

Examining the Levels of the Faculty of Education Students' Possession of the Values in the European Living Values Education Program: Yildiz Technical University Case¹

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The socialisation process that starts in the family continues with educational institutions. As individuals remain in education, they gain social values and contribute to social continuity. Thus, the individual becomes a member of that society. Social values are formed through the filter of a long life. Values are not preferred according to taste but principles of life that provide a more or less definite and systematic vital order that enables the individual to interact with their environment. As its operators, the school and the teacher play an essential role in adopting these values. Due to the social role of the teaching profession and its power over the individual, teachers are expected to know and possess the national and universal living values that are valid in that society. As the centre of deliberate acculturation, the school equips children from different socio-economic and educational backgrounds with socially approved knowledge, skills, habits, attitudes, and values. It equips them with the requirements of social life. While educating individuals, educational institutions also contribute to social continuity and cultural richness. This research examines the level of Yildiz Technical University (YTU), Faculty of Education students' possession of the twelve (12) values in the European Living Values Education Programme. In this respect, the research is a quantitative study of survey type and was conducted with 474 undergraduate students who agreed to participate in the study. According to the statistical analysis of the data obtained from the research, students assessed their level of value based on their perceptions. The findings revealed significant differences in the total value scores among YTU, Faculty of Education students. Specifically, female students were found to have higher value scores compared to male students. Students in the Science Teaching and Turkish Language Teaching departments had higher value scores than those in other departments.

Keywords: education, value, value education, living values

Introduction

Educational efforts aim to ensure the healthy and efficient adaptation of growing children and young people to society (Varış, 1991, p. 5). In the realisation process of this adaptation, the interests and abilities of individuals are developed through education and human behaviour is changed to align with social approval. In this

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sense, education is “*the process of intentional acculturation*” (Ertürk, 1984, p. 10). Young individuals born into dynamic cultural values produce new values based on the expectations and demands of contemporary conditions by giving continuity and flexibility to these values through education. In this sense, beyond providing individuals with existing knowledge and skills, education also ensures the continuity and development of society by realising cultural reproduction. In doing so, education has to prevent the destruction of existing values to produce new values and to educate the individuals required by the age (Varış, 1991, p. 5; Willemse et al., 2005).

These values, which students acquire in the family and educational institutions, radically affect students’ behaviours, perspectives, feelings, and thoughts and teach individuals how to behave in social life (Moore, 2010, p. 45; Robb, 1998). Value means “a set of standards that constitute any individual’s judgement of people, situations, ideas and actions as good-bad, desirable-undesirable” (Halstead & Taylor, 2000, p. 169; Willemse et al., 2005). In short, value is “the tendency to prefer a certain situation over another” (Erden, 2011, p. 56). Thus, young individuals distinguish between good and bad, right and wrong, through social rules and traditions that are important to them and to form a set of criteria in line with their moral principles over time (Beill, 2003, p. 14). Therefore, value is a set of criteria that gives meaning and importance to culture and society. In this respect, values are the most important social control mechanisms in social life. In recent years, social, political, cultural and especially economic changes in the world have produced new values. One of these is globalisation. In the current era, globalisation has been used with concepts such as “new world order, post-modernism, localisation and neoliberalism” (Sönmez, 2002, p. 1).

Therefore, globalisation is felt in various areas, from economy to politics and social policy to culture. It can be said that globalisation causes the spread of national and universal values adopted by societies worldwide, the disappearance of differences in integrity and harmony, and the world becoming a global village. In such a structure, education is expected to be structured to strengthen national and universal values (Oktay, 2001, p. 22; Schlechty, 2006). For the realisation of this expectation, schools and teachers gain importance. Therefore, families and schools should find a way to help the individual effectively acquire the values of vital importance for the individual and society. In this process, schools and teachers, who are the operators of the school system, have significant duties (Yazıcı, 2006, p. 500).

According to the theories of modernisation through education, industrial societies have transformed into modern societies by changing their traditional structures and values. In this transformation process, modern schools have assumed essential responsibilities (Eskicumalı, 2003, p. 17) because schools are the living spaces established to provide the young individuals of society with cultural, social, ideological, economic and psychological values that the education system accepts as desirable characteristics (Senemoğlu, 2007; Oktay, 2001, p. 23). Therefore, schools, as educational institutions, are responsible organizations for these values (Özdemir, 2007, p. 185; Schlechty, 2006). With these characteristics, schools are obliged to change the individual’s behaviours and provide new behaviours to meet the changes occurring in the individual’s environment. According to Schweisfurth (2002), schools are essential in developing citizenship awareness. According to Cipani (2008), the education and

training process comprises professional and personal values, which teachers consciously or unconsciously carry into the classroom.

The Turkish Language Association (TDK) defines the term value as “the totality of material and elements that cover a nation’s social, cultural, economic and scientific values” (sozluk.gov.tr). In some Turkish dictionaries, the concept of value is defined as “the quality that determines the importance of objects and events for a society, a class or a person” or “an object or event that is important for a society, a class or a person” (Püsküllüoğlu, 2010). Humans are social beings. For this reason, they must follow certain rules to find a place in the society. Most of these rules, which are accepted and adopted by the generality of the people who make up the society, constitute social values. For this reason, the subject of values falls within the scope of many disciplines dealing with people, and each of these disciplines makes quite different definitions of the concept of value (Yalar & Yelken, 2011). The level of teachers and prospective teachers who carry values to the classroom is essential. To provide children with fundamental values in educational institutions, teacher candidates should first be aware of their values. For this purpose, it is considered necessary to know the level of student groups who will be teachers in the future to have the living values in the European Values Programme to update the programmes of the faculties of education and to meet students’ needs who will be teachers bearing these values.

Living Values

Living Values Education (Living Values Education, 2004), a global movement supported by UNESCO to create a culture of peace, prioritises twelve personal and social values. These values are Cooperation, Freedom, Happiness, Honesty, Humility, Love, Peace, Respect, Responsibility, Simplicity, Tolerance and Unity.

Cooperation: Cooperation is any kind of power union to achieve common goals, the effort of everyone to participate in the work by putting themselves forward, or the state of providing common benefits from human relations. Most of the existing problems in our world are of human origin, and human cooperation is mandatory to solve these problems. As a Turkish proverb suggests, one hand has the power, and two hands have a voice. Young people need to be voluntary and open to cooperation in dealing with difficulties arising from everyday problems (Thomas, 1998). Cooperation stands out as a fundamental element of social relations. It is also important for completing projects, sharing knowledge and experience, and combining various skills and abilities. At the same time, the ability to produce interdisciplinary solutions also emerges due to the development of this value. Cooperation, which helps people to reveal their potential by allowing them to work together, contributes to the development and welfare of society by requiring a collective effort. Since everyone has a different background and perspective, a broader perspective is obtained, and it is possible to achieve more effective results. Effective communication stands out as a process based on trust and mutual understanding. For these reasons, cooperation is indispensable for success. **Freedom:** Freedom is the state of thinking and acting without denying the existence and thoughts of others by balancing truths with responsibility and choices with

conscience. Therefore, freedom is not considered a state of unlimited action but as freedom of expression, freedom of movement (free movement of labour), freedom of enterprise (freedom of establishment), and free movement of goods and capital within defined limits. The European Union defends social and political freedom as well as economic freedom. Human rights and freedoms constitute the fundamental value and belief system of the European Union (Novitsky, 2019). It allows people to express their opinions and act freely. This value requires conformity with the principles of truth and the limitation of choices by conscience. Freedom includes the right to think and express one's opinions freely without denying the existence and opinions of others. People can discover themselves, develop ideas, and contribute to society's progress through freedom. However, the misuse of freedom or excessive demands for freedom can disturb social peace or violate the rights of others. Therefore, freedom should be balanced with responsibility and conscience and exercised in consideration of the rights of others. **Happiness:** Happiness is a continuous or momentary state of well-being and peace arising from one's self-sovereignty. A person's happiness is related to being mentally, emotionally, and physically balanced. Happiness positively impacts an individual's life by providing a sense that life is meaningful and enjoyable, in other words it is considered as well-being (Sechel, 2019; Easterlin & O'Connor, 2022). **Honesty:** Honesty is defined as being realistic and consistent with oneself and others, as well as not lying, cheating, or being dishonest. It can also be defined as "the matching of thought with reality". Honesty lies at the basis of relationships, whether individual or social. Being honest helps people to be at peace with themselves and to behave honestly towards themselves (Dieckmann et al., 2016). **Humility:** Humility can be defined as knowing that everything that does not belong to us is left as an inheritance. In Turkish, modest is used in the same sense. Humility requires being away from exaggerations and ostentation (Stefanacci, 2020). We should not exaggerate what we have. Humility is an understanding, a way of life. Humility helps an individual maintain a balance between people and set an example for others through humble behaviour. Therefore, it motivates other people while making a person feel valuable and important. **Love:** It is the unconditional acceptance of ourselves and others. Love is the value that gives meaning to human existence. The presence of love lies at the basis of a relationship and is essential for the positive progress of any association. It encourages us to act with kindness, generosity, and tolerance. **Peace:** It is possible to define peace as "the state of living in harmony with internal and external stimuli by being aware of them" (Fabio & Tsuda, 2018, p. 2). **Respect:** Respect can be defined as a state of acknowledgement or acceptance of our own and others' differences or an unconditionally favourable opinion that creates an atmosphere of trust. Respect for others requires unconditional acceptance (Yüksel-Şahin, 2010, p. 37). While respect helps an individual to feel their value and be accepted, it also enables society to act together. A respectful society provides the necessary conditions for the happiness and welfare of individuals, which is an important goal for society. **Responsibility:** It is possible to define responsibility as a set of expectations attributed to individuals living alone or in a social order. Organising various social and cultural activities at school is necessary to give individuals a sense of responsibility (Yeşil, 2003, p. 52). The ability of young people to act with a sense of responsibility and

gain skills depends on meeting basic principles and values in the education process that takes place in the family, environment and school process (Özgüven, 2000, p. 25; Özdemir, 2007, p. 196). **Sincerity (Simplicity):** Simplicity is defined as tolerance, “the state of tolerating everything as much as possible by meeting everything with understanding, permissiveness, tolerance” (TDK, 2010). Sincerity is a fundamental value in human relations and forms the basis of successful relationships. **Tolerance:** Tolerance is “the state of meeting everything with understanding” (TDK, 2010). Tolerance helps to reduce negative attitudes such as intolerance, discrimination, and violence by strengthening the sense of understanding and solidarity among individuals. Therefore, tolerance is an important virtue with positive consequences in human relations and social life. **Unity** is “the willingness of individuals to be together with other individuals, to live together and to act together”. It enables people to prioritise the general benefit of society rather than their interests. In the absence of unity and solidarity in society, conflicts, divisions, and the growth of problems are inevitable. For this reason, “unity” has been adopted as a living European value, recognising that the problems in the member states of the European Union can only be overcome if the member and candidate countries of the European Union act together.

Society is a group of people who have come together in a natural environment with definite boundaries to realise their shared goals. They are in cooperation and solidarity, bound by standard rules that have survived through the filter of time. *Values* are among the cultural elements that transform a group of people who have come together through such a process into a strong society. Values are one of the artistic elements filtered through the historical process and enable people to live together as a community. *Values are one of the* leading teaching objectives of the “socialisation of young individuals”. Education is a lifelong phenomenon for human beings and continues inside and outside the school (Varış, 1991, p. 13). Although individuals acquire fundamental cultural values and necessary knowledge in the professional field during their education and school life, they have *to integrate* the new values emerging in parallel with the needs of the age *with their national values* and acquire new knowledge in the professional sense while continuing their lives in the society. In the 20th century, significant developments have occurred in many fields concerning human beings. Science, technology, industry, and economic developments have made considerable social changes. Advances in the technical field have led to rapid social transformations and several social-cultural problems. One of these social-cultural problems is *the “value crisis”*.

The Importance of Teaching Profession in Terms of Values

Values guide people’s attitudes and behaviours. Hence, their decisions limit behaviour and help to predict how people will react to the situations they encounter (Bakioğlu & Tokmak, 2009, p. 65). In terms of the socialisation process, individuals need to internalise national and universal values, in other words, to transfer them to their lives. Because one of the essential elements that hold societies together is shared values. Children learn the first fundamental values from their family and close environment. Then, the education process begins for the individual. Here, the

student who encounters the teacher acquires knowledge, skills, habits, and values that are useful and necessary for them. The qualities needed for the individual are thus completed in educational institutions thanks to the teacher. Humans are the only creatures on this planet who can pass on what they know to their children through education. Culture is the heritage that humans pass on to the next generation. As the only creature that transmits culture, humans transfer their experiences, knowledge, thoughts, beliefs, pleasures, pains, and values to other people in various ways. Due to this essential feature of human beings, culture and cultural elements are transferred to the next generation. This practice is still valid.

Cipani (2008) argues that the education and training process is complete with professional and personal values and that teachers carry them into the classroom with or without realising it. Cangelosi (2000) states that some individual characteristics may overlap with professional values. To provide children with fundamental values in educational institutions, it is essential that students who will be teachers are aware of their values. Teaching is “a specialised profession that takes over the state’s *education, training and related administrative duties*” (Erden, 2011, p. 156). The teacher, whose main task is to ensure the student’s socialisation and transfer the social culture to the student, must also know the cultural characteristics of the society in which they live to fulfil this task successfully. Teachers are liked and respected by all segments of society since the children of all segments need their light; children and young people cannot realise themselves without a teacher. Everyone needs a teacher in the process of finding themselves and being themselves. The fact that members of this professional group are qualified in terms of science and equipped with values in terms of culture provides both individual and social benefits.

The famous educators in history have answered the question, “*What should be the goal of education?*” by emphasizing the development of “moral character/virtue”. For education to achieve this ultimate goal, schools must be able to influence and change the new generation’s values, habits and social behaviour. When psychologist Thomas Lickona (1991) responded to the question “It is important to raise good people, but how to do it?” he said that “a planned effort” for character/value education is necessary for “the cultivation of the virtues required to be a good person”. However, it is not enough to say that raising good people is central to education. Knowing how this is done and how goodness is defined is essential. In the face of the negative situations brought about by age, schools must be able to show their students options for making good choices and, at the same time, provide strategies for making these choices. Bowie and Morgan (1962, p. 341) conducted a study on fifty teachers using “The Allport-Vernon-Lindzey Values Scale” to determine the extent and nature of their value systems. Their study examining personal values and teachers’ behaviour found that personal values affect teachers’ behaviour, and there are differences between teachers in this respect.

According to Day (2002), the teaching profession is based on the teaching of values. Values are the regulators of society’s social life. These unwritten values are beliefs that determine individuals’ relationships with each other and their environment. Value is an individual’s tendency to prefer certain situations about other individuals (Minor et al., 2002; Hofstede, 1991) or a different attitude, a permanent belief

preferred according to the way of making sense of life (Rokeach, 1973). Value is the tendency to choose a particular situation over another (Erdem, 2003, p. 56). Dewey states that values are a part of social life; therefore, they are acquired by living in society (Guttek, 2001, p. 17; Minor et al., 2002). Thus, values are formed due to the interaction of the individuals who make up the society, giving direction to behaviours, attitudes, beliefs, and habits. *As a result*, the teaching profession and values are inseparable.

Education and Values

It is essential to examine the intersection of education and values in Europe, considering the various initiatives and policies that influence educational practices and the transmission of values in the European context. Osler's (2020) work analyses policies related to education and migration on issues of human rights and racial justice, emphasising the influences on European standards and policy frameworks. This study offers insights into how these policies can integrate values related to social justice and economic justice into educational settings.

Komalasari and Sapriya's (2016) study aims to strengthen students' citizenship dispositions by discussing the use of Living Values Education (LVE) in educational materials. This approach is necessary for raising individuals with ethical foundations by focusing on values such as peace, love, tolerance, honesty, and cooperation. By integrating such values into educational materials, institutions can contribute to developing responsible and conscientious citizens.

The work of Jónsson and Rodríguez (2019) highlights the shift towards emphasising personal characteristics, values, and skills in European democratic education. This emphasis highlights the importance of instilling values and developing democratic competencies in line with democratic principles.

Living values education in Europe encompasses various principles. These principles focus on social justice, civic responsibility, democratic competencies, and intercultural dialogue. Isac et al.'s (2021) research addresses the different challenges of the European student population by examining citizenship norms among native and migrant students. It emphasises the importance of inclusive citizenship education in promoting shared values.

Education plays a crucial role in shaping individuals' values and beliefs, especially in the field of values education in Europe. Incorporating values such as peace, love, tolerance, honesty, humility, cooperation, and unity into educational materials is essential for raising responsible and ethical citizens (Komalasari & Sapriya, 2016). By integrating these values into the curriculum, academic institutions can contribute to developing individuals with a solid moral foundation, which is vital for promoting social responsibility and active citizenship.

García et al.'s (2019) research examining Andalusian university students' perceptions of their European identity reveals a general awareness of European partnerships and a utilitarian view of the EU. While students exhibit a supranational orientation, there may be a lack of a clear understanding of European institutions or a distinct European identity. This underlines the need for further research on how

educational institutions can enhance students' understanding of European values and identity.

Jagielska-Burduk and Stec (2019) discuss the Council of Europe, Cultural Heritage, and Education Policy in a broader European context. They emphasize the importance of preserving identity and seeking a common core within European cultural heritage. This emphasises the role of educational initiatives in developing a shared sense of identity and heritage among European societies.

Regarding educational values, Altinyelken (2021) emphasises the importance of critical thinking and reflection on justice, equality, and democratic participation. Encouraging students to evaluate different points of view critically is essential to promote open-mindedness and respect for other points of view, which are crucial elements of European living values education.

Consequently, including values in the education programmes significantly influences individuals' ethical frameworks and fosters a sense of social responsibility and active citizenship. By incorporating values such as peace, tolerance, critical thinking, and democratic participation into educational practice, institutions can help develop individuals who embrace Europe's living values.

Putting these perspectives together, it becomes clear that living values education in Europe covers many principles, from social justice and democratic competencies to intercultural understanding. Universities play an essential role in shaping students' values and attitudes, thus contributing to developing a coherent European identity based on shared ethical foundations.

Purpose and Importance of the Research

This study aims to determine the level of YTU, Faculty of Education students' possession of the values in the "*European Living Values Education Programme*". The effective acquisition of values can be realised through teachers' experiences since they are the operators of the education and training process, and these students will be teachers in the future. For this reason, it was deemed essential to investigate the level of possession of the values in the "*European Living Values Education Programme*" by the students of the Faculty of Education, according to their perceptions and in terms of some personal variables.

Research Problem

This research examines the living values of YTU Faculty of Education students who will be teachers. For this reason, the study's main question is: "*What is the level of possession of European Living Values for YTU Faculty of Education Students?*" The following research questions were formulated to get to the main question.

Research Sub-Problems

1. What are the levels of living values possession for YTU, Faculty of Education students?

2. Do the levels of living values possession for YTU, Faculty of Education students vary according to the gender variable?
3. Do the levels of living values possession for YTU, Faculty of Education students vary according to the region they attended primary school?
4. Do the levels of living values possession for YTU, Faculty of Education students vary according to the region they attended middle school?
5. Do the levels of living values possession for YTU, Faculty of Education students vary according to the region they attended high school?
6. Do the levels of living values possession for YTU, Faculty of Education students vary according to the department they study?

Method

Research Model

Statistical analyses were used to determine whether the level of YTU Faculty of Education students' perception of the "Living Values" in the "Values Questionnaire" differs according to the variables of "Gender", "Class", "Department", "Primary School", "Secondary School" and "High School" region. The research is descriptive in this respect, and as a method, the *single survey* model was used, since this survey model is "*based on depicting the existing situation as it is*" (Karasar, 2005, p. 79). Survey models provide a quantitative or numerical description of the general population's tendencies, attitudes or opinions through studies on a sample selected from a population (Creswell, 2013, p. 155). A single survey, one of the survey models, is a research model conducted to determine the occurrence of variables individually or in quantity. In this model, the variables belonging to the event, item, individual or subject of interest are to be described (introduced) separately (Kıncal, 2010, p. 110).

Population and Sample/Study Group

The population of this study consists of "*undergraduate students*" of Yıldız Technical University (YTU), Faculty of Education. The number of undergraduate students of YTU, Faculty of Education is around two thousand five hundred and ninety-three (2590). The study group aimed to reach at least 10% of the current students from all levels and fields studying to be teachers *in* the 2023-2024 Fall and Spring semesters at YTU, Faculty of Education. The data collection tool's link was sent to all students of the Faculty of Education in the invitation email and the participation is based on a "*voluntary*" basis. Five hundred and thirty-one (531) undergraduate students from the Faculty of Education volunteered for the study. Since some of the participants filled in some personal data in the *data collection tool* and elimination process took place for the data to be used for the study. As a result, the research was conducted with a total of four hundred and seventy-four (474) students from different classes and departments. Of these, (1) fifty-three (53) were pre-school teaching, (2) fifty-two (52) were primary teaching, (3) fifty-three (53) were English language teaching, (4) fifty-two (52) were social sciences teaching, (5) fifty-two (52) were mathematics teaching, (6) fifty-two (52) were computer and

instructional technologies teaching, (7) fifty-two (52) were science teaching, (8) fifty-four (54) were Turkish language teaching, and (9) fifty-three were psychological counselling and guidance students. Four hundred and seventy-four (474) students who voluntarily participated in the study constituted 18.27% of the total population, considered an appropriate sample/study group. When numbers are analysed it can be seen that the majority of the participants are first-year students.

Data Collection Tool

The researchers created the “Values Questionnaire Form” and “Student Personal Information Form (SPIF)” to collect the necessary information for the study. The “*Values Form*” was prepared by converting the twelve values in the “*European Living Values Education Programme*” into a scoring scale. The students were asked to rate their perception of possessing these values between one (1) and five (5). The lowest possible score was twelve (12), and the highest was sixty (60). To minimize the variability in how students interpret abstract values, the questionnaire was accompanied by short, student-friendly definitions based on the original Living Values Education Programme. This helped ensure a shared understanding across participants.

Student Personal Information Form: The “Student Personal Information Form” obtained personal information about the students. This form was used to collect students’ related information, gender, primary school, secondary school, high school and department. Ethical approval for the form was obtained on 02.06.2022 with registration number 2022.06 from the Social Sciences and Humanities Research Ethics Committee.

The “Living Values Education Program (LVEP)” was developed as an educational project by the Indian Brahma Kumaris Educational Organization in 1995 for the 50th anniversary of the United Nations and dedicated to the United Nations. Since then, “living values education”, which is supported by UNESCO, has been included in education programs in many countries (Haryati & Suciptionsih, 2020). The aim of living values education programs is to enrich individuals’ interpersonal social-emotional skills (Cooper, 2014; Peterson, 2020). Today, values education is handled in cooperation with school and family (Lovat et al., 2009; Revell & Arthur, 2007). In this process, teachers play an important role by transforming programs into educational activities to help students acquire values. Teachers should know and recognize their own values, thought patterns and judgments while trying to help students acquire them through living values education programs (Bakioğlu & Tokmak, 2009; Karuppiah & Berthelsen, 2011; Eryong & Li, 2021). For this reason, the Living Values Education (Living Values Education, 2004) program, which is supported by UNESCO and is a global movement to create a culture of peace, was developed and twelve values were prioritized by considering two dimensions, personal and social. These values are Cooperation, Freedom, Happiness, Honesty, Humility, Love, Peace, Respect, Responsibility, Simplicity, Tolerance and Unity. These values, which students acquire both in the family and in their educational life, radically affect students' behaviors, perspectives, feelings and thoughts, and teach individuals how to behave in social life (Moore, 2010, p. 45).

Living Values Questionnaire Form (LVQF): This is a questionnaire consisting of twelve (12) values (Cooperation, Freedom, Happiness, Honesty, Humility, Love, Peace, Respect, Responsibility, Simplicity, Tolerance, and Unity) from the “Living Values Education Program” (Living Values Education, 2004). Teachers were asked to rate their level of possession of the values in this questionnaire on a scale of 1 to 5. The lowest possible score was twelve (12) and the highest was sixty (60). For the content validity of the questionnaire, the opinions of three different experts with a Ph.D. in the field were used. For the statements in the item pool in the form, the experts were asked to mark the “appropriate”, “not appropriate”, and “your suggestions if not appropriate” sections next to each item. The items that the experts considered appropriate were included in the SDSF. The Living Values Questionnaire was created by making the necessary changes to the items that were requested to be changed. The Cronbach's alpha coefficient calculated for the reliability study of the Living Values Questionnaire was found to be .82.

Data Collection and Analysis

Statistics software (SPSS v.29) was used to analyse the data. Percentages (%), frequencies (f), arithmetic averages ($\bar{X}$), and standard deviations (S) were calculated over the total value scores obtained from the form, and statistical analyses according to the variables “*students’ scores, gender, department, region of primary-secondary-secondary-high school education*”, *unrelated group t-test* and *one-way analysis of variance (ANOVA)* and Tukey HSD test results were examined to determine the direction of the differences. These methods were chosen as they allow for detecting group differences in Likert-based perception scores and are widely used for interpreting survey data in educational research. Tukey’s HSD was applied post-hoc to identify specific group differences. Although cluster or pattern analysis was considered, the sample size and nature of self-reported perception scores aligned more closely with descriptive statistics and ANOVA approaches.

Validity and Reliability

Since it is quantitative research, the validity was ensured according to expert opinions by complying with the “*Ethical Principles*” of Higher Educational Council of Türkiye. In the data collection process, “*data diversification*” was ensured by working with the “*volunteers*” and students from different levels and departments.

Results

This section provides statistical analyses of the data obtained from the study group. It examines the level of YTU, Faculty of Education students’ possession of the values in the “*European Living Values Education Programme*”. Table 1 below gives the lowest, highest and mean scores of YTU, Faculty of Education students regarding their possession of values in the “*European Living Values Education Programme*.”

Table 1. Living Values Score Averages of YTU, Faculty of Education Students

N	Lowest Score	Highest Score	Arithmetic Mean ($\bar{X}$)	Ss
474	31	58	48.29	6.18

Table 1 shows the score values of the 474 undergraduate student participants who constitute the sample regarding their level of possession twelve (12) values (*Cooperation, Freedom, Happiness, Honesty, Humility, Love, Peace, Respect, Responsibility, Simplicity, Tolerance and Unity*) in the “European Living Values Education Programme”. According to Table 1, the lowest score for the values was 31, and the highest score was 58. The mean score of the sample for all values was 48.29.

Table 2. The t-test results of the Faculty of Education Students’ “Living Values Possession Levels according to Gender, Primary, Secondary and High School Region Variables”

Gender	n	$\bar{X}$	S	sd	t	p
Female(1)	283	48.82	5.86	472	2.24	.02*
Male(2)	191	47.51	6.56			
Primary School Region	n	x	S	sd	t	p
Rural(1)	154	48.57	5.167	471	0.688	.45
Urban(2)	319	48.15	6.623			
Secondary School Region	n	x	S	sd	t	p
Rural(1)	78	47.35	5.26	472	1.66	.09*
Urban(1)	396	48.48	6.33			
High School Region	n	x	S	sd	t	p
Rural(1)	68	47.45	4.73	472	1.50	.31
Urban(2)	406	48.44	6.38			

*p< .05

When Table 2 is examined, it is seen that the total scores of YTU, Faculty of Education students regarding the values in the “European Living Values Education Programme” show a significant difference according to “Gender”, $sd(472)=2.24$, $p< .05$. In terms of gender variable, $x=48.82$ for female students, and $x=47.51$ for male students. In terms of gender variables, it is seen that female students have a higher score than male students. Regarding the values in the European Living Values Education Programme, it was observed that the value levels of YTU, Faculty of Education students did not differ significantly according to the region where they studied “Primary School”, $sd(471)=0.68$, $p< .05$. In other words, it can be said that the average values of the YTU, Faculty of Education students are close to each other in terms of the variable of the region where they attended primary school. Regarding the values in the European Living Values Education Programme, it was seen that the value levels of YTU, Faculty of Education students did not differ significantly according to the region where they studied “Secondary School”, $sd(472)=1.66$, $p<$

.05. In other words, it can be said that the mean value scores of YTU, Faculty of Education students are close to each other in terms of the region in which they study secondary school. Regarding the values included in the European Living Values Education Programme, it was seen that the value levels of YTU, Faculty of Education students did not show a significant difference according to the region where they studied “High School”, $sd(472)=1.50$, $p<.05$. In other words, it can be said that the value score averages of YTU, Faculty of Education students according to the region where they study high school are close to each other.

Table 3. ANOVA Test Results of the Faculty of Education Students’ “Level of Possession of Living Values” according to the Variable of Department

Graduated Faculty	Sum of Scores	df	Mean Square	F	Sig.
Between Groups	1016.132	8	127.017	3.46	.001*
Within Groups	17059.328	665	36.687		
Total	18075.460	473			

* $p<.05$

When Table 3 is analysed, it was seen that there is a difference in the mean scores of YTU, Faculty of Education students’ living values possession according to the department ($F=3.46$, $p<.05$). The results of the Tukey HSD test to determine the source of this difference are given in Table 4.

Table 4: TUKEY HSD Test Results of Faculty of Education Students’ “Level of Possession of Living Values” according to the variable of “Department”

Department	n	$\bar{X}$	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
(1)Preschool Teaching	53	48.92	-	.23	.72	.94	.98	.21	1.00	.27	.88
(2)Primary Teaching	52	49.88	-	-	.99	.007*	.86	1.00	.28	1.00	.97
(3)English Lang. Teaching	53	48.96	-	-	-	.71	.99	.99	.78	.99	1.00
(4)Soc. Sci. Teaching	52	45.46	-	-	-	-	.38	.006*	.92	.009*	.16
(5)Maths Teaching	52	48.11	-	-	-	-	-	.84	.99	.89	1.00
(6)Computer &ITT	52	49.92	-	-	-	-	-	-	.26	1.00	.97
(7)Science. Teaching	52	49.75	-	-	-	-	-	-	-	.33	.92
(8)Turkish Lang. Teaching	54	48.60	-	-	-	-	-	-	-	-	.98
(9) Psychology C&G	53	48.29	-	-	-	-	-	-	-	-	-

A one-step multiple comparison procedure and statistical test, also known as the Tukey HSD (Honestly Significant Difference) test, is used to determine the source of the difference in ANOVA results. It can be used to accurately interpret the

significance of the difference between means selected for comparison due to outliers. According to the Tukey HSD test, there is a statistically significant difference between the primary teaching department and the social sciences teaching department ($p=0.007$), between the social sciences teaching department and the computer & ITT department ($p=0.006$), and between the social sciences teaching department and the Turkish language teaching department ($p=0.009$). This disparity indicates that social sciences education exhibits diminished levels of Life Values.

Although the age in which we live is a period of rapid changes, there is a need for values in organizing personal, social, and community life. There are vital principles that must be followed in every age while maintaining human relations with human beings or human relations within society (Sevinç, 2006, p, 232). The conflict between newly introduced values due to rapid change and old values, resulting in a crisis of values, has intensified. Furthermore, the situation has gotten more complex due to “globalization”, which presents an ambiguous distinction between its “cultural” and “economic” dimensions. In this era, endorsing societal precepts through educational programs will promote more effective social functioning. Consequently, in this century marked by significant value conflicts, imparting values that will advance society to future generations through education is essential (Adıgüzel & Ergünay, 2012, p. 31). Globalization alters some values of persons and communities or prompts the adoption of new values in human and social life. This scenario is equally applicable to Turkish society. Since values are effective in the lives of individuals, they also provide information about individuals' beliefs, attitudes, and behaviours (Sevinç, 2006, p. 230).

Values, when examined within the framework of social culture, exhibit robust interconnections (Doğan & Sezer, 2009, p. 509). Values influence human attitudes, behaviours, and decisions, as well as govern responses to encountered events (Bakioğlu & Tokmak, 2009, p. 65; Halstead et al., 2000). During the socialization process, it is essential for individuals to assimilate national and universal values. Children acquire fundamental principles from their family and immediate surroundings. Subsequently, the educational process commences for the individual. The pupil, upon interacting with a teacher, develops essential knowledge, skills, habits, and values. Cipani (2008) asserts that the educational and training process is imbued with professional and personal values, which teachers unconsciously or consciously bring into the classroom. Consequently, to impart fundamental values to children within educational settings, educators must first recognize their own values (Cangelosi, 2000; Oktay, 2001, p. 97). Consequently, the values of educators become prominent in the educational process.

Upon examining the values designated as fundamental or pedagogical in this research, it becomes evident that love, respect, and tolerance are crucial in human relationships. The first of these, love, signifies intimacy, unity, and perpetual acceptance. Students arrive at schools and classrooms adequately equipped to maintain the interest and affection of their teachers. Students derive pleasure and satisfaction from the company of cherished friends. Affection is essential for the establishment and evolution of various types of relationships. It unites individuals and fosters cohesion and solidarity. Love is a fundamental virtue that imparts significance to human existence (Perese & Wolf, 2005, p, 593). The teacher's kind

demeanour fosters the student's motivation to study (Erden, 2011, p, 150). The primary responsibility of the instructor is to instil a passion for learning. Teaching involves fostering emotional engagement and connection, both of which support students' motivation and learning (Hotaman, 2010, p, 1419). Respect is another value as significant as love. Respect is a principle encompassing acceptance and comprehension. Respect is a mode of communication that transforms interpersonal negativities into positives (Perese & Wolf, 2005, p, 596). Self-respect allows individuals to better recognize their positive and bad traits, fosters self-acceptance, reduces defensiveness, and facilitates more acceptance of others. Individuals possessing this structure also exhibit respect for others. Irrespective of their religious, linguistic, racial, socioeconomic, gender, or educational position, individuals can engage with others via tolerance and acceptance. To facilitate successful and meaningful communication, it is crucial for individuals to respect both themselves and others (Yüksel Şahin, 2024, p, 33). As students remain in the "learning process", they are prone to making erroneous decisions and committing mistakes (Erden, 2011, p, 149). The teacher's tolerance in these circumstances facilitates pupils' acquisition of the truth (Hotaman, 2010, p, 1418). It is essential to recognize that allowing kids to make mistakes is the most effective approach to facilitate proper learning. Tolerance encompasses a composite of tolerance, acceptance, kindness, and compassion (Von Bergen & Collier, 2013). Tolerance is a crucial value that facilitates understanding, moderation, balance, patience, and the endurance of differences, including the acceptance of unconventional behaviours and thoughts (Willemse et al., 2005). Tolerance involves the acceptance of others while preserving the boundaries of one's personality (Belasheva & Petrova, 2016; Ryan & Bohlin, 2003; Kaztaevna et al., 2015). Tolerance constitutes an acceptance founded on the premise that individuals are prone to mistakes, rendering it unjust to pass judgments on them based on such missteps.

A civilization characterized by happy individuals exhibits elevated production, efficiency, and quality of life. Happy individuals are more inclined to exhibit honesty. Honesty is defined as the "truthfulness of conscience, absence of deceit, integrity, and a realistic consistency towards oneself and others". Similar to honesty, humility constitutes a comprehension and a mode of existence. An individual's possessions do not grant superiority or privilege over others. Humility enables an individual to sustain equilibrium among peers and exemplify modest conduct for others. Individuals with all these attributes also enhance the value of peace. Peace is the condition of being aware of internal and external stimuli and coexisting harmoniously with them, representing one of the fundamental ideals. This era requires individuals who are aware of their obligations. The concept of responsibility is defined as "the set of expectations that individuals assign to themselves while existing within a social framework" (Özdemir, 2007, p. 196). A fundamental value in life is sincerity. Simplicity is the condition of being genuine and truthful, transparent and comprehensible to oneself and others. Sincerity signifies trustworthiness. It so serves a crucial function in human interactions and is an essential value for effective communication. This value also conveys the essence of unity. Unity is an individual's readiness to coexist, engage, and collaborate with others. Unity significantly contributes to the safeguarding of essential values such as peace,

justice, and equality on a broad spectrum. All these values are crucial for maintaining both individual and community harmony.

The study's results indicate that three of the twelve qualities in the “Living Values Education Program”—love, respect, and tolerance—are embraced by students at the faculty of education. It may be asserted that the values perceived by Turkish students as paramount are fundamentally the most significant professional values for the teaching profession (Erden, 2011, p. 149; Hotaman, 2019, p. 101).

Limitations of the Study

The research possesses certain limitations. The primary limitation is that the study employed a cross-sectional design. Administering the scales to the same individuals throughout several time intervals and observing the temporal changes could produce more dependable results. A further disadvantage of the study is that the questionnaire employed is reliant on self-reporting. Social approval should be considered in self-reporting. A further weakness of the study is that it employed a quantitative research methodology. Future studies may yield more comprehensive information through qualitative or mixed-method research.

Discussion and Recommendations

In this research, the high scores of YTU, Faculty of Education students who will become teachers in the future regarding the mentioned living values according to their own perceptions show that family, school and social life fulfil their instructive function for individuals in terms of these and similar values. The average score from the data collection tool, from which it is possible to get a maximum of 60 points, was $\bar{X}=48.29$. When this score value is converted over 100, it corresponds to 80.48%. In addition, it was observed that there were significant differences between the scores of female students and male students in favour of females and in favour of those studying in the city according to the region in which they attended secondary school.

Four (4) of the twelve values (12) in the European Living Values Education Programme are the same as the “Turkish Ministry of Education’s (MoNE) Core Values” (*Honesty, Love, Respect, Responsibility*), “Unity” corresponds to the MoNE’s “Patriotism” values, and the other values (*Cooperation, Freedom, Happiness, Humility, Sincerity, Tolerance and Unity*) are compatible with Turkish national values. It is essential that the value, which takes an important place in the establishment and development of the social structure, are possessed by the students of the faculty of education, who will be teachers and who are the operators of the education system in terms of bringing these values to the students. Values function as essential regulators in maintaining and developing social life healthily and appropriately. The fact that YTU, Faculty of Education students possess the values included in the European Living Values Programme, which is compatible with the core values of the Turkish Ministry of Education, is also essential for Türkiye, which strives to become a member of the European Union. In this study, it is seen that the average scores of the students are at a reasonable level. When the statistical analysis of the

data obtained from the students was analysed based on students' gender, it was determined that female students reached higher mean scores than male students, that is, the difference is in favour of female students.

Every society supports family and educational institutions in ensuring its own survival. This support aims to ensure the production and training of the young generation needed by society. While providing their continuity, societies preserve and enrich their cultural values through reproduction. Thus, as long as the society lives, values continue to exist as an essential part of this cultural heritage. Values are necessary for the healthy functioning of the social structure. Values, which regulate the lives of individuals (children, young people and adults) in society and are a set of criteria for the formation and development of interpersonal relations, are vital organizers that facilitate people to live together. Humans do not live alone, and they need common and accepted criteria to regulate their relations with others (human, animal, nature, etc.). These vital criteria are values themselves.

In conclusion, these results correspond with the observations of García et al. (2019), who noted a heightened value orientation among students in socially oriented fields. The observed gender difference aligns with trends identified in the studies conducted by Komalasari and Sapriya (2016), who ascribe these differences to early socialization processes. The absence of notable disparities among school locations may suggest the substantial impact of university socialization or a reasonably consistent value communication in pre-university education.

As a result, pupils imitate their parents at home and their teachers in the classroom. In this context, educators facilitate their students' acquisition of these values not only by teaching but also by living and exemplifying them in practice.

Since teachers serve as role models for their students, enhancing the qualitative dimension of teacher education is crucial to ensure that core values are not only taught but embodied. Rather than conveying values through direct instruction or advice alone, it is more effective for educators to demonstrate values through consistent behaviours, thereby facilitating social learning. Aligning professional ethics in teaching with core values and ensuring these are reflected in all classroom practices can significantly contribute to students' internalization of those values.

Moreover, values such as *justice, equality, honesty, objectivity, and non-discrimination*—which are integral to the teaching profession—should be intentionally and thoroughly introduced to every teacher candidate during their training. In order to strengthen the continuity of school-based value education, collaboration between schools and parents should be encouraged, reinforcing shared practices from both family and community life.

Beyond the school setting, non-governmental organizations (NGOs) can play a supportive role in value education by initiating projects and creating educational materials. Leveraging digital platforms and social media for this purpose can greatly enhance outreach and engagement, especially for young learners and prospective teachers. Additionally, university programs may include value self-assessment workshops as part of teacher orientation or pedagogy courses, helping students reflect on and articulate their own value systems. Similarly, educational technology courses can be enriched with digital storytelling and content creation tasks focused

on the twelve core values, enabling future educators to internalize and effectively communicate these values in both classroom and online environments.

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