of Education, Department of Primary Education, 40100 Kırşehir/Turkey. E-mail: ademtasdemir@ahievran.edu.tr Phone: +90 386212 4408 Fax: +90 386 213 4513.

or a group in their endeavor (Ogletree & Hawkins, 2001). According to Cafo and Somuncuoğlu (2000), the concept od value as a term is an element of a shared symbolic system which serves as a criterion or or a standard in making a choice between method alternatives before displaying an action. Therefore, values education becomes outstanding in generating the knowledge as well as in using the generated knowledge to the benefit of the humans (Dilmaç & Ekşi, 2007). Thus, many philosophers from Platon to Aristotle, Kant and Dewey have thought about the significant role of character education in society (Heslep, 1995 cited in Milson & Mehlig, 2002). Values are the things that people consider important and run after so as to reach and obtain. They may be values such as properties, fortune and health as well as spiritual values such as happiness, tranquility, love of God, patriotism and

liberty (Bolay, 2010). Beliefs, opinions and norms comprising the social culture each is thought to be a value (Tural, 1992). However, several classifications/apprehensions are available with regard to values. Springer (1928) studied values in six groups as aesthetic, theoretical (scientific), economic, political, social, and religious values whereas Rokeah (1973) analyzed them in two groups as goal values and instrumental values; and Schwartz (1992) in ten groups as power, achievement, joyfulness, stimulation, self-tendency, universalism, benevolence, traditionalism, obedience, and security (cited in Akbaş, 2004).

Values education focuses on the development of values along with values education and moral development. Yet, values education is different from moral development. Values education implies very covert opinions necessary for the students. On the other hand, moral development largely focuses on cognitive processes (Veugelers, 2000). Moral values comprise a component of human's system of values along with other values. In other words, each type of value is in an organic relation with each other as a part of a whole (Güngör, 2000). According to Bobaroğlu (2002), beliefs, thoughts and ideals worth of living for all make up the values. If the values are displayed intuitively, it is the moral. If the knowledge of the values is displayed, it is ethics. However, values are not related to an individual's level of godliness (Godwin, 2006).

A close examination of teaching in a systematic approach shows that the most important components of the teaching system are the students, teachers, teaching materials, and learning-teaching environments. In order that the significance of those components is comprehended, they should be used in combination and effectively so as to attain the targeted goals (Yalın, 2008). In this sense, learning and teaching are the two different processes. Yet they are also in interaction with one another. Seen from the perspective of a student, we find that the student forms his/her own knowledge, mentality, personal values and identity (Veugelers, 2000). In this sense, it is important in the process of students' learning the awareness of their affective properties. In this process, values education and the application of the values are conceptualized as a powerful vehicle of socializations. School in particular has always been an issue of concern for educators in the role of education in general and in the formation of values (Bills & Husbands, 2005). Values, beliefs and attitudes may be interconnected in the discussion of educational applications (Halstead &

Taylor, 2000). Ryan (1986) believes that schools are available not only for making children more intelligent but also for making them better (cited in Kim Suh & Traiger, 1999). Apart from that, it is pointed out that cognitive learnings are put in the centre in schools, but that behaviors related to affective field are excluded from the programme and are ignored (Bacanlı, 1999). According to Alıcıgüzel (1998), in support of this finding, schools do not attach the due importance to affective education. It may be asserted that students do not acquire the necessary social behavior and the values related to the knowledge presented. So that education can perform its functions appropriately, values as well as knowledge and skills should be facilitated to students. It is important for students to acquire those values so that they could socialize. Thus, affective field's learning could be transferred to an interdisciplinary dimension through various methods and techniques. A high quality education supports affective influence as well as cognitive influence, and perceives the human as a whole (Taylor, 1996).

The role of values in education began to be discussed hundreds of years ago, and values were directly or indirectly presented within education especially through curricula overtly or covertly (Akbaba-Altun, 2003). According to both structuralism (Prawat, 1992) and critical pedagogy (Giroux and McLaren, 1989), teachers cannot directly transfer values into their students (cited in Veugelers, 2000) because learners develop, make sense of and form their own concepts. Yet, teachers can encourage their students to develop some values, or they can try to affect them or to do more. They can ask their students what values they wish to develop and how they make efforts to develop the learnt values. Of course all of them cannot be done overtly with a "covert curriculum". However, this is not an excuse for teachers in how to study the values and in finding the importance for their students (Veugelers). Education and schools, in particular, have a big responsibility in forming the new cultural values, in facilitating those values to the individuals and in removing some of the values in the social structure (Doğanay, 2006; Taşdemir, 2009). Thus, positive values and attitudes form a significant part of school achievement. Learning activities help children to recognize their values to live in a multi-cultural and democratic society (Kim Su & Traiger, 1999).

A review of field literature shows that the research topics usually centre around describing and clas-

sifying the values, who will teach and how they will teach the values, and the views of those who teach or who are going to teach the values (Dilmaç & Ekşi, 2007; Doğanay & Sarı, 2004; Halstead & Taylor, 1996; Haydon, 1998; Sarı, 2005; Silcock & Duncan, 2001; Wilson, 2000). It may be said that studies concerning values education are still at a new stage. Therefore, empirical studies concerning the process of values education, the roles of teachers in that process, the place of values education in our system of education, citizens' education and values education, values education in pre-service teacher training should be conducted (Balcı & Yarpar-Yelken, 2010). It is observed that the views held by the target group whom the values are taught- that is to say, students- are not much studied in literature. Reflecting the cognitive level skills in learning into the teaching environment as well as enforcing the affective skills in the teaching environment makes significant contributions to the formation of meaningful knowledge. Thus, values are important in the development of students' skills at the affective level. However, schools generally put cognitive field learning, which heavily consists of mental activities, in the centre; because this is traditionally considered to be schools' essential duty. Behaviors of affective field are, on the other hand, excluded from the curriculum, and were left to chance (Bacanlı, 1999; Bilen, 2001). This study aims at students' readiness for values. Determining the perceptions of Turkish students receiving education in differing locations concerning the universal values is also important in the formation of shared thought patterns. Shared values are among the most important factors generating social solidarity and making it persistent (Fichter, 1994). Therefore, it is believed that the research results will make significant contributions to values education. Hence, the views of Turkish students from three different countries and from three different grade levels (the 6th, 7th, and 8th graders) regarding "peace, patriotism, respect, scientificness, liberty, honesty, affection and responsibility" are described in this study. For that purpose, answers are sought to the following questions:

1 What are the shared perceptions of Turkish students educated in Turkey, Iraq and Saudi Arabia concerning the values?

2 What are the differing perceptions of Turkish students educated in Turkey, Iraq and Saudi Arabia concerning the values?

3 What are the outstanding concepts in each country?

Method

Research Design

The phenomenology design, one of the qualitative research designs, was used in this research so as to gather the data. Phenomenology focuses on the phenomena which we are aware of but we do not comprehend in depth and in details. Phenomena may appear in our world in many forms such as events, experiences, tendencies, concepts and situations. Phenomenology would be appropriate for researching the phenomena which are not unfamiliar to us but which we cannot fully comprehend. In this research each value is considered to be a phenomenon, and a detailed analysis of students' perceptions according to the country and the grade level is aimed.

Research Group

Maximum variation sampling, one of the purposeful sampling methods, was used in determining the research group. Maximum variation sampling is forming a relatively small sample and reflecting the variation of individuals who can be on the side of the problem studied in the sample. The 6yh, 7th, and 8th graders in the Turkish schools in Turkey, Iraq and Saudi Arabia in the 2009-2010 academic year were selected according to the principle of maximum variation, and the study was structured in a manner so as to reveal the specific perceptions of those students as well as shared perceptions concerning the values. The distribution of a total of 308 students according to the countries was as such: 146 in Turkey, 29 in Iraq, and 133 in Saudi Arabia. An attempt was made to reach the same number of students in each country, but feedback was obtained in questionnaires in proportion to the concentration of students educated in Iraq. Through the data obtained from Turkish 6th, 7th, and 8th grade students in three different countries, it was made secure that student characteristics were heterogeneous.

The Measurement Tool and Its Development

The data collected in qualitative research studies vary. The data obtained may be in the form of observation notes, interview records, documents, pictures and other chart presentations. Thus, the students' state of perceiving the values was examined through *the method of document analysis*. The measurement tool developed by the researcher which contained 9 universal values (affection, honesty, liberty, peace, benevolence, patriotism, scientific-

ness, responsibility) was employed. The compositions written by the students in their handwriting as well as pictures were used as *documents* of basic data source (Özçelik, 2010; Taşdemir, 2003; Tekin, 2000; Turgut, 2000).

The Process of Developing the Measurement Tool

Describing the Problem; Goals and Determining the Questions: Through literature review, the goals, problem and sub-problem of the research were determined. In this process, general and specific questions were formed around the questions "what is the purpose of the research?" and "what does this research aim to find out or determine?"

Item Writing; Forming the Draft Form: The curricula for Life Sciences (1st-3rd grades), Science and Technology (4th-8th grades), Mathematics (1st-8th grades), Social Studies (4th-7th grades) were examined in terms of the objectives to be facilitated to students, and the values available in the curricula and emphasized in literature are: being fair, caring family unity, independence, peace, scientificness, studiousness, solidarity, sensitivity, honesty, aesthetics, tolerance, hospitability, liberty, caring health, respect, affection, responsibility, cleanliness, patriotism, and benevolence (Milli Eğitim Bakanlığı [MEB], 2005). Nine universal values (affection, honesty, liberty, peace, benevolence, patriotism, scientificness, responsibility) selected from those were included in the scope of the research.

The measurement tool developed was designed in two stages. At the first stage students were asked to write a composition about what the values made them think; and at the second stage they were asked to draw a picture of the values. In this way, students were given the freedom to choose their ideas, to associate them and to state them in their own words. In addition, complex learning products which cannot be measured with other methods were evaluated. The quality of knowledge possessed by students was determined more clearly through the drawing method.

Receiving Expert Opinion and Forming the Pre-Application Form: The opinion of two experts, one of whom was a lecturer and the other was a teacher, was consulted for the "content validity" of the draft of the observation form (Büyüköztürk et al., 2008; Wiersma & Jurs, 2005). The experts were requested to evaluate each stage of the form on the scale of "appropriate", "inappropriate" and "needs to be improved". They were also asked to give their views regarding whole form and each stage in writing. Based on the data coming from the experts,

Kendall's coefficient of concordance was calculated for each item, and the average correlation for the 9 values was found to be .67. This result showed that the concordance between researchers was high, and that the measurement tool was usable.

Performing the Application: The application was performed in Kırşehir Cumhuriyet and Yüceer primary education schools in Turkey, in Kerkük Çağ private primary education school in Iraq, and in Riyad international Turkish school in Saudi Arabia. The scales were sent to school directors through shipping companies and school directors were contacted via the internet for application instructions and for feedback.

Data Analysis

Categorical analysis, which is one of the content analysis methods, was used in the analysis of the qualitative data, and the following four steps were taken in this process:

Encoding and Selecting: The written data obtained from document analysis were put to computer using the office programme and scanning the pictures. The texts were divided into pieces (context units). This made it possible to present the concepts in the text more clearly.

Developing Categories: The results obtained in the document analysis were presented in the "approach of data representation according to categories" suggested by Miles and Huberman (1994). The findings were then interpreted in a way so as to be consistent with all the data collected, to make the data meaningful, to explain the relations between the findings, to establish cause-effect relations, to make conclusions out of the findings, and to explain the importance of the results. The data obtained (document records) were then examined; divided into meaningful parts, and the conceptual meaning of each part was looked for. Parts forming a meaningful whole were encoded. The encoding, which was determined initially according to the concepts, was done according to the concepts by re-organizing them after the removal of t some concepts from the documents. The codes under the determined themes were explained in relation to each other and were interpreted, and then the results were obtained. Five categories (definition, action, religion, effect, cause) in written statements and three categories (action, effect, cause) in visual expressions were grouped.

Determining the Frequencies: Having determined the categories, they were placed and their frequencies

were determined. Thus, the density and importance within the categories were identified (Bilgin, 2006).

Achieving Validity and Reliability: Reporting the data in details and explaining how the conclusions are reached are among the significant criteria of validity in qualitative research studies. Therefore, the data analysis process is described here in details, and the samples thought to represent it in the written/visual texts were collected. Besides, those samples were also included in the findings part.

Quotations are made and pictures drawn by the students are presented so as to support the researcher's interpretations and to reflect the students' perspectives. The abbreviations used in the research are: international traffic codes such as TR (Turkey), IQ (Iraq), SA (Saudi Arabia), 6, 7, 8 (grade levels), B (boys), G (girls) and order of the student. Thus, for instance: [IQ6E1] means Iraq, 6th grader, boy, the first student.

Conclusions, Discussion and Recommendations

A general analysis of the perceptions of Turkish students attending schools in differing countries concerning the 9 values showed that the most concepts were formed in the values of benevolence, patriotism and responsibility while the least number of concepts were about scientificness. In terms of categories, definition category had the most concepts while religion category had the least. In the written texts of students educated in Turkey and Saudi Arabia, definition was the most frequent concepts but religion was the least frequent. In the case of Iraq, however, the most frequent concept was definition but the least frequent was symbol. Yet, the concepts prominent in the religion category were more with students in Iraq for each value. In the visual texts of the students, however, peace was the concept receiving the most emphasis while honesty, responsibility and respect received the least emphasis. In terms of category, the action category had the most, but the result category had the least number of concepts.

Perceptions of students in each country regarding the values were as in the following:

The concept of peace was defined through the concepts of war, agreement, brotherhood, liberty, and affection. In terms of action, avoiding fights, being offended, unity and solidarity were included, and in the visual texts samples of talking and giving flowers were included. In addition, the students in Saudi Arabia, in contrast to the ones in the other countries, drew pictures of soldiers, people at war, (weapons) and dead soldiers in order to illustrate peace. The students in Iraq, on the other hand, explained peace by using religious terms heavily in the region category. In general emphasis was laid on happiness, tranquility, respect, achievement and friendship following peace. Students in Turkey and in Saudi Arabia used Ataturk's saying "peace at home, peace in the world" as the symbol.

In defining the value of patriotism, such concepts as country, unrequited love, nation, homeland, and holy love were emphasized. Students represented it in action with protecting/fighting for, loving it, doing the military service; whereas they exemplified it visually with pictures of soldiers and wars. They explained patriotism with fighting for the homeland and being martyred for her. For the students in Turkey and in Saudi Arabia, the symbol was Ataturk, Çanakkale War, Turkish flag, Turkey's map, and Ataturk's saying "how happy he is who says I am a Turk". The students in Iraq, on the other hand, heavily used Turkey's map and Iraq's map with the Iraqi flag.

In defining the theme of benevolence, it was identified with such concepts as help/cooperation, needs (materialistic and spiritual) humanistic duty, and mercy. Besides, the students in Turkey and Saudi Arabia used the concept of obligation. As the action, they used affection, respect (for the old), sharing, giving money to beggars, and helping the animals in written statements while visually they drew pictures of helping the old/the disabled people, and sharing. In each country, they explained the concept with religious examples, while those educated in Iraq and Saudi Arabia also used the prophet's sayings (habits) along with the other examples. This case showed that one should be faithful in order to be benevolent. The concepts of happiness, safety, and relaxing were made outstanding in consequence of benevolence. As the symbol, the students in Turkey and in Saudi Arabia used Turkish culture and Turkish Red Crescent.

The value of respect was defined with the concepts of affection, important, good duty, and good manners/morals. In general the concepts of respect and affection were overlapping. They represented it in action with leaving one's place to the old, kissing hands, protecting the younger children/showing them affection, helping the old and respecting them. The action of kissing hands is emphasized in each country in writing and visually. The students in Turkey and Iraq explained the value with the love of God and with religious examples. In consequence of respect, the concepts such as peace, tranquility, facilitating, achievement/development and smiling people were emphasized. As the symbol, the students in turkey and Saudi Arabia used Ataturk while in each country they stressed the concepts of parents and teacher.

The value of scientificness received the least emphasis, and in written statements it was identified with such concepts as discovery, reading, improvement/development and beneficial/convenience. As the action, the concepts of working and thinking were emphasized. Besides, the students in Iraq chose to explain it in the religion category with religious examples and with the prophet's sayings about working. In consequence, the concept of technology was used in each country and the pictures of technological products were drawn. The students used such symbols as scientists, light bulb, laboratories, and scientists such as Newton, Edison and Galileo. The students in Turkey used Ataturk as the symbol.

The value of liberty was defined with the concepts of independence, the right to do whatever one wants, rights (humanistic and natural), being free, being unrestricted (in thoughts and behaviors), and invaluable thing. Additionally, the concepts such as pressure/forcing, being hindered/not being permitted to speak and removing the prohibitions used by the students in Saudi Arabia. This also showed that the environmental factors were important in gaining the values. The students used reading, acting, speaking as they wished, making decisions, doing whatever they wanted without giving harm, and defending the self as the action. In consequence of liberty, the concept of happiness as smiling people is emphasized. As the symbol, students, birds, books, nature, bird cage, prison and chains were used.

In defining the value of honesty, such concepts as true path/true behavior, important and difficult were used. In each country, telling the truth was emphasized; and only in Turkey, being open, not stealing, telling the truth and showing correct behaviors were used as actions. In visuals, students used the picture of scales in the meaning of avoiding counterfeiting, and the picture of returning a dropped wallet in the meaning of being good. In Iraq, students used religious examples in the religion category to make explanations about honesty. Doing favors was emphasized in general. In consequence of honesty, such concepts as affection, respect, happiness and safety were formed.

In defining the theme of responsibility, the students in each country used the concepts such as duty/work, task, difficulty, human character/personality, all humans' responsibility, important. The value of responsibility was defined as performing the duty eagerly, or as the task which has to be performed. Here it may be said that the students perceived the tasks assigned by others as responsibility, and that they used the concepts responsibility and obligation interchangeably. As action, different examples were given in each country. For instance, in Turkey, such examples as studying, responsibilities in the family, preparing for their OKS exam, performing the duties eagerly whereas in Iraq such examples as teachers' teaching, responsibility in the family, giving medical treatment, and passing the exams; and in Saudi Arabia examples such as being respectful, accounting for the behaviors, doing in time, honesty, studying, making the bed, keeping the environment clean were given. In religion category, only in Iraq did the students make explanations through the prophet's sayings, and they used the concepts about responsibilities in this world and for afterlife.

The students in each country tried to define the value of affection through such concepts as loyalty, love, peace, nature, and feelings. As action they displayed affection with respect, sharing and sacrifice. The value of affection was available in the form of caring for nature, people and creatures, and being loyal to someone. The students in Turkey and in Saudi Arabia formed concepts such as favor and moral feelings in the religion category while those in Iraq focused on the concepts of love of God and love of the prophet in addition to the others. In consequence of affection happiness was emphasized. In visuals, smiling was drawn in pictures. As the symbol, the students used flowers, hearts, mother and baby pictures.

In consequence, although the perceptions of values of Turkish students receiving education in Turkey, Iraq and Saudi Arabia differed conceptually in some cases, they were largely similar. However, the concepts in the category of religion clearly increased in the case of students in Iraq. This case showed that the environmental factors were influential in perceiving the values. Indeed, children begin to learn the values at early ages in their family. This process, which starts in the family, continues with the media, the peers, nursemaids, teachers, and with communication in society (Halstead & Taylor, 2000). Fielder (1967) also suggests that schools are not strong in the teaching of values, that mothers are stronger than teachers, and that social classes are more didactic than schools (cited in Ogletree & Hawkins, 2001). Yet, according to Doğanay (2006), the answer to the question "when should the values education be presented?" is always. Because the foundations of personality shaping are laid at early ages, the early years are more important. The family has an increased role in facilitating the values due to the fact that the children are under the responsibility of their family before starting school.

In relation to the value of scientificness, the number of concepts of the students in Turkey and Saudi Arabia was smaller while the number of concepts for the values of peace and liberty was smaller in the case of students in Iraq. In visual representations, however, the students in Iraq used respect

and patriotism most; and honesty and responsibility least. In Saudi Arabia they used peace most, and respect and honesty least; in Turkey they used responsibility least, and peace and patriotism most. Aslan (2007) found in research conducted with primary education school teachers that "caring family unity" was the value facilitated at the highest level, whereas "responsibility" was the one facilitated at the lowest level. Teachers held the view that the most important causes for failing to instill in primary education students the basic knowledge, skills and values were parents' indifference, the overcrowded classrooms, and the lacking infrastructure in schools. On the other hand, Baysal and Saman (2010) found that the 5th graders defined sensitivity/responsibility, solidarity/cooperation, tolerance, studiousness, respect for people and for the environment- which were among the values expected to instil in students in the programme and which were in the affective field- correctly, and that mostly they held the values. Those results are parallel to the findings obtained in this current research. In addition to that, according to Kim Suh and Traiger (1999), such values as honesty, respect, protecting health, responsibility and respecting others' rights should be systematically taught to the youth.

With the enforcement of renewed primary education curricula, the process of facilitating the values is including in the programme content. It was found that the fewest number of concepts were formed under the value of scientificness in each country. Using language-based courses, especially stories according to the interdisciplinary philosophy could be a solution to such a problem. Stories create good examples and reference points for children. The relations between reading, writing, speaking, and searching for one's emotions and creative ideas would a wonderful opportunity for values education (Kim Suh & Traiger, 1999). According to the findings obtained by Demirhan İşcan (2007), a positive, intermediate level relation exists between students' scores for the values and the end-of-the-year marks in the courses in a programme which is applied in integration with Turkish, Social Studies, and Science and Technology courses. This shows that the values education offered in this process is connected to students' achievement.

Research results shows that Turkish students of different schools perceive different some of the values (scientificness, peace, freedom). Concepts of the students have been limited some values (written expressions, such as scientificness and responsibility / visual expressions, honesty, responsibility, respect, etc.)

Schools are important for students' learning and in terms of time the process of their upbringing.

In addition, formal education purposes; is planned within the framework of a program; is performed through teaching (Fidan, 2012). School curricula should consider values education important overtly or covertly. Inside the school and out of the school materials and human sources should be employed first in the curriculum development process, then in the application process because children of young age are not capable of understanding morals. But if moral values are not built in school life, it becomes more difficult in later years. Childhood period at school is an important period for moral education (Durkheim, 2004). In Akbaş (2004), it was concluded that teachers used activities of oral communication in values education, the values offered in school were not reinforced in the family home and in the environment, there was not cooperation between parents and the school, and that the values could conflict. Hoge (2002) also insists that values education should start at early ages and should continue all through school life. Therefore, course materials in addition to the overt objectives of the curricula, school facilities and activities, teachers, managers' behaviors, social and cultural activities in and out of the school, social events are also important in that they contribute to the permanence of values education (Taşdemir, 2009).

Similar research could be done in areas with intense Turkish population, and could be compared. Thus, the reliability of the results could be raised. Besides, contributions could also be made to the development process of primary education curricula containing hidden and open objectives for differing geographical locations. In a similar vein, Dilmaç, Kulaksızoğlu, and Ekşi (2007) conclude that values education programme is influential in students acquisition of values. Arslan (2007) also states that when a rearrangement is needed in education, the starting point should be the curricula. However, it is also pointed out that the spirit of change should be given to teachers, the appliers of the curricula. Otherwise, the curricula cannot go beyond being just a written document. Thus, teachers, parents, and learning-teaching environments- which have direct influences in the functioning of the programme- should be included in values education, because this would contribute to the process of values education. Keskin (2008) emphasizes that values education is not an activity which is included in the curriculum and which could be actualized through the change of curricula, and that schools should be structured appropriately to be able to instill in the students the values. Besides, determining teachers' and parents' perceptions of values in the later studies and a comparison with students' perceptions cay contribute to the process of values education.

References/Kaynakça

Akbaba-Altun, S. (2003). Eğitim yönetimi ve değerler. *Değerler Eğitimi Dergisi, 1* (1), 7–18.

Akbaş, O. (2004). *Türk milli eğitim sisteminin duyuşsal amaçlarının ilköğretim II. kademede gerçekleştirilme derecesinin değerlendirilmesi.* (Yayınlanmamış doktora tezi). Gazi Üniversitesi Eğitim Bilimleri Enstitüsü, Ankara.

Alıcıgüzel, İ. (1998). *Çağdaş okulda eğitim ve öğretim.* İstanbul: Sistem Yayıncılık.

Arslan, M. (2007). Türk eğitim sisteminde değerler sorunu ve eğitim programlarına yansıması. *Değerler ve Eğitimi Uluslararası Sempozyumu* içinde (s. 635–656). İstanbul: DEM Yayınları.

Aslan, R. (2007). *Öğretmen görüşlerine göre ilköğretim birinci basamaktaki öğrencilerin temel bilgi, beceri ve değerler kazanma düzeyleri* (Yayınlanmamış yüksek lisans tezi). Anadolu Üniversitesi, Eğitim Bilimleri Enstitüsü, Eskişehir.

Bacanlı, H. (1999). *Duyuşsal davranış eğitimi.* Ankara: Nobel Yayın Dağıtım.

Balcı, F. A. ve Yanpar-Yelken, T. (2010). İlköğretim öğretmenlerinin değer kavramına yükledikleri anlamlar. *Hacettepe Üniversitesi Eğitim Fakültesi Dergisi, 39,* 81-90.

Baysal, Z. N. ve Saman, O. (2010). İlköğretim beşinci sınıf öğrencileri ile değerler üzerine bir çalışma. *Elektronik Sosyal Bilimler Dergisi, 9* (34), 56-69.

Bilen, M. (2001, Ocak). Kurumlarda insan ilişkilerinin başarıya etkisi. *Eğitimde Yansımalar VI. 2000. yılında Türk Milli Eğitim Örgütü ve Yönetimi Ulusal Sempozyumu* içinde (s.135-142)., Ankara.

Bilgin, N. (2006). *Sosyal bilimlerde içerik analizi.* Ankara: Siyasal Kitapevi.

Bills, L., & Husbands, C. (2005). Values education in the mathematics classroom: Subject values, educational values and one teacher's articulation of her practice. *Cambridge Journal of Education, 35* (1), 7–18.

Bobaroğlu, M. (2002). *Aydınlanma sorunu ve değerler.* İstanbul: Ayna Yayınevi.

Bolay, S. H. (2010). Değerlerimiz ve günlük hayat. *Dem Dergi, 1* (1), 12-19.

Büyüköztürk, Ş., Kılıç, Ç. E., Akgün, Ö. E., Karadeniz, Ş. ve Demirel, F. (2008). *Bilimsel araştırma yöntemleri.* Ankara: Pegem Akademi.

Cafo, Z. ve Somuncuoğlu, D. (2000). *Global values in education and character education* (ERIC Document Reproduction Service No. ED 449 449).

Demirhan İşcan, C. (2007). *İlköğretim düzeyinde değerler eğitimi programının etkililiği* (Yayınlanmamış doktora tezi). Hacettepe Üniversitesi, Sosyal Bilimler Enstitüsü, Ankara.

Dilmaç, B., Kulaksızoğlu, A. ve Ekşi, H. (2007). An examination of the humane values education program on a group of science high school students. *Educational Sciences: Theory* & Practice, *7,* 1221-1261.

Dilmaç, B. ve Ekşi, H. (2007). Değerler eğitiminde temel tartışmalar ve temel yaklaşımlar. *İlköğretmen Dergisi, 14,* 21–29.

Doğanay, A. (2006). Değerler eğitimi. C. Öztürk (Ed.), *Hayat bilgisi ve sosyal bilgiler öğretimi.* (s. 256–286). Ankara: Pegem A Yayıncılık.

Doğanay, A. ve Sarı, M. (2004). İlköğretim ikinci kademe öğrencilerine temel demokratik değerlerin kazandırılma düzeyi ve bu değerlerin kazandırılma sürecinde açık ve örtük programın etkilerinin karşılaştırılması. *Kuram ve Uygulamada Eğitim Yönetimi Dergisi, 10,* 356-383.

Durkheim, E. (2004). *Ahlak eğitimi* (çev. O. Adanır). İzmir: Dokuz Eylül Yay.

Fichter, J. J. (1994). *Sosyoloji nedir?* (çev. N. Çelebi). Ankara: Atilla Kitabevi.

Fidan, N. (2012). *Okulda öğrenme ve öğretme.* Ankara: Pegem Akademi,

Godwin, J. (2006). Should we be teaching values or virtues? *Primary & Middle Years Educator, 4* (1), 7-10.

Güngör, E. (2000). *Değerler psikolojisi üzerine araştırmalar* (2. baskı). İstanbul: Ötüken Neşriyat.

Halstead, J. M., & Taylor, J. T. (2000). Learning and teaching about values: A review of recent research. *Cambridge Journal of Education, 30* (2), 169–202.

Halstead, J. M., & Taylor, J. T.(1996). *Values in education and education in values.* London: Falmer Press.

Haydon, G. (1998). Between the common and the differentiated: Reflections on the work of the school curriculum and assessment authority on values education. *The Curriculum Journal, 9,* 5-21.

Hoge, J. D. (2002). Character education, citizenship, education, and the social studies. *The Social Studies, 93*(3), 105–108.

Keskin, Y. (2008). *Türkiye'de Sosyal bilgiler öğretim programlarında değerler eğitimi: Tarihsel gelişim, 1998 ve 2004 programlarının etkinliğinin araştırılması.* Yayımlanmamış doktora tezi, Marmara Üniversitesi, Eğitim Bilimleri Enstitüsü, İstanbul.

Kim Suh, B., & Traiger, J. (1999) Teaching values through elementary social studies and literature curricula. *Education, 119* (4), 723-729.

Milli Eğitim Bakanlığı (MEB). (2005). *İlköğretim öğretim programları.* Ankara: Milli Eğitim Yay.

Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook* (2nd ed.). London & Thousand Oaks, California: Sage.

Milson, A. J., & Mehlig, L. M. (2002). Elementary school teacher's sense of efficacy for character education. *The Journal of Educational Research,* 96 (1), 47-53.

Ogletree, E., & Hawkins, W. (2001). Teaching values. *Education, 90* (4), 332-338.

Özçelik, D. A. (2010). *Ölçme ve değerlendirme.* Ankara: Pegem Akademi Yay.

Sarı, E. (2005). Öğretmen adaylarının değer tercihleri: Giresun eğitim fakültesi örneği. *Değerler Eğitimi Dergisi, 3* (10), 73–88.

Schwartz, S. H. (1994). Are there universal aspects in the structure and content of human values? *Journal of Social Issues, 50* (4), 19–45.

Silcock, P., & Duncan, D. (2001). Values ecquisition and values education: Some proposals. *British Journals of Educational Studies, 49,* 242–259.

Taşdemir, M. (2003). *Eğitimde planlama ve değerlendirme* (2. baskı). Ankara: Ocak Yayınevi.

Taşdemir M. (2009) İlköğretimde değerler eğitimi ve bu değerlerin alevi-bektaşi değerleri ile ilişkiliği. *Türk Kültürü ve Hacı Bektaş Veli Araştırma Dergisi, 51* (Güz), 295-326.

Taylor, M. J. (1996). Voicing their values: Pupils' moral and cultural experience. In J. M. Halstead & M. J. Taylor (Eds.), *Values in education and education in values* (pp. 121-142). Bristol, PA: Falmer Press, Taylor & Francis, Inc.

Tekin, H. (2000). *Eğitimde ölçme ve değerlendirme.* Ankara: Nobel yay.

Tural, S. (1992). *Kültürel kimlik üzerine düşünceler.* Ankara: Ecdad Yayınevi.

Turgut, M. F. (2000). *Eğitimde ölçme ve değerlendirme.* Ankara: Nobel yay.

Veugelers, W. (2000). Different ways of teaching values. *Educational Review, 52* (1), 37-46.

Wiersma, W., & Jurs, S. G. (2005). *Research methods in education* (8th ed.). Pearson Education Inc.

Wilson, J. (2000). Methodology and moral education. *Oxford Review of Education, 26,* 255–262.

Yalın. H. İ. (2008). *Öğretim teknolojileri ve materyal geliştirme.* Ankara: Nobel Yayın Dağıtım.