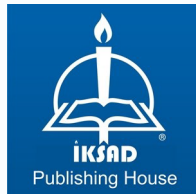


TEACHING VALUES THROUGH LITERARY TEXTS IN ENGLISH

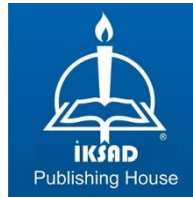
Murat ATA



**TEACHING VALUES THROUGH LITERARY TEXTS IN
ENGLISH**

MURAT ATA¹

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FootNote: This study was inspired by the doctoral dissertation titled: “The Effects Of A Value-Based Pedagogy For Pre-Service English Teachers Through Literary Texts” written by Murat ATA and supervised by Prof. Dr. F. Feryal ÇUBUKÇU in 2022 at the Department of Foreign Languages Education, Institute of Educational Sciences, Dokuz Eylül University.

CHAPTER 1

INTRODUCTION

1.1. Statement of the Problem

The term "values" may possess a couple of definitions depending on how the individuals prioritize it. As the concept of value is taken into account, people think of what is important for them since everyone holds different values with different degrees of importance. Values reveal people's aspects in terms of what is right or wrong and what is desirable or undesirable (Wrubel, Benner, & Lazarus, 1981). However, values do not necessarily imply energy nor lead to action. For example, a person may believe that it is good to be rich or have children, but he may be doing nothing to bring these values into reality. To be more specific, values may be considered to hold the grounding principles expected to be owned by a general community, the example of which are love, equality, security, respect and so on. Durkheim (1964) and Weber (1948) support the social functionality of values by emphasizing that they are prominent for revealing the alteration of individuals, societies, and communities. Additionally, "values" cannot be confined to sociology but they already exist in psychology, anthropology, and other disciplines.

On the other hand, the term "values" hinders distinctive conceptual definitions. For example, Schwartz and Sagie (2000) underpin values as an abstract criterion to appraise what something is worthy and precious. They also state that values are "trans-situational goals that were pursued. these goals varied in importance and have the

function of guiding people's lives" (p. 467). For the dictionary definition, values are conceptualized as principles, beliefs and moral standards acknowledged by individuals and communities (Dictionary C. E., 1991). In another definition by Koknel (2007), values are considered the measurement of both abstract and concrete concepts with their positive and negative qualities. In a general perspective, a value is a preference for how someone views life in broader frame in terms of his/her targets, principles and beliefs (Baloglu & Balgamis, 2005). It comprises the significance, worthiness, respect and desirability that someone may get in return. What seems clear is that there would not be any values without society. Only in society, the concepts such as language, religion, morals, arts, and traditions can survive and retain their presence, and this cycle is generally accepted as the core of a society. Values are conceded as reliable ideas and criteria, which account for what is expected from a community (Inkeles, 1964).

When analyzed in detail, the origins of values may well be traced back to the era of philosophers such as Socrates and Plato. Their primary emphasis was on teaching young people to be good citizens during that time. Socrates argues that there should be universal values which may be valid for all human beings worldwide (Arslanoğlu, 2005). After the era of the early Greek philosophers, values were shaped by the religious beliefs of the communities. It traces back to the entry, which begins with the Hebrew Bible and continues with the Greek scriptures called by Christians "The New Testament" and finally is shaped by Islam's Quran. In essence,

Morality and religion are connected in almost all religions by the category of God's commands and orders. Values of early societies were grounded on the principles either consolidated by religion or social regulations and traditions. Moral and character education can be found in almost all societies, and it has strong ties to religions and traditions. In western society, the holy book "Bible" is considered the source of morality, whereas in the Muslim world, the holy book "Quran" functions for the same purposes. As we look throughout history, it seems clear that religiosity and traditions shape individuals' beliefs, attitudes, and morality. The judgement of what is right and wrong is determined by the regulations of God and is sourced from the holy books. During the enlightenment period, the influence of religion was confined to specific fields and modernism, which caused individuality and the values of individuals to be the center of life. As a result, the programs, which aim to serve morals and values, begin to appear, and following, theories and approaches start to take their place in the fields.

Nowadays, the universality of values worldwide has captured the interest of other scholars as well. Some theories and approaches have been brought to the terrain of morals, values, and character education. To begin with, Freud (1938) puts forward the Psychoanalytic Theory and claims that the mind works in a number of functional ways to create and develop morality. Dewey, Piaget and Kohlberg's theories of Moral Development and Character Education are illustrated by socialization and change their form to moral and values education. Additionally, Bandura (1986) contributes a lot to the

Cognitive Development Theory and focuses on the social learning perspective of morality. Other theorists such as Gilligan, Heider, Lovinger, Marx, Hoffman, Anderson, Rokeach and Schwartz formulate their perspectives and outlook by emphasizing moral development and personal growth (These theories and approaches are presented in detail in the Theoretical background section). Among those scholars, for example, Schwartz (1992) asserts that although some specific values are emphasized, there are global and universal values all around the world. Furthermore, he asserts that the cultural patterns are the decision-making units determining which value is dominant. In that case, culture and the degree of values seem to be interwoven, as culture is known to constitute the fundamental pillars of society.

After the acceptance of the universality of values, their classification of them becomes an issue of interest for scholars. Consequently, values are classified into many divergent categories, like educational, economic, and social, depending on their content and extensiveness. Regardless of their taxonomies, all values need to adopt some specific features, as in the conception of the value theory by Schwartz and Bilsky (1987). In this theory, Schwartz and Bilsky define these features as:

1. *Values are beliefs*: When we activate values, they are integrated with beliefs, feelings and emotions.
2. *Values refer to desirable goals*: Values activate people to take action depending on sustaining social order, justice, etc.

3. *Values transcend specific actions and situations:* Some values might be relevant to specific situations, such as work, school, meetings, and business. This specification differentiates values from attitudes and social norms people prefer for specific situations.
4. *Values serve as standards or criteria:* Values lead to the preference of policies and evaluation of events, people and actions. By depending on values, the people decide what is right and wrong, doable or not. Values set criteria on the actions and attitudes of people in specific situations.
5. *Values are ordered by importance:* The order of the values by people characterizes them as individuals. What people prioritize determines their attitudes and aspects on certain situations or in general.
6. *The relative importance of multiple values guides Action:* The performer's action and attitude have implications for more than a single value on the whole (p.551).

The six basic features cited above are for all values. The criteria that make one value different from another are the goals and motives. Values tend to be global and universal and they are based on the principle of serving human existence to help them cope with the challenges and requirements of daily life. Moreover, values serve people to survive in communities and human interactions and ground themselves in the relevant community. Within this context, Schwartz (2012) defines ten universal value constructs as follows:

1. **Conformity:** Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms.
2. **Tradition:** Respect, commitment and acceptance of the customs and ideas that traditional culture or religion provide the self.
3. **Benevolence:** Preservation and enhancement of the welfare of people with whom one is in frequent personal contact.
4. **Universalism:** Understanding, appreciation, tolerance and protection for the welfare of all people and nature.
5. **Self-Direction:** Independent thought and action-choosing, creating, exploring.
6. **Stimulation:** Excitement, novelty, and challenge in life.
7. **Hedonism:** Pleasure and sensuous gratification for oneself.
8. **Security:** Safety, harmony and stability of society, relationships, and self.
9. **Achievement:** Personal success through demonstrating competence according to social standards.
10. **Power:** Social status and prestige, control or dominance over people and resources (pp. 4-7).

The global acceptance of values has brought another issue to the scene. Teaching values via formal education can be explained as teaching values to students by teachers or other adults, administering various relevant activities accordingly, and conducting research to impose the meanings of basic values on students' minds. Values education is attained at home, in schools or at other institutions, which

are directly related to life. Therefore, what values education includes in essence, are character and moral development, religious training, spiritual improvement, citizenship training, and personal, social, and cultural development (Deveci, 2015).

As values education refers to several things, there is much academic controversy surrounding it. Scholars, such as Anderson (2002) regard it as how teachers (and other adults) transmit values to pupils. Others, like Morrison (2013) see it as an activity that can occur in any organization during which other people assist people in a position of authority. They are also more experienced, and they assess the effectiveness of these values. By doing it, they contribute to others' well-being and help them acquire other values and behaviors. Hence, it is proven that values education can take place at home and in schools, colleges, universities, offender institutions, and voluntary youth organizations.

This study examines the effectiveness of a value-based pedagogy for pre-service English teachers through literary texts. An experimental study is conducted to investigate whether the implementation of value-based pedagogy through literary texts at English Language Teaching Department of two state universities in the academic year of 2020-2021 fosters students' value pedagogy or not.

1.2. The Significance of the Study

The primary focus of the research conducted on values and values education is mainly on teaching values at a very early age. It may stem from the fact that values education begins at the family level

because children are first taught by their parents, whose attitudes are taken as sample prototypes (İşcan, 2011). Children, in that sense, implicitly acquire only limited or restricted values. However, Maharajh (2014) reveals that parents are not actively involved in teaching values to their children. As a result, formal education is highly required to take charge, and additional steps are taken in teaching values through values education. Here, the teacher's interference in a formal setting and engagement of the professional educators are the leading factors in cultivating the values development of individuals. Teachers engage in shaping children's behavior by acting as the core element of the character education system (Anderson, 2002).

Value-based pedagogy provides opportunities for fostering various attitudes and skills of students and enhances them positively (Chareonwongsak, 2006). Similarly, values education is characterized as an explicit endeavor to help students gain through formal education with the help of teachers and schools (Zbar, Brown, Bereznicki, & Hooper, 2003). A prominent necessity of teaching values through value-based programs has emerged in the field. In this context, Shulman and Elstein (1975) point out that teachers' role "can be conceptualized like a physician's role- as an active clinical information processor involved in planning, anticipating, judging, diagnosing, prescribing, and problem-solving" (p.35). What is more, teachers are expected to be models for the students who may imitate, concede, and like them. Consequently, teachers may positively shape learners' characters (Sanderse, 2013).

The prevailing importance of schools in teaching values captures the interests of some scholars. To illustrate, Giesecke (1999) postulates four fundamental areas in which schooling plays a vital role in supplying and teaching values. First, schools enable curriculums to teach values to the learners implicitly. Therefore, it becomes a triggering motive behind moral education. The school's social environment provides an account for the enhancements of empathy, sharing, collaboration, and communicative talents. As a result, the school's stakeholders, teachers and principals affect values and moral development. For instance, teachers set a prototype and the sources of conflict out of which students can create their value assessments. In the third area, schools' institutional traditions and policies have profound attribution to students' moral development as they convey specific values in their schools. When the primary concern of a school is on creating a teaching-learning atmosphere, the enhancement of certain values may naturally become feasible.

Additionally, if it conveys a social concern, the school's policy boosts the process of moral enhancement at a substantial rate. However, it should not be forgotten that implementation of such policies may well be actualized by the collaborative attitudes of teachers, principals and students. As the last one, schooling provides social interaction not only for the ones confined to the classroom terrain but also for the ones that the learners need in real-life occurrences and events. That is to say, when they confront with real-life situations, the effects of schooling may be felt in moral decisions.

Today, in the world of education, the programs for teacher

education and development, not only for in-service but also for pre-service teachers, are considered important for the improvement of the teachers' knowledge and skills, hence; they can reach the needs of the learner and meet the current educational standards (Darling & Hammond 1995). However, the changing demands of teaching and learning to meet worldwide standards bring about some alterations in the education of teachers. In the current sense, according to Richards and Farrell (2005), teachers should be equipped for:

- Knowing influential strategies to start a lesson,
- organizing the textbook to meet the needs of the class,
- being aware of how to organize group works in a lesson when needed,
- applying useful questioning strategies,
- getting benefits from the classroom sources such as video, internet, projector, and
- adapting the strategies to give learners feedback for their output and performance (pp. 17-20).

Mainly, these all account for the prevailing goals of teacher training programs. However, in another aspect of teacher education, the necessity of growing pre-service teachers in a value-based pedagogy has gained significance. As William Kilpatrick pointed out, "the core problem facing our schools is a moral one. All the other problems derive from it. Even academic reform depends on putting character first" (cited in Lickona, 1991a, p. 2). There is strong evidence that the expectation of value-pedagogy, particularly in higher education, boosts up. Brown (1988) asserts that good teaching is a

direct function of the judge's value systems, and it is essential to know that judges do not always agree to verify this.

Nevertheless, teaching values and implementing value-based pedagogy into teacher training programs are ongoing problematic issues. Value-based pedagogy becomes significant in teacher education as well. That is why moral values are thought to expand pre-service teachers' reasoning, problem-solving and critical thinking abilities. Nash and Ducharme (1983) state that pre-service teachers must be educated in moral reasoning. Therefore, it is shown that the education of teachers matters profoundly if the system cares about cultivating the individuals. This explains the reasons why teachers need special training both for the content and for the methods of teaching ethics and values (Beck & Sullivan, 1976).

Nevertheless, this training may bring out some problems. Initially, one of the striking problems is the importance degree of value-based education. The second dilemma may be on the types of values. Societies have some basic characteristics and values that are peculiar to themselves. Values such as honesty, diligence, helpfulness, and modesty are some of these societal values, which are implemented into value-based pedagogy (İşcan, 2011). On the other side, some global values are to be considered, and these are valid in almost all societies. As Türkkahraman (2014) states, global values are the values that are shared by all societies. Nevertheless, having both the global and domestic values in the society's roots cause a contradiction in the implementation of value-based pedagogy. The following concern embodies school policy and the readiness of the institution. The

institution and the authorities are expected to favor such curriculum alteration. This change is necessary, given that forbidding colleges from teaching moral values may damage both the academic responsibility and the freedom of the teachers (McCaleb & Dean, 1987).

The common review of the research on moral education recommends that there are a variety of classroom experiences and activities, which can stimulate and foster the moral development of learners (Paolitto, 1977). The role of the teachers while promoting moral education with the help of these activities cannot be neglected. She defines the significance of the role cast by the teacher as "creating cognitive conflict through internal dialogue with self, and for stimulating students' ability to see the world through the eyes of others" (p. 80). Therefore, teachers are anticipated to be a central orchestrating figure in the teaching environment framed by schools' education policy. The implementation of these policies is conducted via instructors. Paolitto (1977) states and summarizes the responsibilities of the teachers in the moral developmental process:

- The situation and dilemmas of real-life and unreal moral issues,
- acting and role-playing,
- peer reflection and counselling,
- teaching at different ages,
- learning about the morality and values and their philosophy, and

- organizing plans and implementing them when there is a change (pp. 74-77).

Teachers are required to create a positive trustful relationship and form such an environment to facilitate the learning as this promotes values integration and learners enhancement (Arthur & Cremin, 2010).

The study of human values has flourished from an individual aspect to an organizational, institutional and societal point of view (Rokeach, 1973). As a result, inevitably, there are a number of components, such as schooling, education policy, teachers and learners, attached to moral education for a reason. Families can also be counted as a variant for the reason that values education is initiated in the early years of life (Edgington, 2002; Herschkowitz & Herschkowitz, 2004; Morrison, 2013). Another point that Bandura (1969) cites is the social involvement of morality. Individuals have the chance to observe others in social surroundings and experience moral development indirectly while they attempt to learn through direct interaction with others. In doing so, children observe adults either outside or at schools. In school environments, teachers as models take the role of the families and outside adults. Thus, it should not be forgotten that modelling becomes a profound act of behavior in moral education, specifically for children who prototype their families, adults, and teachers (Anderson, 2002).

When we look into moral education and the studies conducted on morality, it is apparent that many studies focus on the perception of teachers and their dispositions toward moral education (LeBlanc,

2007; Tierney, 2012; Yazar, 2011). These studies contribute a lot to the field of moral education. Apart from them, there are some other studies which center their interests on the social skill levels of the individuals (Neslitürk, 2014; Samur, 2011) and they aim to measure the association between socialization and values growth. On the other hand, the studies conducted on a school basis are mostly at the primary and elementary levels (Ampel, 2009). Relevant studies prioritize the corporation of students both with their peers and with the teacher to prove moral development. However, it is obvious that there is a gap in the literature in terms of the studies conducted at university levels for pre-service teachers.

For this reason, the current study has its unique significance from two perspectives. From one perspective, according to the studies conducted in Türkiye, it seems obvious that more interest has been shed upon primary and secondary school education (Dilmaç, 1999; Dilmaç, 2007). The number of studies at the college level is too few. In the current study, pre-service teachers are targeted, their value perception levels are measured, and the outcome of the experiment is analyzed. In the second perspective, although the studies mentioned above are very important in education, the current study focuses on pre-service English teachers and text-based literary education aiming to contribute to the literature.

1.3. Problem Sentences/Sub Problems

The current study seeks to answer the following research questions:

1. Does value-based pedagogy through literary texts help pre-service teachers to gain the targeted values?
2. Are there any differences in acquiring values in terms of gender?
3. What are the participants' reactions to value-based pedagogy through literary texts?

1.4. Limitations

The study was limited to first-year students who study at the English Language Teaching Department at a state university in Turkiye. The study participants comprise of fifty-three students from the relevant department, which is a relatively small group sample. Hence, depending on the results of the current study, it can be asserted that the results of this explanatory sequential mixed-methods design cannot be generalized for all ELT contexts. Furthermore, the study is conducted with the participation of first-year students as convenience samples for the study.

1.5. Assumptions

1. The participants voluntarily take part in the study.
2. It is assumed that the participants honestly and openly answer the questions in the pre-and post-tests.
3. Participants faithfully and sincerely answer the semi-structured questions in the focus group interviews.
4. It is presumed that this study's findings would accentuate the participants' genuine perceptions regarding the importance of value-based teaching.

1.6. Definitions and Abbreviations

Text: A text is a piece of literature, usually with a specified objective, undertaken as a part of an educational course, at work, or used to elicit data for research.

Values: Values are desirable trans-situational goals, varying in importance, that serve as guiding principles in the life of a person or other social entity (Schwartz ,1994).

Critical Literacy refers to literature and texts that promote critical thinking strategies to be applied by the readers.

VBP: Value-Based Pedagogy

PW: Pair Work

GW: Group work

PST: pre-service teachers

L2: Second Language

L1: First Language

SVS: Schwartz's Value System

PVQ: Portrait Values Questionnaire

CHAPTER 2

THEORETICAL FRAMEWORK

2.1. The Definition of the Word "Value"

As we look into "value" and its description, it can be spotted that the word has gone through many definitional changes depending on the contexts in which it is used. To begin with, the origin of the word "value" goes back to the Latin word "valere", which means being worth and robust. Inspired by its origin, the word "value" can be described broadly as the fundamental beliefs and virtues that lead and prompt our attitudinal actions (Halstead, 1996). In order to comprehend the meaning of "value", the literal, social and behavioral perspectives should be taken into account. For the literal meaning, Ignacimuthu (2013) describes "value" as a principle or regulation that standardizes individuals' behaviors to guide them in society. Besides, he adds that "value" is regarded as an invaluable and significant virtue of society where individuals pursue their lives by getting benefits from each other. Similarly, Halstead and Taylor (2000) define values in the following way:

The term "values" is used in this review to refer to the principles, and fundamental convictions which act as general guides to behavior, the standards by which particular actions are judged to be suitable or desirable examples of values are love, equality, freedom, justice, happiness, security, peace of mind and truth". The broad term 'values education' often emphasizes education in civic and moral values (p.169).

In the Turkish Dictionary, "value" refers to a high-grade quality and dignity (TDK, 2005). On the other hand, values are understandings that source behaviors used for judging them. Similarly, Trommsdorff and Chen (2012) describe "value" as a state of mind with changeable, transcendental, admirable, persistent purpose and principle guiding human life. Hansson (2010) claims that each person possesses values in their perception of assessment, and values are abstract concepts that people gain inductively. After the review of scholars on values definition, it is clear that there are some fundamental features such as:

- Values are facts that have subjectivity and abstractness.
- Values possess social, psychological, moral, and esthetic dimensions.
- Values are found in almost all individuals, communities and social groups.
- Values have the power of efficiency in leading and guiding individuals and societies.
- They are the abstract concepts of habitual actions.
- Values are accepted as the standardization of an individual or a community.
- Values are generally seen as principles that serve the good of society.
- Values are leading facts and can be spotted in all aspects of life.
- Values are the dynamics that consolidate the unity and solidarity of a society (Akbas, 2008; Yesil & Aydın, 2007).

The literature comprises many definitions to exhibit a connection between values, characteristics and social behaviors. Halstead and Taylor (2000) define another literary meaning of values that they are assets of principles and commitments, which can orchestrate any individual's behaviors and attitudes by assessing what is worthwhile and ideal in terms of behaviors. Additionally, they define values as the standardization of particular beliefs and behaviors seen as good. These are love, freedom, happiness, and security. One of the primary functions of values is the target and goals that they have to reach as an ultimate action. To illustrate, when the value of truth is prioritized, it is known that telling a lie is a wrong attitude. Hence, values require regulation, as they are demanding and need to be taken seriously.

Another point is the social description of values in which people are tied up with each other in a context. Powney (1995) underpins that explaining values as simple beliefs and virtues cannot fulfil their alignment with the social context in which a person's attitudinal inclination may affect others and the standardization of communal life. In that case, the social boundaries of values are considered significant as they build the core standards of life and the integration of the community.

In an opposite perspective, the societal necessity of values may not be the single reason that individuals feel the necessity to shape their character. Without societal boundaries, individuals may need the growing desire for values in their character development. Doganay (2011) also explains values as tools of existence grounded by both

people and society. The integration of values between individuality and society is an undeniable fact. Consequently, we are well aware that values are the assets of personalities determining the type of person we want to be. It is the trait we treat others and ourselves, and they determine our interaction with the outside world around us (Stein, 1998).

In the presence of these definitions cited above, it is evident that the term “*value*” has solid ties. It bridges individual and societal perspectives, which need to be tied together. It also comprises a common attitudinal principle for people and society. Therefore, values must be considered valuable component of a community as they function as determiners of what is good and bad for individuals and the community itself.

2.2. What is Education?

The origin of the word “education” goes back to the Latin word "educator", which means the act of teaching and training. Early scholars define education from many different perspectives. Some definitions of education are presented below.

- Aristotle regards education as “the creation of a healthy mind in a healthy body”.(Palmer,2001, p.17).
- Socrates sees education to “dispel error and discover the truth” (Palmer,2001, p.8).
- Pestalozzi defines “is a vehicle for improving one’s social condition as well as larger social problems” (Weems, 1999, p. 28).

On the other hand, in today's world, education can be defined as

obtaining knowledge, beliefs, values, skills, and habits, which help us, become better individuals and treat the world well. Furthermore, education is regarded as a broader concept that targets the enhancement of the world to be a better place. In that sense, Warnock (1978) defines education as a phenomenon that is principally interested in preparing youths for their future. To him, this process requires three fundamental elements:

- Preparation for the world of work,
- preparation for the life of the imagination, and
- preparation for the life of virtue (Warnock, 1978, p.28)

In a literal perspective, the dictionary-based definitions of education consider education as the act and occurrence of transferring knowledge to those who need it. It is the attainment of essential knowledge and skills to create a sense of judgment (Stein, 1998). In a similar description, Cahn (1970) defines education as the process of gathering what we lack at birth. She asserts that education is a natural process for humankind to reach individual and social targets. Therefore, education is the critical component of reaching specific goals and targets socially and individually.

Monroe (1908) asserts that education integrates all skills and information necessary for human beings to develop the standards of life on earth. A specific period is needed to fulfil this purpose. That is why educational goals are reached within a certain period of time. Throughout its process, some scholars such as Arcus (1993) and Halstead (1996) see education as a lifelong phenomenon, classified as both an individual and social occurrence. From an individual point of

view, education aims to give rise to enhancement and growth among individuals who are considered single and independent figures in the community. On the other hand, in the social perspective, a community aims at the perpetual continuation of its own by being tied to successive generations. Therefore, according to Macionis (1997), education has three functions for society as follows:

- *Protective function:* Education helps people gain values and the social needs of society, including the culture. In doing so, people aim to hold a shared sense of recognition which eases the process of socializing through interaction and collaboration.
- *Commutative function:* Education aims to alter humankind in a better way with desirable attitudes and behaviors while modifying the undesirable and negative ones.
- *Formative function:* Education prioritizes individuals to be scientifically well developed in a better society with new ideas and innovations.

In that common sense, the social view of education is sharpened and polished by individuals. Nevertheless, we should remember that social and individual perspectives are complementary rather than conflicting. As Cunningham (1940) underlines, if we are interested in making changes in society, we had better initiate the onset of alteration on an individual basis at first. The change has to be a bottom-up one, which means starting with changing the pieces and ending up with the modification of the whole. Rai (1973) backs up the individual and social complementation, underlining that humanity is a

social being who has no alternative but to live in a society in which he/she represents him-/herself as a single body and shapes the world and culture. Here, the prominent concern of education is to inculcate a sense of cooperation in the individuals' society.

In conclusion, once the target of education is analyzed in a broader framework, it is inevitable to reveal that education, in essence, education aims to do develop an individual's characteristics positively. According to Flannery (1975), proper education is planned holistically to develop the person to serve the good of society. Hence, to count on education only as a source of information gathering is somewhat unrealistic as it also serves a humanistic development both on individual and social basis. What the moral side of education means refers to the concept of values education. Finally yet importantly, values (morals) and education are intertwined, and values education holds a seat in the heart of education (Chareonwongsak, 2006).

2.3. The Association of Values and Education

In the common perception framework, education is formally regarded as a concept confined to schools and institutions, requiring a certain amount of time and effort. Contrary to this prevailing tendency, the approach to education as a lifelong learning process gets much of its support from Dewey (1997). He describes education as a virtue consisting of three sources; namely, men, nature and things. The biological developments of our bodies and organs symbolize the education of nature and the way we learn how to use these body parts comprises the education allocated to us by men. When individuals start to figure out surrounding objects and experience them, they reach

the source of the things. He asserts that when these three sources are in harmony and work collaboratively to serve the same purpose, individuals are liable to reach real target in life. Furthermore, Dewey (1997) emphasizes the social boundaries of education aroused from individuality. However, there is an opposite belief that advocates the individualities of education as a core principle even if the principle of autonomy comes before individuality (Haji, 2011). He defends the principle that the essential function of education is to embellish every individual with the necessary survival components and skills to help them understand and reach their targets in the community they dwell. While surviving in the community, individuals need to comprehend what they are trained for and what education brings about is the virtue of perception. According to Çetin (2015), the awareness of individuals gives rise to the perception of educational values, the transmission of these values and the reason for education's presence. This process leads the individuals into a philosophy in which education is integrated with other concepts to reach its targets. This philosophy, namely educational philosophy, is a matter of reasoning. Within this context, Aristotle is considered one of the prominent figures of morality and he emphasizes the significance of reasoning as the essential objective of individuals. Following, Reboul (1991) shares the same belief and defines education philosophy as the act of reasoning. To summarize, education philosophy perpetually requires the reasoning of all endeavors, efforts, decisions, objectives and even principles. Here, philosophical ideas can be considered a source of education.

Rokeach (1975) believes in the interconnection of values and education, asserting that education can construct the foundation of values while being constructed by values simultaneously. Society needs to hand down the values and moral principles to the upcoming generation, which is, to some extent, provided by the parents in the early stages. Therefore, education is what makes morals and values sustainable in societies. Similarly, Arweck and Nesbitt (2004) presume that values education must be treated as a resource pool to which children, young people, adults and individuals of all ages may apply when needed. It is also the armor, which individuals wear while dealing with relationships and social situations. Individuals also develop attitudes towards the other community members. Muijen (2004) adds to this association, underlying that education and values should be bound together if human beings' development is intended to reach a whole person stage. For the whole person stage, individuals should be trained through a long process with the help of anyone who can transform knowledge into behavior. It can only be achieved via education which is embellished with morals and collaboration of values. Under the lights of the ideas mentioned above, the essentiality of values education emerges for several reasons. Aneja (2014) summarizes these needs as follows:

a) *Growing children for society*

Education helps individuals to gain knowledge in schools and institutions. With this knowledge growth, education targets raising students to resonate with moral values to get ready to act as

individuals in society. It will help them to fulfil their roles as good members and citizens.

b) *Parental insufficiency in moral education*

There is a common belief that education starts at home with parents. It is justifiable to some extent, given that if all parents were good at teaching morality to their children, there would be no need for formal education, and school would be abolished. Unfortunately, not all children benefit from their parents on the issue of moral education, even if some are trained for morality; most of the time, this is either insufficient or improper. As families are rather busy in their world, they spend fewer hours with their children, which does not compensate for the needs of a role model. Therefore, formal education can systematically compensate for the need for moral education.

c) *Violence and immorality in society*

Society and the outside world are full of improper examples and inconvenient experiences for individuals who are in the developmental period of morality. As a result, friendship groups and the influence of media and newspapers may give negative feedback and harm individuals. On the other hand, when individuals are trained in schools on morality, these problems may diminish and be eradicated.

d) *Inadequate examples among peers in a society*

Unfortunately, role models in a community may not serve as good examples, which increases the rate of burglary, sexual promiscuity, violence, and dishonesty. Schooling positively influences

individuals in setting role models for other individuals in moral development.

e) Moral values identify people's characters

The primary aim of moral values is to set a virtue for the characters of the individuals. Therefore, each individual is equipped with what is right or wrong as the trait of his character. It will lead us to how to evaluate events morally.

2.4. Values Education

Values education is a globally renowned occurrence that, as an umbrella term, embodies character education, ethics education and moral education together. However, there are some distinctions among them. Veugelers (2000) indicates that "values education and moral and character education all focus on developing values in students' personalities and minds. Values education implies clear ideas about the values necessary for students; moral development concentrates more on the cognitive processes" (p.38). However, in contrast with Veugelers, values are cognitive realities that guide our ideas and behaviors, even actions located in our affective terrain (Demircioglu & Tokdemir, 2008). Despite the subtle differences between these concepts, they can interchangeably be used for one another, given that they all have the common ground of personal and societal characteristics (Lovat & Toomey, 2009).

Because values education is used as an upper paradigm, the prevailing definition of values education is raising and educating individuals to gain values to reflect them as their characteristic

resonance (Türkkahraman, 2014). In essence, values education is one of the types of education that enables individuals to adopt values as merits of their behavior. In practicing this, values education aims these values to become the identities of the individuals. To realize this habit-reformation based process, a systematic and programmed educational initiatives are vital for the good of society.

Aspin (2000) argues that the values education is the beginning of morality and character education, which encompasses the mutual relationship of people and their ability to transfer the knowledge and share it among themselves. In this context, values are given the power of influence and the authority to create and establish a tendency. This inclination becomes the habitual act of the individual and the community. For Bailey (2001), values have traces of religion and morality, society and individuality, justice and respect, citizenship and belonging. It may well explain the prerequisite reason for values education in which moral and character education, civic education, justice, reasoning and citizenship education posit themselves interchangeably. In addition to this, there are a couple of general topics such as environmental education and community service practices to be included as subparts of values education (Moscardo & Murphy, 2011).

As another point of view, Lickona (1991b) holds a different perspective claiming that values education seeks to strengthen the transfer of values in education by designing curriculum and creating a moral climate at schools. At this point, adults who are capable of transmitting that knowledge can characterize values education as the

inculcation of values into students with the help of teachers and instructors. The transfer of values may not be possible just by saying and telling; there have to be some activities and teaching strategies that make the process more feasible and accurate. As it requires systematically planned span, values education should be provided through schools and institutions directly by professionals (Deveci, 2015).

In the light of these definitions, what seems obvious and apparent is that the term "value" embodies many concepts and has a tremendous power to shape the personality of individuals who constitute the communities; that is to say, communities are also shaped and designed by the values domain, and their members adopt it through an unconscious process.

2.4.1. Philosophical background of values education

As cited before, values education involves character education and moral education, and these three terms can be used interchangeably with similar meanings (Lovat & Toomey, 2009). In that aspect, character education is not a current topic, and it has roots dating back to the era of well-known philosophers Socrates, Plato and Aristotle. An analysis of the three foremost philosophers reveals that the prominent scholars, to illustrate; Socrates (469-399 BC), Plato (427-347 BC) and Aristotle (384-322 BC), shed light on the roots of educational, moral philosophy.

We know about Socrates, who did not know how to read and write, so there is no writing left from him. As Rowe (2001) asserts, we have to depend on our information from his student Plato and

Xenophon to comprehend his ideas. From the records of Plato and Xenophon, it is clear that Socrates believed that reasoning is a powerful weapon in the search for truth. Hawkes (2005) also underlines that the motive that leads to an individual's self-realization is the search for truth fueled by the intention of one's good and happiness. Plato claims that Socrates defines *life* as a waste of time if it is not a life examined and reasoned. Such a search for the meaning of life, according to him, would diverge people into developing a code of behavior, for themselves and towards others.

Moreover, Socrates defends that the idea of happiness can only become true as long as people do what is morally right. The onset of moral and character philosophy dates back to the era of Socrates, who in that case can be assessed as the Father of Morality and Reasoning because he developed the Socratic Method, which prioritizes questioning and reasoning rather than acknowledging knowledge immediately. The reasoning is the core of the method, and all information is filtered through reasoning and questioning. In today's educational fields, the pedagogy that we call moral reasoning can be traced back to the Socratic Method.

As the antecedent of Socrates, Waterfield (1993) underpins that Plato was heavily under the influence of his master Socrates in that he advocated morality as the prominent concern of life. Plato's views about moral education developed from the philosophy of his master, Socrates. However, we need to concentrate on Plato's political and ethical ideas to understand his thoughts on society and education. As the founder of the first known education academy, Plato focused on

the idea that the attribution of morality can only achieve the development of society. According to Plato, providing equal opportunity to every single child of the society for education should be the state's responsibility. As Waterfield (1993) highlights, the core motive of educating a child is to shape him/her into a good member of a utopian society by performing a role within this society. Education is, therefore, necessary to generate perfect societal ideals. Plato believes that if a child's brain is trained well, he is ready to improve moral values. These moral values are highly crucial for the construction of a utopian society.

Nevertheless, Plato defends the idea that children should not be given a chance to construct an autonomy to choose their values. He asserts that it is necessary to supply young people with a chance of education, embellished with reasoning, morality, social and individual values perception. Plato describes proper cultural education as education that reasonably eases the process of building a person's present perception and understanding of the surrounding. Therefore, individuals are prone to develop a rational mind to act on what is right or wrong.

In brief, Plato notably showed interest in the values of education, claiming that the needs of young people, especially children, to enjoy the opportunity of education circled reasoning and morality.

As the antecedent of Plato and a student of his academy, Aristotle attributed to the virtue of morality and children's moral education. Aristotle created the definition of character as “the

conduction of oneself and concerning others” (Palmer, 2001, p.16). According to Palmer (2001), Plato concentrates on the concept of reasoning like his master, Socrates. Likewise, Aristotle emphasizes the inculcation of children to retain morally accepted behaviors. Aristotle asserts that learning is a lifelong process with a different emphasis at different ages. Aristotle also prioritizes reasoning and habitual behavior as the core components of raising a child through education (Hawkes, 2005). Children learnt to perform morally in social surroundings through habitual actions. Aristotle thought virtues and moral education could help individual grant practice, action and thoughts. McLaughlin and Halstead (1999) identifies virtue as a term or perception of a character, which belongs to an individual, and is rooted in his personality. It can be developed or modified over time with the help of society, other individuals and education.

People can be considered as happy and virtuous because they can combine morality and virtue in practice. Unlike Plato, who had the opinion of supplying education through professionals, Aristotle believed that parents are also one of the providers of education, which helps children adopt morality and virtue. For Aristotle, parents and families have a sufficient understanding of raising their children morally at the early stages of their childhood. In doing that, they prepare children to be aware of what is moral or not before school age so that their knowledge is put into practice and becomes habitual at a very early stage. Hence, claiming the Aristotelian point of view as the foundation of values education includes moral, ethics and character education. Aristotle characterizes three main factors as the

components of values education. These are:

- Acting with knowledge,
- choosing an action for its own sake, and
- actions coming from the disposition of character (not through habits).

Aristotle favored a sort of education shaped by intrinsic values and a prestige rehearsal of real life. He regards education as an apprenticeship process where young people are trained accordingly to be inside the social life, and they behave and act in the good way they are characterized. The formation of life is to be good and virtuous. He asserts that schools and education encompass the virtues of a good life. Parents and teachers are assumed as the ones to ease the process for the good of individuals and the community they represent.

When a more profound analysis of the philosophical root of values education is done, it is apparent that three major philosophers contributed to constructing the perception of the values both in the individual stages and in the societal construction. The philosophers of ancient Greek times seem to have been influenced by the preceding ones, and they all added contributions with a different perceptions to the present understanding. In reality, the way they contributed to society was embellished by the needs and readiness of the communities of their times. Inspired by the philosophical roots of moral character and values education, the scholars of this century, such as Schwartz (2012), Kohlberg (1984), and Dewey (1933), generate new aspects of assessing the concepts of values.

According to Costa and Goodwin (2006), values and moral

education help social virtues be internalized, and this internalization occurs via the source of behaviors. Similarly, religion also affects constructing values for both individuals and societies. In this way, what people believe affects the roles of values in social life and may alter virtues and morality. The following section will elaborate the values from a religious perspective.

2.4.2. Values and moral education on a religious basis

In the last part, an elaborate background of the philosophical roots of morality and values is deciphered to reveal how individuals construct their characters and virtues to build up societies. Morality and values are firmly knitted and associated with the concept “religion”. The underlying reasons behind the belief that morality has a religious basis stem from assuming moral values as God's divine commands. Theologically, as Widdows (2004) cites, "the most common way of presenting religion as a moral source is to present moral values as originating from the will of God" (p. 198). With the divine command theory, in the most potent version, moral behaviors are attributed to God, claiming that God wants them; hence, God decides what is morally appropriate or not. As Johnson (1994) points out, "divine choice is the defining condition of morality, not the other way around" (p. 42). One of Christianity's most significant traditional views is the belief that the development of values as an expression of God's will is espoused in the Bible; similarly, for Islam, there is almost the same deduction towards God and his will for good and evil. However, Roccas (2005) asserts that religious groups, either local or global, may tend to carry distinctive values and moralities. What

comes faithfully for one religion may not be realistic for the others. To illustrate, Jews in America and nonbelievers tend to posit "salvation" and "forgiving" as low values. Quite the opposite, Christians from all denominations tend to rank them considerably higher (Rokeach, 1973). In another instance of divergence on religiosity, Inglehart (2000) highlights that the religion-driven communities determine the type of values not free from the religious regularities. For example, on one side, protestant European countries attribute great care to the values of self-expression and secular-rational values. On the other, Catholic European countries consider both types of values moderate.

The core motives of religion are to direct individuals into a better lifestyle, a state of mind and to sustain contemporary views. Religion encloses many eternal values as the principles of God (Kumar, 2008). With such impacts on individuals and society, it becomes unrealistic to disperse religion free from human life. Wambui (2017) underpins that religion is committed to human life and welfare as it urges unity and cooperation to build a conducive environment for all human beings to live.

Roccas and Schwartz (1997) presume that the interconnection of values and religion is mainly generated from the presence of the religious institutions as they influence society in all aspects. Considering ancient times, what stood as the religious institutions were the churches and temples. As a result, Rokeach (1969a) demonstrates that the long-term effects of churches on morality and values depend on three criteria:

- The value systems of each church and its members,

- the differences among the values of people who go to the churches, and
- the effects of religion on values and value systems.

In essence, Rokeach (1969b) underlines that when certain specific values, namely, "forgivingness", "helpfulness", and "obedience" are taken into account, individuals who attend church on a regular basis care them substantially. This interest stems from the value and belief system of the church and its population. People who regard religion as the top of all human virtues determine the types of values and morality to gain from their belief system. When values are thought to be separated from religiosity, they naturally become desirable virtues, which guide the way people select actions, evaluate other people and events, and explain their actions and evaluations (Rohan, 2000; Rokeach, 1973; Schwartz, 1992). Nonetheless, what values are expected to do is shaped by the religious belief that determines what people are supposed to believe to be good or bad and what they think should or should not be done.

2.5. Secular Theories on Values and Morality

The definitions of values and education, values and education integrity, the historical background of values, and their religious association have been diligently explained above. In this part of the literature, internationally accepted values and moral theories are addressed and revealed in detail. It was mentioned before that values, morality and character are defined as three separate but interrelated words and depending on the context, they can disguise one another. (Berkowitz, 2002). Not surprisingly, these are frequently used to

explain the theories below. The value and morality based theories are Attribution, Psychoanalytic, Social Learning, Cognitive, Marxist Conceptions and Specialized theories. Additionally, their role and contribution to values will be clarified in this section.

2.5.1. The Attribution Theory

To grasp the essence of the Attribution Theory, an investigation of what the word “attribution” refers to is necessary. Even though the word "attribution" has a literal meaning of quality and traits in social psychology, "attribution" as a term has two leading meanings, referring to inferences and explanations of attitude. There is one thing in common in both definitions: in attribution as an explanation, a behavior is assigned to its cause; in attribution as inference, it highlights a quality or attribute assigned to the agent based on observed behavior. The behavior becomes the center of the definition of “attribution” in social psychology. Fritz Heider (1896-1988), who aimed to bring out the underlying structure of how most people account for it, pioneered present-day Attribution Theory. Thomas (1997) defines the Attribution Theory as "the Attribution Theory focuses on how people, in their use of common sense, account for their own and others' thoughts and actions. In the present instance, our concern is with common sense explanations of moral development" (p.32). In the Attribution Theory, Heider was searching for the way people perceive each other in an interactive context. He intensely focuses on the issue of how people make sense of each other's behavior. He concludes that people's interactions in a specific context require a process, which is an intriguing one. There are various

reasons, such as beliefs, emotions, desires and attitudes, which may give rise to perception differences. Heider disclosed that people might contribute or harm each other, underlining that "persons have abilities, wishes and sentiments; they can act purposefully, and perceive or watch us naturally" (Heider, 1958, p. 21).

The point Heider wants to emphasize is that the intention of individuals is the central component of social perception. The component of intentionality and the interference of purposes, wishes and desires constitute the elements of behavior and perception. Heider (1958) highlights "motives, intentions, sentiments ... the core processes which manifest themselves in overt behavior" (p. 34). Therefore, dissecting the definition of the Attribution Theory puts forwards the idea that people's characteristic preferences are assumed to stem from the mixture of their attitudes, wishes, and emotional disposition that determine the perception of moralities in specific contexts. An individual interacts with his counterparts in these contexts. Thomas (1997) highlights the components of the Attribution Theory by categorizing it into three main sections as; personal characteristics, environmental issues unidentified and supernatural forces.

Table 1 *Components of a common sense Attribution Theory*

The Perceiver concepts of personal characteristics	The perceiver notion of environmental issues
Personal Power ↓	Opportunities and restrictions
Abilities (intelligence), (maturation rate) (experience) Attitudes Social status	Models of Behavior Rewards and Punishments Task difficulty
Temporary conditions Conscious (moral) values Intention/ Motivation Emphatic capacity	Environmental coercion Situational pressures Role prescriptions
Unidentified and Supernatural Sources	
Unidentified: <i>Luck, Chance, faith, destiny, "it just happens."</i>	
Supernatural forces: <i>God, Satan, Spirit, Historical configurations</i>	

Adapted from (Thomas, 1997, p. 35)

In Table 1, the components of the Attribution Theory are exhibited in detail. The left side exhibits the characteristics of individuals in a moral incident in a social context. These virtues may have any influence on moral action. The column on the right side identifies the features of environments whose influence on moral action is known by the perceiver. These are significant aspects of the social environments, which may affect moral occurrences. The part beneath depicts unidentified and supernatural forces that enter when an individual has trouble understanding whether to attribute the moral events to either personal or environmental issues; she immediately refers to these unknown and supernatural forces to explain the reasons for moral events. A detailed dissection of the components is needed to perceive Attribution Theory and morality integration.

2.5.1.1. Personal characteristics

The components of personal characteristics are the ones that individuals prioritize while in moral situations. Similarly, these characteristics determine what is to be or not to be done when individuals confront moral contexts. According to Heider (1958), personal power determines what people can or cannot do. Beliefs about personal power are revealed in how people use the concepts of “can and cannot”. Thomas (1997) portrays three assumptions on ability (intelligence, maturation rate, and experience) as personal power. These assumptions are:

- Abilities are relatively stable, permanent attributes that do not change over the short term,
- abilities increase, either gradually or in spurts, throughout childhood and adolescence, and
- abilities are determined by both heredity and environment. However, the proportion in which each of these two sources contributes to various abilities is often unclear. (p. 37)

Attitudes can affect individuals to behave in a specific style by emotionally triggering the person. This is named an “impulsive” act. Additionally, “social status” as a term portrays the position of an individual and the degree of respect that she gets depending upon this position. What is meant by the position of a person is counted as educational background, socioeconomic levels, and the hierarchy of the family in the community. Ethics, art, and world of businesses account for the social status of a person.

For the next component, the consciousness of moral values,

many people often consider that moral values are interwoven with the spirit of God and other supernatural things. To exemplify, the moment that individuals attempt to do what they think is immoral drives them swiftly into the feeling of bad, guilty or good. Here, the consciousness of moral values, depending on the social context, interferes with the emotions either positively or negatively. Furthermore, the next component, intention, also has something to do with how emotions are triggered in both ways. For instance, people who misbehave or intend to do wrong feel guilty or bad more than those who misbehave accidentally. The wrongdoers may avoid being blamed, given that they show no purpose, which, in the end, eases their sorrow and regret. Shaver and Larkins (1973) recommend, "individual differences in perceivers' ability to make interpersonal judgments accurately is probably related to differences in experience, intelligence, and empathetic ability." (p. 23). Therefore, empathetic acts are linked with the traits of evaluating the situations in the eyes of others, which Mead (1934) refers to as taking the role of someone else. As long as individuals have a broader empathetic capacity when they are aware of how to be empathetic, they will hold the opportunity to behave in a code of contexts in their hands.

Following, the Attribution Theory includes seven environmental features that Heider thinks affect moral attitudes. A detailed look into these features is presented below.

a) Opportunities and Restrictions

It is believed that an environment has the power to create opportunities and make some restrictions on moral behaviors that are

to be conducted by individuals.

b) Models of Behavior

The Attribution Theory offers that some moral values are acquired by particular actions such as imitation or analysis of someone else's behavior. In essence, environments set individuals to spot examples of excellent and improper moral values. First, individuals copy, then, rehearse and gain them as habits in the communal context.

c) Rewards and Punishments

Once moral values are acquired via behavioral methods, the reward and punishment concept comes as a crucial stage in the Attribution Theory. Reward as a common-sense feature of the Attribution Theory has the purpose to appreciate the behavior, and convince the individual that it is good.

On the other hand, punishment has several purposes:

- To inhibit further mistakes,
- to compensate the victims of the sin, and
- to get revenge for the incorrect (Thomas,1997, p.40).

d) Task Difficulty

There are some tasks in the social context that when individuals confront, no matter how much effort they make, they will not have the chance to do anything. In that situation, a task can be criticized as being a challenge. In that case, individuals may prefer sympathizing with others by blaming the task.

e) Environmental Coercion

In this component of the Attribution Theory, individuals may face the obligations of the social community they belong to, and they may fail to act in the approved ways. In that case, if the pressure of the environment is on the moral behavior, which is the right one to conduct, it is acceptable as it is the appropriate one to do. Even so, when the social coercion is inappropriate, in that case, a crisis may emerge in the personal minds of the individuals.

f) Situational Pressures

The Attribution Theory puts forward that people excuse their behavior in a particular situation by defending how that situation affects their preference for moral behaviors. To exemplify, a teenager might defend himself by saying that "if I had been given a chance, I would not be using drugs right now". He thinks that the circumstance that he is in affects his moral attitude.

g) Role Prescriptions.

As a final environmental interference, the social roles that an individual takes on determine the possible causes of some behavioral preferences on morality. To elaborate, the social roles of individuals are the underlying reasons for an individual's attitudes and moral perceptions.

As well as underlining the relevant motives behind the individuals' preferences of the moral act, people cannot attribute the reasons to personal and environmental factors in some situations. In that case, it is often asserted that a supernatural or unidentified hidden

attribute may well explain the causes, which personality and environment fail to do. What is attributed to faith for some individuals might better be explained by destiny or luck for others. The Attribution Theory, referring in essence to how people perceive each other in specific contexts, presents three significant sources of the reason for moral events, which are summarized under the headings of personality, environmental variables and unknown/supernatural forces. However, it should not be ignored that none of these features can operate on its own. In the next part, the integration of these components is presented elaborately.

As is highlighted in the philosophy of values section, morality and values first initiate at an individual level. The individuals' interactions with each other in society determine the adoption of these values and moral features. Similarly, in the Attribution Theory, the prevailing association of components with each other occurs between personal powers and environmental characteristics. To illustrate, when we think of a difficult task in the social context, people's differences determine the outcome. People, who can perform, will be credited with extra personal powers such as ability or intelligence. What is more, the motives behind success are even attributed to motivation. In reverse, if the task is doable by everyone, it is alleged that environmental components such as punishment or reward affect the outcome. As a result, success will be attributed to the environmental features rather than individual characteristics.

Nevertheless, when success is neither explained by people nor attributed to the environment, the option of supernaturalism or non-

identifiability will come to the stage as the component of success. Such a circle of association among the components of the Attribution Theory explains the moral choices of the individuals in a community. What remains inexplicable may become resolved by other components.

The Attribution Theory has four developmental stages. The initial stage refers to the period of early childhood, the first two years, and during the period when a child can comprehend a few words and barely talk; at the superficial level of understanding right from wrong is expected. Following the first stage, according to Heider, the next one starts at the age of two and ends around the age of ten or twelve. During this span, children are taken into a process of education aiming to teach rules of social behavior. However, they are not considered as mature to exhibit proper behavior in moral and value-based situations. According to Schneider (2008), puberty and adolescence are critical developmental periods when a child matures into adulthood. With the onset of puberty, a child passes into a period of reasoning in matters ranging from simple issues to ones that are more complex. The last stage begins around age eighteen to twenty-one when young people think of themselves as candidates for adulthood. Social responsibilities such as finding a job, educational matters, and military obligations prompt them to feel like the adult community members. It can be assumed that the growth stage is interwoven with the components of the theory. The individuals' behaviors can best be attributed to any features depending on the growth stage. For instance, attributing a two-year-old child's simple moral behavior to

unidentified supernatural things may become far-fetched. At the same time, a four-year-old individual's attitude in a social context may better be explained by the environmental traits. However, there is another criterion to be taken into account while associating moral behaviors with the components of the Attribution Theory. The following paragraph portrays the role of individual differences in the Attribution Theory.

It is identified that there are two fundamental sorts of distinctions of individuality that are crucial in moral development. To begin with, the individual traits such as intelligence, conscience, intention and motivation trigger the way individuals learn and acquire morally appropriate virtues. The efficiency of individuals, in other words, is determined by their differences of people. According to Linnerbrick (2002), motivation is two-sided and not a stable quality of an individual, but it is somewhat more situated, contextual, and domain-specific. In other words, individuals can be motivated in several different ways, or their motivation can be affected depending on the situation in which they are involved. As a second issue, individual differences may alter depending on the environmental characteristics, influencing moral behaviors. The character of an individual who chooses an immoral lifestyle is different from the one whose preference is for the good of society. The rationale behind this selection of lifestyle may be generated from the differences in motivation, consciousness and intention. Hence, personal traits explain the leading reasons for how two individuals assess morality in specific environmental contexts depending on their personal qualities.

2.5.2. The Psychoanalytic Theory

The founder of this theory is Freud, an influential figure in studying personality (Schultz & Schultz, 2005). According to him, the underlying impulses behind the explanations of character development are sexuality and subconsciousness. Freud differs from other scholars in that he is interested in subconsciousness, sexuality and instinct.

When the 19th century was approaching its end, Sigmund Freud (1856-1939), a psychiatrist in Vienne, Austria, encountered some extraordinary situations while treating his patients. These circumstances were the ones that neural systems could not explain. Meanwhile, Freud experienced a lot from the hypnotism session conducted by Jean Charcot, who proved that patients with various complaints such as headaches, nausea, and paralysis of limbs could get rid of those ailments after a hypnosis session. In Freud's case, the experience with his patients prompted him to construct a theory in which he could explain these phenomena. Freud considers moral development as a significant milestone of his newborn theory. Thomas (1997) underlines the questions Freud sought to answer:

- What is the structure of human personality?
- How does this structure evolve over the years of childhood and adolescence?

In the Psychoanalytic Theory, Freud centers on personality as a core of human development and the component explaining the developmental process physically and mentally.

2.5.2.1. The Freudian anatomy of personality

In Freudian Psychoanalytic Theory, it is required to reveal how the mind works and functions to comprehend the personality. According to Freud, the mind has three distinctive levels, each serving a unique role and functionality. Hence, the level of consciousness is a critical factor in shaping the personality. Figure 1 portrays the Freudian conception.

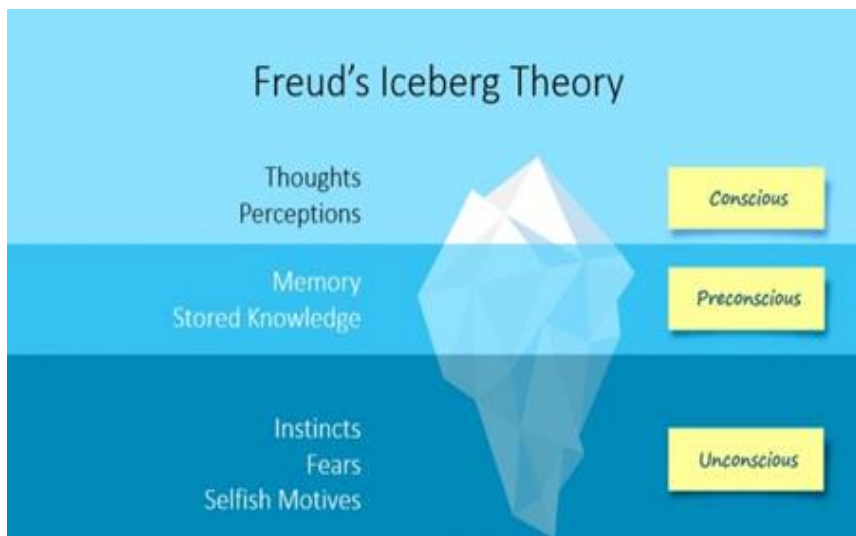


Figure 1. The iceberg metaphor of the Freudian concept of mind

As illustrated in Figure 1, Freud puts forward his model of mind by dividing it into three regions:

- **Conscious:** The layer in which our current thoughts, feelings, and focus are,
- **Preconscious (sometimes called the subconscious):** This is the home of everything we can recall or retrieve from our memory, and

- Unconscious: At the deepest level of our minds resides a repository of the processes that drive our behavior, including primitive and instinctual desires (Mearns et al., 2013).

After constructing the levels of consciousness, Freud divides how people think and behave in moral situations into three sections regarding the functionality of personality. Before analyzing how they function, a detailed description of what these three components contain is necessary.

Instincts and the id

Freud defends the idea that to develop physically and morally, an individual's essential effort and energy originate from the instinct actively, or the "id", located in the unconscious layer. To illustrate, life and death instincts, which he asserts, compete with each other throughout an individual's whole life. For him, life represents love, creation, and affection, whereas death displays hatred and aggression. The developmental process struggles with dualities such as love-hate or life against death in the Freudian perspective. Additionally, what he names the "id" is a component representing the instincts of an individual. The "id" "contains everything inherited, present at birth, which is laid down in the constitution, above all, the instincts" (Freud, 1938, p.2). As a result, according to the Psychoanalytic Theory, a newborn child is the one looking to fulfil basic needs such as drink, comfort, food and love, all of which are sourced by the "id" in the unconscious layer. During the early days, the infant cannot make a separation between himself and the outer world. After a certain period, the child can make such a separation to grow awareness of the outer

environment. However, the child instinctively posits his personality to the front. To exemplify, when a baby feels hungry, he starts to cry, then he is served food from the outside environment, so eating the food makes the baby feel pleasure and comfort. It is repeated that for the baby, the whole elements of the process, the food, the feeding, crying, and comfort, are stored in the child's memory. As a result, (after certain practices), the baby gets the notion that the stored images of objects bring him satisfaction and pleasure through exhibitions.

After describing the core functionality of the "id", the association between morality and the "id" seems to accumulate curiosity. According to Freud (1938), the primary process of personality is neither moral nor immoral. He defends the idea that the "id" does not include any sense of morality. The only aim of the "id" is to get pleasure from the outside environment. From a social perspective, such a personality-based attitude is not acceptable; in that case, a new component is expected to bridge social and personal needs together by investing instinctive energy. Freud named this component -the "ego".

The ego

Freud (1923) claims that the "ego" is a part attached to the "id" and designed by the social needs of the outer world. He elaborates on the "ego" as a consciousness that controls and guides its process with the outside world. For him, the ego is a mechanism that works and activates itself in dreams even when people sleep at night. Upon looking into the definition of the "ego", it is seen that the "id" is entirely in an unconscious location. In contrast, the "ego" can

consciously perceive the outer world and its needs. The "ego" is presented with the function of supplying a child with a sense of morality and awareness of social environments with good and bad perspectives. The child inevitably enters several environmental and social situations in which he needs to compensate for his physical and psychological needs. This involvement brings about a perception of social life, which may help him perceive moral acceptance in society. Freud (1923) highlights that if a child has the strong "ego", it is easy to create methods of compensating for the demands of the "id" and the environment; nevertheless, the weak "ego" applies different deceptive strategies to compensate for the needs of society and his instinct. As soon as the weak "ego" faces a moral conflict beyond its capacity, instead of acknowledging the incapability, it immediately replaces another method of solving the problem, which Freud names as the "ego" defense mechanism.

Consequently, the "ego" progresses throughout childhood; its mediator role between the "id" and social environment depends on strategies. On the other hand, the strong "ego" determines a single direct method of solving moral dilemmas. However, when it comes to a weak "ego", it prefers relying on the defensive mechanism, which is deceptive in one way or another. Individuals who adopt a strong "ego" can be named morally strong and given that, they apply direct methods of assessing moral issues or compensating for the needs of the "id". Meanwhile, the "ego" eliminates the self-defensive mechanism without consulting them so that it never misses reality.

The superego

Freudian Theory supports the view that there are no inborn moral values. As cited above, children are born without judgment of values in their minds, so they have no prior knowledge of what is right and wrong. However, the Freudian perspective also favors the belief that some agents in the outside world impose values onto an infant, such as parents at the initial stages, teachers, older people, religious figures or friends at a later stage. Children feed themselves from the outer world when they develop a sense of positivity and negativity depending on aroused emotions after experiencing morality. To illustrate, when an infant's attitude fits into the society's values, the child feels the emotions of pride and righteousness. Quite the opposite, behaving in opposition to values provokes guilt, shame and uneasiness. According to Freud, here interferes the "superego", which describes the inclination of an infant to adopt moral values and activate them to lead their behaviors. Freud adds that the "superego" has roots originating from the "ego", just as the "ego" has the roots of the "id". Freud (1938) defines the "superego" as;

This new physical agency continues to carry on the functions, which people in the external world have hitherto performed. It observes the ego, gives it orders, judges it and threatens it with punishments, precisely like the parents whose place it has taken. (p. 62)

The association of the "superego" with the "ego" signals the completion of the Psychoanalytic Theory. Freud sees the "ego" as a mediator between the "id", the "superego", and the environment.

According to him, the "ego" merely looks at an agreement among the demands of the "id", which are the basic needs of getting pleasure. The environment stands as the sources to fulfil these needs. The "superego" urges individuals to adopt and activate the moral values they learn from their parents and other community figures.

2.5.2.2. Position of moral values in the Psychoanalytic Theory

How the Psychoanalytic Theory assesses values and moralities is commonly surrounded by Freud's instinctive drives and their functionality in the environment and society. In his view on morality, Freud (1968) highlights that at the bottom of the nature of humanity, there are instinctual impulses that are common in all individuals and serve the basic needs of humankind. These impulses cannot be identified as good or bad. Even though society illustrates some of these impulses as wrong and evil, they are the examples of primal needs. If a society is recognized as a civilized one, the members are obedient to the good codes of conduct, and they refrain from following their natures. As people are exposed to this instinctive suppression, it may result in disorders.

As far as Freud (1968) is concerned, moral values in essence originate from the "id". The comfort of the "id" is the prerequisite for the foundation of morality. In the Psychoanalytic perspective, morality accounts for the harmony of pleasure priority ("id") which comes from the unconscious field and the "ego" and the "superego" realities, which deal with the social needs. A compromise is achieved between these principles (Thomas, 1997). There are some underlying assumptions of the Psychoanalytical Theory on moral values. This

theory supports that all individuals have an inborn instinct that motivates them to seek satisfaction and compensation for their needs after birth. As the initial concern is to look for compensation for these needs, the inborn instinct exhibits itself in interaction with the society and others.

Secondly, a single type of instinctual behavior is not enough to compensate for the needs of society. In that case, the other agents in the environment and society warn the individual about what is right and wrong so that the individual becomes aware of the needs of the society in order to compensate his basic needs. In the initial stage, the informants from societies are parents, then teachers, elder friends, and police officers. Thanks to these agents' contributions, he builds a sense of morality while growing up, which might be named as his moral values. In that case, the child does not require agents or monitoring for approval and denial of his behaviors, as he internalizes the values into attitudes. In that position, not the outside agent but the individuals' self-consciousness serves the function of monitoring to divide what is good and evil. Positive attitudes are self-approved, whereas negative ones bring fear, shame and discomfort into the inner world of an individual.

In conclusion, in terms of the Psychoanalytic Theory, the moral development of an individual is attributed to two concepts: heredity and environment. Heredity influences moral development in instinctual developmental stages by merging into society. On the other side, environments present a model of moral development by serving the values and offering chances to experience those allocating

providers such as parents and teachers to approve or disapprove of an individual's behavior. The values that an individual is likely to adopt are the values presented to them by these providers. The "ego" here serves as a mediator between the individual and social functioning to adopt values, which can compensate for the "id's" demand and society's needs, which are accepted by the "superego". It should not be forgotten that different environments present different situations to meet the needs of individuals.

2.5.3. The cognitivist theories on morality and values

The cognitive structure is usually associated with the mental interpretation of an individual, which functions as a tool to reflect people's life experiences in certain situations. When the characteristics of the cognitive structure are analyzed, it is evident that the differences in cognitive structures of individuals and the interpretations of daily events are proven to be the essential components. Additionally, age is also a leading factor in the cognitive structural changes of an individual. According to Thomas (1997), genetic inheritance and environmental happenings are the two main variants that determine an individual's cognitive structure. Mental maturity is, in fact, the outcome of the inter-combination of these two factors. Many cognitive developmental theories take moral development into account, and these theories investigate how an individual builds up meaning in his/her mentality (Gander & Gardiner, 2004). With the advent of age, the child passes through several stages, and Owens (2002) claims that moral development has the same evolution as well. In brief, the cognitive perspective of moral

development focuses on moral perception and evolution under the influence of physical development, age and environmental factors. Swiss child psychologist Jean Piaget (1896-1980) and Harvard University professor Lawrence Kohlberg (1927-1987) pioneer in this terrain when the alignment of moral development and cognitive structuralism is considered. This part is presented with Dewey's categorization, Piaget's version of moral development and Kohlberg's theory of morality.

2.5.3.1. Dewey's moral categorization

Dewey's gist of ethical philosophy is outlined by his utterances "the moral world is here and now; it is a reality apart from the wishes, or failure to wish, of any given individual" (Dewey, 1969, p. 167). Dewey (1933) places primary importance on reason and logical judgment since he is deeply influenced by Greek philosophy. According to Dewey, every individual confronts with a limitless number of situations in everyday life. Moreover, Dewey defends the belief that the moral values of societies differ from one community to another since the members of the communities are not identical. Besides, he adds that correct moral decisions are determined by enough positive evidence to claim their appropriateness. In that case, the correct decision is supposed to be revealed. Like his successors Piaget and Kohlberg, John Dewey highlights three levels of moral enhancement. These are:

- Pre-moral or pre-conventional,
- conventional level, and
- autonomous level.

What Dewey refers to by this categorization is that pre-moral levels briefly deal with the behaviors and attitudes triggered by biological and social variants. The individuals' heredity and social surroundings determine the reasons for morality as the individuals are neutral towards values and reasoning. Next, at the conventional level, the reasoners acknowledge some reflections from the social a group or community. External forces solely guide the person. However, the third level is defined as individuals' thinking and judging for themselves whether a purpose is good or bad. The highest or reflective stage of development concerns the active questioning of the previously accepted value systems. It seeks to criticize to correct and perfect the individual's ethical code and then the morals of the existing social structure.

All in all, Dewey (1969) holds the view that the value and morality of a community should be enhanced depending on what is already in existence; this is what he says: "a morality which does not recognize both the possibility and the necessity of advance is immorality" (p.189). Dewey's morality descriptions are based on the theoretical assumptions. His successor, Jean Piaget, made his moral stages based on interviews and observations.

2.5.3.2. Piaget's moral development

According to Piaget (1965), morality is made up of a system humanized by rules and the morality perception depends on how children acquire these rules. He bases his assertion on the fact that each child has no sensation of what is right or wrong. They need to acquire rules from their experiences and interactions with other

people, mainly from the morality transfer of an adult to an individual. Piaget (1965) underlines that the vast amount of morality and values that a child either learns or acquires comes from adults. In social interaction and experiences, morality transfer from an adult to an individual is a heritage handed down from one generation to the next. In brief, in Piaget's moral development, he puts his focus on children's intellectual development and frames two mental progressions:

- Stages in general cognitive development, and
- a variety of separate sets of stages (Thomas, 1997).

Piaget (1965) believes that these two progressions are, in reality, the process of particular ideas developed during the occurrence of daily events. These stages constitute the basis of Piaget's moral development theories. A detailed description of these stages is presented below.

In Piagetian Theory, the general stages of mental progression are regarded as crucial, given that these developmental stages create the ground on which moral development can be constructed. The association between cognitive progression and moral enhancement, according to Piaget (1963), is of significant reality and should be taken into account. The mental enhancement of an individual has four ground levels:

- Sensorimotor (birth to about age 2),
- preoperational thought (about age 2 to 7),
- concrete operational period (about 7 to 11), and
- formal operational period (about 11 to 15).

Piaget (1965) claims that every child passes through the stages

of development in the same sequence; a child's cognitive development is determined by biological maturation and environmental stimulus. The pace of a child's development may vary at each stage. A detailed account of the stages is presented below.

Sensorimotor Period (Birth-2)

The primary gain of the child at this stage is to perform reflex actions and object permanence- knowing that an object still exists, even if it is hidden. It requires the ability to form a mental representation (i.e., a schema) of the object so that a child can combine them cognitively.

Preoperational-Thought Period (2-7)

This period has two sublevels. The first level (2-4) is symbolically described via egocentric speech and thinking. This first stage still depends upon perception instead of reason. The second period (5-7) is described as passing from perceptual to logical, reasonable thoughts on objects and solving problems.

Concrete-Operational Period (7-11)

Piaget considers the concrete-operation stage a central turning point in the child's cognitive development because it marks the beginning of logical or operational thought. Children have the competency of performing mental operations on the object they see or imagine. They can also figure out that objects remain unchanged or preserved even if they transform into something else. To illustrate, when scaling the weight of a box of apples or each apple separately,

the child's cognition of weight and mass is preserved.

Formal-Operational Period (11-15)

This stage coincides with the period of adolescence in which a child is no longer restricted by what he directly sees or hears. The children of this period can think about the present, past, and future by devising hypotheses about what may happen logically under different conditions. By the end of this ultimate stage of cognitive enhancement, the individual can process all the commands of an adult (Piaget & Inhelder, 1969).

To conclude, the order of cognitive development, which Piaget presents, forms the grounds of moral reasoning. Each stage of cognitive enhancement symbolizes an alteration in the cognitive structural development of individuals, which simultaneously helps them obtain the perception of interpretation about happenings in their surroundings, which Piaget defines, moral reasoning classification.

In addition, moral development involves two successive domains, the heteronomous and the autonomous (Piaget, 1965). To him, the heteronomous period until the ages of three and four represents no perception and understanding of moral rules and regulations of right and wrong; the children before these ages are categorized as premolar. On the other hand, there is respect for the adults and authorities such as parents, children, teachers, and elders). In the autonomous domain, individuals base their moral judgments on their mutual interaction with people in the community. Piaget (1965) claims a flow from the heteronomous to the autonomous stage of

morality through the cognitive periods that he sets forth. To be more specific, in the first period of moral development, which Piaget names "heteronomous", the child is in the cognitive development of seven to eight years; therefore, he believes that the adult authority determines moral rules and values of the community such as justice. The child has the cognition of obeying these forms of regulations. With cognitive and biological developments, when a child reaches the age of eight to eleven, he starts to build the notion of justice as treating everyone alike- reciprocity and equality among peers. In the last stage, a higher level of moral perception originates at the ages of eleven and twelve, which Piaget (1965) underpins "purely equalitarian justice is tempered by considerations of equity" (p. 315).

Instead of looking for equality in identity (with everyone treated alike), the child no longer thinks of individuals' equal rights except for the particular situation. In the domain of retributive justice, it means no longer thinking of law as identical for all by taking account of the personal circumstances (favoring the younger ones). As Piaget (1965) underpins "even if this evolution does not consist of general stages, but simply of phases characterizing specifically limited [mental] processes, we have said enough to elucidate the psychological origins of the idea of justice" (p. 317).

In effect, Piaget identifies a succession of three modes of cognitive structures that determine children's interpretations of moral occurrences during middle childhood and early adolescence. In Piagetian theory, the factor of personality holds a prominent position as it is known as the structure of the mind. Piaget (1965) clarifies that

personality has three components:

- Cognitive structures,
- schemes, and
- operating mechanisms.

In cognitive structure, the child has imaginary lenses and templates with the help of which he can interpret occurrences in the outside world. As cited above, these cognitive changes are aligned with the changes in the personality, which refer to a change in the perception of moral reasoning. As a second mechanism, Piaget asserts that the motives behind the ideas and actions of an individual are to gain adaptation to the environment and community. In order to fulfil this sufficiently, we need schemes to build our personality. "A scheme is the organization of actions as they are transferred or generalized by repetition in similar or analogous circumstances" (Piaget & Inhelder, 1969, p. 4). All we do both physically and mentally is called a scheme. For example, holding a bottle is a physical scheme, whereas making a math calculation is an intellectual scheme. Moreover, he puts forward that to acquire the scheme and declares the crucial importance of personality development; he identifies two mechanisms, *assimilation* and *accommodation*, to run the scheme.

Assimilation accounts for how humans comprehend and adapt to new information. Piaget defines it as the process of fitting new information into pre-existing cognitive schemas. It happens when people are confronted with new and unfamiliar information and apply it to already known knowledge to figure it out.



Figure 2. Piaget's scheme of information processing

In contrast, accommodation takes new information in one's environment and alters pre-existing schemas to fit in the new information. The existing schema (knowledge) does not work and needs changing to deal with a new object or situation. While fulfilling this, the individual first attempts to equilibrate it with the existing one. When he cannot do so, disequilibrium occurs, and the individual tries to fit it into the schema. It is called the Mechanism of Accommodation.

Briefly, Piaget's term of assimilation reforms the new stimuli to fit into the existing one, quite the opposite; accommodation revises and contributes to the already present scheme to readapt for the environmental features that cannot conveniently be ignored or distorted. Piaget considers the human brain as the machine programmed to generate equilibrium that posits as a mediator between assimilation and accommodation. One more point to be discussed here

is Piaget's (1965) proposal on intellectual growth. He asserts that the underlying causes of intellectual growth are:

- Inborn (biological maturation and growth),
- the child's interaction with the outside world,
- social transition, and
- balancing equally.

To begin with, heredity refers to the fundamental motives for how and when development occurs, and these occurrences may change from individual to individual. However, each individual follows identical developmental sequences. When it comes to moral reasoning and its development, the influence of genetic properties cannot be denied. Moreover, in terms of the child's direct experiences of the world, Piaget claims "it cannot be denied that the idea of equality or distributive justice enjoys individual or biological roots that are necessary but not sufficient conditions for its development" (1965 p. 318). As a third concept, social transmission conveys knowledge transfer without intentional purposes. Rather than a formality, parental education, or the police officer's warnings, the commands of a colonel can be counted as the social transmission. Finally, Piaget underpins the word *equilibration* or *equilibrium* as the fourth asset of the causal factors of intellectual growth. The equilibration must sustain a mediator role among the others to help them fit in with each other in harmony, given that "a whole play of regulation and compensation is required to result in a coherence" (Piaget, 1973, p. 29).

2.5.3.3. Kohlberg's moral development

Lawrence Kohlberg (1967) designs his moral theory of reasoning inspired by Piaget's set of cognitive development. His theory of moral reasoning is hugely influenced by Piaget's classification of cognitive development (Carpendale, 2000). He takes Piaget's cognitive developmental stages as the basis of his categorization. In reality, what Kohlberg did was to expand Piaget's categorization. According to Thomas (1997), Kohlberg enlarged Piaget's perspective and benefited from the ideas of various scholars such as Aristotle, Kant, Baldwin and Habermas.

Kohlberg's theory is a sensible reshaping of justice reasoning with a divergent attitude of not what people generally assume but a neat and elaborate interpretation of moral development. He defines his identification as "I have always tried to clarify that my states are stages of justice reasoning, not emotions, aspirations, or action. Our database has been a set of hypothetical dilemmas posing conflicts between the rights or claims of different persons in dilemma situations". (Kohlberg, 1984, p. 224). Besides, Çiftçi (2003) underlines the core of Kohlberg's moral description as a cognitive construction, which encompasses conscious judgment of what is right and wrong, fair and unfair, good and evil. Kohlberg differs from Piaget in that rather than observing children's attitudes, and he puts forward stories with moral dilemmas by which he aims to ask questions to trigger critical thinking for moral reasoning and development (DeViries, & Zan, 2012). According to Snarey and Samuelson (2008), Kohlberg perceives children as moral philosophers

since they can think critically and have the talent of perceiving meaning from the experience they indulge in. Kohlberg's approach is reputed as a cognitive one, as moral decisions are conducted after the critical thinking process of children on moral dilemmas. In that way, a child's thinking is activated, and it begins to exercise to build moral cognition. (Kohlberg, 1966, 1975; Snarey & Samuelson, 2008). In essence, Kohlberg aims to look into people's responses to moral dilemmas and analyze them to conclude the development of moral reasoning. It is exhibited that moral reasoning develops over a sequential series of three levels, each containing two stages (Kohlberg & Hersh, 1977). Table 2 deciphers the levels and the stages of these levels.

Table 2 *Levels and stages of Kohlberg's cognitive developmental theory*

Levels	Stages
1. Pre-conventional: Consequences of action	1. The Punishment and Obedience orientation 2. Satisfying one's own needs and occasionally the needs of others' orientation
2. Conventional: Conformity to personal expectations and social order and loyalty to it	3. The Interpersonal relationships Orientation 4. Authority and social-order maintenance orientation
3. Post-conventional: Personal and idealized principles	5. The social contract orientation – mutually beneficial for all citizens Conscience and universal-ethical-principle 6. orientation

Adapted from (Power, Higgins & Kohlberg, 1989, pp. 117-119)

1. Pre-conventional level

The pre-conventional level of moral reasoning requires moral reasoning and the direct consequences of moral action. This level is widespread among children; however, adults rarely can show some

traits of this level of reasoning. An individual of a pre-conventional morality level is not capable of adopting and internalizing a society's moral assets on what is right or wrong, appropriate or inappropriate. That explains why a child at this level pays attention to the consequences of moral action. This level includes stages One and Two of moral development.

In Stage One, moral reasoning is primarily obedience and punishment driven, which illustrates that an individual's initial interest is the direct outcome of their actions. It is "egocentric", lacking recognition that others' points of view are different from one's own. This stage represents Piaget's heteronomous justice—absolute obedience to authority and the letter of the law. To exemplify, to tell a lie is not something good because, in the end, the child gets punished. Additionally, the intensity of the punishment is determined by the seriousness of the nasty action. If a child is insistent on the evil action, he most probably refuses to do what is asked, given that the child is aware of the punishment.

In Stage Two, the self-interest of an individual leads to the moral reasoning. At this stage, the individual can recognize different people's interests with different views on a moral situation. There is little interest in what others need; instead, a self-interest perspective dominates the stage "since each person's primary aim is to pursue his or her interests, the perspective is pragmatic to maximize the satisfaction of one's needs and desires while minimizing negative consequences to the self" (Kohlberg, 1984, p. 626). As a result, moral reasoners of this stage opt for reaching an agreement with others for

mutual benefit. "Scratch my back, and I will scratch yours" motto is adopted.

2. Conventional level

The conventional level of moral reasoning is the level that serves adults and adolescents because the moral appropriateness of action is often judged under the criteria of society and its expectations. This level is labelled by the acceptance and reconciliation of society toward moral judgments. An infant's moral sensation is attached to the societal and communal relationships throughout the conventional level. The moral reasoners' morality comprehension and acceptance are attached to the societal, communal relationships. There is such a strong attachment to the regulations of society that the appropriateness of any rules is rarely questioned. According to Kohlberg (1984), this level contains Stages Three and Four.

In Stage Three, the notion of morality and intention conform to social standards and depends on social consensus rather than an individual perspective. The moral reasoners try to be "good citizens" or "good members" of the relevant community. In contrast to Stage One, in which rules are distributed via authorities, the common sense in Stage Three is the general agreement about the right social attitudes. Individuals at this level are interested in performing their social roles with a constructive and positive attitude. That is to say, and the self gets into society to satisfy social standards.

In Stage Four, obeying laws and social conventions is crucial as they are imminent for sustaining a functional society. The moral reasoning of this stage is beyond individual acceptance, and "the

pursuit of individual interests is considered legitimate only when it is consistent with the maintenance of the socio-moral system as a whole. A social structure that includes formal institutions and social roles serves to mediate conflicting claims and promote the common good" (Kohlberg, 1984, p. 631). There is a central belief that determines what is right or wrong. In this perspective, the stage develops the codes of conduct to deal with moral conflicts and contradictions. Individuals remain at Stage Four because an outside force manipulates morality. The moral judgments in Stage Four are established on to legal and religious basis, which have their systems. Individuals at this level reconcile that people's interactions with moral reasoning which are under the coverage of the whole social system.

3. Post-conventional level

The post-conventional level is characterized by the individual's principle perspective, which dominates society's entities. This level is also known as the principle level. There is a clear cut between the morality of society and individual perspective as individuals have their morality and value perception free from society and its regulations. They have their ethical principles on the issues of human rights, justice and liberty. Rather than showing obedience to the regulations of society, the moral reasoners seek an inner mechanism that sets their principle of moral reasoning. What is acceptable in societal moral reasoning might not be accurate in the individuals' moral reasoning. Post-conventional moralists live by their ethical principles. Rules are not absolute realities that are free from questioning. In the post-conventional level, there are Stage Five and

Stage Six.

In Stage Five, the outer world is regarded as the one composed of exceptional views, opinions, values and moralities. Rather than accepting the rules, which are already constituted and dictated by society, Kohlberg (1984) highlights Stage Five as an individual's principled perception of morality platform to serve the good of society. Stage Five advocates that individual morality is accepted as a component of society, unlike in Stage Four, because "social institutions, rules, or laws are evaluated by reference to their long-term consequences for the welfare of each person or group in the society" (Kohlberg, 1984, p. 634).

Lastly, Kohlberg describes Stage Six as the moral point of view that "all human beings should take toward one another as free and equal autonomous persons" (Kohlberg, 1984, p. 636). To him, moral reasoning is dependent on universally principled abstract reasoning. To illustrate, each person understands and respects each other person's point of view and "general principles are distinct from either rules or rights, first, in being positive prescriptions rather than negative proscriptions (do not kill, do not steal or cheat)" (Kohlberg, 1984, p. 636). One general principle can be respected for both personality and dignity of human beings. Even though Kohlberg maintains that Stage Six exists, it is difficult for him to detect an individual operating at this level, which Thomas (1997) identifies as utopian. While describing moral reasoning stages, Kohlberg puts three sorts of justice forwards at each stage. These are:

- Distributive

- commutative, and
- corrective.

In distributive justice, Kohlberg (1984) refers that the values and assets such as honor and wealth are given away to the members of a society depending on equality and need. On the other hand, Commutative justice concerns the issues of equal exchange, agreement, and contract. Like the last one, corrective justice deals with repairing the unfairness or violation of rights.

In summary, Kohlberg's theory of morality holds both strengths and weaknesses. Upon analyzing it in detail, it can be claimed that the theory does not possess clear statements on personal traits and qualifications. Peters (1971) criticizes Kohlberg for being unclear and not successful in comparing personal traits and principles of morality. He adds that an individual's assets cannot be regarded free from the staging of moral reasoning. Additionally, Stage Six can be claimed as somewhat unrealistic given that it cannot be found in real-life settings. Kohlberg's theory can be evaluated in that it reveals explanations for people's past and future moral reasoning. The theory also focuses on mental maturity, societal justice and societal structure. Another positive account of Kohlberg's theory is that it can be applied to education. For instance, social and moral dilemmas are created to be solved in group discussions and work. In doing so, individuals are expected to raise their moral reasoning and awareness to reach a higher stage of morality. Kohlberg (1971) defends it as:

In four different cultures, middle-class children were more advanced in moral judgment than lower-class children were. It was

not because the middle-class children heavily favored a specific type of thought that corresponded to the prevailing middle-class pattern. Instead, the working-class children seemed to move through the identical sequences, but the middle-class children moved faster and farther (p. 190).

Furthermore, some moral issues may occur during the school day, so these solutions are attempted to be solved by involvers cooperatively. (Hersh, Miller, & Fielding, 1980). This explains why Kohlberg adopts an interactionist point of view in which he claims heredity and environment have equal contributions.

2.5.3.4. The comparison of Dewey, Piaget and Kohlberg's theories of morality

John Dewey initiates the cognitive-developmental approach and it is defined "*cognitive*" as it recognizes moral education and moral development like academic education and its development. Some other scholars like, Piaget and Kohlberg follow what Dewey initiated. In brief, Thomas (1997) postulates cognitive moral theories depend on the assumptions below;

- a) Each time someone encounters a moral incident, that individual's cognitive structures fashion the meaning that he or she will assign to—or derive from—the incident. Cognitive structures, in effect, serve as mental lenses that cast life's experiences in particular configurations. Because one person's structures differ from another's, the interpretation that one person places on a moral episode are expected to differ somewhat from the interpretation that another assigns

to the same episode.

- b) During childhood, cognitive structures change with advancing age. The characteristics of anyone's cognitive structures are determined by combining that individual's genetic inheritance and environmental encounters. The composition of a person's mental templates at any point in life is the product of transactions between that individual's genetic code and daily experiences. The genetic timing system establishes the time in life that a given structure can be activated, then experience in the world fashions the exact way the structure evolves.
- c) The development of moral reasoning consists of a sequence of changes in a person's cognitive structures (the interpretive mechanisms of the mind) and the contents of the mind (memories, beliefs) that the operation of those structures has forged. (p.52)

The pioneer, John Dewey, inspires his successors substantially in cognitive development. It is consolidated by Kohlberg that "my views . . . were based on John Dewey's philosophy of development and his writings concerning the impulsive, group-conforming, and reflective stages of moral development" (Kuhmerker, 1991, pp. 14 – 15). Likewise, Piaget also gets his inspiration from Dewey's ideas while constructing his theories of morality. Hoffman (2002) underlines that Piaget is under the heavy influence of Dewey because he highlights three phases in moral development as well. It is apparent that the scholars have a lot in common on one side and have different

perspectives.

Through a deep analysis of the comparison of morality developments of cognitivist scholars, it seems that Dewey, Piaget and Kohlberg underline the interactive process of individuals and society. Dewey and Kohlberg define the society's influence on the individuals at the second level of moral development; however, the adjustments or adaptations to the equilibrium are not clearly stated, as in the case of Piaget. Regarding the educational implications of the cognitivist point of view in terms of Dewey, Piaget, and Kohlberg, it is clear that all three scholars apply similar strategies for describing their perspectives centering the human development in the process of education.

Kohlberg's contribution to moral education differs from Dewey's perspective despite sharing a common ground. To illustrate, Kohlberg primarily focuses on cognition, whereas Dewey puts the interest in a social context. Kohlberg is also in distinction with Piaget in that he creates hypothetical moral dilemmas for children to solve moral contradictions. On the other side of the medal, Dewey depends on real-life situations to develop moral reasoning and advocates a pragmatic view. If an educator holds the view of Dewey, children go through the already established social customs of the community context. There are no absolutes as the norms of morality of a culture may show distinctions from one another. In Kohlberg's perspective, the primary concern is on the virtue of justice, like in the case of Piaget. Instead of focusing on real life, individuals are given situations in which they are expected to practice moral reasoning. Children are expected to believe that values are culturally relative or transcendent,

but two of them are not present simultaneously.

Though cognitive moral development fulfils the needs of moral reasoning, the social side of morality is not mainly focused on theory. Only Dewey centers social context in his theory. The weaknesses of cognitive development give rise to the birth of a new theory. Social Learning and Social Cognition theories are discussed in the following part.

2.5.4. The Social Learning and the Social Cognition Theory

The Social Learning and The Social Cognition Theory arise as a continuation of the cognitive development of morality. It focuses on the perceptions, thoughts, emotions, motives, and behaviors of self, other people, groups, and social systems. The general tendency of the Social Learning Theory is that moral behaviors stem from cognitive and practical sources. Specifically, as one of the pioneers, Bandura (1991), defines the Social Cognition Theory as follows:

The Social Cognitive Theory adopts a cognitive interactionist perspective to moral phenomena. Within this conceptual framework, personal factors in the form of moral thought and affective self-reactions, moral conduct, and environmental factors all operate as interacting determinants that influence each other bi-directionally. (p. 45).

In comparing the Social Learning Theory with the the Cognitive-Structuralism point of view, it is apparent that the Cognitive Structuralism highlights the focus on people's moral reasoning when they facemask. According to Bandura (1986), the Cognitive Structuralism fails to acknowledge the participation of other factors,

namely, emotions, environment and societal influences on moral occurrences. There is a gap between Kohlbergian stages and people's behaviors in reality (Kupfersmid & Wonderly, 1980). As Bandura (1977) points out that it is apparent that individual differences must be taken into account in moral judgment. Reynolds (2008) explains that the Social Cognition Theory focuses on these distinctions to form the basis of moral reasoning. What are the sources of individual differences in moral behaviors? Taylor (1991) cites that these differences are generated by variations in an individual's attention toward moral issues. Attention is also affected by other factors such as stimulus, interest, and the reasoners' capacity. The main concern of the Social Cognition Theory, according to Bandura (1991), is that people are required to grow a theory of mind referring to having mental states such as desires, beliefs, and intentions and that these mental states guide their behaviors. The Social Cognition Theory encompasses some basic assumptions on the development of morality. These are:

- People are not born with a moral set of mind and behaviors. They gather these assets gradually through growth and from the social encounters in the outside world.
- There are two ways for individuals to experience moral reasoning. First, they are involved in the community to have the chance to participate. Second, people again get into social events to make observations.
- While in social interaction, reasoners may confront multi moral situations. In that case, they are expected to see the

consequences of multiplicity and perceive what is right and wrong. The rewarded consequences are the ones that can be adopted.

- The moral enhancement of an individual needs a gradual accumulation. To consolidate morality and show progress requires a slow pace of time. An urgent and abrupt enhancement is unrealistic. (Thomas, 1997, p.67)

The Social Cognition Theory, in brief, is interested in how people obtain moral values rather than presenting what these values are. The principles cited above illustrate the individuals and social terrain in moral enhancement. However, the Social Cognition Theory emphasizes the interactional perspective of moral phenomena. Individuality and personal factors operate during the interaction and function bi-directionally to foster moral enhancement. According to the the Social Cognition Theory, individuals either participate in social happenings or observe others to learn morality. Bandura (1977) states the importance of modelling that individuals are inclined to prefer various models, which differ from their respective sources. Though they are exposed to a number of models, it is not common for individuals to pick a single model of behavior, given that they, as observers, adopt distinctive combinations of traits. In order to carry out the observation and learn from outside models, Bandura (1977) additionally puts forward five fundamental functions:

- Paying attention,
- coding for memory,
- retaining in memory,

- acting, and
- motivation. (pp.22-29)

Initially, while individuals observe a prototype in a social context, the primary focus must be on the model rather than the social setting and other distractors. Bandura (1977) states that missing any crucial features of the model's attitude may cause a loss in the moral outcome. Second, people need proper coding to record the event in memory. Objectivity in coding must be sustained, and the coding is processed either as an image or verbally. How do people remember the codes? There are different strategies to recall the codes in the brain. To illustrate, individuals in the last adulthood period often use symbols to remember events better. For Bandura (1977), the case, in terms of infants, requires only imitation, as they lack a symbolization of consciousness. After coding for memory, as a third step, the individuals are expected to retain it in the memory so that it can be transferred into long-term memory. "Memories fade or disappear with time. Therefore, "much that people learn from observing others is forgotten and is thus no longer available when needed in moral-decision situations" (Bandura, 1969, p.202). Bandura (1977) suggests memory practices and reviews to keep it fresh and active to do away with the problem. It is essential to call the stored information back when needed. As the fourth function, the actualization of stored information, which means to express in action, is in use. Once the stored information is converted into action, learning morality via modelling is completed. However, it should not be forgotten that these four modelling functions cannot be conducted without motivation.

The learner needs to be motivated to carry through the steps of the process. The importance of motivation is hidden in the statement, "all four steps require motivation" (Bandura, 1977, p. 29).

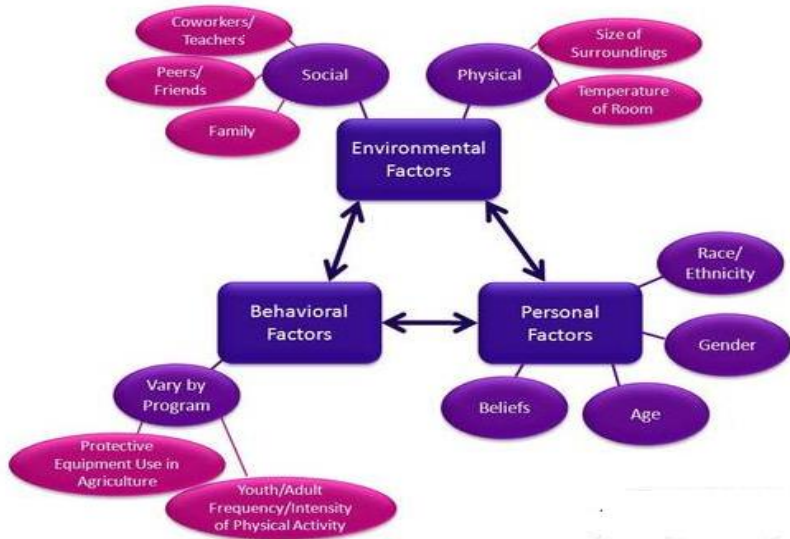


Figure 3. Social Cognition Theory (Bandura, 2011, p.34).

The process of the Social Cognition Theory does not pursue the following order as in the theories of Kohlberg and Piaget. Instead, Bandura (1977) underpins the personal environmental association, and he puts forward the interactive engagements of an individual with society. However, Bandura is not totally against the developmental stages of social cognition. The maturation of a child brings out the development of significant assets that are crucial for social cognition. The universalities of developments such as intelligence, changing social perception, and emotional maturity require successive stages of development. To elaborate, the social cognitive theorists, such as Bandura (1977, 1986, 1990, 1991), Rotter (1982), Eisenberg and

Fabes (1988), Kurtines and Gewirtz (1991), Musser and Leone (1986), reconcile the developmental stages of a child by dividing it into six segments. These are labelled as:

- Newborn (birth to 1 month),
- infant (1 month to 18 months),
- young child (18 months through year 5),
- school-age child (years 6 through 11),
- adolescent (years 12 through 17), and
- young adult (years 18 through 25).

The Social Cognition Theory's classification of the developmental stages differs from other theories in that the moral development of an individual is assessed free from the age period. Therefore, moral reasoning is not a transition from one age group to another, and there is no next linear order.

According to Bandura (1990), the sense of self-efficacy as a personal asset is a factor to consider. It is constructed via previous occasions and produces a permanent perception for future occasions. Bandura (1994) defines “self-efficacy” as people's beliefs about their capabilities to produce a performance which exercises influence over events affecting their lives. Bandura (1994) asserts that self-efficacy beliefs determine how people feel, think, and motivate themselves. In that case, moral reasoning is regulated depending on previous examples. Specifically, the self-efficacy notion is a process of cognition, which involves people's self-evaluation of moral reasoning, before turning into a behavior. The selection of the proper behavior, when given feedback by the environment, brings out a positive

motivation. As this circle is fulfilled correctly, it regulates future moral reasoning. On the other side, Bandura (1994) alleges that people who doubt their self-efficacies and capabilities are open to personal threats. As they confront a challenging situation or a task, they possibly come face-to-face with encounters which may impede them from performing successfully.

To sum up, the Social Cognition Theory believes that each child is born amoral with no tendency of anything as good or bad in their mindset. Nevertheless, with the interference of environmental and social factors, a child can internalize moral reasoning. While doing that, depending on the consequences of an action, the child makes a selection of the proper morality. An excellent moral development requires the fulfilment of the principles in modelling. The internalized moral reasoning is best exhibited via the affective behavioral exhibition of the child. Social cognitivism sees moral development as a process of life in which the social environment interferes with moral reasoning. However, the lifetime accumulation of the individual, particularly in the first two decades of their life, leads to the moral reasoning and perception influencing the different lifespan.

Finally, yet importantly, in the social cognitive perspective, the child's moral reasoning and enhancement are considered a phenomenon that necessitates a gradual accumulation of moral repertoire. This repertoire is resonated with modelling, observation and participation. The evaluation of good adopts a moral asset by assessing the consequences of an action which Skinner (1974) stresses as the inevitable formula.

2.5.5. The Marxist conceptions

In order to comprehend Marx and his theory of Marxism, it is essential to investigate the social development that Marx defines. Marx (1859) puts forward that societies and systems are evaluated whether they increase humanity's control over the environment and social development. On the other hand, morality is manufactured through human activities and is referred to as "ideology". Ideology for Marx plays a vital role in developing consciousness; it is the consciousness that manufactures the social interaction and engagement. Marx, in reality, adopts Hegel's point of view to explain the development of communities. He asserts that societies comprise through a process of dialectic confrontations. Marx (1859) frames his belief on the nature of humans and how societies are formed as follows:

In the social production that men carry on, they enter into definite relations that are indispensable and independent of their will; these relations of production correspond to a definite stage of development of their material powers of production. The total of these relations of production constitutes the economic structure of society, the real foundation on which legal and political superstructures rise and correspond to definite forms of social consciousness. The mode of production in material life determines the general character of life's social, political, and spiritual processes. It is not the consciousness of men, which determines their existence, on the contrary, their social existence determines their consciousness. (p. 43)

From Marx's propositions, it can be drawn that the

environmental factors rather than the genetic effects play a crucial role in determining their ideas and thoughts. Marx (1859), in his writings, underlines some moral values in the communist doctrine. To him, the moral values of a society can be classified under three main divisions.

People's Rights

The rights are the chances that Marx (1859) believes are to be given to every member of society equally. These rights should include the right to reach an adequate income, a free equal education, a proper job and a satisfactory life standard.

Obligations

These are the people's responsibilities for the society in which they live. The obligations in the Marxist systems are; to do constructive work and pay taxes. Marx and Engels (1935) defend the tax payment depending on the income of the people. A higher-income requires the higher tax payments.

Rejected Values

These are the society's assets that Marx and Engels (1935) find immoral under communism. These are, to exemplify, rejection of becoming massively wealthy, rejection of inheritance of a property, natural sources, lands, facilities, and rejection of child labor. (Thomas, 1997, p.122)

The ideal that Marx and Engels (1935) have in their vision is the societal order in which people's attitudes and moral reasoning are shaped under the virtue of scarification for the good of the community. Such altruism will bring individuals equality and a central

authority to pursue their lives in the community. Common welfare is prioritized in the system of Marx and Engel. Though not clearly stated by Marx, the moral development of a child goes through some stages, as in the other moral theories cited above. Elkonin in Cole (1977) states the stages contain six levels;

- *The activity of intuitive and emotional contact between children and adults (to age 1)*

This period's fundamental type of growth requires the motives to interact with other people and express themselves emotionally to others. Individuals also have the talent to grasp things and display perceptual actions. When infants have such an early communicative interaction with others, they base the ground on later moral developmental stages.

- *Object-manipulation activity (early pre-school years, ages 1 to 3)*

Children obtain handling and touching the things around them in the way others do. They interact with adults so that the infants of this period develop speech and memory images. Acquiring these fundamental skills for language and communication is necessary to understand and mentally perceive moral issues.

- *Game-playing activity (later pre-school years, ages 3 to 7)*

Children of this period involve in activities and play creatively. They also have the notion of the corporation with others. They figure out the rules and the results of obeying and disobeying regulations.

- *Learning activity (elementary-school years, ages 7 to 11)*

Children enhance theoretical approaches to the outside world

around them. They also enhance the notion of laws of reality and start to figure out psychological situations and conditions such as intentional mental operations, schemes for problem-solving and reflective thinking.

- *Social-communication activity (early adolescence, ages 11 to 15)*

From now on, children reach puberty and adolescence, which illustrates that they gain some talents and skills for starting a conversation and solving a problem or creating a solution, including moral dilemmas. They develop themselves in understanding other people's intentions.

- *Vocational-learning activity (later adolescence, ages 15 to 17)*

Older adolescents enhance new cognitive perceptions, understand the elements of research work, and initiate life projects, including ones that solve moral conflicts. (pp.538-563).

For a growing child, how he thinks and interacts with the outside world is hugely affected by the transition between stages. This alteration deteriorates the mental stability of the child. In order to confine the chance to minimum damage, suitable activities are crucial to help the individuals adopt the moral values required for the good of the community.

In summary, a few conclusions can be drawn from deciphering the Marxist theory of morality. Initially, the Marxist point of view is inclined to the virtue of ethical life, which, according to Marx, can be consolidated via individual ethical perceptions. In order to prove, it must be underlined that Marxist theory is concerned with the

development of individuals and their personalities. Society can give rise to such positive changes, and the enhancement of individuals can contribute to the radical changes in society as well. Once engraved in the minds of individuals, the idea of equality scatters all the layers of society and serves for the communal benefit rather than the privileged minority. Such a change, however, necessitates time and motivation as well

2.5.6. The specialized individual theories

2.5.6.1. Hoffman's theory of empathy

The Theory of Empathy, put forward by Martin L. Hoffman, prioritizes the emphatic process as the focus of moral growth. Hoffmann (1991) explains empathy as responding to someone else's sorrow and distress. To him, moral acts in a social context are triggered mainly through motivational factors rather than cognitive terms. The motives to do something for others in a group or community and trying to understand an individual's situation bring out the reasons for the moral acts of an individual. In order to support the role of emphatic responses in morality development, Hoffman points out that the effects of empathy are congruent with two of western society's major moral principles—caring and justice—both of which pertain to victims and beneficiaries of human actions. Empathic effects may, therefore, motivate the operation of these principles in moral judgment, decision-making, and behaviors. Thus, "integrating empathy and moral principles may provide the heart of a comprehensive moral theory" (Hoffman, 1991, p. 275). He adds that empathy develops early in life, particularly in the first decade of the

lifespan. He then puts forward four stages of empathy development.

These stages are:

- Global empathy,
- egocentric empathy,
- empathy for another's feelings, and
- empathy for another is living conditions. (Hoffman, 1991, p.

278)

Global empathy refers to the years following an infant's birth, and the children's reaction in the first years of life is identical. In the first year, children may match the emotions they witness. For example, a baby starts to cry when he sees another baby crying. In that case, the emotion is involuntary and undifferentiated. Egocentric empathy starts to come out around the end of infancy, during the time that children start to become aware of figures other than themselves. This awareness remains physical, as children cannot grow the perception that the needs and comforts of others are different from their needs and comforts, which makes the empathy egocentric. This egocentric perspective begins to change when infants reach the age of three or four as they begin to recognize the others' feelings and deeds might be different. It stems from the role-taking abilities, and Schaffer (1996) asserts that the awareness of others may change their responses to situations. Finally, empathy for another's life condition begins to blossom in late childhood. Unlike the previous stages, children of these stages can see the lives of others, not about their current setting. They develop the skills of envisioning. The reason for others' feelings is not necessarily the result of a current situation; instead, it may be

attached to the previous happening in their life experiences.

Hoffman's Theory of Empathy makes a distinction between empathy and sympathy. The previous one is the virtue of feeling the discomfort and stress, mostly sorrow that others feel. Later, sympathy comes as an addition to emphatic reactions that include the willingness to help others alleviate their discomfort. People's moral decisions are primarily generated from their combination of empathy and sympathy with the perception of their accumulated value (Hoffmann, 1984).

2.5.6.2. Loevinger's theory of ego development

Loevinger's (1976) Theory of Ego Development sets an original perspective on understanding the personality development of individuals. To her, the "ego" represents an individual's personality involving the integration of intra- and interpersonal experiences and extracting the subjective perception out of these experiences to create meaning. Loevinger (1976) names the "ego" as a master trait and subcategorizes other personal domains such as cognition and character in the development of personality and morality (Perry, 1970). Another claim of Loevinger (1997) is that there are four fundamental domains and aspects of the "ego" is interwoven. For Gilmore and Durkin (2001), these domains are:

- The growth of characters,
- the style of cognition,
- the style of interpersonal relations, and
- the conscious preoccupations. (p.542)

The character development is associated with this classification's

moral development, behaviors, and concerns. On the other hand, the cognitive style represents the complexity of the cognitive development. As the third domain, the interpersonal style refers to the involvement, the relationship, and the type and the perception of the relationship. The last domain, the conscious preoccupations, describes the individual's thoughts and behavior. To elaborate, Loevinger (1976) underpins that "what changes during ego development is a complexly interwoven fabric of impulse control, character, interpersonal relations, conscious preoccupations, and cognitive complexity, among other things" (pp. 26-27). It can be stated that the "ego" possesses an expansive terrain in which moral development, cognitive complexity, consciousness, and interpersonal occupations are embedded and work collaboratively. In effect, moral development is considered to be integrated into the "ego" development, an upper paradigm (Loevinger, 1987). Loevinger's stages of ego development are presented below.

Table 3 *Ego development stages*

Ego Development Stages	
Pre-social	Exclusive focus on the gratification of immediate needs; strong attachment to mother, and differentiating her from the rest of the environment, but not her/himself from mother; preverbal, hence inaccessible to assessment via the sentence completion method.
Impulsive	Demanding; impulsive; conceptually confused; concerned with bodily feelings, especially sexual and aggressive; no sense of psychological causation; dependent; excellent and bad seen in terms of how it affects the self; dichotomous good/bad, excellent/mean.
Self-Protective	Wary; complaining; exploitive; hedonistic; preoccupied with staying out of trouble, not being caught; learning about rules and self-control; externalizing blame.
Conformist	Conventional; moralistic; sentimental; rule-bound; stereotyped; the need for belonging; superficial niceness; behavior of self and others have seen in terms of externals; feelings only understood at banal level; conceptually simple, "black and white" thinking.
Self-Aware	Increased, although still limited, self-awareness and appreciation of multiple possibilities in situations; self-critical; emerging rudimentary awareness of inner feelings of self and others; banal level reflections on life issues: God, death, relationships, health.
Conscientious	Self-evaluated standards; reflective; responsible; empathic; long term goals and ideals; true conceptual complexity displayed and perceived; can see the broader perspective and discern patterns; principled morality; rich and differentiated inner life; mutuality in relationships; self-critical; values achievement.
Individualistic	Heightened sense of individuality; concern about emotional dependence; tolerant of self and others; incipient awareness of inner conflicts and personal paradoxes, without a sense of resolution or integration; values relationships over achievement; a vivid and unique way of expressing self.
Autonomous	Capacity to face and cope with inner conflicts; high tolerance for ambiguity and can see conflict as an expression of the multifaceted nature of people and life in general; respectful of the autonomy of the self and others; relationships are seen as interdependent rather than dependent/independent; concerned with self-actualization; recognizes the systemic nature of relationships; cherishes individuality and uniqueness; vivid expression of feelings
Integrated	Wise; broadly empathic; a complete sense of identity; reconciling inner conflicts and integrating paradoxes. It is similar to Maslow's description of the "self-actualized" person, who is growth motivated, seeking to actualize potential capacities, understand her/his intrinsic nature, and achieve integration and synergy within the self (Maslow, 1962).

Adapted from (Gilmore J. M., & Durkin, K., 2001, 544)

Loevinger believes that there is no straight line of the "ego" growth from low to high levels. Instead, many stations in the

"ego" development are as important as the levels. From Loevinger's perspective, moral development is settled in the "ego" developmental stages that align with the individual's moral development.

2.5.6.3. Anderson's information –integration theory and morality

From Anderson's view, moral development can be specified that individuals integrate information into their attitudes and attempt to derive meaning and references from their social experiences. Anderson (1991a) establishes the theory and describes that "thought and action typically arise from multiple causes acting together" (p. 2). As far as The Information-Integration Theory is concerned, the moral enhancement of an individual is a self-operating asset that is not free from the development of personality, similar to the theories of Loevinger and Hoffmann. Instead, The Information-Integration Theory seeks to accentuate a unified shape of moral, cognitive, and social development. From the perspective of Information-Integration Theory, moral development and reasoning encompass building awareness of blame, equity, unfairness, excuse, and harm (Farkas, 1991; Hommers & Anderson, 1991).

Anderson's Information-Integration Theory assumes that when an individual confronts a situation, which requires multiple points of view, he is expected to put forth an effort to manufacture a satisfactory response to the moral event. Difficulties and challenges may trigger the person to process the information and integrate it into the current situation. Here, there is a matter of issue on the satisfactory response. To Anderson (1991b), a satisfactory response is an ultimate

target that an individual is anticipated to reach to succeed in a moral situation. It is a triggering motive to incite the individual to process the information to integrate it into the social occurrence. It indicates a contrast and dissimilarity with Piaget's and Kohlberg's perspectives; hence, it is a functional approach "less concerned with the structure of cognition (and) more with its operation in achieving goals" (Anderson, 1991b, p. 138). It is vital to know the objectives of a reasoner in a social happening. Therefore, so we can understand the individual's moral judgments. However, it should not be forgotten that myriad factors affect an individual's moral judgments. Anderson (1991a) defines these factors as values, attitudes, motivation and moral knowledge. In the integration process, the individual is supposed to harmonize these factors and then apply mental reasoning to arrive at a moral judgment.

In conclusion, Anderson's theory opts for constructing a logical system of combining cognitive regulations, which helps individuals integrate the factors mentioned earlier while concluding a moral event. In essence, surely the defenders of the theory would agree that it verifies a unified perspective on the development of morality as it centers on information integration—ideas and attitudes depend on multiple reasons working together- into the developmental terrain of the individuals.

2.5.6.4. Gilligan's theory of moral development

Gilligan's Theory of Moral Development (1982) seems to originate from Kohlberg's theory; however, the two theories are pretty distinctive, and Gilligan arouses an objection to Kohlberg claiming

that what he incorporates might be true for some people, but not for everyone. In her opinion, females have distinctive moral and psychological inclinations compared to males. To illustrate, men think about rules and justice while women think about caring and relationships. She explains her assumption that the social roles of females, such as being a mother, shape moral reasoning differently than for a man. However, her ideas do not present superiority of one gender over another; instead, she clarifies the distinction in moral development, expelling that “these differences [between males' and females' perceptions] arise in a social context where factors of social status and power combined with reproductive biology to shape the experiences of males and females and the relations between the sexes”. (Gilligan, 1982, p. 2)

In terms of the moral development, what Gilligan (1982) advocates is not a separation in the developmental stages of morality by Kohlberg and Piaget, who put the ethics of justice at the center of morality. She insists on the importance of the ethics of caring for women, unlike her predecessors. Gilligan (1982) additionally holds the view that the value differentiation between genders is constructed during the first three years of development, given that the source of morality is the mother in those years. She postulates that mothers do not treat boys and girls in the same way. Rather than boys, they consider girls as their successors. When girls are treated under this cognition, they immediately adopt the role of caring and affection from their mothers and identify themselves accordingly. For males, mothers regard them as the opposite sex, which gives rise to the fact

that males describe themselves as masculine.

Consequently, it can be claimed that "girls emerge from this period with a basis for 'empathy' built into their primary definition of self in a way that boys do not" (Chodorow, 1978, p. 167). Moreover, in the years of middle childhood, the focus of both genders, to some extent, are different from each other. For instance, during the growth, boys are personally more interested in rules and regulations on how to use them to solve problems. Nevertheless, girls are not as strict with rules as boys are; instead, they show tolerance and exception to the application of the rules in order to create sympathy and care. The cognition of care and sympathy, which Gilligan claims to be adopted in early childhood, centers morality perception even in adolescence and early adulthood in terms of females.

In summary, the theory of Gilligan mainly emphasizes gender-based moral cognition and perception in the mindset of individuals. Nonetheless, some critics, such as Thomas and Diver-Stamnes (1993, 1995), assert that the gender variable is not solely sufficient to explain the differences between individuals in moral development.

2.5.6.5. Erikson's theory of personality development

One of the most influential figures in psychology, Erikson, initiates his theory of psychosocial development, revealing that personality grows in a series of stages. However, Erikson differs from Freud, Kohlberg and Piaget in that the developmental stages take all the life span rather than a specific period in life. He proposes that interactions between social terrain and individuals give rise to a psychosocial crisis that needs to be solved by the individuals. How an

individual experiences this crisis is the turning point of moral development. Erikson (1964) asserts that ego identity is one of the main elements of development that an individual fosters through social interaction. He adds that a sense of competence can lead to behaviors and attitudes in a social context. Erikson (1964) declares eight developmental stages. The First Stage (birth- age 1) encompasses a psychosocial crisis of trust and mistrust. It depends on the attitudes of the caretaker. When the child behaves inconsistently, he is prone to develop mistrust for the world around him.

Stage Two (age 2-3) deals with the crisis of shame and doubt. The child is affected positively or negatively by the caretaker's attitude while getting toilet training. Stage Three (age 3-6) embodies the conflict of guilt on the sexual concerns of the child. Stage Four (age 7–12) deals with a conflict between industry and inferiority. Children consider themselves as either competent or inferior. The feeling of being competent affects the skills and approaches they bring into moral decisions in the following years. Stage Five (age 12-18) accounts for the period of puberty and adolescence. The child is in a conflict between identity and identity diffusion. It is the period of figuring out their true self. The following three stages are in the period of adulthood and they have features on behaviors and morality. Stage Six (age 20s) requires a crisis of intimacy and solidarity. On the other hand, stage Seven (age 20s – 50s) concerns the responsibilities of others, such as family, parents, and children. People are in a conflict between productivity against self-absorption. The morality of an individual is characterized depending on the conflict. Stage Eight, the

final one (age 50s +), faces the conflict of integrity and despair. Erikson defines the situation as "a detached concern with life itself, in the face of death itself "(Erikson, 1964, p. 133).

In brief, the focus of Erikson's point of view suggests that there are crucial spans in an individual's life, which yield conflicts and crises that foster the personality and moral development of an individual. How these crises are handled influence their moral/ethical development in a large proportion.

2.5.6.6. Rokeach's theory of human values

Milton Rokeach develops the Theory of Human Values, intending to explain the domains of human values and their outcome for individuals by anticipating their behaviors and attitudes with the reflections of these values. He pictures the importance of values by stating "it is difficult for me to conceive of any problem social scientists might be interested in that would not deeply implicate human values" (Rokeach, 1973, p. 1). He defines values as "an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable..." (Rokeach, 1973, p. 5). He develops the Theory of Human Values depending on the assumption as follows:

- The total number of values that a person possesses is relatively small,
- all human beings possess the same values to different degrees,
- values are organized into value systems,

- the antecedents of human values can be traced to culture, society and its institutions, personality, and
- the consequences of human values will manifest in virtually all phenomena that social scientists might consider worth investigating and understanding. (p.5)

Rokeach (1973) draws attention to individual and society platforms claiming, "the study of a person's values is likely to be much more useful for social analysis than a study of the values that objects are said to have." (p. 5). Rokeach (1973) contributes to the values of humanity as below:

- Values are cognition of what is desirable,
- they are practical and have emotional relations, and
- they lead to attitudes that result in action when activated. (p.5)

The way an individual's act in a socially driven context is considered as a resonance of underlying values. Moreover, he discusses that people cannot reach all values at first. Instead, human values necessitate the unification of a values system in which the necessary values should be preferable depending on the needs. Rokeach (1973) offers the following definition of what it means to have a value and a value system:

A value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state. A value system is an enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance. (p. 5)

Rokeach (1973) highlights that the values system must be regarded as both stable and an unstable interchangeably. To explain, he presents that value systems become stable over time and act as unstable for some time depending upon cultural, social, or personal interferences. He claims that once a value is learned, it acts as an inside component of a values system in which each value is situated in order of hierarchy. In this ranking, it should be remembered that the priority of some values is apparent, and this priority changes over time. That accounts for the stability and instability of a values system. Stability explains the sameness and continuum in a settled culture and community. In contrast, instability stands for the rearrangements and repositioning of values and their changing priorities, relying upon the personal experiences of a person in culture and society (Rokeach, 1973). In Rokeach's opinion, the individual distinction of a values system stems from the differences in intellectual development, the adoption of personal, social and cultural values, the upbringing of religiosity, and gender roles. If it is targeted to foster positive alteration in an individual values system, there, Rokeach (1968) posits three methods to accomplish the instability.

First, the person might require to involve in the attitude which does not align with his behavior, second, the person can be exposed to new information, that is not consistent with the information in his system; third, the person is exposed to information that is not consistent but already exist in his value system.

Moreover, Rokeach (1973) emphasizes the significance of a values system underscoring that it leads to creating harmony in social

events. To illustrate, people react similarly or express similar ideas on specific social issues, in the end, they share a similar value accumulation. Besides, once a values system is adopted and fulfilled, the stakeholders favor the same philosophy of politics. The value system ultimately provides choices when we are in social conflicts and unable to make decisions or personal judgments.

Let's imagine that we describe the composition of a values system. In that case, it can be asserted that values systems are mostly stable, and the values and their sequence preferred by an individual do not necessarily go through a massive alteration and modification over time. On the other hand, a change might occur not in a sensational way, but rather slowly. It also requires a few generations to posit itself. Inglehart (1990) calls the alteration not a change, but he defines it as a value shift and a slow transformation of thinking by masses of individuals.

In conclusion, a value system combines personal cognition, representation, and social and institutional needs. Rokeach (1973) unveils that values in a specific value system feature plenty of functions as:

- A guide and instruction tool to evaluate differently,
- an assistant to create ideas and perspectives on social, religious, political or personal matters,
- central chief for processing and enabling us to tackle challenges and dilemmas,
- a guide to assist individuals in determining the way the individuals present themselves to others in the community,

- gives us the perception of how to absorb and evaluate our and others' beliefs, attitudes and actions,
- an assistant in developing strategies in the case of dilemma and conflict,
- a road map to sustain and foster self-esteem, and
- a social and individual determinant of attitudes and ideologies. (Hofmann, 2002, p. 14)

The functions of a values system, as demonstrated above, bring many benefits to both individual and social constructions. In addition to the functionality of values, Rokeach (1973) makes a classification for the typology of values. He divides values systems into two main categories:

- Terminal values, and
- instrumental values.

The first group, terminal values, accentuates the organization of the primary objectives of humans in a state-of-the-art society. Though there are hundreds of them, Rokeach (1973) reduces the number to eighteen and lists them as follows:

A world at peace (free of war and conflict), family security (taking care of loved ones), freedom (independence, free choice), equality (equal opportunity for all), self-respect (self-esteem), happiness (contentedness), wisdom (a mature understanding of life), national security (protection from attack), salvation (saved, eternal life), true friendship (close companionship), a sense of accomplishment (a lasting contribution), inner harmony (freedom from inner conflict), a comfortable life (a prosperous life), a mature

love (sexual and spiritual intimacy), a world of beauty (beauty of nature and the arts), pleasure (an enjoyable leisurely life), social cognition (respect, admiration) and exciting life (a simulating active life).

Quite the opposite, instrumental values account for the prioritization of individual choices for modes of behavior, which are essential for the actualization of terminal values. The individual preferences of people, though different, may serve to reach the same destination of terminal values. Rokeach (1973) publishes the list of instrumental values as follows:

Ambitious (hardworking, aspiring), broadminded (open-minded), capable (competent, practical), cheerful (lighthearted, joyful), clean (neat, tidy), courageous (standing up for one's belief), forgiving (willing to pardon others), helpful (working for the welfare of others), honest (sincere, truthful), imaginative (daring, creative), intellectual (intelligent, reflective), logical (consistent, rational), loving (affectionate, tender), obedient (dutiful, respectful), polite (courteous, well-mannered), responsible (dependable, reliable), self-controlled (restrained, self-disciplined).

After the primary separation, he goes one-step further in that he divides instrumental values as moral values (e.g., behaving honestly) and competence values (e.g., behaving logically) – both functioning as a vehicle to reach expected needs. To him, a society opts for more moral values than competence and terminal values. Rokeach (1969a) elaborates the Rokeach Value Survey, which features eighteen instrumental and eighteen terminal values, ranked depending on the

degree of significance when it comes to testing values.

By and large, Rokeach's (1973) Theory of Values suggests a clarification and order in terms of values. On the other hand, the theory gets criticism regarding the selection of values. Braithwaite (1998) criticizes the selected values as "arbitrary and subjective".

2.5.6.7. Schwartz's categorization of values

As an extension of the studies and perspective of Rokeach, Schwartz brings a new approach to values and makes an outstanding contribution to the conceptual framework and the structure of values. Bardi and Schwartz (1996) describe values as desirable, trans-situational goals, varying in importance, that serve as guiding principles in people's lives. Furthermore, Bilsky and Schwartz (1994) produce a terminology of values by defining it as a concept collaborating with five features, widespread in almost all definitions of values. For them, values:

- Are concepts or beliefs,
- are about desirable end states or behaviors,
- are that transcend specific situations,
- are guide the selection or evaluation of behavior and events,
and
- are ordered by relative importance. (Bilsky & Schwartz, 1994, p. 551)

In essence, Schwartz (1992) considers values and morals as the tools, which serve the interests of a social entity, an individual, and a group. Schwartz and Bilsky (1987) define values as concepts or beliefs about desirable end states or behaviors that transcend specific

situations and guide the selection of behavior and events. Moreover, for them, the motivational type is the core motive to separate values from each other. Afterwards, Schwartz (1994) reset the value representation and underlined three universal requirements for values:

- Individuals' needs,
- requisites of coordinated social interaction, and
- requirements for groups' smooth functioning and survival.

Driven by the studies of scholars (Bamberg, Herrmann, Kynast, & Schmidt, 2001; Schmitt, Schwartz & Steyer, 1993; Schwartz, 1992; Schwartz & Bilsky, 1990; Schwartz et al., 2001), it is clear that they construct a new fundamental platform towards the comprehension of the conceptual framework of the structure of values. For example, values are seen as the cognitive representations of human goals and motivations, which are required to communicate with each other (Bilsky & Schwartz, 1994). In reality, the individual motivational types of values stem from the above-mentioned universal values requirements. McClelland (1985) underpins the separation of motives and goals by stating that these two are separate personality constructs with a distinctive effect on the long-term attitude in a social context.

Schwartz identifies fifty-six value items, which can be grouped into ten fundamental value type under the cluster of four basic orientations. Schwartz (1992, 1994) categorizes these orientations as:

- Self-transcendence (the altruistic value types of universalism and benevolence),
- self-enhancement (egoistic values focused on personal power and achievement),

- openness to change (self-direction, hedonism and stimulation), and
- conservation (including the tradition, conformity and security value types).

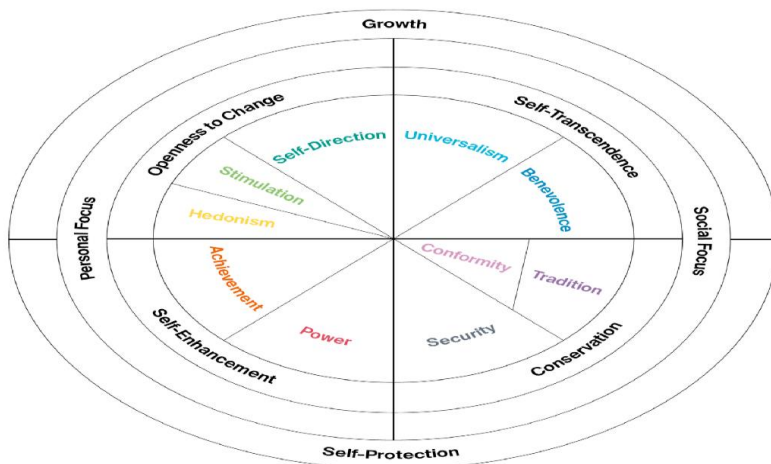


Figure 4. Theoretical model of the universal structure of value priorities (Schwartz, 1992, p.9).

To Schwartz (1992), the motivational goals differ one type of value from another. Therefore, his theory of values (SVS) deciphers ten basic values and the motivation. These values are assumed universal, given that they fulfil at least one universal requirement of human existence, additionally, on the other hand, these values serve the welfare of a social group and help their coexistence. Without motivational goals, individuals cannot possibly cope with fulfilling the basic needs of existence independently. Instead, a motive is required to interact with others in the community. Schwartz (2012) underlines the fundamental ten values under the four main dimensions asserting that each value has a motivational goal. The elaborate identification of

the value list is presented below.

a) Openness to change

Self-Direction

It refers to independent thought and action such as choosing, creating, and exploring. The roots of self-direction depend upon the necessity of control and the requirements of being autonomous and independent. (Bandura, 1977; Kohn & Schooler, 1983). The sub-values of the self-direction motivation are freedom, curiosity, privacy, intelligence and self-respect).

Stimulation

It deals with the excitement, novelty, and challenges in the life. These values stem from the necessity of variety and stimulation needed for sustaining a satisfying level of action (Deci, 1975). Individuals get pleasure from taking risks and opt for adventure. The sub-values are a varied life, an exciting life, and daring.

Hedonism

Hedonism refers to pleasure or sensuous gratification for oneself. Hedonism values stem from the individuals' need for self-pleasure to get satisfaction for themselves. The sub-values of hedonisms are pleasure, enjoyment and self-satisfaction.

b) Self-enhancement

Achievement

Achievement means personal success through competence according to social standards. In order to attain the desired goals, a

successful competence demonstration is essential for every individual to posit themselves in a community consisting of groups of other individuals, organizations and institutions. As a result, individuals feel satisfied and secure in getting a social approval. The sub-values of achievement motivation are ambition, success, capability, intelligence, self-respect and social recognition.

Power

Power refers to social status and prestige, control or dominance over people and resources. Status differences are necessary for the institutional contexts because individuals feel a sense of authority and being in charge. The social foundation necessitates a degree of status and positional differences among individuals. Therefore, it becomes essential for individuals to be in charge of and tell others what to do. Power is meant to be treated as a value (Allport, 1961). Authority, wealth, social power, and dominance are the sub-values of power. These values frame the general preservation in a social/institutional system.

c. Conservation

Security

Safety, harmony, and stability of society, relationships are counted as the components of security. According to Maslow (1965), the roots of values for security are fundamental requirements of individuals and social groups. Values demonstrate either individual interest or a national one. The sub-values are social order, family security, national security, and cleanliness.

Conformity

It brings the restraint of actions, inclinations, and impulses, which are likely to upset or harm others and violate social expectations or norms. Conformity values originate from the desire of individuals not to harm others and the social group. As a result, individuals restrict their actions that they think may disturb others in a social event or context. It may damage the interaction and social functions as well. Obedience, self-discipline, politeness, and honoring parents and elders are considered these values.

Tradition

It encompasses respect, commitment, and acceptance of the customs and ideas that constitute one's culture or religion. In order to show common mutual symbols, ideas, beliefs and perspectives, all social groups share similar experiences to constitute it. Hence, what is customized as a group asset becomes the tradition of culture and society. These assets represent the group's solidarity and which is crucial for the survival and continuation of the society (Durkheim, 1954). Religious belief, meanwhile, comprises the forms of behavior. The sub-values of tradition are respect for tradition, humbleness, devotion and self-acceptance. In the classification of conversation, tradition and conformity are almost identical as they show a close association. An individual's primary concern is to integrate into the social occurrences in each motivation. However, this integration reflects some distinctions, such as conformity. In contrast, individuals seek to reconcile ideas and customs rather than people in the

traditional integration. This subordination also requires obtaining the demand of tradition from the past.

d. Self-transcendence

Benevolence

It means preserving and enhancing the welfare of those with whom one is in frequent personal contact. Benevolence values stem from the fundamental needs of interaction and association within a group. It is built on the voluntary basis of concern for others to sustain and consolidate social interaction and welfare. The desire to help others and be forgiving, responsible, loyal, and genuine friends are recognized as benevolent sub-values.

Universalism

It refers to understanding, appreciation, tolerance, and protection for the welfare of all people and nature. Universalism values derive from the survival needs of individuals and groups. Individuals opt for a treated society founded on the pillars of justness and equality. However, individuals cannot see these needs until they become aware of the scarcity of justness and equality. Besides, they become aware of the natural protection to the survival of self and the pursuit of life on earth. For universalism, broadmindedness, social justice, equality, world peace, unity with nature, intelligence, and perseverance of the environment are identified as sub concerns.

The description of the values cited above illustrates two types of interest surrounded by these values. Schwartz (1992) highlights that values that serve individual interests are; power, achievement,

hedonism, stimulation, and self-direction. On the other side, values serving collective interests are benevolence, tradition, and conformity. Koivula (2008) defines the remaining values of universality and security as mutual interests serving individuality and collectivity. Schwartz's (1992) theory of values suggests that the identified ten values are in a dynamic relationship. For instance, the value structure lies in the fact that the consequences of obtaining some values may align with some while creating a conflict with others. For example, the individuals' pursuit of success and personal achievement may conflict with benevolence values. To specify, while looking for success, individuals may cause harm to the welfare of others or may prevent their actions. They even might ignore the help of others. On the other side, the individuals' inclination toward success and achievement may align with the power values. The power values might be consolidated by the actions and attitudes to reach achievement. In that case, the individual may serve both types of interest and have multi motivations. The attitudes of individuals in the pursuit of values may have multi- consequences. What motivates a value may demotivate the others, or an action to consolidate one value may harm another one.

Schwartz (2012) emphasizes that values symbolize a set of motivational continuum. Therefore, when two values are close in the circle direction, they carry more identical motivations. Nevertheless, their underlying motivations are more distant when they are remote from each other. Schwartz identifies motivations and additional values they bring to the scene as below:

- Power and achievement--social superiority and esteem,
- achievement and hedonism--self-centered satisfaction,
- hedonism and stimulation--a desire for affectively pleasant arousal,
- stimulation and self-direction--intrinsic interest in novelty and mastery,
- self-direction and universalism--reliance upon one's judgment and comfort with the diversity of existence,
- universalism and benevolence--enhancement of others and transcendence of self-interest,
- benevolence and tradition--devotion to one's in-group,
- benevolence and conformity--normative behavior that promotes close relationships,
- conformity and tradition--subordination of self in favor of socially imposed expectations,
- tradition and security--preserving existing social arrangements that give certainty to life,
- conformity and security--protection of order and harmony in relations, and
- security and power--avoiding or overcoming threats by controlling relationships and resources (Schwartz, 2012, pp. 9-10).

Another critical point is that values and their background are variable; hence, the circumstances and characteristics may affect the structure of values in time. Schwartz (1992) states that values

structure over time may alter because society and its conditions are transformed thanks to several reasons such as politics, economics even the technology. Similarly, Inglehart (1997) verbalizes that gender, age, education, and other characteristics determine individuals' lives. Hence, their learning experiences, status in a society, the talent they develop and even the values they prioritize may become exposed to changes. The association between values and age reveals some preference changes depending on the age of individuals. Koivula (2008) expresses that the differences in values are the resonation of the age differences and the peculiarity of the psychosocial environment of each generation. To exemplify, Knafo and Schwartz (2001) allege that adolescents prioritize the value of being open to alteration more than their parents did. It may generate from the differences in the memories of both groups as memories recall different events, which trigger the change. In line with these findings, Schwartz and Rubel (2005) put forth three systematic underlying reasons for value change in adulthood. These are:

- A historical event that has an impact on specific age cohorts (e.g., war, depression),
- physical ageing (e.g., loss of strength), and
- life stage (e.g., childbearing age, widowhood).

Scholars such as Karakitapoglu et al. (2002) also underscore that older people possess relatively more conservation values, including traditions, security and conformity than younger generations. In a similar case, Costa et al. (1986) present that older people are unwilling to take as many risks as young ones. All these cited above illustrate

the evident interrelation of values and age factors.

As a second influential factor, gender differences are asserted to cause possible changes in the value preferences of individuals. For instance, Chodorow (1990) manifests that women are comparatively more enthusiastic about interacting with others than men. She also reveals that men are more obsessed with autonomy and individuality when compared to women. In terms of justice and fairness, women exhibit more concern for ethics and responsibility (Gilligan, 1982). Such differences in signifying values and prioritizing them should not be considered good or bad for society. Society grants men and women the freedom to play different roles (Rokeach, 1973). To illustrate, Parsons and Bales (1985) claim that women focus on more expressive, individual-grounded roles while men indulge in instrumental and task-oriented roles. The differences between gender and society's role distribution to individuals on gender criteria seem to give rise to the tendency of individuals in terms of values. However, other factors, the education level and background, cause differences between individuals as well.

Inglehart (1990) discusses that the educational process of an individual encourages some specific values. Some other scholars, for instance, Kohn and Schooler (1983), prove that educational level and background have been the focus of some studies. They also underpin that education directly influences individuals' intellectual openness and flexibility. Besides, the level of education causes a rise in focus on values such as belonging, self-esteem and self-realization (Inglehart, 1977). Education provides individuals with essential skills and

knowledge to find secure jobs and opportunities (Schwartz & Rubel, 2005).

Nonetheless, education may give rise to challenges in terms of conformity and tradition because individuals find it unreasonable to acknowledge society's norms, expectations, and traditions. As the last one, the economic level of families and individuals in a particular society influences the members' values, priorities, and behaviors. Inglehart (1977) claims that the developments in technology and economy focus on values of belonging, self-esteem and self-realization. On the other side, the industrial growth of some nations inspires an alteration in material well-being into the quality of life (Inglehart, 1990).

To sum up, Schwartz's categorization of values puts forward some fundamental values from individual to collective perspectives. The relationship between values depending on their distances is given away in detail. As highlighted above, although there are many values, the underlying causes and motives behind the preferences of motivation and values must be assessed as affective factors. Schwartz (1994) signifies the process of individuals' value priorities with their attitudes and behavior in specific social contexts. However, the influences of other variables such as gender, age, education, and economic background are recognized as affective factors behind values priorities.

2.6. Religious Theories on Values and Morality

So far, the secular theories on morals and morality are diligently identified and described in detail to reveal the general assumption of

each theory. The religious theories on values and morality are presented here with all their assets and variables as a second section. Whether morality requires religion or not has become an issue of debate for years, starting from the period of Socrates, who favored the love of God. The scholars anteceding Socrates also debate that morality cannot be regarded as free from God. For example, Dostoevsky (1990) asserts that everything is permitted if God does not exist. Schlesinger (2007) underlines morality as an asset that cannot be free from beliefs in God.

Additionally, according to Zuckerman (2008), the deterioration in values and morality stems from the deterioration in religious faith. Until the foundation of modern philosophy, there was a general inclination that religions were inevitable, indisputable sources of morality and the values and moral issues had no chance but to vanish without religions. Even the effects of this contagious belief are still felt today, although modern philosophy claims that religious doctrines fail on morality. The religious effect on morality is widely accepted in that morality is believed to have divine origins and roots. Religious beliefs highlight that God created man with moral sensibility and granted him the virtues of values; as a result, men acquired the knowledge of good and evil, right or wrong. There is the fact that cultures and societies are formulated via beliefs, traditions and attitudes of individuals and these variables interchangeably feed and are fed by each other to constitute a common shared culture and experience. In this perspective, religion and its influence on morality and social engineering are essential and need to be discussed

elaborately.

2.6.1. The Judaic perspective on morality

It is vital to look into the developmental structure of the religion to understand the gist of Judaism morality. Judaism, in essence, is an oral and verbal set of regulations that pass from one generation to another through words and stories until the compilation of the written form arouses. Much of the sources of morality in Judaism comes from the holy book, The Torah, believed to have been written by Moses, the prophet. As an additional material, a source of directives, The Talmud contains a large amount of writing as an extension to the holy book, The Torah. As a result, it can be concluded that the Judaic moral development theory is fed by the sources of the holy books, The Torah and The Talmud. Similar to Islam and Christianity, the fundamental values in the holy book of The Torah contain obeying the rules and commands of God. In the religion of Judaism, it is substantially believed that the commandments of God are summarized as "the ten commandments", including not to have any other Gods rather than Jehovah. It is also believed not to carve idols of Gods; not to use God's name lightly as in cursing; not to work on the Sabbath day; not to honor their parents; and not to kill, steal, lie about others, commit adultery, or yearn for their neighbors' possessions (Exodus 20:3-17).

Nevertheless, "The ten commandments" superficially categorizes morality at a surface level, and different implications from "The Torah" are inferred to meet the needs of the individuals. In the 12th century, a Jewish scholar Maimonides stated "613 rules, including 248 positive mandates and 365 negative admonitions"

(Maimonides, 1967, Vol. 2, p. 25). Positive values are summarized under "people's attachment to God, human relations, behavior in a court, holy offerings, holy days, and formal laws"(p. 27). On the other hand, negative values are; "murder, lying, ransom, convicting, punishment, misguiding, sexual conduct, disrespect, diet, littering". (p.28)

"The Talmud", as a second source of morality from a Judaic perspective, encompasses items such as" hundreds of items of various sorts—debates over ecclesiastical matters, legends, philosophical talks, parables in the form of fables, wise sayings, medical advice, fantasies, word analyses, witty puns, satires, and rules that have come to enjoy the status of laws" (Cahn, 1962, pp.187-188). It also sets forth some obligations for the individuals as follows:

- The glory of God rests only upon that home where there are children.
- A man must protect and guard the honor of his wife.
- A man can divorce his wife only if he finds that she sinned with another man.
- He who accuses an innocent man will be punished for his false accusation (Cahn, 1962, p.187).

"The Talmud", besides, proposes some suggestions:

- One must not criticize the food one eats.
- Greet everyone with a smile.
- Too much drinking is harmful, mainly when a woman drinks too much wine (Cahn, 1962, p.188).

For the individual development, from the Judaic perspective, during the early puberty, the young individuals participate in a ceremony declaring that they have reached adulthood and will become responsible members of the community. These young adults, as of that moment, are respected as responsible people, and they become liable for their attitudes in society. "The performance of all the duties of a Jew is now incumbent upon the youth" (Werblowsky & Wigoder, 1966, p. 57).

Furthermore, "The Talmud" signifies moral growth of a child as well. In a passage of "The Talmud", it is highlighted that:

Children must be trained because most of them are wild by nature. A father must devote himself to his son's training until the boy reaches the age of 13. Only then may he thank God (at the bar mitzvah ceremony) for having relieved him of the direct responsibility for his son's actions. A twig must be bent early in the direction it is to grow. The same is true of the child. (Cahn, 1962, p. 288).

"The Talmud" identifies some other regulations for families as well. To exemplify, fathers are responsible for their children's education, moral development, marriage and finding jobs. Marriage is considered socially, morally, and religiously essential for individuals.

2.6.2. The Christian perspective on morality

Christianity as a religion made its debut about 2,000 years ago as a reformed change in the Jewish society to correct the relevant society's religious affairs. "The Christian Bible" characterizes the fundamental sources of Christian Doctrine and moral development. Besides the book, the moral values that a Christian community is

supposed to adopt are attributed to Jesus' declaration on morality and the directives of authorized churches.

To begin with, Jesus, the messenger, postulates two commandments; love for God and love for one's fellow human beings. The moral tendency of the Christian community is guided and regulated by the love of God and humanity rather than having a set of moral rules. Their ethical consideration, in that case, is embellished with situational and contextual encounters in which they use these two commandments while acting. It is well explained by the statements of Beach and Niebuhr (1973) that morality from a Christian perspective is not bound to a set of rules because the rules of God are dynamic and active, and they foster new regulations. In addition, they underline that "obedient and grateful love to God must issue in service to neighbor within the orders of society. The particular form such service will take cannot be specified exactly ahead of time". (Beach & Niebuhr 1973, p. 533)

Christian societies also take the principles of Judaic doctrine in that they internalize the "ten commandments" of Judaism as the extensions to the guidance of Jesus. Furthermore, as an authority power, the church uses initiatives to contribute to the moral growth of individuals and groups of people. However, crisis naturally emerges among the churches on moral regulations to guide the people. While conservatives are inclined to adopt the contents of the "Holy Bible" of the early days, modernist churches intend to convert society into the changes of the present day. A dogmatic perspective against an innovative one frames the development of morality in the Christian

community. Another critical point is that Christian doctrine, apart from seeing human beings as physical formations and souls as Judaism and Islam do, puts forward personality as a new component of human beings. Later on, the terms "intellectuality" and "sensibility" are seen as traits of personality and mind. They are also crucial factors for an individual's moral growth.

Christian doctrine alleges that traits of personality and mind give rise to individuals' moral development and character. Judgment, intuition, memory, imagination, reverence, obedience, and compassion" are among some virtues. Strong (1907) also identifies these traits as follows;

Intellect is the soul knowing; sensibility is the soul feeling (desires, affections); will is the soul choosing (end or means). Man has intellect or reason to discern the difference between right and wrong; sensibility, to be moved by these; free will, to do the one or the other. Nevertheless, in connection with these faculties, there is a sort of activity that involves them all and without which there can be no moral action, namely, the activity of conscience (pp. 497, 505).

According to the Christian Doctrine, in terms of moral development, an individual goes through five stages during a lifespan. These stages are:

- Pre-baptismal childhood,
- the post-baptismal childhood,
- the age of reason,
- the marriage, and
- the post-mortal period.

In the first stage, the early days of birth, the child is baptized and given a name in a ceremony declaring that the child is cleansed from original sin but also gets protection from all personal sins in the future. The ritual "affects the remission of all punishments of sin, both the eternal and the temporal" (Ott, 1974, p. 155). In the next stage, individuals learn how to obey the Christian Doctrine rules and become good citizens of society. However, as the period covers the spell of infancy to puberty, individuals are considered immature and are not responsible for their moral attitudes and decisions. As they become adults, with the completion of childhood, the age of reasoning initiates and these early adolescents are claimed to be adults by society, and this growth gives them the responsibility for their moral choices and behaviors. From now on, they are liable for their moral judgments.

Further, the marriage stage accommodates individuals with moral responsibilities that the couple pledge on moral principles such as respect, love, protection and empathy. Additionally, the individuals are officially authorized to be parents and accept to take on the moral responsibilities of their offspring as well. Finally, the moral development of an individual in Christian Doctrine is complete by the last stage, and individuals reaches God and is responsible for the moral behavior, judgment and decisions which they make while alive.

Henceforth, the Christian morality theory embodies two fundamental commandments; the love of God and humanity and it is finalized with life after death. The moral development of an individual, according to Christian Doctrine, starts at the early dates of birth and ends with an afterlife. An individual's personality traits are

assumed as fundamental factors that predominantly influence people's moral growth.

2.6.3. The Islamic perspective on morality

Similar to the debut of Christianity, Islam depends its root on the idea of reforming the Judaism and the Christianity. The messenger, Muhammad, is granted the mission of advancing the Judeo-Christian belief into the stage of ultimate perfection. In Islam, The Quran and The Sunnah – are the two main sources feeding the people. The Sunnah refers to everyday attitudes, comments and behaviors of the prophet, the moral developments of an individual under the perspective of Islam.

Like the preceding two beliefs, Islam accepts the individuals consisting of physical bodies and spiritual souls, which are believed to live after death. The belief in God's commandments feeds the moral development of the individuals. The Quran, the primary source of values and morality in Islamic Doctrine, calls forth many positive values such as humility, generosity, truthfulness, kindness and courtesy, not stealing and helping those in need. Likewise, the other positive values and moralities are presented via The Sunnah. These are, in general, not lying, keeping the promise, not stealing from others, not giving harm to the environment, keeping away from evil and unlawful actions, treating animals well, and being patient and harmless.

What is more, The Quran and the Sunnah in Islamic Doctrine ban individuals from executing some negative moral actions. These are, to illustrate, fighting, gambling, eating forbidden foods, having

sexual contact without marriage, charging interests on money, being envious, and unkindness. From an Islamic perspective, The Sunnah is considered an extension, and God orders a detailed description of what is in the holy book The Quran. Individuals are supposed to take both the positive and negative moral values presented by these sources. They also adopt and internalize them in daily life.

Unlike Juda- Christian doctrine, the moral development of an individual is not in a developmental sequence, and the individuals are accepted as responsible adults after puberty. Obeid (1988) summarizes the moral growth of Islamic doctrine in that the developmental stages of Islamic morality are not in a linear order of passing from one character stage to the other. Islam, in reality, regards the development of morality as a continuous process, which is extended as a whole and carries on a whole life span. Consequently, there are no subtle differences after a certain age among the levels. Despite not in any order, when individuals reach the age of five and six, they are supposed to learn about God's absolute power and sovereignty to find the basis of moral and religious growth. After puberty, known as the first step in adolescence, individuals of Islamic doctrine are acknowledged as adults in charge of their moral judgments and decisions. The expectancy of these individuals is "fearing God in all they do and trying their best to stay away from what they know to be harmful and prohibited" (Haneef, 1993, p. 151).

In conclusion, the Islamic perspective on morality is established on two pillars, the holy "Quran and Sunnah". Individuals are morally educated by obeying the principles of the religion and refraining from

what the Islamic doctrine bans. The core belief of the Islamic perspective lies in the presence of God and God's commandments. In effect, these three religious perspectives hold, in essence, many resemblances. A detailed description of the similarities between Judaic- Christian- Islamic doctrines is necessitated to comprehend the theories diligently.

2.6.4. The Judaic-Christian-Islamic common ground

Judaism, Christianity, and Islam are fundamentally aligned in the search for truth, the nature of reality, the origins of the universe, the reasons for human life, moral, immoral attitudes, character development and personality. For the source of evidence, the holy books and the authorities' interpretation inspire these three doctrines. They also acknowledge God as the supreme power and the owner of the entire universe. Additionally, visible and invisible things in the universe prove reality. When it comes to individuals, the moral duties of all people last throughout the life span, and after death, individuals are responsible for what they did as moral or immoral when they were alive. The moral perceptions of the three doctrines is centered on the commandments of God. At the same time, each individual is regarded a combination of a visible body and an invisible soul. The soul of a person in these doctrines characterizes moral growth and personality so that the individuals fulfil the commandments of God to have a faithful life. To elaborate, moral attitudes and judgments of individuals are controlled and shaped by the possible consequences unless they are obeyed. The punishment mechanism keeps individuals away from bad decisions and behavior, which may both give harm to

themselves and others. This awareness yields an entire life of obedience to the commandments of the supreme power, God. Individuals are believed to be rewarded for their moral choices, and they are punished, or forgiven for their immoral preferences. The supreme power, God, is seen as the judge of morality.

As humanity has reached the age of technology and science, while explaining the underlying reasons for morality, religious doctrines confront crises given that modern science and religion do not align with them. This disharmony may stem from religious doctrines which fulfilled their completion many years ago. Additionally, doctrines are assumed as insufficient to explain all the moral conflicts in the modern era. It may give rise to a controversy between dogmatic beliefs and modern science. The three religious theories remain conservative because they aim to sustain and use worn-out explanations of moral enhancement instead of scientific and innovative ones.

2.6.5. The Hinduist doctrine on morality

In order to grasp the influence of Hinduism on morality and moral development, it seems compulsory to have a deep look into its root. The Hinduism belief seems to have originated around 1500 BC, depending on the philosophical traditions of Vedic religion, which centers on "Veda-(sacred knowledge)" as the core source (Thomas & Diver-S, 1993). The Vedic religion is converted into Hinduism, which is still influential in East Asia today. Today, Vedas refers to "the collection of about 120 texts passed down over the centuries" (Bloomfield, 1908, pp. 17-18). Besides, a tremendous amount of

Hinduist accumulation has been collected over the centuries as the sources of the religion. These are all considered the doctrine literature, and the Hindu perspective on morality is extracted from these sources.

The Hindu perspective on morality may well be understood when a detailed description of the Cast System is conducted. This system has captured the daily lives and regulations of the people in such a way day each person is socially identified depending on their position in the community. There are four main groups in the Caste system of the Hindu culture, and it has an order from top to bottom as follows:

- The Brahmins or priests, who exercise spiritual power,
- the Kshatriyas or warriors and administrators,
- the Vaisyas or artisans and cultivators, and
- the Sudras who are expected to serve the three higher castes.

The lowest class is supposed to serve the upper three classes in the Cast system. So what does the Cast System have to do with moral development? The answer is that, In the Cast System, every individual is bound to a class by birth and has no right to move into another class; that is, the person is shaped by the rules, beliefs, regulations and social and educational opportunities of the group he belongs. Additionally, the Cast System affects the way people behave towards each other no matter if they are from the same class or not. To illustrate, even greeting people may show differences when the person meets someone from an upper cast. The relationships between people, marriages, and educational opportunities are organized accordingly.

There are some moral expectations from lower classes according to the Cast System. Obedience, for instance, is acknowledged as the trait of the lowest cast people. Respect is another virtue for the same class members to show when interacting with an upper-class person. Likewise, courage and assertiveness are moral values expected from warriors/administrators of the Cast of Kshatriyas. However, when the moral values of Hindu doctrine are assessed without taking classes differences into consideration, personality traits and development step to the front. In traditional Hindu structure, personality development, though not in an order that everybody agrees on, consists of body-soul combinations and their interconnection with each other. Hindus believe that the body is mortal, whereas the soul is eternal and is connected to the Supreme Power. People are also believed to be carrying the substance of Supreme power; as Keith (1925) states, "the supreme soul becomes individual in order to experience life in the world as well as eternal verity" (p. 553). Furthermore, The Hindu perspective believes that the mind and senses are the soul's servants. It is well explained by Eliot (1921) that:

The soul (*Atman*, or *perusha*) uses the mind and senses: they are its instruments rather than parts of it. If we talk of a soul passing from death to another birth, this, according to most Hindus, is a soul accompanied by its baggage of mind and senses, a subtle body indeed, but still gaseous, not spiritual. (p. lxiii)

For the personality traits and behaviors, in general, Iyer (1969) classifies the supreme morals under five groups, and the person is expected to be;

- hardworking and knowledgeable,
- principled, dedicated, obedient and caring
- modest, humble, self-sufficient, generous, and altruistic,
- good-tempered, loving, naive, and
- relying on the correctness of Hindu doctrine and confidence in eternity.

No matter what Cast system the person belongs to, the traits mentioned earlier are recognized as moral personality behaviors that each individual should adopt. On the other hand, the Hindu perspective does not confine the personality to the principles mentioned above, and Shastri (1994) verbalizes the moral tendency of the Hindu perspective as virtues and vices in the Hindu epic Mahabharata. In the epic, the individuals are anticipated to possess the virtues of “knowledge, truth, self-control, scholarship, tolerance, and shame for vices, patience, and absence of jealousy, sacrifice, charity, courage, and calmness”(Thomas, 1997, p.211). On the other hand, the individuals are expected to avoid “wrath, lust, greed, delusion, too much desire for worldly pleasure, non-compassion, jealousy, shamelessness, sorrow, desire, envy, and disgust. Display of disrespect, improper oral behavior, and improper social behavior” (Thomas, 1997, p.211) are not tolerated in society, and immoral behaviors are considered to be contaminating the body, soul, and mind triangulation.

To summarize, the Hindu theory of moral development is assumed to comprise two fundamental concepts believing in the Supreme Power and the relation of body, soul, and mind, and

personality development of morality to comply with the regulations of society.

2.6.6. The Buddhist doctrine on morality

In reality, the Buddhist Doctrine, which is regarded as a continuation of Hinduism, acknowledges the Hinduism in a broader perspective. The doctrine strictly rejects the Cast System, given that it categorizes people by considering their mortal features incorrectly. Similar to the teachings of the Middle-Easterners, Jesus and Muhammad, the Buddhist perspective is mainly dependent on stories and experiences, which are orally handed down until Theravada and Mahayana compiled the written forms.

The fundamental convictions of the Buddhist perspective are suffering and impermanence, and these two affect moral development in a significant proportion. Suffering is at the center of the Buddhist theory, and it symbolizes that perpetual suffering and sorrow starting from birth surround every life. The principle of impermanence identifies that everything in the universe, every single material and living creature, goes through a transition, which is continuous and unable to remain the same. Moral development is constructed on these two principles and the "Four Noble Truth". These are:

- Existence consists of suffering,
- suffering originates in such traits and emotions as desire, bodily appetites, acquisitiveness, sloth, envy, hate, and the like;
- suffering can be eliminated by achieving enlightenment and omniscience, and

- sufferings are attained by advancing through the stages of "Noble Eight Fold" and to Nirvana

The function of the "Noble Eight Fold" in Buddhist Doctrine is the stage that every individual needs to pass in order to reach the level of nothingness. Attainment to the "Noble Eight Fold" stage signifies that moral virtues and values are acquired during the mortal period between life and death. Marek (1988) summarizes these virtues of the "Noble Eight Fold" as follows:

- *Correct views* consist of knowledge of the "*Four Noble Truths*", that is, knowing the existence of suffering, its origin, its end, and the path to end it.
- *Proper aims* are free from lust, craving, hatred, or cruelty.
- *Right speech* involves not lying, gossiping, or using harsh or filthy language.
- *Right action* means not killing or stealing and refraining from sexual misconduct.
- *Right livelihood* involves earning a living in a way that does not harm living things (so being a butcher is an unacceptable livelihood).
- *Right effort* means mobilizing one's strength to foster correct views and reach a worthy goal.
- *Right mindfulness* consists of consciously observing all of one's bodily and mental processes, focusing entirely on whatever one is engaged in now.
- *Right concentration* involves nine progressive levels of mental activity (p. 100).

Renolu (1961) explains that a physical being is nothing more than a combination of body, energy, and mentality led and triggered by desires, expectations, and will. However, these triggering forces cannot halt the death of the physical body, which is an excellent example of impermanence. With the enlightenment of impermanence, the Buddhist Doctrine believes that the principle value is abandoning the materialistic world. Apart from the principal value, the perfect moral traits are necessary to reach Nirvana, the stage of nothingness and being free from all thoughts, ideas, and emotions. These moral traits are "charity (generosity), morality, renunciation, wisdom, effort, patience, truth, determination (vigor), universal love, and equanimity" (Rahula & Reynolds, 1994, p. 265). On the other side, the values and moral traits that individuals are ordered to avoid are "destroying living things, stealing, lying, committing adultery, imbibing intoxicating liquors, eating between meals, attending secular entertainment, using unguents and jewelry, sleeping on high or especially luxurious beds, and dealing in the money" (Coomaraswamy, 1964, p. 130).

Consequently, the Buddhist Doctrine idealizes moral development in the terrain of individuality. The moral perspective of Buddhism is surrounded by the principle of leaving the world and the materialistic point of view to save oneself from suffering from it. Individuals who achieve Nirvana are assumed to absorb moral cognition on the way to salvation. Though the theory seems to prioritize individuality rather than society, the individuals' self-actualization is recognized as the first step, a leading example, and a reminder for the other Buddhist community members.

2.6.7. The Confucian doctrine on morality

Confucianism is usually recognized as a frequent socio-ethical philosophy occurrence rather than a religious system. The Confucian perspective or philosophy is the main argument issue regarding whether it should be assessed as a philosophy or a religion. The sources of Confucianism are, in reality, rooted in the ancient religions of the region, and Confucianism got inspiration from them to shape social values, institutions, and ideas. The defenders of philosophy claim their assertion on the idea that Confucianism is centered on human nature and the social interactions of individuals in a community. On the other side, the supporters of religious being believe that the believers of Confucianism have been ritualizing and worshipping for ages although the others claim that these rituals and worshipping ceremonies were borrowed from Taoism and Buddhism. As the debate goes on, the sociologist Bellah (1970) redefines and names it civic religion, advocating that Confucianism enjoy both religious assets and a shared moral understanding to construct society.

However, the moral perspective of Confucianism is a concept on which almost all scholars agree. The civic religion defends that people have inborn instincts and are prone to good and proper, virtuous ideas and actions. All people are born with a moral nature, and the environment and social world influence this tendency by either polishing and enhancing or corrupting it. In that case, the main purpose of Confucianism is to help individuals step forward and get educated to carry on a life that they are naturally granted for. Moral

development in this philosophy stands for creating humanity "truly human, a condition is known as Jen, which means human goodness and a desire to help people—extending one's heart to include others." Chai & Chai, 1965, p. 146). When individuals preserve and develop positive and righteous inborn traits, all society will be equal, and no one will be superior or inferior to others. For Confucianism, human beings have two dimensions; physiological and virtuous well-being. The physical organs, which are used, for fulfilling daily needs represent an individual's personality structure. However, Confucianism focuses on the ethical dimension -the higher level personality- because humankind is brought into the physical world with a heart that is sensitive to the sorrow and suffering of other people. According to the philosophy, this heart embodies the virtues of "shame, courtesy and humbleness, and a sense of rightfulness and empathy". Besides, it is identified as the source of all other virtues that people acquire (Lin, 1990). In terms of moral values, it can be claimed that the fundamental aim is to achieve and adapt the virtue of Jen – the love of one's self, for parents and others, in a broader perspective, for all humanity. Lin (1988) characterizes Jen as a process that creates the path to constitute social interaction and association. Meanwhile, this relationship requires responsibility, harmony and reasoning. For Lin (1988), this process comprises two sections. The former section centers on oneself and individuals are supposed to be sincere and free from deception. For the latter one, which focuses on others, individuals are expected to be modest and courteous in relationships with other community members. They should base on Li- the

regulations and rules or traditions to guide and lead true relationships between people. The person exhibits Jen *via* sincerity and honesty by reflecting that what they say are the things that they think in reality. Accentuation of the ideas without any alteration in utterance represents Jen.

In the Confucian point of morality, an individual's personal development is commonly bound to character traits, and they are demonstrated with examples in the written forms of the theory. To exemplify, some of them are, according to Legge (1983), fortitude, sincerity, honesty, integrity, goodness, humility, reasonability and equanimity, dignity, propriety and moral obligations. Apart from these character traits, one of the most must-have traits of an individual is absolute obedience to parents.

Undoubtedly, while the virtues of Confucian morality are shaping individuals, they are prone to be affected by environmental factors as well. Specifically, the role models of morality in Confucian society are taken as idol figures by individuals while structuring their morality. It is stressed by Legge (1983) that "the superior man does not use rewards [to influence others, but by his example] the people are stimulated to virtue. He does not show anger, and the people are awed more than by hatchets and battle-axes" (p. 432). Environment and the society that people belong to supply vast amounts of moral knowledge to the individuals to benefit from and increase their awareness of morality to reach the level of nothingness, namely, Nirvana.

To recapitulate, the theory of morality in Confucian Doctrine holds the belief that all people are inheritably blessed with goodness and righteous merits; however, some environmental attributes stand as either an obstacle or additive to moral supremacy. Sorrow and pain lie in all components of daily mortal life to stand as a constructive mechanism to reach a high level of supremacy. Finally yet importantly, the good and humble figures in society serve as outstanding examples for the rest of the community members to get the moral inspiration eternally.

2.7. Approaches to Teaching Values

As we can deduce from all the theories cited above, values education is a crucial aspect of both individual and social life as it brings many components such as interaction, communication, justice and equality into the scene. It is proved by the moral theories that values historically posit a remarkable role on the way toward a meaningful life.

Islam, Judaism, Christianity, Buddhism, Hinduism and Confucianism, and secular theories contribute massively to the development of morality from their perspectives. Even though their source and focus are distinctive, they believe that meaning in life is acquired by a detailed analysis of human problems and morality, and values are effective weapons to do away with these problems. Nonetheless, the theories cited primarily focus on developing morality rather than teaching it systematically and scientifically. This gap in the theories literature entails the necessity of value teaching approaches and systematic, purposeful, and objective-based techniques.

In this attempt, values education aims to cultivate individuals with values and educate them to convert these virtues into behaviors. According to Deveci (2015), it is impossible to help individuals foster values by telling and describing them. Values should be experienced and internalized through feelings and the perception of the individuals. Values evolve as identities through experiences and feelings. Additionally, one of the leading purposes of values education is to allocate individuals with the awareness of being virtuous individuals. When the targeted individuals lack creativeness and awareness, it negatively affects society. (Nickolov, 1991). In that case, value-based pedagogy seems to be the paramount issue in terms of its benefits for both individuals and society in the long term. As the literature review indicates, it can be seen that most approaches are adopted for teaching values at informal settings (Superka et al.,1976). These approaches are counted as the leading ones in terms of teaching values. For this reason, Superka et al. (1976) highlight five approaches to teaching values and morality to individuals. He summarizes these approaches as:

- Inculcation,
- values clarification,
- moral dilemmas approach,
- value analysis, and
- action learning (Superka et al., 1975)

Table 4 *The five value teaching approaches*

Approaches	Purposes	Methods	Develo pers
Inculcation	to instill or internalize specific values in students, to change the values of students so, they more nearly reflect specific desired values	modelling; Positive and negative reinforcements; Mocking; nagging; manipulating alternatives, providing incomplete or biased data; games and simulations; role-playing; discovery learning.	Blanche et al. (1970) Bensley (1974)
Values Clarification	to help students become aware of and identify their values and those of others, to help students communicate openly and honestly with others about their values, to help students use both rational thinking and &emotional awareness, to examine their personal feelings, values, and behavior patterns	role-playing games; simulations; contrived or real value-laden situations; in depth' self-analysis exercises, sensitivity activities; class activities; small discussion activities;	Gelatt et al. (1973), Raths et al. (1966), Simon et al. (1972), Shaftel and Shaftel (1970), Goodyk oontz (1968-74),
Moral Dilemmas Approach	to help students develop more complex moral reasoning patterns based on higher values, to urge students to discuss the reasons for their value choices and positions, not merely to share with others, but to	moral dilemma episodes with small-group, discussion relatively structured and argumentative	Kohlberg and Selman (1970), Galbraith and Jones (1975)

foster change in.
the stages of
reasoning of
students.

Value Analysis	to help students use logical thinking and scientific investigation to decide on value issues and questions, to help students use rational, analytical processes in interrelating and conceptualizing their values.	discussion demanding applications of reasons as well as evidence, testing principle, analyzing analogous cases, debate, research	Oliver and Newmann (1967-72) Shaver and Larkins (1973) Metcalf (1971)
Action Learning	to provide students with opportunities for personal and social action based on their values, to encourage students to view themselves as personal-social interactive beings.	the methods listed for analysis and clarification, as well as action projects within the school and community and skill practice in group organizing and interpersonal relations	Jones(1971) Newmann (1972)

Adapted from (Superka, 1976, p.12)

As Superka (1976) describes, there are five fundamental teaching approaches for the values education. A detailed outlook of these teaching approaches is presented below.

2.7.1. Inculcation

The initial approach of values teaching is recognized as inculcation and it is assumed the most widely used one because it encloses a deductive methodology (Superka, 1976). In this approach, it is aimed that students internalize and foster some definite values in

their minds so that they can act by the targeted value when necessary. Another positive side, which inculcation brings, is that it enables values education through participation in a range of activities within the scope of a community service course which is included in the distance-learning curriculum. Kupchenko and Parsons (1987) claim that positive reinforcement can motivate the learners with praise, approval, and gestures.

Mostly, the inculcation point of view identifies values as regulations, standards and unwritten rules of a community that are accentuated by the individuals' ideas and attitudes. Besides, values represent the process of interaction and socialization whereby an individual, whether consciously or not, is exposed to the experiences of values through pairs or group incorporation. Thus, each individual makes a comparison so that they can find the community's standards. When it comes to classroom teaching, relying upon the lesson's content, some determined values might be inculcated in the class by creating social interaction and real-life occurrences. According to the proponents, the approach creates a human-centered atmosphere and situation in which individuals are inculcated to perceive and obtain values by reacting to created circumstances. Society naturally expects individuals to be cultivated and educated for moral virtues; people's roles in socially surrounded situations to maintain morality are at peak need. Here, the general purpose of the inculcation perspective is to engrave morality and values and prepare individuals to act accordingly.

Moreover, the inculcation perspective has the notion that there are specific, universal and absolute values. Therefore, inculcation of these values comparatively may seem easier than domain-specific moral virtues. Creating real-life simulations, atmospheres and exemplifying the targeted values become relatively feasible so that the pace of acquisition and the implementation process is accelerated automatically.

For teaching methods, inculcation encompasses several different techniques to apply. Initially, the prevailing techniques of the approach are positive reinforcement, which entails being praised by teachers when appropriate behavior is conducted in accordance with the expected moral behavior. It may involve appraisal and punishment when there is a harmful code of moral conduct. Secondly, modelling can be regarded as another effective method given that students, particularly at the early stages of education, prototype their teacher and take them as role models. Teachers are active social citizens, presenting students an example to idolize. Teachers, however, may try naturally to conceal their values to some extent. No matter how they attempt to hide, they cannot avoid becoming role models. As third, games and simulations, which require the involvement of students, are recognized as another effective teaching method. These games and simulations are crucial because learners implicitly adopt the target values. As the final teaching technique, guiding and lecturing are available for teachers to be applied in the classroom for teaching values and morality.

As mentioned above, the inculcation Approach necessitates

implicit and unintentional learning styles. Although this is situated in the center of teaching and learning methods, Superka (1976) explicitly, for the classroom atmosphere, formulates an instructional model of teaching values. It combines the systems and objectives proposed by preceding scholars Sulzer and Mayer (1972) and Krathwohl et al. (1964). The merged model presents an instructional guideline for inculcating values. According to Superka (1976), teachers need to:

- Determine the value to be inculcated:

Choose the value to be instilled in the students (perhaps in cooperation with students and parents).

- Identify the level of internalization desired and select the degree of internalization:

Receiving, responding, valuing, organization, characterization of a value and value complex.

- Specify the behavioral goal, the behavior, and the level of performance required to indicate the value's attainment at the particular internalization level.

- Select an appropriate method:

Increase a behavior, teach a new behavior, and maintain behavior, reduce or eliminate undesirable behavior.

- Implement the method:

Determine the baseline by measuring the dependent behavior before applying the inculcation method.

Apply the method and measure and record the change.

Conduct a probe to determine what factor was responsible for

the behavioral change by not applying the procedures for several days.

Reapply the behavioral procedures

Maintain behavioral change.

- Graph and communicate the results:

Collate the recorded data.

Graph the data.

Make inferences concerning the internalization of values.

Communicate the results to appropriate persons. (Superka,1976, pp.23-24)

This model proposed by Superka (1976) is elaborate, therefore, it might be challenging teachers to apply in a classroom. Nonetheless, the good side of the guideline is the flexibility that it gives to teachers. Teachers are not confined to conducting every step of it. In brief, the approach presents a wide range of teaching and learning methods for both the teachers and students, whereby they can reach the objectives determined by the society in which they live. Therefore, this model is frequently used for the reasons mentioned above.

2.7.2. Values clarification

The fundamental concern of values clarification is to urge students to use their mental and emotional abilities to create awareness of behaviors, attitudes and values. In this approach, the individuals are made aware of their inner world, their feelings of strengths, weaknesses, power and beliefs. The individuals' value perception, evaluation and their attitudes towards them are prioritized (Akbas, 2008). Furthermore, the approach brings about an identification of oneself and others in terms of morality and values so that they can

solve conflicts and analyze situations in the terrain of social interaction. Moustakas (1966) deciphered that clarification is a process where individuals feel free to make choices affected by willingness, feeling, thinking, and intending. With self-awareness, the individuals get into situations in specific directions. Then, naturally, individuals' preferences are grounded on self-decisive ideas, feelings and consciousness. In order to create values, individuals are expected to be confirmed or rejected in a moral experience by others. Therefore, the confirmation of individuals begins to lead to building more self-awareness to establish their own identities. As a result, the confirmed choices bring about the birth of values for individuals. After the values are adopted, the process of life is facilitated.

On the other hand, this facilitation drives individuals into the process of freedom, intention, desire, and responsibility. As a result, it can be claimed that individuals are growing in a process-based way by raising their awareness levels and building up their values. The challenges also feed individuals' rise in a socially interactive environment.

In this aspect, the individuals are considered as interactionist figures looking for options to communicate with others in the community. Unlike the inculcation, internal factors naturally prompt individuals to choose the appropriate attitudes. In doing so, they feel free to alter the environment to compensate for their own needs. Such a change is possible if the individuals have enough inner source of feelings, functions and mental and emotional assets. Therefore, with the help of this approach, teaching materials and techniques such as

problem-solving, critical thinking, and decision-making are actively used as it is aimed to give the student a chance and freedom to comment on the situations obviously (Sing & Rani, 2013).

Values clarification has different strategies for applying methodology and teaching techniques. Multiple- and small-group discussion, individual and group work, hypothetical, contrived, and real dilemmas, rank orders and forced choices, sensitivity and listening techniques, songs and artwork, games and simulations, and journals and interviews are frequently used. In addition to these, there is a technique, according to Superka (1976), which best fits the characteristics of the approach, namely the "self-analysis reaction work-sheet", given that it entails readings passages, questions, drawings, or activities to reveal the ideas, feelings, thoughts and values of the students.

For instructional teaching, this approach is granted with seven steps by Rath-*et al.* (1966). These instructional steps are:

- Selecting from a group of alternatives—assists learners to reveal, investigating, searching and choosing what is suitable and appropriate.
- Making a choice diligently – enables learners to measure the options, thinking throughout by assessing and foreseeing possible consequences.
- Choosing motivates learners to decide independently and determine how previous choices are made.
- Rewarding the choice of learners- motivate students to assess what is rewarded and praised.

- Confirming learners' choices- supply learners with the chances of public approval for their preferences.
- Acting on the choice- motivates the learners to act, behave, and live according to their choices.
- Acting consistently over time—help learners to figure out and to build repeated behaviors or patterns of actions of their preferences. (Superka,1969, pp.23-24)

These steps, unlike the other approaches, offer teachers to be flexible as much as they can because they have no obligation to follow the given order. Therefore, the approach eliminates the systematic procedure of regulation for instructional teaching.

2.7.3. Moral dilemma approach

The moral development Approach fundamentally leans on the theory of Kohlberg. As Kohlberg (1966) states, the moral reasoning approach, in essence, aims to trigger learners to enhance complex reasoning and questioning with the help of stages. Besides, Sullivan (1977) reveals that these six stages are embellished with twenty-five leading moral concepts. Meanwhile, the main concern in this view is to assist the individual students to develop a more complex value system in which they can have the ability to reason why they provide justice and equality. It differs from the first-mentioned inculcation approach as it fosters students to be the active reactors to their surroundings; what is more, their actions are triggered by their unique reasoning abilities and ideas. As Huitt (2004) suggests, the discussions in which the individual learner can act depend on their value

perception to be actively involved in the process.

As the stages of Kohlberg are elaborately revealed before, such an attempt to recapitulate them will be unnecessary. However, apart from Kohlberg, there are other theorists, such as Bull (1969) and Perry (1970), who shed light on the moral development approach. These theorists also share common beliefs with Kohlberg, and these beliefs on the moral development approach can be summarized as follows:

- There are structural bases within each person, which determine how he or she will perceive a value.
 - These bases develop in a sequential series of stages. No stage may be skipped.
 - Some persons go faster and farther through the stages than others.
 - Movement from stage to stage is a long-term process and is not automatic.
 - The general direction of this movement is from no morality to social morality to autonomous morality.
 - All persons in all cultures develop through these stages.
 - Moral reasoning is related to moral behavior.
- (Superka,1969,p.33)

In moral dilemma approach, learners have the opportunity and flexibility to adopt a before and after stages of reasoning mentality so that the movement from one stage to another can be actualized more feasibly. Kohlberg (1966) supports this by underlying that "movement from one stage to another involves not instilling an external value (as in inculcation) but encouraging the formation of value patterns toward

which the students are already tending" (p. 19). In the moral development approach, the individuals are treated as initiators, like in value clarification. Individuals' ideas, emotions, mental experiences, and impulses act as a source of attitudes. Hence, the influence of the environment is comparatively limited.

The teaching techniques and methods present hypothetical dilemmas and occurrences, giving learners a chance to discuss in small groups. Short reading passages, videos or films that serve a moral dilemma can also be utilized as materials as resources. One standard version of the moral development technique urges the student to complete the rest of the situation in a given context to act as the person in action. This stimulates a higher level of reasoning, which is the critical factor in promoting the following stage of moral development. Regarding teacher directives, the theory possesses several steps to be followed while teaching moral values in the classroom. This model of instruction is adopted from Galbraith and Jones (1975), and it suggests that teachers need to start in the following order. To illustrate;

- *Encountering a moral dilemma*

Teachers are expected to present the moral dilemma to the learners and assist them in defining and perceiving it. Teachers also state the nature of the dilemma.

- *Stating a position on the original or alternative dilemma*

Teachers help learners build their perspectives on the events and actions and assist them in constituting their reasons. They are also advised to create a class-based unity for their position.

- *Testing the reasoning for a position on the moral dilemma*

Teachers must select the available and proper strategies for creating a group atmosphere and help learners work collaboratively in these groups. Teachers ask students some questions to reveal their explanations and reasons behind the moral problem and dilemmas. Teachers also examine reasons as they relate to the questions.

- *Reflecting on the reasoning*

Teachers request learners to summarize the causes they hear from others to encourage learners to select from the responses they think are the best. Additionally, teachers ask students if they have any best answers for the moral dilemma. Then, the teachers may ask for further additional reasoning outside the discussions.

Although the moral dilemma approach stages are given in proper order, applying them in an authentic classroom atmosphere is challenging as it is somewhat complex and intriguing. Next, the teaching skills and experiences of the teacher should be at their peak to facilitate the activities, guide the students and interfere when necessary. Finally, the process of moral development, depending on the approaches, requires time and effort so that teachers may not find sufficient time to conduct in an academic span.

2.7.4. Value analysis

As the primary aim of this approach, the students are targeted to conduct scientific research and processes to find plausible solutions for value-based problems (Dogonay, 2011). As in the case of the moral development approach, value analysis also prioritizes

rationality. However, these two differ fundamentally in that value analysis signifies social value matters rather than individual moral issues and dilemmas. The cognition and cognitive abilities, and analytical skills are focused on in this approach. Scriven (1966) stresses the reasonable and rational point of the approach as the process of morality, which is controlled by facts and reason. Bond (1970) underpins values as "guided not by the dictates of heart and conscience, but by the rules and procedures of logic" (p.81). From the perspective of the value analysis, individuals are acknowledged as figures who can attain the highest level of values by reasoning and using science as the source. Therefore, being rationalistic is centered at the heart of the approach.

Value analysis also favors some methodologies and teaching techniques. These methods include individual and group work, problems and issues, finding solutions, field research and investigations, class and group discussions and social observations. In terms of the activities in the classroom, students may be given some situations embodying some problems related to values and reacting to solve the matters (Superka et al., 1976). Students may well be tested in this situational approach depending on their value analysis. Additionally, their reactions to these specific problems based situations are revealed in this way.

Since the approach is dependent on rationalism and reasoning, there are some other techniques to analyze values. These are "stating the issues, questioning and substantiating the relevance of statements, applying analogous cases to qualify and refine value positions,

pointing 'out the logical and empirical inconsistency in arguments, weighing counter-arguments, and seeking and testing evidence" (Newmann & Oliver, 1970, pp.293-96). For classroom integration, as guidance, Metcalf (1971) develops an instructional model, and it is summarized that teachers should:

- Identify and clarify the value questions

Identify and call attention to the need to identify the question that is giving rise to a discussion about a value issue; clarify that question by defining` terms by specifying the point of view from which the evaluation is to be made and specifying the value object to be judged.

- Assembling purported facts

Teachers assist learners in coming together and organizing facts that are relevant to making value judgments. Teachers, meanwhile, need to ensure that value assertions are not mistakenly assembled as part of the body of relevant facts, and students' gathering should be carried out so as not to disappoint students with the complexity of factual events and materials.

- Assessing the truth of purported facts

Teachers are expected to motivate students to evaluate the truth by consolidating supportive proof. To do so, teachers, in several ways, urge them to find out the reasons assessments should guide the learners.

- Clarifying the relevance of facts

Teachers help learners reveal the fact that are related to each other. They also guarantee the learners to have evaluation criteria,

which resonate facts with a rating of good and evil. It depends on the point of value judgment by students.

- Arriving at a tentative value decision

Teachers are anticipated to motivate students to make decisions or selections for the answers to the value question.

- Testing the value principle implied in the decision

Teachers help students gauge the value principle in their decisions in many ways. Teachers may use:

- New cases test explicitly regulates the principles of values and possesses imaginative situations in which values can be applied and decide whether they are proper.
- Subsumption test, which also explicitly formulates the principles of values, has the assembled facts and evidence that the evaluators accept.
- Role exchange test is the one that imaginatively makes an exchange of roles with someone else. It enables to measure if each learner accepts the exchanged role or not.
- Universal consequences tests are the evaluation materials that imagine the consequences. (Metcalf 1971, pp. 29-55)

Hence, as long as the instructors pursue the guidance patterns above, moral development becomes more accessible as the approach initiates logical thinking and investigation of social and moral issues. Therefore, the primary concern of the teachers in the value analysis is more than motivating students to enhance some skills in making judgments.

2.7.5. Action learning

Unlike the other approaches, action learning is distinctive because it presents learners with specific opportunities to act on their morality and values. Therefore, there is no restriction of learners to classroom settings; instead, the approach advocates the real-life experiences in a real social context so that individuals act in reality to deal with social and moral dilemmas or to show their internalized values and assets. Therefore, the action-learning approach is seen as the self-actualization of individuals in real-life based contexts. It also encourages individuals to deal with difficulties by relying upon their source of morality. When the individuals attempt to do so, social interaction is also activated. Action learning, in that case, assumes that the combination of self-actualization is maintained through the interaction in a community terrain. The approach leads individuals into being interactive. The theory considers the environment and individuals' integrations with each other. Biggie (1971) illustrates interaction as a fundamental concept of communication that means nothing; instead, it is the connection of things. To be more specific, individuals within a common social and cultural sharing refer to a meaningful concept, quite the opposite; individuals who deprive themselves of the society mean nothing socially. There is the fact that each person is peculiar and unique; however, people become actual members of a community when objects and events surround them. Hence, a person accounts for a natural person when he is in contact with the outside world.

Action learning resembles to the value analysis and values

clarification approach in terms of methodology and techniques it applies. To illustrate, the basic renowned methods of the approach are group organization and action projects, which foster real-life acts in a context. Individuals are expected to exhibit their skills and practice in a social field or event. However, because the approach does not signify classroom teaching to a great extent, determining instructional strategies is not as applicable as the previous one; still, there is a guideline that teachers are expected to follow, and the principles are demonstrated below. According to this approach,

- teachers are anticipated to be aware of the problems and matters,
- teachers help students to become aware of the possible problems and matters,
- teachers comprehend the problem and issue and take a position against it,
- teachers guide students to figure out the problems and put themselves in a position,
- teachers decide for action or not,
- teachers assist a student in making a self-decision for action or not,
- teachers plan and make strategies against the action,
- teachers help a student brainstorm, organize, make a plan and rehearse the action,
- teachers conduct these plans and strategies,
- teachers organize events and situations for students to practice the action,

- teachers make reflection and evaluation for the following steps, and
- teachers guide students to make judgments and evaluations and get better ready for the following action.(Superka,1969, p.176)

The instructive principles offer a linear order, but this may not be the case because the instructions align with the action. Therefore, the teachers may have no alternative but to follow a random or curricular order depending on the context and moral action that students engage in. This flexibility facilitates the situation in terms of individuals and value development.

2.8. The Role of Teachers in Moral Education

So far, in most moral development theories diligently illustrated above, the role of the modelling is given to either parents or the other individuals in the society. In terms of the religious and moral development theories, the individuals naturally idolize their parents and elders, even the philosophers and prophets. On the other hand, with the ethical teaching approaches in school-based environments, the instructors and the teachers portray the role of modelling for learners. In classical teaching philosophy, the role of the teachers is confined to being the authority in the class; however, Dewey (1965) argues that the center of education should be the children and learners rather than the teachers. Dewey (1997) suggests, "indeed the starting point should be the internal condition-the child's instincts, and powers furnish the material and give the starting point for all education" (p. 44). There seems to be a shift in the role of the teachers and learners in

Dewey's perspective, and he is marked as a child-centered educationist (Bantock, 1963; Darling, 1994; Entwistle, 1970; Pring, 2007; Woods & Barrow, 2006).

Nevertheless, Dewey's definition of teachers and learners does not neutralize the purpose of education, and he claims that education, in essence, is the concept of internalizing the development of learners by fostering their awareness. Additionally, teaching is also dependent upon "the educational significance of social arrangements [as] means used to educate the young" (Dewey 1997a, p. 89). Therefore, even though the children and learners are the main focus of interest in education, teachers should never be undermined because their leading role is to assist learners in organizing, directing, and acquiring thinking in the flow of developing life experiences. Teachers are not the standing figures in the classrooms; instead, "all teachers are teachers of moral education" (Straughan, 1988, p. 13).

There are many roles and responsibilities of teachers in values and moral education. Of all the roles that teachers internalize, the role of "setting an example" for learners is alleged as the leading one by some scholars (Giesecke, 1999; Uhl, 1996). It is also asserted by Anderson (2002) that teachers' position in moral teaching is a prominent component in school life for the reason that teachers are the sources of moral virtues, and they stand as a figure from whom the learners can experience the real-life events. She conceptualizes moral education as not a subject like math and history; instead, "it is a part of school life" (Anderson, 2002, p. 139).

Dewey (1969), on the other hand, emphasizes another point of view that teachers are required to be aware of the learners' needs, expectations and individual differences. Teachers have to realize that there is no single cutout profile, methods of teaching and learning for students. Therefore, teachers should be aware of these individual differences and build their teaching strategies accordingly. They need to consider students' interests, observe and assist them individually in developing problem-solving skills. For Dewey, teachers should realize that there is no one-for-all concept of teaching and learning. While doing that, autonomy and freedom should be given to the students to make self-explorations. Teachers should interact with students to get involved in the process by setting the small rehearsal of real-life experiences. It is somewhat helpful as teachers are also members of a social community. Therefore, their modelling inside and outside the class is of great significance in the learners' development of morality.

Paolitto (1977) defines teachers as moral philosophers in the classroom because the classroom presents both teachers and students with a wide range of moral conflicts and dilemmas; to illustrate, cheating, telling the truth, promising, being punctual, and respecting. Therefore, teachers need to deal with and strive for many struggles and the question of what is right or wrong. As a philosopher of morality, the teacher is expected to realize that he is serving as a role model and the source of information. Therefore, the model should be satisfying so that learners benefit from their developmental process. Dewey (1965) anticipates that teachers have profound knowledge sources in morality. He emphasizes the expectancy as "only a teacher

thoroughly trained in the higher levels of intellectual method will be likely, indeed, not in mere word, to respect the mental integrity and force of children" (Dewey, 1965, pp. 328–329).

In addition to role modelling, there is another fundamental role of teachers in the classroom, which is highly prioritized by cognitive developmental theorists (Kohlberg, 1975). He advocates that teachers should be characterized as developmental figures who create a classroom atmosphere embellished with trust, respect, empathy, and justice. Therefore, teachers as mentalists supply more knowledge to the learners to make the developmental process permanent and feasible. Mosher (1974) puts forward that there is a direct relationship between the sources of teachers and the moral development of learners. He insists that the students are allocated with developmental knowledge more and more, and the educational experience will be more influential on their moral development (Mosher, 1974). In this notion, the knowledge and experience of a teacher are assumed as a starting point whereby students' learning process is triggered to motivate the moral development. In effect, abundant and reliable moral development sources act as a determiner of the process of moral development.

To create an influential classroom-teaching atmosphere, teachers must possess some skills of confidence, trust, fairness, and collaboration in the classroom. These virtues are the main components of an effective classroom (Hunt & Metcalf, 1968). When a classroom is established on these virtues, the interaction between the teacher and the students is facilitated profusely. Otherwise, the classroom

atmosphere serves nothing more than merely sharing information. Students need an atmosphere of sharing and revealing their thoughts, actions, and feelings (Paolitto, 1977). Therefore, the interactionist perspective of a teacher and the moral education-based learning environments also account for the profound traits of teachers. An atmosphere that polishes self-disclosure and interaction needs to be constructed by the teachers who act as main actors and models to exhibit certain behaviors while interacting with the students. Therefore, the teacher should organize specific activities such as doing a task, solving a problem or small group work to foster interaction and cooperation both between the teacher and students, and students to students. It may also assist learners in developing skills such as critical thinking, self-reflecting and self-assessment. These, as a whole, serve for the moral development of learners in classroom-based environments.

According to cognitive development theory, the way of thinking at each stage cannot explicitly be taught to the individuals (Kohlberg, 1975). The ideas of the individual at first are self-produced, and via the interaction with the environment, these self-produced ideas are shaped. It means that teachers must provide incidences for self-generation so that students can adopt new ways of thinking and replace them with self-generated ideas. When repeated, the individuals chain the previous experience with the new one, so they initiate their moral development. Meanwhile, the role of the teachers in such an atmosphere is merely to create conflicts in which the individuals have the chance to create their ideas and then replace them with the ones

that are proper for their moral development. Teachers do not attempt to teach any moral virtues directly; instead, they initiate the self-learning process by integrating the learners into more moral complex experiences.

The contributing role of the teachers in the process of moral development is proven highly influential. To begin with, Romonawski (2005) revealed that teachers are the leading figures in the moral development process and character education. It is also supported by Selman's (1971, 1976) studies that teachers hold a prominent role in stimulating students into a sophisticated interaction between themselves and the others. Therefore, students have the chance to observe and adoption of moral virtues in authentic contexts. In another study by Cartledge and Milburn (1978), it was noted that modelling yields more persistent behavioral results than other techniques such as explicit teaching. The teacher's role is crucial because being a model requires many pedagogical knowledge and skills. As a result, teachers play a vital role in students' selection of moral behaviors.

In terms of formal settings, as the leading role model, the presence of teachers in teaching values is significantly underscored in most of the studies on values teaching. To begin with, in order to reveal the effects of teachers in teaching values and morals, the value experience of the teachers is mainly investigated. For instance, in a study conducted by Yıldırım (2009), values education opinions of class teachers was emphasized that class teachers have a critical role in transmitting the fundamental values of society to the children. He aimed to decipher their thoughts and experiences throughout this

process. According to the study results, it was found that teachers are leading actors in transferring social values to the learners as the learners see the teachers as prototypes and role models at school and imitate them in their outside world.

Additionally, most of the problems and difficulties that children face stem from the insufficiency of the family and the environment. Likewise, in a similar study conducted by Oğuz (2012), pre-service teachers' values and views about value education were examined. 434 participants from different departments actively took part in the study. According to the result, it was found that pre-service teachers possess universalism, benevolence and security values. The results also claimed that role modelling, the pleasure of the experience and the available environmental atmosphere are counted as triggering forces to shape their value thoughts.

It seems clear that some other studies emphasize the role of teachers as an indispensable component of the values education. In a study conducted by Williams (2000), it was found that some of the teachers are provided with time to attend conferences in which character education is a topic, but most teachers receive very little training about the purposes for and methods of character education. The teachers who are capable of teaching values in classroom-based settings are those with more consciousness of character education. Additionally, these teachers can attend to both the content and the process through modelling. They are also aware of the moral dimensions and developmental stages and integrate character

education into courses and programs. In doing so, the consciousness of moral education was sustained successfully.

Teachers are educationally anticipated to equip themselves with characterization and morality to be transferred to their students via role modelling and prototyping. Therefore, it is crucial to know what value system they are trained. In this perspective, in a study by Gözütok (1995), it was found that individuals whom teachers educate benefit from gaining the targeted values substantially.

Additionally, Harris (1991) confirmed the outcomes in his study that the success of values education in these two schools ultimately depends on effective teachers, a vital cultural context, and directed leadership, which enables and empowers others. Students are expected to learn via the goodness of the teachers, curriculum and materials. As the role of the teachers in teaching values is proven efficient, teachers are expected to be educated by the value-based pedagogy. As values are indispensable parts of the educational context, pre-service teachers are also expected to be educated and equipped well with these values. Guy et al. (1961) stated that these teaching strategies should be considered as long as we expect the future teacher to transfer the targeted values to the future generations. The study carried out by Milson and Mehlig (2002) supported this by stating that teachers who have gone through a moral-based pedagogy during their trainee years can perform better in developing character education.

In a comparative study conducted by Thornberg and Oguz (2016), Swedish and Turkish teachers' perspectives on values education were examined. The research was conducted with fifty-two

teachers from two different countries, and it was revealed that values education is interwoven with social norms and morals. It was also reported that teachers act as role models in daily interactions with the students. Besides, values education is described as an everyday formal and informal practice, which the class teachers orient. Therefore, teachers are supposed to pay attention to their language while interacting with the students.

Similarly, Thornberg (2008) studied the views of the value practice of thirteen teachers, and finds that values education is often reactive and unplanned. It was also found that values education is also embedded in everyday school life, focusing on students' daily attitudes formed and shaped by a formal curriculum. Teachers should be occupied with making students friendly and reducing their misconduct code. Hence, the learning is actualized through the orchestration of the teachers.

On the other hand, there has been a focus of the values education and the role of teachers in inculcating them in the international literature. For example, a study by Willemse et al. (2005) aimed to explore the association between values education, teacher training, and the preparation of student teachers for moral education. The designing of goals, program parts and teaching and learning methods for a part of the first-year curriculum of teacher education were described. According to the results, it was found that the teachers, who are both participants and coaches, maintain the integration and the interaction of values in the classroom atmosphere. Teachers contribute to the content, but this contribution cannot be

compared to their students' (Lisman, 1991). It is unveiled that teachers greatly influence curriculum practice in the classroom settings, and sets as fine examples for the students. Therefore, teachers are not supposed to remain neutral to teaching values in the class, either directly or indirectly. As a part of their professional instinct, teachers stimulate certain classroom values. To be more specific, teachers, when necessary, make it more explicit to include values into their pedagogical content knowledge. Therefore, they are expected to accentuate their interaction with the target groups and prioritize the values, which rule their teaching objectives. In order to accomplish this, teachers need to understand the gravity of presenting themselves as example figures in classroom settings.

Gonzales and Wagenaar (2003) define "teacher competence" as an active and self-growing set of knowledge, abilities and values. As a result, teachers and their competence, particularly when it comes to values education, begin to gain ground in the relevant literature, and various frameworks and studies have been conducted regarding it. For instance, in a study by Fidan (2009), pre-service teachers' opinions on value education were evaluated with 206 last year students at the department of primary school teaching and social sciences. As a result, it was found that living with values and implementing them into the teaching is as valuable as knowledge. Additionally, it was noted that individual differences in teaching values should be considered as a variant. Moreover, the media was seen as a deterrent for teachers and learners while internalizing values.

Likewise, Husu and Tirri (2003) conducted a similar study on the value perception of teachers. They aimed to gauge what moral issues mean to a teacher in practice by interpreting and translating a teacher's language. Thirty-three Finnish Secondary school teachers take part in the study, and they were given a structured interview in their language. In the interview, the participants were asked to define a case of a moral dilemma from their previous teaching experiences and were expected to explain how they solve it. They were also encouraged to choose a situation where they have difficulty deciding the right way to act. It was concluded that a teacher can use different ethical perspectives in his/her practical reflection. It was also clear that teachers need to have the competency to make several principles work simultaneously in real life pedagogical dilemmas. They need the capacity to synthesize and analyze, integrate under a general idea, and break things down into their separate particulars (Whitehead, 1999).

Hansen (2001) states that teaching has always been a moral activity since the early times, as the complicated nature of teaching cannot be conceptualized free from morality. However, some issues arise at this point. To what extent and how should teachers communicate with pupils about values? How should teachers promote the development of values in their pupils? How should they foster the ability of pupils to put these values into practice? In this perspective, constructivism (Prawat, 1992) and critical pedagogy (Giroux, 1989) identify that the transfer of values from teachers to the students is not direct; instead, teachers motivate and encourage their learners to build their moral development and competency. The teacher can encourage

students to develop targeted values by posing as role models and influencing them. In this perspective, Veuglers (1995) conducted a study on value competence and asked 415 participants whether teaching values are essential for their students. Results showed that teachers transfer knowledge and skills to their students, urging and stimulating them to enhance specific values. The principles and teaching strategies, which teachers apply, should encompass goals regarding the development of values. Teachers must also be professionally trained to gain value competence to transfer the specific values to their target population. Their professional attitude, how teachers idolize the education, personal characteristics, and school policy all influence teaching morals and values to the students. In that case, the insufficiency of the teachers to convey values brings the issue of teacher education and teaching administration. Eksi and Okudan (2011) highlighted that teachers might lack knowledge of values education. Educational leaders are responsible for creating and implementing values education programs. Likewise, they are responsible for motivating teachers, students, parents, and society and engaging them to act according to values education programs. Yıldırım (2009) supported Eksi and Okudan in that he investigated values education experiences of Turkish class teachers. Emphasizing the importance of teachers, Yıldırım (2009) found that teachers are leading actors in transferring social values to the learners as the learners see the teachers as prototypes and role models at school and imitate them in their outside world.

2.9. Formal Education and Practical Tools in Teaching Values

The concept of teaching has been defined as "moral by nature" (Chang, 1994, p. 81), and it has been underpinned that "moral character matters in teaching" (Sockett, 1993, p. 14). According to Goodlad et al. (1990), teaching is a moral attempt in which children and the target population are expected to change attitudes in a planned and organized way. A formal setting is required as the source of solutions to respond to today's problems—violence, indifference to suffering, intolerance and hate. The problems of today's world are associated with the design of formal educational settings, which, so far, seem to be unable to be solved solely by the organization, administration, and the expenditure of money. Schumacher (1977) reflects on these problems and the inadequate education to respond to them. Therefore, education, free from value basis, is a mere training and indulgence, which cannot eradicate the problems of today's world. Within this framework, the role of schooling in teaching values has captured the interests of many scholars. In one of the studies conducted in the USA, Isaac (1996) focused on the institutions' educational programs and curricula. It was found that the commitment of the institution to moral values education, the integration of moral values components within the curriculum, and working on keeping goals tied to moral values education are considered essential for teaching values successfully.

Since value-based education directly relates to social ties, most studies conducted in that field are from similar cultural areas. In one

study by Pereira (2016), high school graduates' perspectives regarding values of education and the values they learned were explored. The research comprised semi-structured, open-ended interviews and a focus group discussion with twelve participants. According to the results, it was found that the participants learned specific values through relationships, school, and culture, co-curricular. In addition, the analysis also provided information about the participants' meaningful memories and experiences during their eight years of schooling that are connected to learning values in school. This study set forth an excellent example of a character training approach, which targets implementing values through interaction (Huitt, 2004).

Similarly, a study conducted by Cannon (2001) aimed to uncover the efficiency of formal moral teaching in school-based settings. The study comprised 226 working adult learners. According to the study's outcomes, it was clear that the duration of six weeks and the type of treatment (i.e., stand-alone, required ethics course, planned ethics intervention module integrated into existing core courses, no treatment) produce significant gains in terms of values education. The value competence of the target group is sustained through a planned formal education environment. As the education of values and morality becomes an essential component of the education policy, moral development has been a central purpose of higher education (Reuben, 1996). Therefore, the mission of colleges is to include a moral dimension such as citizenship preparation, character enhancement, moral modelling, fine examples, and civic interferences.

Consequently, the flow of interest seems to diverge into high school education, also known as the final part of the teaching span. In this attempt, Alalwani (2019) claimed to explore the efficiency of teaching ethical values course to a sample of students. His study adopted a strategy to integrate students into education via practical projects that reflect ethical values. Thirty-two students actively took part in the study, and were divided into the experimental and the control group. The experimental group was taught certain specific values such as empathy, respect, tolerance, and justice following practical projects carried out by the students. On the other hand, the control group was lectured through traditional classroom teaching methods. According to the study results, it was apparent that the experimental group gained the targeted values significantly better than the control group. The study yielded some recommendations about the importance of active participation of students through collaborative activities such as projects, team works and group cooperation. The study also implicated the role of educational institutions in promoting positive values among university youth.

Moreover, to examine the relationship of moral judgment development to formal education, Rest and Thoma (1985) conducted a longitudinal study. They followed the moral judgement of a group of students to see the effects of formal education in values teaching. According to the study results, there was a significant increase in the value competence of the participants in higher education. It was proved that the interference of formal and planned educational settings boosts the value perception of the students permanently.

Nonetheless, what formal education brings out in values and value-based pedagogy may not be positive. For example, in the study of Cheng and Schweitzer (1996), the issue of whether moral values education should be taught at schools or not was tested and it was concluded that for schools not to influence their students on a moral and ethical level is impossible. The school underlies excellent limitations when it attempts to teach morality. Moreover, the way schools teach values should be real-life targeted, without which a successful educational outcome cannot be granted.

The target values, which a teacher wants to flourish through pedagogical content knowledge, depend on his interpretation of the curriculum and the techniques used (Gudmundsdottir, 1990). Teachers try to integrate these values into the subject matter and chosen examples whereby he/she inculcates them indirectly. In this teaching and learning environment, learners improve their value perception by signifying the values personally. The role of the teachers here is to try to intervene in the process of signification when needed (McLaren, 1994). Besides, a teacher's techniques, strategies, and tools while teaching values are essential in informal settings. In this aspect, the way we teach values through formal settings and the type of values together with the tools used to teach them are prioritized in some studies. To illustrate, Gündüz (2015) aimed to reveal the opinions and beliefs of the primary school teachers on how to teach the target values. 312 teachers participated in the study, and it came out that participant students need to adopt the existing values in humanistic perspectives through social learning. In order to actualize this,

versatile teaching methods such as conventional methods, giving sample situation, and teaching values through teaching principles can be used interchangeably. In order to catch the standards of a well-being society, which is constantly changing and updating itself, teaching values through a wide range of techniques and strategies must be the essential objective of the education authorities. In this context, Yürük (2015) studied the effects of digitalism on teaching values to the students. There were 265 students in the study, and the participants were divided into two groups. The former group was given values education through digital storytelling, while the other group was not given values education. As a result, it was revealed that the group given values education through digital storytelling outperformed the other group. The study emphasized that digital tools as teaching values are proven efficient informal teaching settings. Movies may also expose students to an environment beyond real life and the one they experience by enabling them to observe another process in action (Berger & Pratt, 1998). Furthermore, Bay and Felton (2012) aimed to study in order to signify the competencies and moral issues of the students. There are 120 participants actively involved in the study and they were given an array of movies, which highlight specific values and moral dilemmas. Students were provided with chances to practice higher cognitive skills depending on the Bloom's taxonomy. At the end of the intervention period, the students were taken into a focus group interview, and it was found that students are able to gain awareness via these activities, which suggest that engaging student in moral issues through movies are effective.

Similarly, Khalid (2018) aimed to measure the efficiency of using an application in teaching values. Twenty-three students from China and India participated in the study, and data are analyzed through the documents and interviews. According to the study's findings, it was made clear that the Edmodo app helps pupils acquire some values. The study findings provide new perspectives on moral teaching and values education.

As another tool of teaching values, Blatt and Kohlberg (1975), who describe these strategies concerning the teachers' role and subject matter, present dilemma discussion strategies. For them, dilemmas are associated with the modelling of the teachers who elicit reasoning for the development of the values of students. The purpose here is to stimulate cognition and awareness so that students can go into a higher moral stage. Several studies indicate the efficacy of dilemma discussion strategies in moral education. A study by Blatt and Kohlberg (1975) aimed to measure the efficiency of a teacher-led dilemma discussion programme. The results indicated a significant increase in moral judgement among the participants. Likewise, a similar study by Rest and Thoma (1986) targeted to see the efficiency of moral dilemmas in teaching values informal settings. They also wanted to prove that dilemma discussions are more effective than traditional courses, which promote values and moral reasoning. The participants were fifteen and eighteen-year-old Americans, and they were given Kohlbian and Socratic dilemma discussions. Another group was given the traditional method of teaching values, and it was revealed that the dilemma discussion group made remarkable gains in

target values compared to the traditional group. It was also proved that using dilemma discussion to teach values is efficient in moral education, and students can perceive values better than traditional teaching strategies.

2.10. The Effects of Literary Texts in Teaching Values

The influence of literary texts in education, mainly in teaching a foreign language, has been the issue of investigation for years, given that literary texts present a couple of benefits for teaching and learning. As Lazar (1993) states, “literature should be considered as an invaluable resource which motivates students who can acquire language acquisition, gain a cultural awareness and interpret the texts with critical thinking” (p.11). Considering their positive impact on teaching and learning, using literary texts positively contribute to learners as they enrich the learners' horizons of the target language.

According to Collie and Slater (1987), literature also rewards the readers and learners with authentic material and a long-term benefit, as well as creating cultural competence and awareness in learners' minds. Specifically, short stories as the prevailing examples of literary texts and a narrative, which can be read and understood in a short period rather than spending hours on it. Elliot (1990) signifies that short stories possess specific unique or single effects via teachers can fulfil their expectations from students. There are some particular reasons why educators use short stories in teaching. First, short stories are much shorter than a novel and present a clear-cut frame for the students. Secondly, as Elliot (1990) emphasizes, they present the finest examples of everyday life that any readers can internalize and

familiarize themselves quickly. Once the familiarization process is done, learners can successfully grasp the hidden message and express their ideas clearly in classroom settings. On top of these, the impact of short stories on learners can be summarized that short stories provide cultural and moral information whereby learners can easily interpret social, cultural and moral aspects of life. Teaching via short stories creates "an awareness of, and sensitivity towards, the values and traditions of the people whose language is being studied" (Tucker & Lambert, 1972, p. 26).

Therefore, using short stories as literary texts presents valuable benefits for the teachers who aim to create awareness and cognition of values and morality in people's minds. From this perspective, several studies aim to use short stories and literary texts to teach moral issues to the learners. To begin with, a study conducted by Lester (1982), sought to explore the association between the personal values and value systems of characters and narrators of literary texts. They were asked to describe the personalities and traits of the characters and the relationship between each other. The participants were exposed to seven stories from different authors in which they are expected to identify explicit and implicit values. They were also anticipated to determine the relationship of the values, construct value profiles for each character and interpret them effectively. The study results indicated that the participants could define and describe the characteristics of people and events in the story. They were also able to uncover the hidden relationship between the characters and events of the stories and they managed to create a value profile, which are

expected to come out with the directives of the story. As a result, the efficiency of the literary text in teaching values was realized successfully.

Similarly, in the following study, Brynidssen (2002) aimed to reveal the impact of storytelling. He claimed to educate children and develop their characters through literary texts. Furthermore, the study specifically targeted the challenges of selecting the course book for teaching values. As a result, it was found that the coursebook can be counted as one of the most efficient materials for teaching values, and found to be highly influential in the teaching of values.

On the other hand, Pantic (2006) studied different perspectives on the position of the literary text in teaching moral education. She analyzed from general considerations to more specific ones in a wide range so that the values can be portrayed between individuals and society. The place of the literary text in moral education was examined and it was found that the authorities must focus on three main points in teaching values through literary texts. They need to be aware of the cultural relativism in literature, the distinction between the aesthetic and moral power of literature. It was also highlighted that literary texts should be chosen by the moral objectives of the authorities so that they serve best to reach the target. Likewise, a study by Narvaez (1998) put forward the integration of moral judgement and literary texts. In the study, narratives about real-life conflictions were used, and each represented a different moral judgment level. The participants were asked to recall what actions generally occur in the narrative and what the protagonist is thinking about in making a

decision. They have to think over a situation and dilemma comprehensively before figuring out what happens. Then, the participants were asked to recall the narratives after a while. As a result, it was revealed that the participants with higher reading scores are able to recall the narrative in which a moral dilemma was presented to the readers. It was also exhibited that those with higher reading scores also gain a high level of moral reasoning, which help them recall the narratives in return. The study's findings put forward that the comprehension of a reading text requires more than reading comprehension aptitude. It also necessitates moral perspective, prior moral knowledge and higher perception skills. Therefore, a reading text should serve more than a moral message and a theme. It must contain implicit moral reasoning, interpretation and evaluation tendency and critical moral dilemmas. These boost the inculcation of the target values in the literary texts.

Literary texts have a global acceptance in the world depending on personal and mental development aspects. They are also valuable instruments for students and learners in the pedagogical terrain (Davis, 2007; Rossiter, 2001). Hence, it can be claimed that literary texts can help learners to impersonate and internalize the target virtues and values by exemplifying and widening their perspectives. In this perspective, in a study conducted by Kasapoğlu (2015), the effectiveness of short stories in teaching target values were examined. A group of thirty participants took part in the study, the teacher told stories to the participants, and their opinions were analyzed. The study results highlighted that educational short stories contribute

significantly to students' cognitive and affective development, which fosters moral cognition. In a similar study, Sembiring (2020) attempted to explore the moral perspectives of the literary texts in which values might be used to create a character cognition. A descriptive- qualitative approach was adopted to address the needs, and the study's findings unveil that literary texts may provide a broad and rich frame of moral aspects, good manners, responsibilities, and other specific virtues such as democracy and independence. The educators were supposed to select from a wide range of proper literary texts in which the target value domain is hidden. Therefore, with their interest in the story and character, learners will get the comprehension and cognition of morality.

As the contributive effects of the literary texts to moral education, using literary texts may be as efficient as anticipated in some cases. To illustrate, Çubukcu (2014) aimed to use literary texts in the class to promote moral education in which discussion is planned to model and promote reasoning to the next stage of moral development. As participants, sixty-nine students joined the study, and they took drama class activities of values education for five weeks. The lesson plans were arranged according to the values education perspective, and the participants study drama lessons, which promotes values education. After the intervention period, the post-test results of the participants were compared, and it was found that there is no difference between the freshmen and junior teacher trainees in terms of the Kolbian categorization. However, the study yielded that direct character discussion of stories contributes largely to the perception of

characters and their moral presences. Therefore, when a debating atmosphere embellishes a class, the personification of the target values may become more feasible. It should be kept in mind that the role of the teacher and pre-organizational skills by which the teacher plans the lesson and activities are crucial. As long as it is well sustained, the cognition of the target values and moral virtues can be perceived quickly and permanently.

Additionally, in another study, Fahrannisa et al. (2022) aimed to determine the possible effects of short stories on moral behavior. The qualitative study participants were ten people, and the efficiency of the literary texts was gauged in the research. It was found that literary texts can boost the students' value perception and contribute to developing awareness of the cognition of specific virtues.

According to Grummell (2009), character education is an ongoing and programmed endeavor that aims to help individuals interact with different social life settings without violating rules and regulations. These settings may account for religious, moral, cultural, value-based and even personal ones. Therefore, teaching character education under principled objectives requires many factors involving the process—educators, materials, facilities, curriculum, policies and learners. The harmony and accordance of these external factors should be provided to attain the targeted goals of character education. In this attempt, it is concluded that character education might be best provided via short stories in which a teacher may come across different types of values. The gist of the stories is to transfer more

than comprehension of the sequence of events; besides, the stories also serve for other implicit virtues.

2.11. Individual Differences In Moral Education: Age and Gender

The role of age and gender, as an upper paradigm, has been associated with teaching and learning by many scholars. For example, studies on decision-making and judgement have revealed that age is a critical factor in the process (Hess et al., 2015; Peters & Bruine de Bruin, 2012). In some other studies, older age accounts for the decline in working memory, which, in the end, alleviates the mechanism of making decisions. (Verhaeghen, Marcoen, & Goossens, 1993). Some other abilities may tend to decline in processing, analyzing, and interpreting (Amieva, Phillips, & Della Sala, 2003). Regarding values education, the age difference grounds itself as an important variant. For example, in a study conducted by Erikli (2016), the kids of a public nursery school were chosen as the subjects. The attitudes of the targeted groups towards values were tested, and it was found that the targeted group seem to have fostered some values such as collaboration, respect, honesty, sharing and fellowship. However, the targeted population was not positively affected by the given education in terms of responsibility. It might have stemmed from the age ranking of the selected participants. Similarly, in another study, Samur (2011) aimed to investigate the impact of the values education program on six-year-old children's social-emotional development. It was reported that the values education program positively influences children's social-emotional development. Similarly, in another study, McNair et

al. (2019) focused on the age groups and aims to see the differences between generations on morality. They created and evaluate moral dilemmas whether older adults can make more judgments based on experiencing different decisive reasons, compared to younger adults. According to the results, it was clear that older adults make significantly more deontological moral judgments. Therefore, the relationship between making judgements based on morality and age difference was revealed successfully.

From a mutual perspective, like age and gender variant, Fawait et al. (2020) aimed to identify the factors affecting students' self-regulation skills and thinking abilities from a moral perspective. 108 students participated in the character education-training program. The researcher used a quantitative approach and collected the data through t-test, analysis of variance and multiple regression analysis. The study results revealed that age and gender both do have a solid and profound efficiency in regulating thinking abilities. It was also deciphered that age maturation is a significant asset of thinking skills and character education as it shows a linear tendency with age. To specify, the higher the age is, the better students' thinking abilities are. Moreover, another component, gender, is also underscored as a significant component of thinking abilities. The study underpinned that there are subtle differences between individuals' age, gender and thinking abilities in terms of character education.

In this framework, the gender variant in moral and character education accounts for a leading factor in assessing values informal settings. The outcome of the character education study cited above

reveal that both male and female students could have differences. It may stem from the fact that the thinking process of the two genders differs significantly. It is consolidated by a study from Pambudiono et al. (2013), who revealed that the process of thinking ability varies between men and women. It is supported by Mahanal's (2011) study, which aimed to explore individual differences in moral perspectives. Additionally, in a study conducted by Soraya (2010), it was stressed that learning strategies are deeply affected by gender distinction, which also affects the moral perspective of individuals' informal education settings. Therefore, the thinking process of individuals may account for the differences between males and females in character education.

Similarly, in a study by Klomsten et al. (2005), gender differences between students and their value ranking were investigated. The study was conducted on 357 participants, and it was revealed that appearance strength, sports competence, endurance strength, and masculinity are more critical for boys. On the other hand, girls rated their gorgeous face, slender appearance, and femininity as significantly more important as boys did. Such discrimination between the preferences of the two genders indicated that the masculine function is indicative of a lower value on appearance, slenderness and flexibility, accompanied by a higher value on appearance, strength and masculinity. For the feminine group, this pattern was the opposite.

Additionally, in another study, Lee et al., (2013) the focus was on the online character education of the learners, which is aligned with

the use of the internet and video assistance. There were 1013 university students in the study and it was aimed to see the individual differences in digital character education. When the study results were analyzed, it was apparent that gender differences between individuals emerge as a variant. The way males and females think about a specific situation may alter from person to person. Such a difference highlights the gender role in teaching values and moralities.

Despite having different terminological definitions, values, morality, and character, education directly or indirectly impact individuals and their integration into a society where they are regarded as respected figures. As Rokeach (1973) undescires, values also help individuals to adapt themselves to daily life. Such an adaptation may not occur solely with the effort of individuals; instead, a systematic and programmed occurrence is needed. At this point, schooling interferes as it ensures individuals are equipped with the target values and moral cognition. Schools then have an essential role in giving individuals a tendency for positive behavior and maintaining this tendency. When the society supports specific values, they become reinforced but when the support wanes, so do the values (Dilmac, 1999). In order to stop values from disappearing, schools should reinforce them through settings.

However, this should not be forgotten that stakeholders, such as education authorities and teachers, stand for the orchestral figures in the values education. What teachers bring to the field of value education, either inside or outside the school surrounding, is more than acting as a model for the individuals. Teachers not only stand as a

fine example of moral sources, but they also engage children in a wide range of tasks and activities by using the proper teaching strategies, which, in the long term, initiates the cognition and perception of the values (Ryan, 1986; Ryals & Foster, 2001). The official settings, even the classroom and the materials, are of great importance in implementing the values of education. The teacher's techniques and strategies in teaching values are also significant to help learners perceive what is targeted for them.

In the relevant literature, the focus of this study seems to fill the gap as not a sufficient amount of study has been publicized in terms of the association between language teaching and value-based pedagogy. Secondly, in terms of values, "value categorization" (Schwartz, 1992, p.4-7.) constitutes the fundamental basis of the study. Schwartz's categorization of ten fundamental values is universally recognized and gaining ground in educational settings. As a teaching tool, when it comes to literary texts, the contemporary shorty stories are diligently chosen from six authors whose nationalities are entirely different. The criterion of multiculturalism shapes the selection of the short stories; as Tip et al. (2012) suggests, "multiculturalism describes a policy which values and fosters a culturally plural society" (p. 22). Therefore, such a global frame consolidates the universality of the values and value of education. The literary texts are also selected from contemporary authors by considering the principle of universality. Additionally, Bloom's taxonomy is principled in preparing the values education treatment span, given that educators have been using it to provide practical courses, activities, lesson plans and assessments to

reach the objectives (Chyung, 2003). Educators to assess the students' performance (Boyd & Murphrey, 2002; Vidakovic, Bevis, & Alexander, 2003) also use Bloom's taxonomy as a grading device. In addition to course development, professors use Bloom's taxonomy as a device to verify the value of discussion (Wong & Wong, 1998). Therefore, the flow of the values education is diligently prepared via Bloom's taxonomy.

Additionally, moral dilemmas are used in values education because they are essential parts of moral development (Power, Higgins, & Kohlberg, 1989) and are designed to trigger moral reasoning. The dilemmas naturally help a teacher moderate classroom discussion for the open-ended situations and enhance cognitive abilities while resolving the moral problems. Hence, the current study fulfils the gap in the literature on moral education by presenting the five distinctive features, which embellish and decipher its uniqueness.

This chapter presents an overview of values and values education from the time of early scholars up to today. Then, it elaborately reveals the factors affecting the values education, such as religion and social cognitive theories. Additionally, the values categorization and the approaches and strategies to teach them are comprehensively deciphered. Next, the factors and stakeholders of values education are presented, accordingly. The chapter is finalized with the interference of literary texts and individual factors affecting values education.

CHAPTER 3

METHODOLOGY

3.1. Introduction

The primary purpose of the current research is to investigate the effectiveness of a value-based pedagogy on pre-service language teachers through literary texts. The current study seeks to answer the following questions.

1. Does the value-based pedagogy through literary texts help pre-service teachers to gain the targeted values?
2. Are there any differences in acquiring values in terms of gender?
3. What are the participants' reactions to value-based pedagogy through literary texts?

The outcome of the current research is to explore whether applying value-based pedagogy through literary texts influences pre-service English teachers in terms of learning the targeted values. The research also aims to reveal if the value-based pedagogy creates perception and improvement in the minds of pre-service English teachers. The effectiveness of literary texts in the eye of participants and their reactions are also measured.

In this chapter, besides the aim and the scope of the research, an overview of the research design, setting and participants of the study, data collection procedures and tools, data analysis, reliability and validity of the study are presented. Moreover, the role of the researcher and the summary of the chapter are presented as the final

part of the chapter.

3.2. Research Design

This study was conducted through the mixed-methods research design, which collects both the quantitative and the qualitative data in a single study to investigate the research problem (Creswell & Plano Clark, 2011). The term "mixed-methods" refers to applying a merged methodology of research through prioritizing the systematic integration or an aligned mixture of both quantitative and qualitative data within a single investigation. The fundamental underlying principle of this methodology is that such integrity promotes a complete and holistic utilization of data rather than being assessed as the detached quantitative or qualitative one. It promotes an assisting perspective on the problem being researched.

Alternatively, scholars such as Miles and Huberman (1994) offer a different perspective claiming that assessing both types of data collection demands a vibrant and powerful mixture to gather information for the investigation. This approach is supported by Greene and Caracelli (1997) that "a complex mixture of the social phenomenon" (p.7) can be developed. One of the primary objectives behind using a mixed-methods design can also be clarified by addressing the research problem differently when one form of research is insufficient to explain the case. When more data is needed to address the research problem, engaging a mixed-methods design will be a reasonable option (Creswell, 2012). Therefore, a mixed-methods research design involves the qualitative and the quantitative data collection to complete the research process. These stages include

research questions, methods, data collection and analysis, and interpretation and inference (Tashakkori & Teddlie, 2003).

Another highlighted point of mixed-methods is that the design promotes more reliability and validity of the findings than other designs. Integrating multiple data into the research may enhance a better understanding as triangulation is consolidated through more than one variation. Additionally, applying mixed-methods may make it possible to evolve more reliability and validity as the richness of data is available (Dörnyei, 2007). To recapitulate, the use of mixed-methods design yields more consolidative and contributing effects to the conduction of research.

Mixed-methods design, as mentioned above, is the research design of integrating two methods to merge. However, the design also has some alternatives and is classified into sub-designs. The mixed methods are as follows:

- Convergent parallel mixed methods design ,
- explanatory sequential mixed methods design,
- exploratory sequential mixed methods design,
- embedded design,
- transformative design, and
- multiphase design (Creswell, 2012, pp. 540-547).

Within all the mixed-methods designs cited above, the current study adopts an explanatory sequential mixed-methods design since the quantitative data illustrates a holistic, general frame, whereas the qualitative data stands for a detailed analysis of the research problem. As Creswell (2012) underpins, the quantitative data is the driving

force, and qualitative data is the one that helps to explain the quantitative one elaborately. Depending on this rationale, the design is also named "two-phased design" by prioritizing the quantitative data to explain the general picture (Creswell & Clark, 2011).

The qualitative antecedent phase enhances the initial quantitative results profoundly "to refine, extend, or explain the general picture" (Creswell, 2012, p. 542). Figure 5 exhibits the explanatory sequential mixed-methods research design in detail.

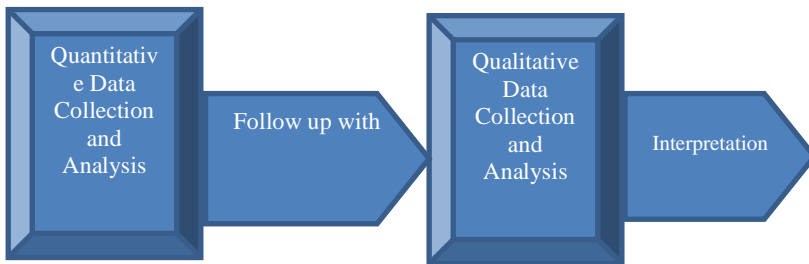


Figure 5. Explanatory sequential mixed-methods (Creswell, 2014, p. 220).

3.3. Setting and Participants

The research setting is the Department of English Language Teaching at a state university in Turkiye, where students are involved in an intensive four-year- education in the ELT department in the Education Faculty. In order to enroll in this department, students take a university entrance exam and an English language exam together. After enrolling, students take an English proficiency exam to prove their language proficiency. The failing students should retake in the following year of English preparation at School of Foreign Languages. In terms of lectures, starting from the first year, the department

includes many classes from teaching skills to language education, teaching young learners, linguistics and teacher training. The medium of language is English. The current study participants included the pre-service English language teachers studying at the English Language Department. Fifty-three students took part in the study. Participants' ages varied between 19 and 22. The current study was scheduled to be carried out in the second term of the academic year of 2020-2021.

The researcher taught Reading Skills lessons in two different first-year classes at the English Language Teaching Department of a state university in the spring term of the academic year of 2020-2021. At the ELT department, when first-year students are considered, they do introductory courses such as oral communication, writing and reading skills. Students at this stage, thus, are mature enough to perform tasks that require further stages of learning. Additionally, the first-year students are at a maturity level where they can think more analytically. Therefore, the first-year students participated in this study. The experimental group included twenty-seven students with nineteen males and eight females. On the other hand, the control group consisted of twenty-six students with fifteen males and eleven females. In comparison, while determining the groups, the researcher utilized the convenience sampling method as it is "the most rigorous form of sampling in quantitative research" (Creswell, 2005, p. 142). Moreover, it also calls for selecting participants from the population in which they are ready and available. Hence, because the selected sample is representative of the population in the ELT Department,

generalizing to the whole ELT Department is feasible.

Table 5 *Demographics of participants*

Gender/Age	The experimental group	The control group
Female	8	15
Male	19	11
Total	27	26
Age Rank	19- 22	19- 22

3.4. Data Collection Procedures and Tool

In this study, the explanatory sequential mixed-methods design was adopted. To illustrate, in the first section, a pre-test was administered to both the experimental and the control group. It was followed by a six-week treatment for the experimental group. For ethical purposes, consent forms were administered to the participants before the treatment period. After that, a post-test was administered to all three groups, and this was followed by a focus group interview with the experimental group participants as the study's second phase. The study is planned to be conducted in eight weeks. As a qualitative data tool, the focus group interview was adopted in the current study. All participants were also given imaginary situational moral dilemmas and their reactions were analysed. Figure 6 illustrates the data collection process in brief terms of the mixed approach.

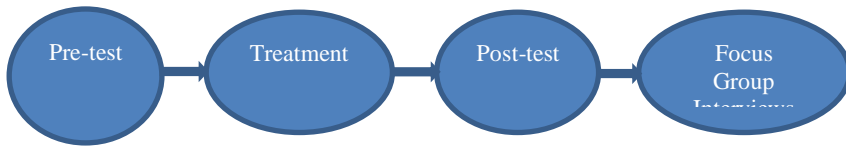


Figure 6. Mixed-methods design in the data collection procedure

In order to gauge the participants' value perception and attitude, *The Portrait Values Questionnaire* (PVQ) was administered to measure the ten fundamental values as a pre-and post-test design. The PVQ aims to diminish the cognitive complexity of the items by enabling the respondents to give short replies to the situations of different people:

- To name the person's goals,
- aspirations, and
- wishes (Schwartz, 2012, p. 12).

They are all attributed to any single value. The questionnaire is also grounded on two principles. It is neither too complex nor too abstract; therefore, the respondents can figure it out effectively. It makes the PVQ much more applicable. Moreover, the scale is framed with forty questions and it is formulated as an independent value test. Every portrait stands for a person's ambitions, future goals, wishes, and expectations, which are interwoven with one of Schwartz's ten fundamental values in Schwartz's theory (Schwartz, 2007). To illustrate; "Thinking up new ideas and being creative is important to him/her. He/she likes to do things in his original way" is a reference to an individual who prioritizes self-direction, on the other hand; "It is important to him/her to be rich. He/she wants to have much money

and expensive things" identifies a person who is in favor of power values. PVQ is a six-item Likert scale, and these are; very much like me, like me, somewhat like me, a little like me, not like me, and not like me at all. Table 6 illustrates an example of the PVQ test.

Table 6 *An example of a PVQ score table*

Attitude	Positive score	Negative score
very much like me	6	1
like me	5	2
somewhat like me	4	3
a little like me	3	4
not like me	2	5
not like me at all	1	6

Another point to underline in the PVQ is that the test is designed for both genders. Two versions of the PVQ are available for all the respondents to make them feel comfortable because it aligns with their expectations, goals, ambitions and wishes. For instance, for female respondents, item number 22 portrays, "*She thinks it's important to be interested in things. She likes to be curious and to try to understand all sorts of things*", while for male respondents, item 22 is portrayed "*He thinks it's important to be interested in things. He likes to be curious and to try to understand all sorts of things*" under the value of self-direction. (See appendix 4).

Schwartz's (2007) categorization of values stresses that there are higher-order values as an upper paradigm. These are *self-enhancement* versus *self-transcendence* and *openness to change* versus *conservation*. Upon this match, it is apparent that values are

dependent on each other; that is to say, when the two higher values are close, the relationship is positive; when they are distant, there is a negative relationship between them. Therefore, if a value is positively related to a phenomenon, the one joined to it has a positive relationship with the same phenomenon. Table 7 shows the higher-order and ten fundamental values related to them.

Table 7 Higher-order values and values in the Refined Theory

Higher-order values	Basic values	More narrowly defined values
Openness to change	<i>Self-direction</i> : independent thoughts and action, choosing, creating, exploring	Self-direction thought: Freedom to cultivate one's ideas and abilities. Self-direction-action: Freedom to determine one's actions.
	<i>Stimulation</i> —Excitement, now and challenge in life.	Stimulation: It is the virtue to maintain an optimal, positive activation.
	Hedonism—Pleasure and sensuous gratification for oneself	Hedonism: It is the organismic need and the pleasure associated with satisfaction.
Self-enhancement	Achievement—Personal success through demonstrating competence according to social standards	Achievement: Competent performance that generates resources is necessary for individuals to survive and for groups and institutions to reach their objectives.
	Power: control or dominance over people and resources	Power dominance: Power through exercising control over other people (two times) Power resources: Power through control of material and social sources.
	Security—Safety, harmony, and stability of society, relationships, and self	Face: Security and power through maintaining one's public image and avoiding humiliation (two items). Security-personal: Safety in one's

<p>Conservation</p>	<p>Conformity—The restraint of actions, inclinations, and impulses that are likely to upset or harm others and violate social expectations or norms</p> <p>Tradition-respect, commitment and acceptance of the customs and ideas that traditional culture or religion provides</p>	<p>immediate environment (two items).</p> <p>Security-societal: Safety and stability in the broader society (three items).</p> <p>Conformity-rules: Compliance with rules, laws, and formal obligations (two items).</p> <p>Conformity-interpersonal: Avoidance of upsetting or harming other people (three items).</p> <p>Tradition: Maintaining and preserving cultural, family, or religious traditions (three items).</p> <p>Humility: Recognizing one's insignificance in the larger scheme of things(two items).</p>
<p>Self- Transcendence</p>	<p>Benevolence-preservation and enhancement of the welfare of people with whom one is in frequent personal contact</p> <p>Universalism-Understanding appreciation, tolerance, and protection for the welfare of <i>all</i> people and nature</p>	<p>Benevolence dependability: Being a reliable and trustworthy member of the in-group (two items).</p> <p>Benevolence-caring: Devotion to the welfare of in-group members (three items)</p> <p>Universalism-concern: Commitment to equality, justice, and protection for all people (three times)</p> <p>Universalism-nature: Preservation of the natural environment (three items)</p> <p>Universalism-tolerance: Acceptance and understanding of those who are different from oneself (two items)</p>

Adapted from (Schwartz, 1994, p.22).

As a measurement unit of quantitative domain, PVQ is the data collection tool used for the pre-and post-test design, Schwartz (2012) underlines that each item in the PVQ test is representative of one of the ten values. In other words, each portrait is grounded in a value categorization. For example, item number 3, "he/she thinks it is important that every person in the world be treated equally. He/ she wants justice for everybody, even for people he/she does not know is in the value category of universalism, quite the opposite; item number 11 "It is important to him/her to make his/her own decisions about what he/she does. He/ she likes to be free to plan and to choose his/her activities for himself" is in the category of self-direction. Table 8 illustrates values and the PVQ item numbers in which these values are portrayed.

Table 8 Values categorization and PVQ portraits items

Higher-order Values	Basic Value type	Item numbers of PVQ
Self-transcendence	Benevolence	12-18-27-33
	Universalism	3-8-19-23-29-40
Openness to change	Self-direction	1-11-22-34
	Stimulation	6-15-30
	Hedonism	10-26-37
Self- enhancement	Achievement	4-13-24-32
	Power	2-17-39
	Security	5-14-21-31-35
Conservation	Conformity	7-16-28-36
	Tradition	9-20-25-38

The treatment period was scheduled to be completed in six weeks, and an array of short stories as literary texts were selected

depending on multiculturalism's criteria. As defined by Colombo (2015), "multiculturalism refers to situations in which people who hold different habits, customs, traditions, languages and/or religions live alongside each other in the same social space, willing to maintain relevant aspects of their difference and to have it publicly recognized" (p. 810). In another definition by Rosado (1996), multiculturalism is portrayed as an inclusive process where no one is left out. Diversity, in its essence, then is a "safeguard against idolatry-the making of one group as the norm for all groups" (p. 9). Moreover, short stories for the experimental period were cautiously chosen from different cultures and authors to sustain the rationale behind the selection of literary texts. Therefore, the perspective of multiculturalism was reflected smoothly. The literary texts, their origins, as well as genres, are exhibited in Table 9 below.

Table 9 The literary texts for the experimental period

Name	Genre	Author	Origin
An angel in Disguise	Short story	T.S. Arthur	American
The Bracelet	Short story	Yoshida Uchida	Japanese-American
Children as our enemies	Short story	Ha Jin	Chinese-American
War Years	Short story	Viet Thanh Nguyen	Vietnamese-American
Mrs Sens's	Short story	Jhumpa Lahiri	Indian-American
The Born Worker	Short story	Gary Soto	Mexican American

As mentioned above, the selection of the literary texts follows the rationale of multiculturalism and the stories in teaching are proven

significant in spiritual development of individuals (Kilpatrick et al., 1994; Birch, 2005). Additionally, according to Schwartz's theory of values (2012), literary texts were also selected through the criterion of fostering values. As a result, each literary text is the representative of specific values ranging from a higher order to the narrowly defined ones according to the Schwartz taxonomy.

The triggering force behind the selection of the literary texts is the "direct discussion of character perspectives in stories to enhance students' understanding of characters and their perception of the social context and relationship" (Çubukçu, 2014, p. 27). The reading texts can allow students to discuss collaboratively and cooperatively to grasp specific values of texts. The illustration of literary texts and values are shown in Table 10 below.

Table 10 *The literary texts and target values association*

Literary text	Higher-order Values	Basic Values	More specific Values
An Angel in Disguise	Self-transcendence	Benevolence	Helpfulness, responsibility, meaning in life
The Bracelet	Self-transcendence	Universalism	Identity search, respect, commitment, social justice
Children as our enemies	Self-transcendence	Universalism	Commitment, respect, identity search,
The war years	Self-transcendence	Benevolence	Honesty, responsibility meaning in life, sacrifice, mature love
Mrs Sens	Self-transcendence	Universalism	Respect, commitment, identity search
The born worker	Self-transcendence	Benevolence	Helpfulness, responsibility, honesty, meaning in life, sacrifice

In order to conduct the lesson during the treatment period, six lesson plans for each week were arranged depending on the task-based

approach, given that "significant tasks both encourage and support learning in the process of education." (Richards & Rodgers, 2003, p. 223). The preference of the task-based method can be attributed to the fact that it is the method that enables students to boost their perception and comprehension via interacting with their environment through the tasks. Furthermore, it also allows them to fulfil the activities by using cognitive and language skills simultaneously. According to Willis (1996), the task is the center of teaching which presents a prototype of real-life experience in a meaningful context similar to everyday life. Hence, students can feel more involved in the theme of the texts, comprehension, main ideas and the targeted values. The tasks in the lesson plans were also arranged based on Bloom's taxonomy as Bloom's learning theory refers to creating learning outcomes targeting the subject matter and deep learning to achieve progress via creating, analyzing, and making progress (Conklin, 2005).

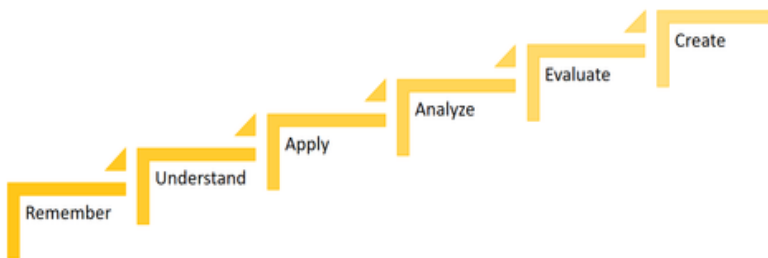


Figure 7. Conklin's (2005) revision to Bloom's cognitive hierarchy.

The cognitive domain of the theory centers on intellectual skills such as problem solving and creating a knowledge basis. In this domain, learners are expected to progress linearly through the hierarchy, beginning at "remember, understand, apply, analyze,

evaluate, create and ending at "create." (See Figure 7). These stages are defined as;

Remembering: Retrieving, recognizing and recalling relevant knowledge from the long term memory.

Understanding: Constructing meaning from oral, written and graphic messages through interpreting, exemplifying, summarizing, inferring, comparing and explaining.

Applying: Carrying out or using a procedure through executing or implementing.

Analysing: Breaking material into constituent parts, determining how these parts relate to one another and an overall structure or purpose through differentiating, organizing and attributing.

Evaluating: Making judgements based on criteria and standards through checking and commenting.

Creating: Putting elements together to form a coherent or functional whole, reorganizing elements into a new pattern or structure through generating, planning or producing (Conklin, 2005 pp.153-159).

Integrating the cognitive hierarchy of Bloom's taxonomy, the lesson plans for the experimental period are classified into three main categories according to task-based teaching. Students can carry out two tasks in the pre-reading section. Initially, the teacher divides the class into a few groups depending on attendance; as Long and Porter (1985) point out, group work entails more opportunities for speaking within natural communication settings than with teacher-driven

activities. Hence, by involving themselves in-group work activities, learners can confront new language forms and different ideas, both of which, in the end, flourish their language competence (Bejarano, 1987). For the pre-reading session, as the students are expected to retrieve and recall relevant knowledge, in the first task, the teacher shows a picture of the city where the story takes place and asks the following questions to the class. *Has any of you been there? Would you like to go there? Why?* After the brief information about the city and the author, the teacher writes down some questions on the board about the flow of the story so that students can discuss it collaboratively in groups and give their answers. The second activity of the pre-reading session involves the target vocabulary activity and a quotation from the story; the teacher asks questions about the quotation, and they discuss it as group work.

Following, students are expected to comprehend the story and the main characters during the while-reading part. In order to do so, true-false drills are given to students so that they can check their comprehension as well as the traits of the main characters in the story. Students are also given comprehension questions about the story. The comprehension questions were arranged according to Bloom's taxonomy, and students are expected to apply the higher-order thinking skills. They are also required to analyze the questions and evaluate them to create answers for the comprehension questions. In the second task in the while-reading part, students are distributed a piece of paper about the flow of the story, and they are expected to put the story in the appropriate order. Students work cooperatively to

revise the story and make an analysis of the chronological order of the events. Therefore, students are both anticipated to perceive the literary texts by constructing comprehension and carry out the given tasks, which target the comprehension and application process.

For the post-reading session, the students are supposed to analyze the story by breaking it into parts. As for the first task of the session, students are expected to work on the story's themes and discuss them with the group members. A comparison of the themes is discussed in groups, thus, the main themes and the target values are revealed. After that, students are given imaginary situational moral dilemmas, and they are expected to work together and decide how to react to them. This activity involves the comprehension of the values that the reading passages convey. As a final task, to consolidate the comprehension, students are expected to end the story in a different way in which the theme of target values could be found. Therefore, the students may reinforce the perception of the target values. Table 11 illustrates the frame of lesson plans of the experimental period in a straightforward way. (See appendix 5).

Table 11 *The frame of lesson plans for the experimental group*

Week	Objective	Pre-reading	While reading	Post-reading
1	Students are expected to comprehend the story and the target values	Introduction of the story	Task 1 True false exercise	Activity 1 Class or assembly activity
		Task 1 Questions about the key features in the story	Comprehension questions	Activity 2 What if
		Task 2 Group work on a given quotation from the book	Task 2 Reordering the story	Activity 3 Imaginary situations
				Activity 4 Inventing a story
2	Students are expected to comprehend the story and the target values	Introduction of the story	Task 1 True false exercise	Activity 1 quotation and debate activity
		Task 1 Questions about the key features in the story	Comprehension questions	Activity 2 The lawmaker activity
		Task 2 Group work on a given quotation from the book	Task 2 Reordering the story	Activity 3 Role-playing activity
				Activity 4 “What would you do” activity
3	Students are expected to comprehend the story and the target values	Introduction of the story	Task 1 True false exercise	Activity 1 Groups in debate
		Task 1 Questions about the key features in the story	Comprehension questions	Activity 2 Which side are you for?
		Task 2 Group work on a given quotation from the book	Task 2 Reordering the story	Activity 3 Regulating the characters
				Activity 4 The conflicts and resolutions
4	Students are expected to comprehend the story and the target values	Introduction of the story	Task 1 True false exercise	Activity 1 Quotation inference
		Task 1 Questions about the key features in the story	Comprehension questions	Activity 2 Any guesses
		Task 2 Group work on a given quotation from	Task 2 Reordering the story	Activity 3 If I were....
				Activity 4 Incidence solution

		the book		
5	Students are expected to comprehend the story and the target values	Introduction of the story	Task 1 True false exercise	Activity 1 Discussion over the extraction
		Task 1 Questions about the key features in the story	Comprehension questions	Activity 2 What if Mr Sens and Elliot's mother
		Task 2 Group work on a given quotation from the book	Task 2 Reordering the story	Activity 3 Facing the conflict
				Activity 4 Empathizing the others
6	Students are expected to comprehend the story and the target values	Introduction of the story	Task 1 True false exercise	Activity 1 Pair work activity
		Task 1 Questions about the key features in the story	Comprehension questions	Activity 2 What would you do
		Task 2 Group work on a given quotation from the book	Task 2 Reordering the story	Activity 3 A brainstorm event
				Activity 4 Predicting the life stories

After the experimental period, PVQ is administered to both groups of participants and data collection is followed by the focus group interview. Patton (1990) states that the opportunities of the focus groups can be obtained at different points in time: before, during, or after a program or service is provided.

Table 12 *The frame of lesson plans for the control group*

Week	Objective	Pre-reading	While reading	Post-reading
1	Students are expected to comprehend the story	Introduction of the story	Task 1 True false exercise	Activity 1 Class or assembly activity
		Task 1 Questions about the key features in the story	Comprehension questions	Activity 2 What if
		Task 2 Group work on a given quotation from the book	Task 2 Reordering the story	Activity 3 Imaginary situations
				Activity 4 Inventing a story
2	Students are expected to comprehend the story	Introduction of the story	Task 1 True false exercise	Activity 1 quotation and debate activity
		Task 1 Questions about the key features in the story	Comprehension questions	Activity 2 The lawmaker activity
		Task 2 Group work on a given quotation from the book	Task 2 Reordering the story	Activity 3 Role-playing activity
				Activity 4 “What would you do” activity
3	Students are expected to comprehend the story	Introduction of the story	Task 1 True false exercise	Activity 1 Groups in debate
		Task 1 Questions about the key features in the story	Comprehension questions	Activity 2 Which side are you for?
		Task 2 Group work on a given quotation from the book	Task 2 Reordering the story	Activity 3 Regulating the characters
				Activity 4 The conflicts and resolutions
4	Students are expected to comprehend the story	Introduction of the story	Task 1 True false exercise	Activity 1 Quotation inference
		Task 1 Questions about the key features in the story	Comprehension questions	Activity 2 Any guesses
		Task 2 Group work on a given quotation from the book	Task 2 Reordering the story	Activity 3 If I were....
				Activity 4

			Incidence solution	
5	Students are expected to comprehend the story	Introduction of the story	Task 1 True false exercise	Activity 1 Discussion over the extraction
		Task 1 Questions about the key features in the story	Comprehension questions	Activity 2 What if Mr Sens and Elliot's mother
		Task 2 Group work on a given quotation from the book	Task 2 Reordering the story	Activity 3 Facing the conflict
				Activity 4 Empathizing the others
6	Students are expected to comprehend the story	Introduction of the story	Task 1 True false exercise	Activity 1 Pair work activity
		Task 1 Questions about the key features in the story	Comprehension questions	Activity 2 What would you do
		Task 2 Group work on a given quotation from the book	Task 2 Reordering the story	Activity 3 A brainstorm event
				Activity 4 Predicting the life stories

In terms of the qualitative data collection, the following week after the post-test period, the participants were taken into focus group interviews to unveil their perception of the importance of values; as Patton (1990) underlines, focus group interviews are crucial in the process of evaluation as a needs assessment. The interview was conducted in English, and four male and eight female participants from the experimental group took part. Consent forms were administered to participants, and they were given explanations and instructions before the interview. The participants were voluntarily selected, and their real names were not used. The duration was estimated to be an hour, and an audio recording was used to record the

data. It was guaranteed that the interview would be kept confidential and pseudo names would be used for the decoding.

Additionally, the participants were also given ten imaginary situational moral dilemmas, and they were asked to respond to each of them to see their reactions to the dilemmas and difficulties in each situation. In brief, in order to maintain the requirements of the mix-methods research design, both the quantitative and qualitative data collection procedures were completed, as cited above. The data gathering procedure is described in Table 13 below.

Table 13 *The data gathering procedure*

Group	Pre-test Period	Treatment Period	Post-test Period	Post-test Period
Experimental Group	PVQ (Portrait Values Questionnaire)	Value-based Pedagogy	PVQ (Portrait Values Questionnaire)	Focus Group Interview
Control Group	PVQ (Portrait Values Questionnaire)	Conventional Pedagogy	PVQ (Portrait Values Questionnaire)	

3.5. Data Analysis

The data analysis part was divided into two main spheres as the study encompasses the mixed-methods design. For the quantitative data analysis, the data were analyzed through the Statistical Package for Social Sciences (SPSS) program, version 22. At first, the pre-test and post-test results of the experimental and the control group were measured separately and coded as input data to the program. Then, the pre-test scores were coded as "1", and the post-test scores were coded

as "2". Then, the experimental group's pre-test and post-test descriptive statistics were calculated to measure the overall mean score. The same was carried out for the control group. In the second phase, the obtained data were statistically analyzed to see any differences between the experimental and the control group. Besides, the mean scores of both groups were compared by t-test to see whether value-based pedagogy is effective or not. Later the scores of PVQ were submitted for the statistical analysis to check if there is a significant difference in students' responses. Again, the t-test was used as the means of both groups and PVQ scores were compared.

The data analysis involves the process that the researcher experiences via reading, hearing, and observing the qualitative data (Glessne, 2016). The analysis type is also related to the data gathered in the qualitative research. Therefore, in the case of the current study, the focus group interview and imaginary situational dilemmas, after being audiotaped and written, were transcribed, and the thematic analysis was conducted. The encrypted scripts were broken into relevant parts, and the themes were drawn out of these pieces. Later on, the themes were categorized, and the researcher and a peer determine groups of themes. Following, the results were compared to find out the final themes. The trustworthiness was maintained with interrater reliability. Table 14 illustrates the analysis of the data.

Table 14 *The data analysis of the statistical tests and techniques*

Research Question	Statistical Test/Data Analysis Procedure
RQ 1 Does value-based pedagogy through literary texts help pre-service teachers to gain the targeted values?	Descriptive statistics
RQ 2 Are there any differences in acquiring values in terms of gender?	T-test
RQ 3 What are participants' reactions to value-based pedagogy through literary texts?	Thematic Coding

3.6. Validity and Reliability of the Study

The term “validity“is described as how a concept is accurately measured in a quantitative study. For instance, it can be named valid if an instrument measures what it intends to measure; when a research measures beyond its intention, the validity of the research cannot be sustained. For a study to be valid, as Creswell (2014) underpins, there are some threats. These threats are classified as "history, maturation, regression, selection, and mortality, diffusion of treatment, compensatory/resentful demoralization, compensatory rivalry, testing, and instrumentation" (Creswell, 2014, pp. 174- 175). To avoid facing any of these internal threats cited above, the experimental and the control group were integrated into the current study. Additionally, the participants were of similar ages, and their language proficiencies were almost identical. During the treatment phase, the participants were separated for both the experiment and the control group, and they were not notified about this classification and grouping. As the last precaution, the same scale for pre-test and post-test was administered.

As for reliability, the PVQ was tested and evaluated by Cronbach's alpha measurement, and the scale was reliable with a coefficient of .70 above (Lindeman, 2010). Cronbach alpha is a statistical technique for assessing the reliability of composite scales. According to this scale, it was found that the value of higher-order skills is conservation .78, self-transcendence .72, and self-enhancement .60 and openness to change .58. Therefore, the scale was proven reliable.

In the qualitative side of the study, as Tracy (2010) points out, thick description, rich rigor, and meaningful coherence were presented to consolidate and increase the study's credibility. The study's trustworthiness was also completed via member checking, enriched description and peer checking. As peer checking, for instance, a colleague who has a PhD degree checked the interview questions and made the necessary changes.

Briefly, in the current study, a mixed-methods explanatory design was administered to gather quantitative and qualitative data to sustain the study's credibility. Reliability and validity concerns were taken into consideration by employing necessary techniques. Therefore, the study proves itself to be valid and reliable.

3.7. The Role of the Researcher

The study researcher is an English instructor at School of Foreign Languages, Dokuz Eylül University, teaching English for more than 15 years in the same school. He has taught English based on the CFR (Common European Framework of Reference). He also has had the opportunity to teach integrated skills and main course

classes. Besides, the researcher also taught at the English Language Teaching Department for first-year students in the second term of the academic year 2019-2020. The researcher taught reading skills at the English Language Teaching Department in the current study. The reading skills lesson were planned to be conducted via short stories in the fall term, and the same procedure was continued in the spring term when the research was conducted. The lecturer also notified the students on how to conduct the lesson and the materials used in the class.

As an instructor researcher, he arranged and organized the lesson plans and literary texts to employ in the classes. The materials were also prepared, and the lessons were scheduled accordingly. The lessons were lectured in an organized way, not to be impeded by the unexpected drawbacks.

To sum up, this chapter is concerned with the method section. Following the presentation of the research design, setting and participants, data collection procedures and tools are presented. Moreover, data analysis procedures, validity and reliability of the study are elaborated. The chapter is completed with the researcher's role and a chapter summary.

CHAPTER 4

DATA ANALYSIS AND RESULTS

4.1. Introduction

This explanatory sequential mixed-methods design aimed to demonstrate the impact of value-based pedagogy on pre-service language teachers through literary texts. In order to fulfil this, both the quantitative and qualitative data were gathered. As the quantitative data, VBQ (*Value-based questionnaire*) pre-and post-tests were given to the experimental and the control group. The number of participants who took the pre-tests was fifty-three. On the other hand, the number of participants in post-tests was forty-eight. Table 15 shows the descriptive statistics of participants and groups in detail. The qualitative data were derived from the focus group interview and the imaginary situational moral dilemmas presented to the participants. This chapter depicts an overview of the research questions and presents the findings regarding the quantitative data. The chapter finally ends with the qualitative analysis of the interviews.

Table 15 *Statistics of participants for groups*

Groups	Pre-test			Post-test		
	Female	Male	Total	Female	Male	Total
Experimental Group	19 %70.4	8 %29.6	27 %100	17 %65.4	9 %34.6	26 %100
Control Group	15 %59.3	11 %40.7	26 %100	15 %65.2	8 %34.8	23 %100

According to the pre-test statistics of the experimental group, The number of females was nineteen with a percentage of 70,4 %,

whereas the number of males was equal to eight with a percentage of 29,6 %. The experimental group possessed seventeen female and nine male participants in the post-test statistics. The percentage was 65,4% for females and 34,6% for males. Regarding the control group, for the pre-test design, the number of female participants was equal to fifteen with a percentage of 59,3%, whereas the number of male participants was 40,7 %. For the post-test design, the number of female participants was fifteen, with a percentage of 65,2%. On the other hand, the number of male participants was eight with 34,8%.

4.2. Research Questions and Findings

The research findings of the data analysis will be presented in the order of the research questions.

Research question one: Does the value-based pedagogy through literary texts help pre-service teachers to gain the targeted values?

The first research question of the study targets to find out whether value-based pedagogy with the help of literary texts helps pre-service teachers gain the targeted values or not. It is addressed by the descriptive statistics related to the experimental and the control group' pre-test and post-test scores. To illustrate the details, when we analyze in terms of the experimental group, there seems to be an overall increase in the items numbered as 2,3,4,5,6,7,13,14,15,17,18,19,21,22,23,24,25,27,28,29,32,33,34,37,39, 40. In terms of the control group, items 8,10,11,12,13,15,19,20,21,23,24,27,30,33,34,35,37,40 seem to

demonstrate differences between the pre-test and the post-test. Table 16 shows the detailed descriptive statistics of the pre-test and the post-test scores both for the experimental group and the control group in terms of dimensions.

Table 16 *The pre-test and post-test scores of the experimental and the control group*

Values	Pre-Tests		Post-tests	
	<i>Experimental Group Mean Score</i>	<i>Control Group Mean Score</i>	<i>Experimental Group Mean score</i>	<i>Control Group Mean Score</i>
Benevolence	2.203	1.963	2.336	1.634
Universalism	1.592	1.407	1.707	2.195
Self-direction	1.749	1.555	1.740	1.706
Stimulation	2.493	2.085	2.563	2.347
Hedonism	1.864	1.802	1.807	1.826
Achievement	2.221	2.120	2.499	2.271
Power	3.172	3.431	3.333	3.390
Security	2.236	1.977	2.338	1.808
Conformity	2.860	2.583	2.941	2.684
Tradition	3.564	3.675	3.403	3.477
OVERALL	2.395	2.259	2.466	2.333

When we look at the pre-test results of both groups in a more precise frame, it is clear for the participants that "the quality of well-being, kindness and helpfulness" are essential according to the benevolence dimension scores of both groups. To be more specific, the benevolence dimension scores of the experimental group are relatively higher than the benevolence dimension score of the control group. In terms of the second target value, universalism, it is inevitable for the participants that "understanding, appreciation, tolerance, and protection for all people's welfare and nature" are

significant. To be more specific, when we analyze the pre-test scores of the experimental and the control group, the pre-test score of the experimental group is relatively higher than the pre-test score of the control group. On the other hand, when the post-test scores of the experimental and the control group are investigated, it is clear that the score of the experimental group for the benevolence dimension is higher than the score of the control group for the benevolence dimension. However, for universalism, the score of the control group is relatively higher than the scores of the experimental group. Overall, when we look into the pre-test and post-test scores of the experimental and the control group for the two target dimensions, it is apparent that there is a significant increase in benevolence and universalism dimensions for the experimental group. Nevertheless, for the control group, even though there is an increase in the universalism dimension, for benevolence, there is no increase between pre-and post-test scores.

Table 17 *Pre-test t-test and post-test t-test results of both groups*

Group	Tests	Mean	S.d	t	df	p.
Experimental Group	Pre-test	2.94	.406			
				-.561	25	.580
Control Group	Pre-test	2.241	.367			
Experimental Group	Post-test	2.416	.431			
Control Group	Post-test	2.272	.416	-144	22	.000

As is clarified in Table 17, the analysis of pre-t-tests of the experimental and the control group reveals no significant difference ($p=.580$). On the other hand, there is a significant difference when the

post-t-tests results are analyzed for both the experimental and the control group. ($p=.000$). In brief, according to the statistical data, the post-test scores of the experimental and the control group differed significantly after the treatment period of value-based pedagogy.

Research Question two: Are there any differences in terms of gender?

The second research question initiates to reveal if there is any difference between the genders in terms of acquiring and adopting the target values; universalism and benevolence. In order to reveal this, the t-test was applied, and pre-and post-test results of both the experimental and the control group were analyzed in terms of gender. According to the results, it is apparent that there is a significant, meaningful difference between the male and the female participants in the experimental group. Table 18 shows pre-and post-tests and statistics of all groups below.

Table 18 *Pre- and post-test t-test results of all three groups*

Groups	Tests	Gender	N	Mean	Std. Dev.	f	t	Sig
Experimental Group	Pre-test	Female	19	2.2776	.34890	.525	-1.324	.475
		Male	8	2.4969	.48833			
Control Group	Pre-test	Female	15	2.2625	.33166	.370	1.085	.549
		Male	11	2.1023	.43624			
Experimental Group	Post-test	Female	17	2.382	.26826	12.185	-1.284	.002
		Male	9	2.569	.63383			
Control group	Post-test	Female	15	2.637	.488	9.217	1.112	.011
		Male	8	2.338	.721			

According to the independent sample t-test, which is performed to test whether the mean scores of both groups differ according to gender, there is no significant difference in total scores ($p=.475$; and $p=.549 >0.05$) in the pre-tests scores of both the experimental and the control group. On the other hand, in terms of post-test, there is a significant difference between females and males both in the experimental and the control group ($p=002$; $<0,05$ and $p=.011$; $<0,05$).

Table 19 Pre-and post-test t-test results of the groups on benevolence and universalism

Groups	Values	Gender	N	Mean	Std. Dev.	f	t	Sig			
Experimental Group Pre-test	Benevolence	Female	19	2.144	,608	,007	-802	,936			
		Male	8	2.343	,533						
	Universalism	Female	19	1,526	,378				4,700	-1,084	,040*
		Male	8	1,750	,698						
Control Group Pre-test	Benevolence	Female	15	2,000	,735	0,13	,313	,909			
		Male	11	1,909	,752						
	Universalism	Female	15	1,375	,317				1,408	-,518	,247
		Male	11	1,454	,482						
Experimental Group Post-test	Benevolence	Female	17	1.9500	1,2387	3,984	-1,992	,047*			
		Male	9	2.333	,750						
	Universalism	Female	17	1,656					0,80	-0,653	,014*
		Male	9	1,803	,59911						
Control Group Post-test	Benevolence	Female	15	1,338	,765	,786	,016	,786			
		Male	8	2,6563							
	Universalism	Female	15	1,5333	,43861				7,196	-1,518	,780
		Male	8	1,8250	,90987						

In the analysis of both groups in terms of the target values for the pre-test scores, it is apparent that there is no significant difference between genders in terms of benevolence for the experimental group

($p=.936$; > 0.05). However, there is a significant difference between the female and the male participants in universalism ($p=0,40$; $< 0,05$). For the control group pre-test design, there is no significant difference between the males and the females in terms of target values, benevolence and universalism. ($p =,909$; $> 0,05$ and $p =,936$; $>,247$). On the other hand, for the post-test design of the experimental group, in terms of benevolence and universalism dimensions, there is a significant difference between the genders ($p=,047$; <0 and 05 , $p=,014$; $< 0,05$). The score of the female participants is higher than the score of the male participants.

Research question three: What are participants' reactions to value-based pedagogy through literary texts?

The third research question, the final research question, attempts to give away the value-based perceptions and reactions of the participants through literary texts. In order to fulfil this, as the first qualitative tool, the focus group interview was conducted to indicate the participants' reactions. The interview was administered after the experimental period and was conducted in English. Twelve participants voluntarily took part in the interview, and five main questions were asked to the participants. Thematic coding was adopted to analyze the data derived from focus group interviews.

FGI question one: What is “values education” for you? Can you describe it?

In the first interview question, the participants were asked about the definition of values education and its description from their perspectives. The participants' responses underpin that most of the participants, with a percentage of 41,6 %, assess value-based education as a reference to moral and ethical principles. 24,9 % of them think that values mean universality and globalism. Another 24 % also agree that values refer to individual growth. Only 8 % of the participants regard values as the individual and the personal growth. Table 20 presents the themes that emerged from the participant's responses.

Table 20 Participants' responses to the definition and description of value-based education

Theme	Definitions/Explanations	f	%
Values education references	▪ Morals and ethics	5	41.6
	▪ Universality and globalism	3	24.9
	▪ Individual growth	3	24.9
	▪ Positive attitudes	1	8.6
Total		12	100

FGI question two: Should values education be given integrated or separately?

In the second interview question, for the theme of teaching values, the participants were asked about the implementation of value-based education into the teaching either as a separate or integrated skill. According to the results, 83,2 % of the participants share the

opinion of teaching values as an integrated skill, whereas 16,6 % of them indicate that teaching values as a separated skill is more useful. Table 21 elicits the themes in detail.

Table 21 *Participants' responses to the presentation of value-based education*

Theme	Definitions/Explanations	f	%
Teaching of values	▪ It should be taught as integrated.	10	83.2
	▪ Should be taught separately	2	16.8
Total		12	100

FGI question three: Did you find the literary texts efficient in teaching values? What are your reasons?

In the third interview question, the participants were asked to share their opinion on the short stories they find efficient in teaching values. They were also anticipated to reveal the underlying reasons. According to the results, the majority of the participants admit that using literary text in teaching values is proven useful, with a percentage of 66,4 %. Besides, 41,7% of them consider that the literary texts are efficient so that they can empathize with the story and feel close to it. Table 22 illustrates the themes that emerged from the replies of the participants.

Table 22 *Participants' responses on the effect of their favorite literary texts*

Theme	Definitions/Explanations	f	%
The effects of literary texts	Exceptionally good	8	66.4
	Good	3	24.9
	Moderate	1	8.7
Literary texts are efficient because	I can empathize with it	5	41.7
	I would relate to it	3	24.9
	Themes are instructive	2	16.7
	They present the point message	2	16.7
Total		12	100

FGI question four: How do you rank the target values?

In the fourth interview question, the participants were asked to rank the importance of the target values. According to the results, 66,4 % of the interviewees prefer benevolence as the most important one, whereas 33,6 % rank universalism as more important than benevolence. Table 23 represents the percentage in detail below.

Table 23 *Participants' responses on the ranking of targeted values*

Theme	Definitions/Explanations	f	%
The ranking of values	▪ Benevolence is the most important one	8	66.4
	▪ Universalism is the most important one	4	33.6
Total		12	100

FGI question five: Can you reflect the values in your daily life?

In the fifth interview question, the participants were asked whether they can reflect the target values in daily life. According to the results, 83,4 % agree that values can be reflected in daily life. However, 16,6 % reveal that values cannot be internalized daily. Table 24 depicts the details below.

Table 24 *Participants' responses on the ranking of targeted values*

Theme	Definitions/Explanations	f	%
The reflection of Values	I can reflect them in daily life	10	83.4
	I can't reflect them in daily life	2	16.6
Total			

Imaginary situational moral dilemmas

As the second qualitative tool, the study participants were given some specific imaginary situational moral dilemmas after the experimental period to assess their reactions. It also aimed to measure if the experimental period led to any positive change in the participants' attitudes. Thematic coding was adapted to analyze the situations. The imaginary situational moral dilemmas and the reaction of the participants were given below.

Situation1: Helping out a stranded friend

One of your friends is stranded at the airport, and he has no money to pay for the taxi. It is in the middle of the night, raining heavily. You need to sleep because you are supposed to attend a very important meeting tomorrow. On the other hand, this is your friend, and he/she needs help. What would you do?

Table 25 Participants' reactions towards situation 1. Helping out a stranded friend

Groups	Themes	Frequency	Percentage
Experimental group	• I would help him/her by myself	20	73
	• I would ask sb to help him/her	4	15.4
	• I would send money to him/her	3	11.6
Total		27	100
Control group	• I would help him/her by myself	14	53.7
	• I would ask sb to help him/her	4	15.3
	• I would send money to him/her	6	23.4
	• I would not help him/her	2	7.6
	Total		26

When we look at Table 25, it is apparent that 73% of the participants agree to help by themselves for the experimental group, whereas 15,4 % prefer to ask somebody to help. Only 11,6 % of them announce to send money instead of helping directly. 53,7 % of the participants agree to help themselves for the control group, and 15,3% prefer to ask a friend to help while 23,4 of the participants prefer sending money. Additionally, 7, 68% of the participants prefer not to help a needy friend.

Situation 2: Helping out a family member

Your brother needs financial support. He wants to go on his language course. However, he does not have enough money. He asks for your help. You are also in a shortage, but he is your brother, and you do not want to let him down. How would you react?

Table 26 *Participants' reactions towards situation 2: Helping out a family member*

Groups	Themes	Frequency	Percentage
Experimental group	• I would help him/her	16	57.6
	• I would not help him/her	4	15.3
		3	11.6
	• I would advise him/her	4	15.5
	• I would ask my parents to help him/her		
Total		27	100
Control group	• I would help him/her	6	23.4
	• I would not help him/her	9	34.6
		9	34.6
	• I would advise him/her	2	7.4
	• I would ask my parents to help him/her		
Total		26	100

When we analyze Table 26, it is obvious that for the experimental group, 57,6% of the participants reconcile to help by themselves, whereas 15,3% prefer not to. Besides, 11,6 % are in the opinion of asking somebody to help. Only 15,5 % of them announce asking their parents for help. 23,04 % of the participants agree to help in the control group, whereas 34,56 % prefer not to help. It is followed by another 34,6% who just indicate advising the person.

Situation 3: Helping out a friend with an exam

One of your friends has no opportunity to study for exam, as he has to work to make a living. He works hard as he also needs to send money to his family. He has no books or materials to study the night before the exam. You have everything to study. How would you react?

Table 27 Participants' reactions towards situation 3: Helping out a friend for an exam

Groups	Themes	Frequency	Percentage
Experimental group	<ul style="list-style-type: none"> • I would definitely help him/her • I would share all my notes with him/her 	16	57.6
		11	42.4
Total		27	100
Control group	<ul style="list-style-type: none"> • I would help him/her • I would suggest studying with him/her • I would advise him/her • I would not help 	11	42.3
		9	34.6
		2	7.7
		4	15.4
Total		26	100

As the results of Table 27 indicate, for the experimental group, 57,6 % of the participants agree to help by themselves, whereas 42,4 % prefer not to help. For the control group, 42,3 % of the participants

state to help. It is followed by 7,7 % of the participants who declare to give advice. 15,3 % of the control group participants identify that they will not help.

Situation 4: Helping out an old lady

You are in the supermarket, and you are queuing. There is an old woman in front of you, and she seems to have a problem. She does not have enough money to buy nappies for her grandchildren. You are also a student, and you only have 50 liras. What would you do?

Table 28 *Participants' reactions towards situation 4: Helping out an old lady*

Groups	Themes	Frequency	Percentage
Experimental group	• If I had money, I would pay for all	13	46.8
	• I can't do it	6	23.2
	• I would give her some money	8	30
	Total		27
Control group	• If I had money, I would pay for all	5	19.2
	• I can't do it	12	46.8
	• I would give her some money	9	34
	Total	26	100

According to Table 28, for the experimental group, it is apparent that 46,8 % of the participants agree to pay for the needs of the old woman, whereas 23,2 % of them disagree. Additionally, 30 % of the participants prefer giving some money to the lady rather than paying it. When it comes to the control group, only 19,2% of the participants agree to pay for the old lady, while 46,8% of them disagree to pay for

the needs of the old woman. Additionally, 34 % of the participants prefer giving some money rather than paying for all.

Situation 5: Teaching homeless students

Social community service is looking for a teacher to help homeless students learn English. You are the only candidate, but you are too busy. What would you do?

Table 29 Participants' reactions towards situation 5: Teaching homeless students

Groups	Themes	Frequenc y	Percentage
Experimental group	• I would definitely try to share my time	15	53.7
	• I would partly like to share my time	9	34.5
	• I would/can't do it.	3	11.5
Total		27	100
Control group	• I would definitely try to share my time	5	19.4
	• I would partly like to share my time	8	30.8
	• I would ask someone else to do it	7	26.8
	• I would/can't do it.	6	23
Total		26	100

According to the results, it is seen that for the experimental group, 53,7 % of the participants are in favor of sharing their times, whereas 11,5 % state the reverse. 34,5 % of them prefer sharing some of their time for teaching. For the control group, only 19,4% of the participants agree to teach as full time while 23,4% of them prefer not to teach. On the other hand, 30% of the participants partly choose to share time, and 26,8% prefer to ask one of their friends to do it.

Situation 6: A professional sacrifice

You are a very important doctor in your field, and a need arises in other parts of the world far from your family. You do not want to

leave your family here, as they need you too much, particularly your child who needs your support; on the other hand, you are the only one to heal the people in Africa unless you go there for a while, more and more people including the children will die. Your family has no alternative but to stay in the country. You are at a decision point. What would you decide?

Table 30 *Participants' reactions towards situation 6: A professional sacrifice*

Groups	Themes	Frequency	Percentage
Experimental group	• I would definitely go and save people	23	84.6
		2	7.7
	• I would stay with my family	2	7.7
		• I am indecisive	
Total		27	100
Control group	• I would definitely go and save people	15	57.6
		5	19.2
	• I would stay with my family	6	23.2
		• I am indecisive	
Total		26	100

As the results of Table 30 depict, 84,6 % of the participants agree to go and save people for the experimental group, whereas 7,7% prefer to stay with their own families. Another 7,7 % of them indicate themselves as indecisive. For the control group, 57,6 % of the participants prefer to go for help, and 19,2 % of them favor staying with their family, while 23,2 % of the participants choose to stay indecisive.

Situation 7: A favor for a friend

One of your friends who is not a man of his words asks you to do him a serious financial favor; otherwise, he will go to jail. You do not

doubt that he is an irresponsible person. On the one hand, you think of yourself; on the other, his family, his children, and the possible problems they might go through are also important. You do not want to have the problem as well. You are at a decision point. How would you react?

Table 31 *Participants' reactions towards situation 7: A favor for a friend*

Groups	Themes	Frequency	Percentage
Experimental group	• I would definitely help him/her	19	69.3
	• I would not help him/her	8	30.7
	Total	27	100
Control group	• I would definitely help him/her	6	23.4
	• I would not help him/her	20	76.6
	Total	26	100

According to Table 31, for the experimental group, 69,3% of the participants agree to help by themselves, whereas 30,7% prefer not to help. For the control group, 23, 04 % state to help. It is followed by 76,6 % of the participants who declare not to help.

Situation 8: A Hidden secret

You are a researcher and currently conducting research with a person about whom you have figured out a hidden secret of murder. As a researcher, you promised to keep personal information confidential; however, it is such a thing that it is good to be revealed for the good of society. You are in between revealing or concealing it. You want to obey the ethical concerns on one side; you consider the good of society on the other. You are in a conflict. What would you do?

Table 32 *Participants' reactions towards situation 8: A hidden secret*

Groups	Themes	Frequency	Percentage
Experimental group	• I would reveal it	21	76.8
	• I would not reveal it	6	23.2
Total		27	100
Control group	• I would reveal it	14	59.6
	• I would not reveal it	12	40.4
Total		26	100

As Table 32 underpins, 76,8 % of the participants agree to reveal the hidden secret for the experimental group, while 23,2 % of them state to conceal it. 59,6 % of the participants prefer to reveal it for the control group, while 40,4 % announce not revealing the secret.

Situation 9: Helping a wounded person

You are driving to school to take a very important which you have been preparing for a very long time. On your way, you saw a man lying on the ground unconsciously as a car hit him and drove off. You wanted to take him to the hospital. At the same time, you might get late for the exam and miss it. If you miss it, you cannot take it until next year. If you leave the man alone, he might die as this is not a busy road and hardly ever a car passes by and see him. What would you do?

Table 33 *Participants' reactions towards situation 9: Helping a wounded person*

Groups	Themes	Frequency	Percentage
Experimental group	• I would stay there to help	23	84.4
	• I would call 112 and leave	4	15.6
Control group	• I would stay there to help	27	
	• I would call 112 and leave	15	57.6
Total		11	42.4
		26	100

As the results of Table 33 reveal, for the experimental group, 84,4% of the participants state that they would stay to help, whereas 15,6 % prefer to call 112 emergencies. For the control group, 57,6 % choose to stay for help, while 42,4 % of them prefer to call 112 for help.

Situation 10: Financial help to a friend

One of your friend needs money to pay his/her bills; otherwise, the power will be cut off for the next few days. It is your last money; if you lend it to him/her, you may also get the problem. On the other hand, you know that your friend is highly in need of it and it is wintertime. You cannot decide on what to do. How would you react?

Table 34 *Participants' reactions towards situation 10: Financial help to a friend*

Groups	Themes	Frequency	Percent age
Experimental group	• I would lend him/her money	17	61.4
	• I would partly lend him/her money	6	23.4
	• I would not lend him/her money	4	15.2
	Total	27	100
Control group	• I would lend him/her money	12	57.6
	• I would partly lend him/her money	6	19.2
	• I would not lend him/her money	8	23.2
	Total	26	100

As the results of Table 34 reveal, 61,4 % of the participants agree to lend money to the experimental group, whereas 23,4 % prefer to help partly. It is followed by % 15,2 of the participants who prefer not to lend any money. For the control group, 57,6 % of the participants prefer lending money while 23,2 % prefer not to lend. 19,2 % of the participants indicate that they may lend some money.

In short, this chapter presents a framework of research questions and elicits the results separately for each research question. First, the findings of the quantitative data are presented. It is followed by qualitative data, which comprises a focus group interview and imaginary situations given to the participants.

CHAPTER 5

DISCUSSION, CONCLUSION, AND IMPLICATIONS

5.1. Introduction

This study aimed to disclose whether value-based teaching, aimed at pre-service education, has any positive effects on teaching and fostering learners' value perception in terms of benevolence and universalism. The perception and the reaction of learners towards value-based education were considered in the study. The study also intended to explore if gender plays a significant role in acquiring some values via the help of literary texts. In order to fulfil these mentioned above, The *Portrait Values Questionnaire* (PVQ), which has forty items, was administered to measure the ten fundamental values as pre- and post-test designs. The participants were divided into two groups, the experimental and the control group. Because the study was an explanatory sequential mixed-methods design, focus group interview was administered to reveal learners' perceptions and reactions toward value-based education. Some imaginary situational moral dilemmas, in which the students' perception and reaction to the difficulties were measured, were also given to all three groups to see the differences.

This final chapter presents a clear-cut summary of the finding in line with the research questions, followed by a detailed discussion. The pedagogical implications for both educators and learners are given, and the study's limitations are also presented. The chapter concludes by suggesting further research on the relevant issues.

5.2. Discussion

This study was carried out at the English Language Teaching Department of a state university located in the western part of Türkiye and whose medium of instruction is English. Participants in the study encompassed fifty-three students studying their first year at the department. The *Portrait Values Questionnaire* (PVQ) scores were analyzed as data sources, a focus group interview and imaginary situational moral dilemmas were coded carefully. Quantitative data were processed through the SPSS software, Version 22, to reveal the effects of an eight-week value-based pedagogy on pre-service teachers through literary texts.

The summary and discussion of the research findings are presented below in line with the study's research questions and the context of literature related to value-based pedagogy. First, the discussion on the effects of value-based education and the effects of literary texts will be presented. Next, the discussion concerning the reaction and perception of the participants will be revealed in detail.

5.2.1. Value-based pedagogy through literary texts

The first research question of the study addresses on the possible effects of value-based pedagogy with the help of literary texts on pre-service language teachers. The question is aimed to see if value-based pedagogy fosters any positive effects on participants via literary texts.

An eight-week value-based education, designed to teach the target values through literary texts, is measured, and it is depicted that there is a differential change between experimental groups' pre-and post-test scores. The participants showed an increase at twenty-six

items of the *Portrait Values Questionnaire* (PVQ), On the other hand, there seems to have no change in fourteen items in the *Portrait Values Questionnaire* (PVQ). As long as the results of the control group are analyzed, it is also clear to see a difference between the pre-and post-test scores. There is an increase at twenty items of the *Portrait Values Questionnaire* (PVQ),). However, there seems no change at other twenty items in the *Portrait Values Questionnaire* (PVQ).

Additionally, as the post-t-test results of the experimental and the control group are investigated, it is evident that there is a significant difference between the experimental and the control group ($p=.000$). Therefore, according to the statistical data, it is identified that the value-based pedagogy scores of the students in the experimental and the control group differ significantly after the treatment period in which value-based pedagogy through literary text is given. To conclude, the treatment period seems to boost an increase in terms of the effectiveness of value-based pedagogy for the target participants.

The findings of the current study show alignment with the study of Samur (2011), who investigated the impact of the values education program on six-year-old children's social-emotional development. It was reported that the values education program positively influences children's social-emotional development. Similarly, Brynidssen (2002) underlined the impact of storytelling in his study and he specifically targeted the challenges of selecting the coursebook for teaching values. Therefore, it was found that the coursebook can be classified as one of the most efficient materials for

teaching values. In brief, it can be claimed that course materials account for teaching values to a great extent. Besides, the current study's results are aligned with the study by Veugelers (2000) who underscored that values education brings about the development of individuals on a moral basis, and the value-based pedagogy fulfils the requirement of cognition and awareness in absorbing the target values.

As the results of the experiment are analyzed and interpreted elaborately, it seems evident that value-based education is proven efficient in promoting awareness and consciousness in the students' minds of target values. In one study by Pereira (2016), high school graduates' perspectives regarding values of education and the values they learned were studied. According to the results, it was found that the participants learned specific values through relationships, school, and culture, co-curricular. In addition, the study analysis also provides information about the participants' meaningful memories and experiences during their eight years of schooling that are connected to learning values in school.

Moreover, creating value-based teaching and learning atmosphere may yield positive outcomes. The current study aligns with Lickona's (1991a) study, which emphasized acquiring the values. He put forward that values education may well be sustained by planning the lessons and creating a moral climate in the school. Deveci (2015) also supported that individuals experience values, defining them via descriptions and exemplifications. In doing so, individuals are anticipated to evolve identities, characters, and conceptualizations in their cognitions. Besides, it should not be

forgotten that values education is bound to be embellished by some instructive activities based on subtle strategies so that the characterization of values by individuals can be sustained permanently for the welfare and goodness of the society. As long as professionals provide a well-planned domain, this education will attribute the process of efficient values education (Deveci, 2015). Another variety is the tool whereby values education is scheduled to be processed, as Brynidssen (2002) proved that literature-based tools are of great benefit in order to teach values. Within this perspective, the current study uses short literary stories as the instructive tools of the experimental period. These literary texts can be identified as lucrative instruments whereby teachers may open new directions for the learners to integrate and absorb the target values. The analysis of literary texts in many aspects such as characters, theme, conflicts, and dilemmas effectively absorbs and fosters the target values, revealing that literary texts help instruct values to the learners as long as the appropriate teaching strategies and techniques are applied. It is well explained by Birch (2005), who stated that stories contain effective sources for the learners' cognitive development. It is essential to keep in mind that opening discussion and creating dilemmas in which values may best be exhibited enhance and accelerate the duration of conceptualization. A well-designed lesson plan prepared by professional teachers will also ease the process and capture the interest and enthusiasm of the learners. The diversity of the exercises and activities framed by the target values may profoundly contribute to the values education process.

The current study also proves the effectiveness of values education through a formal education environment. The study is aligned with that of Isaac (1996), who focused on the effectiveness of educational programs in institutions. His study highlighted some principles to teach the values in a formal domain. These are the curriculum, material choice and the integration of values into these two components. In order to fulfil the values education requirements, the school, curriculum and teacher integration are highly recommended. Therefore, integrating values into curricular components fosters the target values. The current study also aligns with Harris (1991), who identified that the success of values education in schools ultimately depends on effective materials. To him, learners are expected to develop themselves via the goodness of a school program, curriculum, material and proper methodology. As values are indispensable parts of the educational context, it enables pre-service teachers to have a good education of values in their pre-service teaching programs.

Short stories are also found effective in the current study. It is in line with the study of Birch (2005), who asserted that the discussion of the characters in the stories enhances the perception of values in terms of social understanding and contexts. It is concluded that the short stories positively affect teaching values to the students. Therefore, value-based education, conducted by using short stories as literary texts, may boost positive outcomes for the learners and teachers to reach the target point. However, literary texts in moral education are not a new phenomenon; as Dewey (1910) points out, the association

between values education and literary texts is indispensable. The introduction of values through literature yields some positive advantages.

To begin with, the discussion of character in the stories, with the help of a well-designed lesson plan and flow, may boost the perception of values. Students should be encouraged to discuss, think critically and even empathize with the characters, as Kohlberg (1975) states that discussion is a triggering force behind the cognition of values by individuals. Additionally, literary texts are considered fine examples in which students can create role models for the characters' behaviour. Therefore, the flow and main idea of the short stories are highly effective in either rebuilding or shaping the target values in the learners' minds.

5.2.2. Gender difference in values education

Unlike the first research question, the second research question seeks to explore if there is a difference between genders in value-based education. This question is planned to reveal the possible gender differences within and among groups in acquiring values.

When the results of the second research question and relevant data are analyzed in detail, it is apparent that there is a significant difference in the post-test scores of the experimental group in terms of gender ($p=002$; $<0,05$ and $p =011$; $<0,05$). Many studies in the literature have concentrated on the gender differences in moral education, claiming that gender difference plays a prominent role in developing moral reasoning through the educational period (Walker, 1984). Therefore, this difference can also be seen in the current study,

and its results align with the study conducted by Abdolmohammadi et al. (1997), who aimed to reveal the ethical cognition of business students on the brink of entry to college as compared to a national norm with a total sample of 301 business students. The results indicated that the female students' p-scores of the experimental group are comparatively higher than males at a marginally significant level. The current study's finding is also consistent with the study findings conducted by Stepp (2002). He targeted revealing and gauging the relationship of moral development to critical thinking and the family structure of matriculating college students at a state university. According to the results, a significant relationship was found between gender and grade point average. To illustrate, female participants in the sample group tend to have higher grade point averages than male participants.

Additionally, the current study results also indicate alignment with the study of Mullane (1999), who examined the relationship between college students' perceptions of the fairness and educational value of the disciplinary process and their moral development. Participants of the study were selected from undergraduate students studying at college. According to the study results, female participants were reported to score higher than male participants do on the concept of moral development. Similarly, the current study aligns with the study conducted by Bendixen et al. (1998), who aimed to measure and disclose the relationship between age, education, gender, epistemic beliefs, and moral reasoning in adults at college. According to the study results, female participants performed higher than male

participants do in moral reasoning.

On the other hand, the current study's findings are not in line with the study conducted by Bonawitz (2002), and he intended to compare the moral development of students who are required to graduate with an ethics course. The study comprised of 205 accounting, business, and non-business students from a private university. Findings based on the gender-specific analyses showed that males and females respond differently to the effects of taking an ethics class. Male levels of moral development differed significantly ($p=0.003$) from female students in terms of moral development.

Similarly, the current study is in line with the study conducted by Zarinpoush et al. (2000), who investigated mood effects on college students' capacities for moral reasoning. According to the results, the gender difference was effective in moral studies as the results showed a marginally significant difference among mood conditions, in which male perception is higher than female perception. Additionally, in another study conducted by Wright (2001), the relationship between community service and the moral judgment of college students at a Christian college was examined. It was found that there is a significant difference between men and women involved in community service. The scores of the male participants were higher than the scores of the female participants. Men are more efficient in moral judgements in community service events than women are. Similarly, the study of Whitely (1982) aimed to investigate the moral development of undergraduate college students and provided an organizational framework for analyzing educational contexts in higher education.

The study results underlined that women are better at values education than men are as they show more interest to the process holistically.

5.2.3. The perception of values education

The final research question explores pre-service English teachers' perceptions and reactions toward value-based pedagogy through literary texts. From the focus group interview, the themes that emerged from the participants' responses and reactions encompass the benefits of the study, the reference of values, education, the usefulness and efficiency of literary texts, the importance, necessity and rankings of values and the internalization of the target values. When it comes to imaginary situational moral dilemmas, the themes of helping a person in need and making sacrifices for the goodness of the individuals and society have emerged.

As a reference to the benefits of the study, the majority of the respondents (% 83,2) favor the fact that value-based education is highly effective as long as it is integrated with other subjects, such as literature. They claim to grasp it when presented with a context such as a story or a situational event. They also allege that the study has allowed them to practice the target values efficiently. Participants, who are trained in values education, they have the opportunity to study values in a planned, formal and curricular way. It is claimed to have a profound impact on learning values.

As for the references and meanings of values, it can clearly be stated that the majority of the participants (% 41,6) regard values as morals and ethical issues in which they see fine examples of real-life reactions. Moreover, a minority of the participants (%24,9) see values

as global and worldwide issues, the virtue that should be seen as universal rather than being confined to a specific group of people. They also see values as a triggering force behind the individual growth, and they believe that values positively affect individuals. The responses reveal that values are assessed in a wide array for the participants.

Concerning the usefulness of the literary texts for implementing a value-based pedagogy, a very high majority of the participants (%91,3) who took part in the study underpin that the literary texts are of great help to foster the relevant values and pedagogy. The participants (%41,6) also claim that studying modern short stories as literary texts is influential because they can empathize with the protagonist and understand his behavior in a specific context. The themes are also regarded as highly instructive (%16), and the message (%16) that the story evokes is easy to grasp and internalize. Many participants (% 24,9) also assert that they feel very close to either protagonist or the protagonist's situation. It is claimed to make the selected literary texts a fine real-life example of values education material. In essence, the real-life effect of the stories seems to be well-sustained through the literary texts.

Regarding the importance and necessity of values education, assessing values education as an essential and compulsory asset needs to be taken as an educational objective. Of all the values targeted in the study, the majority of the participants (%66,4) are inclined to rank benevolence as the essential value. It shows that helping people without expecting anything in return is the most important virtue for

the participants rather than other values. The literary texts and the message given to them might have a massive impact on the participants' preferences.

As another issue, the majority of the participants (%83,3) also signify the internalization of the target values since they think the internalization process is realized quickly. It shows that the impact of short stories, the lesson flows and plans, the discussion points, and the message of the literary text are predominantly practical. As long as it is given as integrated and contextualized, teaching values can significantly influence the target population.

As a second tool, the imaginary situational moral dilemmas highlight the theme of helping someone without expectation. For the dilemmas, it is seen that the majority of the experimental group participants (% 73) prefer helping out someone no matter what the situation is. However, in terms of the control group, the number and the percentage of the participants (% 27) who prefer to help is not high. It shows that value-based pedagogy successfully fosters some values in the experimental group. Participants in the experimental group benefit from the values pedagogy systematically given to them. Values education affects the target group's perception positively.

For making sacrifices for the goodness of society and individuals, it can clearly be stated that the majority of the experimental group participants prefer making sacrifices for the goodness of society and individuals. It can be derived that students who have gone through values education react more positively to the situation rather than those who do not take values education in a

specific formal context.

5.3. Pedagogical Implications

As a small-scale study, the current study explores the effectiveness of value-based education for pre-service English teachers through literary texts. When the study results are analyzed, the findings reveal that value-based pedagogy, given through literary texts, enhances the perception of values and creates awareness of the target values. It is also found that gender difference plays a significant role in fostering the values through literary texts. Hence, this study possesses a pedagogical significance in values education at a college level. The education stakeholders should design curricula emphasizing the values of education for the teacher candidates to improve themselves holistically before leaving for the outside world through the last education gate (Çubukcu, 2014).

In the shade of these findings, the following pedagogical implications are put forward for the educators and authorities who are in the wake of adding values education into their education system and curriculum.

As an outcome of the current study, teaching values through formal settings gives rise to the individuals' self-development substantially. Students feel themselves under a set of organizational ongoings to initiate self-improvements in their cognitive world. Such an improvement, specifically from a moral perspective, is sustained through formal education. As Rest (1994) suggests;

Formal education is a powerful predictor of moral judgment

because, generally speaking, those who choose to go to college are more invested in their development (than those who do not go to college). The college environment stimulates and reinforces their development. (p. 15)

Therefore, teaching moral values is a moral act, easing learners' cognition and perception levels in a more systematic and organized way. Socket (1993) highlights that morality matters in teaching, particularly in a formal terrain, as today's problems are attributed to be solved by the design of education in the 21st century. As long as the quality of the education responds to the world's challenges, thinking of an education free from the value basis is irrational (Schumacher, 1977).

In this attempt, values education should be contextualized in the curriculum as an integrated skill of informal education. The integrity of values education with literature, specifically with short literary texts, provides an adequate educational flow for teachers and learners. Isaac (1996) claims the institution's commitment, the effort, the endeavor to teach moral values, and the integration of moral values education into the curriculum are essential. Therefore, the success of values education can well be sustained through the corporation of the institution, curriculum and integrated teaching; as Harris (1991) advocated the values education holistically depends on effective teachers, a vital cultural context, a well-designed curriculum, lesson plans and directed leadership, all of which enable and empower others systematically. Such integrity and collaboration may yield unprecedented positive effects and benefits in values education.

Integrating moral education into formal settings brings the issue of how it is taught. The current study suggests that teaching values in an integrated and indirect way bring about positive consequences in values education. Students feel more secure in the settings, and they are interested in being taught values in a context rather than separately. This refers to many teaching techniques as Blatt and Kohlberg (1975) suggest; creating dilemmas, discussions and role-playing are prominent in inculcating values in value-based pedagogy. Among them, moral dilemma discussion is privileged as it enables learners to grasp the target values better than traditional techniques. Therefore, applying appropriate teaching strategies fosters the adoption of values in formal settings.

Another implication presented by the study is the teacher intervention and involvement of values education in a formal context. It is the very ability and aptitude of the teacher to create and sustain an effective classroom with an excellent teaching and learning environment; therefore, having some fundamental skills such as trust, collaboration and role modelling are highly needed to create a proper classroom context. These skills can be milestones in teaching moral and ethical issues (Hunt & Metcalf, 1968). If the interaction between the learners and the teachers is constructed on solid pillars, these are indispensable virtues for a teacher. As Paolitto (1977) alleges, this may yield an atmosphere in which learners feel secure to share and act. The role and presence of the teachers in values education should never be neglected in many aspects.

Furthermore, Romonawski (2005) asserts that teachers are the

prominent figures in moral development and character education. The stimulation of the students by the teachers grounds the basis of interaction between the teacher and the student. The role of the teacher is crucial because being a model requires a lot of pedagogical skills and knowledge (Selman, 1976). However, it has to be kept in mind that the role of the teacher should not prioritize them as the central figure in the classroom teaching. Dewey (1910) discusses that the educational contexts and environment should centralize learners, not the teachers. "Indeed the starting point should be the internal condition-the child's instincts, and powers furnish the material and give the starting point for all education" (Dewey, 1987, p. 44).

It is proposed that teachers in value-based educational settings stand as the central figure of information sources. Uhl (1996) defines the role of the teacher as setting an example who present accurate source of knowledge for the learners at the level of moral development. As Anderson (2002) conceptualizes moral education as a part of school life, the example figure is the teachers since they operate the classroom flows. Therefore, how they model either inside or outside a formal setting environment contributes to the development of morality in students' inner world. To do so, teachers are supposed to create a democratic, just and secure classroom atmosphere where they can draw a portrait of morality. In that case, to help learners sustain a smooth moral cognition and development, the capacity and capability of teachers, even how they serve the target values to their students should be taken into account. Once teachers consolidate the virtue of trust, learners' ability to develop morally

becomes relatively more straightforward. While modelling, the teacher should create an atmosphere where teaching and learning become doable with utmost care.

As a third issue, this study contributes that teachers should prepare well-designed lesson plans while teaching values education. Lesson plans should be seen as fundamental components of teaching in that lesson plan is a series of course plans that provide direction for a teacher on what kind of materials to teach and how to teach them (Spratt, Pulverness & Williams, 2005). Additionally, teachers are expected to consider some principles while preparing the lesson plans. Depending lesson plans on the principles of Bloom's taxonomy reveal positive outcomes for the teachers in teaching values (Conklin, 2005). Using a bottom-up approach and starting to construct lessons according to Bloom's hierarchy help learners achieve progress permanently. As the lesson plans are based on the learning theory and are mingled with the lesson's objectives, the inculcation of values can be proved in a formal setting.

Fourth, the liability of the literary texts has a positive impact in values education contexts. The integrity of the reading texts, which are diligently chosen to teach and foster the targeted values, despite not being a new phenomenon, presents a helpful tool for values pedagogy. As Kilpatrick et al. (1994) point out; stories hold a grounding role in teaching moral issues and spiritual enhancements. Therefore, short stories as literary texts bestow the direct discussion of the theme, characters, issues and events in the context of real life. Creating such a class with a more communicative perspective may direct learners to

absorb the message and implications of the texts (Çubukcu, 2014). There are other issues that teachers need to consider. For instance, the teacher's preparation, the design of the lesson, the plans, and the selection of the literary texts need to be taken into consideration effectively. The strategies used in the class are expected to be well-designed and presented logically.

Finally, the characteristics of the learners matter in teaching values education. Individual differences need to be considered as variant issues, given that each individual may possess a unique characteristic that belongs to him/her (Dörnyei, 2005). To be more specific, gender differences should be considered while teaching values in an educational context. It can be suggested that gender roles are important when designing the curriculum and lesson materials in an integrated context that aims to foster the moral development of the learners. This difference may guide teachers in preparing and selecting the activities and strategies to be used in the classroom atmosphere. As Mullane (1999) underpins, learners may act differently in fostering a specific value that may not be the same for another one. This difference in learning moral education may stem from the gender differences between the learners. The teachers and educators should consider the differences and their possible outcomes before designing and planning to teach values in an educational context in their institutions. In essence, the gender variant in moral education is a crucial factor in teaching values informal environments. The teachers, curriculum designers even educational authorities should bear individual factors while planning various activities and tasks. The

outcome of the character education study cited above reveals that both male and female students could have differences. It may stem from the fact that the thinking process of the two genders differs significantly.

5.4. Limitations of the Study

The study was limited to first-year students who studied at the English Language Teaching Department of a state university. The study participants comprised fifty-three students, a relatively small group sample. Hence, depending on the results of the current study, it can be claimed that the results of this explanatory sequential mixed-methods cannot be generalized for all ELT contexts. Furthermore, the study was conducted with the participation of first-year students as the convenience sample for the study. The participant students were studying at the teacher-training department as first-year students, and they were selected as participants given that they had a reading skills lesson in the spring term of the academic year 2020-2021. Selecting participants from sophomores could have been a better option as they have already spent one year in the relevant faculty.

Additionally, the pandemic of Covid 19 caused the cessation of education in the whole world, and the lessons have been conducted on online platforms for a long term. Despite using webcams in teaching, not being able to see all students physically present in the class may have caused some concentration problems for the learners, given that the new instructional method is unfamiliar to all. To conclude, the constraints and obstacles of post-test scores that the research confronted contain a limited number of participants, the academic level of the participants, the pandemic and its educational constraints.

5.5. Conclusion and Suggestions for Further Research

The study aimed to identify the effects of a value-based pedagogy for pre-service English teachers through literary texts. Based on the quantitative and qualitative data findings, it can be concluded that teaching values through literary texts is a helpful way of helping individuals to create awareness of their value perception. It is also concluded that gender difference plays a significant role in teaching values informal settings. Regarding the perception and reaction to value-based pedagogy, it can be indicated that values education is an essential part of the education system. Although there are several ways to teach values both in formal and informal settings, teaching values through literary texts is proven to be effective. As long as the appropriate materials are used and the proper strategies are applied, values can be effectively taught even in higher education. As values education accounts for ethical and moral development and fosters individual growth, it is vital to implement it into the curriculum, especially for the pre-service language teachers' training. In doing so, learners can gain new information and new perspectives successfully. This contribution can be sustained through a multicultural perspective, presented via literary texts. In that case, the selection of the literary texts depending on the multiculturalism and globalization composes the basis of the education so that educators can easily construct the strategies and techniques of teaching values in a specific context. Depending on this, values can be learned more efficiently when integrated into literary contexts. For these literary texts, the contexts are expected to be diligently selected from a current

real-life perspective, which, in the long term, may ease the process of values learning.

Another point to be emphasized is that the way the teacher conducts the lesson flourishes the process of values education. In values education, preparing the lesson plans consolidates the efficiency of the lessons in which students are expected to acquire specific values. It should be kept in mind that the lesson plans need to rely on practical theories and approaches. The linear order of learning and teaching can be consolidated; therefore, learners can easily reach the desired level.

Teaching values as an integrated skill may impede some bias and prejudice both in the perspective of teachers and learners. Therefore, teaching values as an integrated skill is beneficial rather than teaching separately. As a result, the value-based pedagogy should be added to the curriculum as supplementary materials. Teaching it inductively may yield better consequences in values education, which is proven by the current study. Another point to be taken into account is that while planning the curriculum and lessons, gender differences among the students should not be missed out. It is vital that values education is significant and gender differences play a significant role. The teachers are expected to prepare materials, activities and lesson plans accordingly to create a holistic classroom atmosphere in which each student shows the desired attitudinal change.

It can be suggested that more and more responsibilities are allocated to the prospective language teachers if they want to help

their future students to be critical thinkers on values. This study reveals that prospective language teachers are expected to focus more on values to improve themselves to educate younger generations in the way they are trained in moral education. Creating dilemmas and imaginary situations may evoke their critical thinking strategies, which in the long term may result in more precise and positive consequences in moral education.

Moreover, to see the effect of values education through literary texts, a similar study should be applied with larger population size and prolonged time. In order to claim more precise implications and positive effects, the study should be extended to other pre-service language teachers from the same departments of different universities. The instructors' perception of values cognition should also be examined. Participants may also be given real-life dilemmas so that their immediate reactions to the situations may be evaluated extensively.

Consequently, pre-service English teachers should also focus on improving other skills and virtues while training themselves as prospective teachers. They need to foster their moral reasoning and value perspective to become a competent teacher in the field. With the enhancement in values perception and moral development, the future teacher can educate their students to build a better environment, society and the world. It, in the end, may create a universal togetherness, which helps civilizations flourish and create a better world, which burdens teachers and instructors with heavy responsibilities.

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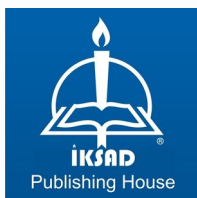
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