IJERT

Original Article

The Opinions of University Students about the Values They Acquired from Their Primary and Secondary School Teachers

Cengiz Şimşek

Fatih University, Faculty of Education, Department of Instructional Programs and Teaching. 34500, Büyükçekmece, İstanbul / Turkey.
E-mail: csimsek@fatih.edu.tr & performans@hotmail.com

ABSTRACT

The values of the teachers undergo change as well, while some get popular, others cannot be represented at all. The views of university students (Boy=140, Girl=131) on which values in popular level teachers are acquired (at primary and secondary education) by the students through being a role model were investigated using qualitative research methods. In the research, 138 values were represented by the students, of them, respect, love, responsibility, charity, geniality, patriotism, honesty, tolerance, justice and self-confidence were identified to be the most frequently stated ones. Values were seen to be collected under four value groups namely ethical, personal, social and religious, the personal values were mentioned to be acquired at the highest frequency whereas the religious values were at the lowest. Gender difference was observed in above mentioned values acquisition and this difference was seen to be in favor of boys in terms of value number, in favor of girls in terms of frequency. The results obtained in comparison with the equivalent researches were observed to overlap with the results in the Value Education Directives of MOE, the expectations of the guardians in this regard and with the results that were specified as the most important values by the teachers.

Key Words: *Education Program, Value education, Teacher, University Student*

INTRODUCTION

"Values", which originate in particular from the life style of human beings, in general from the frequently-changing manner and principles of living together and in the broader sense from the principles of creation, provide meaning and dynamism to the life. In this form, while creating a culture, values are also the main dynamics of the social life (Güvenç, 2002). Recently, the loss of social and family values is stated to be the reason of increasing social problems. In this context, young people, in particular, are seen to experience a serious problem of value education (Avcı, 2007).

Although the "value" concept causes moral connotations, seen in the definitions of the concept, the phenomenon, which the individual cares, prioritizes, and shapes his life according to it, was mentioned. In other words, they are human being's judgments, which shape his way of life, are directed at his affective fields such as good, right and wrong (Kuçuradi, 1995). They can be explained as psycho-social notions, fictions, principal judgments, which shape human life, represent his desires and possess different levels of significance (Cüceloğlu, 2011; Erdem, 2003). Starting off from this knowledge, we can make estimations on human being's personality, belief, what he cares and what he disregards and his principles of life by looking at the value systems that human being possesses (Kuşdil & Kağıtçıbaşı, 2000; Erdem, 2003). In addition to this general assessment, "value" concept, in the Dictionary of Turkish Language Association [TDK], is defined as "an abstract measure used for determining the importance of a thing, worth, price of a thing; higher and beneficial quality; someone who has superior qualities; a thing that appears in human being's connection with an object as a desiring and needy creature (Değer, n.d.). Values have an effect that administers the unity and solidarity of the society and adds continuity to the social solidarity (Silah, 2005). Values may differ from an individual to individual and may also change according to time, culture and social structure (Aydın, 1995). Values, with their basic nature, are the judgments of human beings which present their ideal way of life. Because, values, by their nature, indicate the patterns of behavior which are appreciated by most people, preferred and internally consistent, in other words, indicate beliefs (Güngör, 1993). From the point of view of the researches on values, we can see that values can be categorized, within itself, in terms of quality. While some classifies values differently as individual, universal, social, ethical and cultural (Güngör, 1993), Filiz (1998)

divides this classification as instrumental and teleological. This distinction was actually made before by Rokeach (1973). Rokeach divides values into two as terminal values and instrumental values. Looking at it from an overall assessment, it draws attention that it is examined in six basic categories as aesthetic, scientific, economic, political, social and religious values (Topçuoğlu, 1999).

VALUE EDUCATION IN PROGRAMS

Since the old times, every individual, who passes through education process, was primarily expected to display virtuous conduct; there were also references to these acquisitions among the highest-level of objectives of the educational activities. This point of view has also found its expression in Article number 3797 of the Basic Law of National Education, and it was indicated that one of the tasks of school was to transfer social and moral values (Ministry of Education [MEB], 2009). In this process, the most important variable of education programs, i.e. the role of teachers in acquisition of values, entered into the primary field of study of the researchers. For this reason, the idea that personal information, views, beliefs and values which student possesses affecting his social life as well as his learning has also been approved in the programs of MEB (MEB, 2005). From another point of view, an opinion has been adopted that the school's physical condition, rules, social facilities, school employees such as principal, teachers and other personnel direct student behavior and success through a closed program (Yüksel, 2005). In addition to this, training students as individuals possessing national and universal values, self-confident, capable of taking their own decisions was determined in the Regulations of the Primary Education Institutions (MEB, 2006), bringing values in formal training in the 18th National Education Council (MEB, 2010a) as well as in the memorandum called "First Lesson" of the Head Council of Education and Morality (Memorandum 2010/53), in this regard, it has been emphasized that all school personnel, particularly teachers, were required to undertake tasks in the transfer of values. With the sample value acquisition activities included in the annex of the same memorandum of the Ministry, it has also laid stress on which "values" were needed to be emphasized (MEB, 2010b; MEB, n.d.b). Although a content and framework of values education was already specified, on the basis of a lesson, it has found itself a place in the primary education programs. According to the data which Akbaş (2008) obtained by examining primary education programs, the values education was mentioned under the headings of "values of program" in Social Sciences and Life Science Course Training Program, "attitude and value acquisition" in Science and Technology Course Training Program, "emotional characteristics and self-management capabilities" in Mathematics Course Training Program. While descriptions regarding values education was included in Religious Culture and Moral Education Training Program, such a title was not included in Turkish Language Course Training Program. In a research which Dilmaç (2007) conducted on what impact these applications created, significant effects were seen in the perceptions of social life and moral, personality development and other value components of a high school student who studies values education.

Teacher's role on the acquisition of values is also great just like his role on the implementation of education program (Aktepe & Yel, 2003). What sort of qualifications teacher must possess, including the value system, was also made in the booklet of MOB General Competencies of Teaching Profession (MEB, 2008). Examining the trends regarding the value education, just like Akbaş (2008) stated, one of the tasks of school is also to teach values explicitly or not explicitly mentioned at school program. For this reason, in the 18th National Training Council, the appointment of principles from the people possessing values belonging to the area and the acquisition of awareness for value education to the teacher had been recommended, the acquisitions had been re-defined from the framework of values education and the student's acquisition of it was intended at every lesson through the undertaking of every employee of the school institution (MEB, 2010a; b; c; MEB, n.d.a; b; Aydın, 2010). In Yiğittir's (2010) research on what sort of values the formal education was required to bring in a new generation, the values such as attaching importance to the family unity, diligence, respect towards the national flag and anthem, patriotism, responsibility, honesty, respect, charity, and courage came forward.

Values, which were cramped in a narrow space, became popular when only some of them adopted by the teachers were transferred to a student; some of them also could lose their importance and their place in education programs. In a research conducted by Aydoğdu (2003) on adolescents' perception of teacher and ideal teacher, important teacher behaviors such as love, respect, help,

consideration, support and providing opportunity were indicated to affect the student attitudes significantly. In Yeşilbaş's (2006) one of the researches also, the general attitudes of students, who thought that they were given higher importance, were seen to change in a positive way. In Yücetürk's (2008) study parallel to this, it was established that teachers' behaviors related to "friendship," which are some of their behavior in the classroom, was seen to be of highest importance. Along with all of these impact factors, it was put forward by Gençtürk (2008) that the teachers' attitudes on their own self-competence, too, had an effect with respect to the values which could be acquired by the students. In the research, it has been identified that teachers see themselves insufficient in terms of the criteria such as motivation and self-esteem, which would qualify them to have values acquired. In a study conducted by Aktepe and Yel (2003) on the purpose of identifying what sort of values teachers attached more importance, the value preferences that teachers care more were seen to be: social justice, national security, to value the family, to be healthy, true friendship, to be honest, to have responsibility, equality, to have self-respect, a meaningful life; whereas the value preferences that teachers care the least had been: taking hands and feet off the worldly affairs, to be wealthy, to have social power, to have authority, to be ambitious, to have an exciting life, pleasure, to be obedient, a sense of loyalty and to be someone calling the shots.

These acquisitions, which can be defined as popular teacher values were converted into the values acquired by the students simply because of their frequent occurrence. Identification of the views of the educated people on which qualities they have acquired from their teachers can serve this purpose. Therefore, university students' thoughts about what kind of values they acquired from their teachers in their previous educational lives can be helpful in obtaining knowledge about these values.

When literature in the field was analyzed, it would be seen that data unilaterally provided on what sort of values MOE, parents, teachers or students prioritize, the data obtained constituted the basic pillars of education programs developed for values education. However, it cannot present any data regarding the impact of the values education programs in use, program contents and components on student behavior. The research will help to obtain information on this matter.

PURPOSE
This study strived to determine the view of university students on what kind of values they acquired from their teachers in their previous educational lives (at primary and secondary education) through qualitative research pattern. To this end: it was attempted to establish which value-qualified behaviors teachers exhibit in popular level, whether values in certain groups show accumulation features or not, whether the gender of students had or did not have any effect on their thoughts about what sort of values they acquired from their teachers.

METHOD
Research Model: Qualitative research pattern was used in this study.
Universe and Sampling: Participants comprised of a total of 271 students equally and randomly chosen from state-foundation-technical-science-literature universities within the boundaries of Istanbul province having different educational profile.
Tools and data collection: Data were obtained with open-ended questions. Data collection tool consisted of three parts such as descriptive instruction; personal information, including gender, school and department; and of an area allocated for writing the values. The purpose of the research, information on "value and value system" concepts, which are the subject of the study, what is expected of the research group and how the answers should be given were written as descriptive instruction. Instruction for "List at least five (5) values, which you acquired from your teachers in the past and which are also included in your value system today" was written in the section designed for the values which are assumed acquired. The expert opinion has been consulted at for the validity and safety of the created open-ended data collection tool. A duration of five (5) minutes was given for data collection, including the reading of the instruction. The data were collected in separate sessions with the participation of the researcher at every university. Primarily, answers that carry value quality, but a type of statement in terms of explanation such as "to be sensitive toward national values" were converted into value concepts (like Nationalism).

How often each value statement is expressed to different students has been identified in Microsoft Office Excel 2007 program. Values, expressed by 10 or more students, were classified as "popular teacher value." While data are classified according to Moral, Personal, Social and Religious value groups mentioned at area literature, it has been attempted to identify, with their frequency, at which group popular teacher values shown more accumulation. Finally, it has been examined whether both value groups and the quality and quantity of popularity display change or do not display according to the gender of the student.

FINDINGS

In the study, 271 university students, who make up the research group, expressed that they acquired 138 values from their teachers at primary and secondary education. When the condition of these values being expressed by ten (10) or more students was taken into consideration as "popularity of values", 31 different values were seen to be stated at popular level. Although boys (N=140) expressed 115 values, girls (N=131) expressed 92 values (Table 1).

Table 1.
Numeric Datum

	N	%	Value (n)	Popular Values (n)	%	Other Values (n)	%
GENERAL	271		138	31	22,4	107	77,6
BOYS	140	51,7	115	20	17,4	95	82,6
GIRLS	131	48,3	92	21	22,8	71	77,2

When the data were analyzed, it would be seen that 22.4 percent of the popular values, stated by almost equal number of boys and girls, were expressed by ten and more people, 31 values, which were included in this percentile, were preferred at popular level, the remaining 77.6 percent of the values, even though expressed as popular, were indicated by small number of students, therefore they stayed at a low level.

Table 2.
General Popularity of Values According to their Frequencies

No	Value	f	No	Value	f	No	Value	f
1	Respect	140	13	Well-Behaved	38	25	Hard Work	15
2	Love	94	14	Politeness	32	26	Friendship	15
3	Responsibility	80	15	Understanding	28	27	Freedom of Thought	15
4	Charity	76	16	Initiative	28	28	Trust	15
5	Geniality	59	17	Benevolence	28	29	Tidiness	13
6	Patriotism	58	18	Sincerity	26	30	Faithfulness	12
7	Honesty	57	19	Competence	25	31	Truthfulness	11
8	Tolerance	49	20	Determination	20	32	Seriousness	9
9	Justice	46	21	Discipline	19	33	Devotion	9
10	Self-Reliance	41	22	Empathy	17	34	Loyalty to Family	8
11	Patience	40	23	Sacrifice	17	35	Idealism	8
12	Honesty	39	24	Social Sensibility	16			

Table 2 shows presents the data of which values are stated in a popular level. The popularity was determined by the frequency of ten and more than ten: the values stated more than ten times were accepted as popular. When the data examined, Respect (f=140), Love (f=94), Responsibility (f=80), Charity (f=76), Geniality (f=59), Patriotism (f=58), Honesty (f=57), Tolerance (f=49), Justice (f=46), Self-reliance (f=41) were observed to be at the highest frequency respectively. Values, expressed by the students, are provided in 4 main groups such as Personal, Moral, Social and Religious.

Table 3.
Value Numbers According to he Groups

	N	Value (n)	Individual (n)	%	Moral (n)	%	Social (n)	%	Religious (n)	%
GENERAL	271	138	77	55,8	37	26,8	23	16,7	1	0,7
BOYS	140	115	63	54,8	31	27,0	20	17,4	1	0,9
GIRLS	131	92	54	58,7	25	27,2	12	13,0	1	1,1

Values (n=77) that were stated under Personal category were seen to be the most commonly expressed values with the segment of 55.8 %. On the other hand, the least expressed value appeared at the category of Religious values with the segment of 0.7%. It was observed that the gender factor did not change this ratio. When examining at what sort of distribution boys and girls expressed value on group basis, it caught attention that while girls expressed more value compared to boys in personal group with the segment of 58.7%, they expressed less value in social group with the segment of 13%. In Moral group, a similar scene was observed by a small margin, whereas in religious group, the difference emerged in favor of girls again by a small margin.

Table 4.
Popular Values and Frequencies According to the Groups

Moral		Individual		Social		Religious	
Value	F	Value	f	Value	f	Value	f
Respect	140	Geniality	59	Charity	76	Faithfulness	12
Love	94	Self Confidence	41	Patriotism	58		
Responsibility	80	Patience	40	Fairness	46		
Honesty	57	Initiative	28	Sacrifice	17		
Tolerance	49	Competence	25	Social Sensibility	16		
Frankness	39	Determination	20	Friendship	15		
Well-Behaved	38	Discipline	19	Loyalty to Family	8		
Politeness	32	Empathy	17				
Understanding	28	Hard Work	15				
Benevolence	28	Freedom of Thought	15				
Sincerity	26	Trust	15				
Truthfulness	11	Tidiness	13				
		Seriousness	9				
		Devotion	9				
TOPLAM	622		325		236		12

After this general analysis the Table 4 gives us the information about under which groups the values stated were collected. When we analyze the data in the Table 4 the highest frequency values were expressed in Moral Values (f=622) group, followed by Personal, Social and Religious Values groups respectively.

Table 5.
Values of Frequency Distribution According to the Sex Difference

	Boys						Girls					
No	Value	f	No	Value	f		No	Value	f	No	Value	f
1	Respect	73	12	Patriotism	16		1	Respect	67	12	Frankness	21
2	Love	43	13	Sincerity	15		2	Love	51	13	Initiative	19
3	Charity	34	14	Understanding	13		3	Responsibility	48	14	Well-Behaved	19
4	Responsibility	32	15	Determination	13		4	Charity	42	15	Patriotism	17
5	Geniality	30	16	Competence	13		5	Honesty	33	16	Benevolence	17
6	Honesty	24	17	Discipline	12		6	Tolerance	33	17	Understanding	15
7	Well-Behaved	19	18	Friendship	11		7	Self Confidence	30	18	Sacrifice	12
8	Frankness	18	19	Benevolence	11		8	Geniality	29	19	Competence	12
9	Justice	18	20	Self Confidence	11		9	Fairness	28	20	Sincerity	11
10	Patience	18	21	Initiative	9		10	Politeness	24	21	Social Sensibility	11
11	Tolerance	16					11	Patience	22			

When the frequency distributions on student opinions regarding which teacher values students were affected by and how they transformed these values into behavior patterns were analyzed in terms of gender, it would be seen that twenty-one values that were expressed at 9 and higher frequency were given. According to data, while the value frequency of boys ranged between 73-9, girls' value frequency varied between 67-11.

CONCLUSION AND EVALUATION

In the study, 271 university students, who make up the research group and study at state-foundation-technical-science-literature universities with different education profiles, reported that

they acquired 138 values. When analyzed according to the frequency of the values it is seen that a total of 31 values (22.4%) were expressed. Considering the number of values likely to be acquired more at primary and secondary school levels, students' views on the values they acquired mostly from their teachers constitute little number /a scarcity of the number.\

When the data on which values obtained popular quality (frequently stated) were analyzed, respect (f=140), love (f=94), responsibility (f=80), charity (f=76), geniality (f=59), patriotism (f=58), honesty (f=57), tolerance (f=49), justice (f=46), self-confidence (f=41) were seen to be at the highest frequency respectively. However, it caught our attention that truth (f=11), seriousness (f=9), devotion (f=9), family commitment (f=8) and idealism (f=8) values were expressed at the lowest frequency in this list. When the frequency accumulations of these values, which ranked first, were analyzed, a picture was seen to form at the expected level. Among these, it was another determination that self-confidence, tolerance, justice, patience, honesty, patriotism, charity, responsibility, respect and love were included at top 11. These data were seen to possess parallelism when compared with both the data, expressed at the uppermost part of MOE Values Education Directives (MEB, n.d.b) such as love, responsibility, respect, tolerance-awareness, self-confidence, empathy, fairness, courage, leadership, politeness, friendship, solidarity, cooperation, cleanliness, truthfulness and honesty and Yiğittir's (2010) data on what sort of values were to be acquired by students, which he obtained from the opinions of the parents such as caring for the unity of family, hard-work, respect for the national flag and the anthem, patriotism, responsibility, honesty, truthfulness, respect and benevolence. When Gençtürk's (2008) data on teachers' idea of themselves insufficient in the acquisition of values such as motivation and self-confidence by the students were analyzed, it was observed in our study that self-confidence value had entered into the list of popular values (frequently stated values), but motivation value did not enter into this list. When Aktepe and Yel's (2003) values, which they included among the most significant value preferences of the teachers, such as social justice, national security, valuing the family, to be healthy, true friendship, to be honest, to have responsibility, equality, self-respect, a meaningful life were taken into consideration, it was seen that responsibility, respect, loyalty to family values (at low frequency), and honesty and companionship (expressed as friendship) values carried parallelism with the research results. When the area literature was analyzed, it was discovered that values were examined in ten basic categories such as aesthetic, scientific, economic, political, social, religious, individual, universal, ethical and cultural values (Güngör, 1993; Topçuoğlu, 1999). When we analyze the list the acquired popular values, which were obtained as a result of the research, these values appear to be under the four main groups such as Personal, Moral, Social and Religious. When information on these data were examined, it was seen that values (n=77) that were stated at Personal category were seen to be the most commonly expressed values with the segment of 26.8%. Apart from this, Moral values (n=37) with the segment of 26.8%, Social values (n=23) with the segment of 16.7% and Religious values (n=1) with the segment of 0.7% were expressed respectively. The different frequency accumulations that happen at groups provided information on what sort of values teachers focused more through becoming a role-model and cryptic programs. An explanation can be provided for the expression of very small number of values at Religious group that some values are essentially religious values, but they gradually acquired moral or social quality. In fact, these data lead us to the conclusion that certain values have been adopted as personal value and social-cultural value by the university youth, which is the youngest and dynamic group of the society.

After this general analysis the Tablo 4 gives us the information about in which value groups the frequent values seem to occur mostly. The values possessing the highest frequency were expressed at Moral Values (f=622) group, it was followed by Personal (f=325), Social (f=236) and Religious (f=12) values group respectively. It shows that value judgments were usually considered in social culture to be the affective domain capacity (Kuçuradi, 1995; Akbaş, 2008), values were being handled more with their moral dimension. For this reason, values in Moral values group were frequently expressed by students. The most notable of these groups was the values included at Personal values group. This group, where values such as patience, initiative, competence, determination, discipline, empathy, hard work were often expressed, often stayed in the background in value education as it was seen here. When values such as benevolence, patriotism, justice and sacrifice were looked at from the framework of their content and where and with what

purpose they were exercised, they stand out as values included at Social values group, they are less in number, but they were the frequently- preferred values by the students. Among students, who participated in the study, of whom 140 were boys and 131 were girls, while boys expressed 115 values, girls expressed 92 values. When the frequency distributions belonging to values were analyzed in terms of gender, it would be seen that twenty-one values, which were expressed at 9 and more frequency, were provided. According to data, whereas the value frequency of boys ranged between 73-9, girls' value frequency varied between 67-11. Different genders' ability to show reactive differences particularly with regard to affective domain capabilities also emerged in this study. But, when looking at the sum of frequencies which correspond to every value, the sum of frequencies that boys express values at popular level was 449, whereas in girls, with 561, a result in favor of girls emerged: Tolerance (in boys 16, in girls 33), responsibility (in boys 32, in girls 48), self-esteem (in boys 11, in girls 30), and initiative (males 9, females 19). It is a significant data that values which emerged in this study such as respect, love, benevolence, responsibility and honesty were expressed at similar priority order even though their frequency density changed in both genders. The fact that values which were prioritized at the uppermost do not change according to different genders shed light on the most-preferred values in the social area (MEB, n.d.b). But when the values in line increase, the differentiation also begins, and gradually both changes in frequencies and deviations in the order of preference attracted attention. In this sense, whereas tolerance in girls, which was expected to be in a similar order according to genders, ranked sixth in the order of first ten as expected with the frequency value of 33, in boys, it was preferred at later orders (11) and with the frequency value of 16. The occurrence of this differentiation in favor of girls is consistent with the fact that girls could be more sensitive towards values like this by their nature. It carries parallelism with Geçer's (2002) research results regarding the different genders is influenced from teachers in different ways. Only one favorable differentiation in terms of respect value was seen in boys, they displayed an unfavorable difference compared to girls (b=73, g=67), in terms of other values.

No significant change was observed in the evaluation of the sorts of changes the stated value groups show according to gender. When looking at what sort of a distribution boys and girls expressed values on the basis of value groups, it caught attention that girls expressed values more with the segment of 58.7% compared to boys (54.8%) at personal group, whereas they expressed very less value with the segment of 13% compared to boys (17.4%) in social group. Whereas a similar picture (b=%27; g=%27.2) with small difference was seen in moral group, a percentage rate occurred in favor of girls (b=%0.9; g=%1.1) with small difference in religious group. The fact of boys expressing little value in personal group could be explained with reasons originated from common cultural structure and their own self-confidence in this field. Because, in parallel to this, it could be explained that girls might not also feel the need to acquire more values in social group, therefore differentiation occurs. The fact that religious values were expressed less in both gender could be indicated with certain values, even though religious in nature, were included in moral or social value groups due to the impact of Turkish cultural structure. Truthfulness expressed in moral group, benevolence and justice mentioned in social group are from these kinds.

SUGGESTIONS

This study, which attempted to uncover the students' views on what kind of values they acquired from their teachers at the popular level, revealed that even though a large number of values were expressed, only some of them (n=31) were high frequency values i.e. acquired popular nature, and the value acquisition activities are required to be more diversified. Among the expressed values Moral, Personal, Social and Religious value groups were emerged and frequencies' creation of a curve skewed to the right by sharp descending displayed the representation of the value acquisition activities in certain areas by teachers, and it was not seen to be a shallow representation on group basis. Teachers were required to be reviewed from the perspective of value acquisition as an individual and a professional, and their skills and perceptions belonging to this field needed to be developed.

In the study, "tolerance" value especially is high in girls, at a low-frequency and was expressed far behind in boys show the fact that genders could look at this value with different eyes. The emergence of values in favor of girls in with regard to frequency distribution has revealed the fact

that male students should be separately evaluated in terms of their value acquisition skills, which was included at education programs and teacher should pay attention to this difference in value transfer. A further expansion of the study group would provide the opportunity for conducting this sort of studies at different learning areas and adding an objective perspective to the assessments related to the topic. Increase in the cross-examinations of the value acquisition assessments would add accuracy, direction to the purpose and efficacy to the activities for the education programs that would be developed in this area.

REFERENCES

1. Akbaş, O. (2008). Değer eğitimi akımlarına genel bir bakış. *Değerler Eğitimi Dergisi, 6*(16), 9-27.
2. Aktepe, V., & Yel, S. (2003). İlköğretim öğretmenlerinin değer yargılarının betimlenmesi: Kırşehir örneği. *Türk Eğitim Bilimleri Dergisi, Yaz 2009, 7*(3), 607-622.
3. Avcı, N. (2007). Üniversite gençliğinin bireysel ve toplumsal değerlere ilgi ve bakışı. R. Kaymakcan. vd. (Ed.), *Değerler ve Eğitimi* içinde (819-851), İstanbul: Dem Yayınları.
4. Aydın, M.S. (1995). İnsan yetiştirme modelimiz ve değer eğitimi. *Türkiye 1. Eğitim Felsefesi Kongresi Bildirileri, Van,* 249-255.
5. Aydın, M.Z. (2010). Okulda çalışan herkesin görevi olarak değerler eğitimi. Retrieved July 15, 2011, from http://www.mehmetzekiaydin.com/alimalarim/2010-22.doc.
6. Aydoğdu, M. (2003). *Ergenlerin öğretmen ve ideal öğretmen algılarının incelenmesi.* Unpublished master's thesis, Ankara Üniversitesi Eğitim Bilimleri Enstitüsü, Ankara.
7. Cüceloğlu, D. (2011). *İnsan ve davranışı (7.bs).* İstanbul: Remzi Kitabevi.
8. Değer. (n.d.). *Büyük Türkçe Sözlük* içinde. Retrieved August 10, 2011, from http://tdkterim.gov.tr/bts/.
9. Dilmaç, B. (2007). *Bir grup fen lisesi öğrencisine verilen insani değerler eğitiminin insani değerler ölçeği ile sınanması.* Unpublished doctoral dissertation, Selçuk Üniversitesi Sosyal bilimler Enstitüsü, Konya.
10. Erdem, A.R. (2003). Üniversite kültüründe önemli bir unsur: Değerler, *Değerler Eğitimi Dergisi, 1*(4), 55-72.
11. Filiz, S. (1998). *Ahlakın akli ve insani temeli.* Konya: Çizgi Kitabevi.
12. Geçer, A.K. (2002). *Öğretmen yakınlığının öğrencilerin başarıları, tutumları ve güdülenme düzeyleri üzerindeki etkisi.* Unpublished doctoral dissertation, Ankara Üniversitesi Eğitim Bilimleri Enstitüsü, Ankara.
13. Gençtürk, A. (2008). *İlköğretim okulu öğretmenlerinin öz-yeterlik algıları ve iş doyumlarının çeşitli değişkenler açısından incelenmesi.* Unpublished master's thesis, Zonguldak Karaelmas Üniversitesi Sosyal Bilimler Enstitüsü, Zonguldak.
14. Güngör, E. (1993). *Değerler psikolojisi,* Amsterdam: Hollanda Türk Akademisyenler Birliği Yayınları: 8.
15. Güvenç, B. (2002). *Kültürün ABC'si* (2.bs.). İstanbul: Yapı Kredi Yayınları.
16. Kılıççı, Y. (2000). *Okulda ruh sağlığı.* Ankara: Anı Yayıncılık.
17. Kuçuradi, İ. (1995). *İnsan ve değerleri.* İstanbul: Anka Yayınları.
18. Kuşdil, M.E., & Kaşıtçıbaşı, Ç. (2000). Türk öğretmenlerin değerler yönelimi ve Schwartz değer kuramı, *Türk Psikoloji Dergisi, 15*(45), 59-76.
19. Milli Eğitim Bakanlığı [MEB]. (2005). *İlköğretim fen ve teknoloji dersi (4-5. Sınıflar) öğretim programı ve kılavuzu.* Ankara: Devlet Kitapları Müdürlüğü.
20. MEB. (2006). *İlköğretim kurumları yönetmeliği.* Retrieved August 01, 2011, from http://iogm.meb.gov.tr /files/mevzuat/69.pdf .
21. MEB. (2008). *Öğretmenlik mesleği genel yeterlilikleri.* (1.bs), Ankara: Ders Kitapları Müdürlüğü.
22. MEB. (2009). *Milli Eğitim Bakanlığı 2010-2014 stratejik planı.* Ankara: MEB. Retrieved July 10, 2011, from http://sgb.meb.gov.tr/Str_yon_planlama_V2/MEBStratejikPlan.pdf .
23. MEB. (2010a). *Değerler eğitimi.* Retrieved July 10, 2011, from http://okulweb.meb.gov.tr /26/01/413982/deger.pdf.
24. MEB. (2010b). *Talim ve Terbiye Kurulu Başkanlığı'nın "İlk Ders" konulu 08/09/2010 tarihli ve 02.00/6312 sayılı yazısı (Genelge 2010/53).* Retrieved July 10, 2011, from http://okulweb.meb.gov.tr /34/26/315693/pdfler/lk-ders-201053-genelge.pdf .
25. MEB. (2010c). *18. Milli Eğitim Şurası.* Retrieved July 20, 2011, from http://ttkb.meb.gov.tr/ dosyalar/suralar/18_sura.pdf .
26. MEB. (n.d.a). *Değer eğitimine yönelik etkinlik örnekleri.* Retrieved July 10, 2011, from http://okulweb.meb.gov.tr/41/02 965334/degerler.pdf .
27. MEB. (n.d.b). *Değerler eğitimi yönergesi.* Retrieved October 01, 2011, from http://www.aydinarge.com /degerleregitimi /yonergedegerler.pdf.
28. Rokeach, M. (1973), *The nature of human values.* New York: The Free Press.
29. Silah, M. (2005). *Sosyal psikoloji, davranış bilimi.* Ankara: Seçkin Yayıncılık.
30. Topçuoğlu, A. (1999). *Üniversite gençliğinin değerleri.* Ankara: Vadi Yayınları.
31. Yeşilbaş, Z. (2006). *İlköğretim okullarında Din Kültürü ve Ahlak Bilgisi derslerinde öğretmen tutumlarının öğrenci ve ders üzerindeki etkileri.* Unpublished master's thesis, Marmara Üniversitesi Sosyal Bilimler Enstitüsü, İstanbul.
32. Yiğittir, S. (2010). İlköğretim öğrenci velilerinin okullarda kazandırılmasını arzuladığı değerler. *Değerler Eğitimi Dergisi, 8*(19), 207-223.
33. Yücetürk, K. B. (2008). *Genel liselerde görevli öğretmenlerin sınıf içi davranışlarına ilişkin öğrenci algıları (Niğde ili örneği).* Unpublished master's thesis, Niğde Üniversitesi Sosyal Bilimler Enstitüsü, Niğde.
34. Yüksel, S. (2005). Kohlberg ve ahlak eğitiminde örtük program: Yeni ilköğretim programlarında yer alan ahlaki değerleri kazandırma için bir açılım. *Kuram ve Uygulamada Eğitim Bilimleri Dergisi, 5*(2), 329-338.