

Factors Affecting Teacher Candidates' Value Preferences

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Abstract

Since the beginning, humankind accumulated knowledge and experiences by passing them to new generations. This accumulation within societies emerged as these societies' values. We acquire these values from our societies and we hold them up as examples in our lives. To ensure the country's future, educational institutions and teachers have to teach these values.

The study purpose is to determine whether teacher candidates' value preferences differ or not. Relational survey model was employed in the study. The sex of the candidates, education level of the parents, income level of the family, where they live and the program they are in make up the independent variables. Human value dimensions (power, achievement, hedonism, self-direction, stimulation, universalism, benevolence, tradition, conformity and security) of the candidates make up the dependent variables of the study. The study universe consists of seniors attending Omer Halisdemir University's Faculty of Education during the 2016-2017 academic year. Selected by random sampling method among this universe, 380 senior teacher candidates make up the study group.

The study results put forth that values education has effect on female candidates' universalism, benevolence and security value tendencies, and their value tendencies are high. Also, the higher the mother's education level, the higher the candidates' universalism, hedonism, benevolence and security value tendencies. Yet, father's education level does not have any effect on candidates' value tendencies. The study, also, reveals that teacher candidates' family income and where they live have no effect on value tendencies. Furthermore, the programs the candidates are in have effect on their universalism, hedonism, benevolence and security value tendencies.

Keywords: Teacher Candidates, Values Education, Schwartz Value Survey

DOI: 10.29329/ijpe.2019.215.7

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INTRODUCTION

Since the beginning, humankind accumulated knowledge and experiences by passing them to new generations, and this accumulation within the societies emerged as the societies' values. Value as a concept is defined as something that is wanted and needed but at the same time something that is necessary. Moreover, values are not entirely objective; they form completeness with emotions when they come to the fore. In other words, values are not ideas devoid of emotions. Values are effective in the behaviors of individuals while they are trying to achieve their goals (Cetin, 2004). Values are patterns of social behaviors ensuring individuals' place in society and making their lives easier (Ozkan, 2010, p.1128). Values become a whole with its information, emotion and behavior dimensions. Although societies and individuals have different values, values share common characteristics in terms of structure, logic and function (Yesil & Aydin, 2007, p. 80; Gomleksiz & Curo, 2011, p. 97).

We acquire these values from our societies and we hold them up as examples in our lives. Therefore, values are gained from the family, surroundings, and written and visual materials through imitation, modeling or reading (Sen, 2008, p. 764-765). For this reason, individuals become aware of certain values, create new ones, adopt them and show them with their behaviors through education. This education is called values education (Yesil & Aydin, 2007, p. 71). Today, values education is given in a systematic order within a program in educational institutions (Sen, 2008, p. 764-765). Preparing individuals for life and teaching citizenship skills and values are done through curricula. This function is realized by certain subjects in every course and courses like Life Sciences, Social Studies, Citizenship and Human Rights (Akengin, Saglam & Dilek, 2002, p. 3). A person whose values are not matured or developed enough can hurt people around himself (Doganay, 2006, p. 257). For this reason, values education has an important place in the education system. The fundamental purpose of families, societies and schools is to raise individuals who adopted basic human values. In this respect, the general purpose of schools is to raise individuals who are academically successful and who adopted basic values (Eksi, 2003, p. 79). Moreover, values education has an important part in protecting and development of national identity. People grow mature by the development of values and attitudes that they have to have through values education. The most important characteristics of values education are these (Kale, 2007, p. 319), to make people aware of universal and cultural values and their importance, to associate democratic attitudes with tolerance, to evaluate all values with human existence and developing opportunities, and to transform information to reality or reality to information through concrete problems related to ethical problems (Gomleksiz & Curo, 2011, p. 99-100).

Values are general principles reflecting on people's way of life. In social life, everything is perceived according to values, and people use values' different approaches and applications as criteria (Kincal, 2002; Genc & Eryaman, 2008). In sociology, common thoughts of healthy adults, their habits and conditioned emotional reactions are universal. What individuals understand from universal is not the universalism of good and bad separately but good and bad as a whole. For example, we can call love, war and death universal or we can make explanations about the situations created by these words. In this way, what we understand from universalism will reveal itself (Koc, 2007). When universal values are considered in terms of benefit to humankind, acting in a way that would be beneficial to people or acting in a way that would not be harmful to them is possible with ethical values, love respect trust, tolerance, etc. Universal processes are expression of social rules that do not need to be defined other than general understanding. A society does not necessarily go through its phases because they should be universal but they go through them as principles of understanding offered by experiences. Being a part of experiences that are shared from past to present, actions that are believed to be universal are products of the social system representing people's general understandings. Nobody has the initiative to create the framework for universal rules. Social accumulations that have universal characteristics are identified by comparing different cultures and finding common aspects. When Rousseau (1992) stated that people have natural rights before the state and above its laws, he meant that these values are above the law. If there are no values addressing all human beings, there will be a world full of wars and anarchy (Somuncu, 2008, s. 25-27).

In his Kohlberg Moral principles, German developmental psychologist Kohlberg states that people have tendencies for universal moral principles during their moral development stages. Universal moral principles are Kohlberg's sixth stage. In this stage, right and wrong is defined by people's own conscious. These principles are universal moral principles like justice, human rights and respect for others (Yapici & Yapici, 2005). Universal moral principles make up people's moral judgments in this stage. Gander calls these moral principles universal justice principles and ranks them as equality of human rights and respect for people's honor as individual beings. Finally, characteristics of universal moral values can be ranked as follows: "Universal moral values are put forth and recommended by a superhuman entity-God. They are the values that emerge in the actions of people making sure they live with dignity, listen to their conscious and enables them not to be alienated to themselves. They are in the interest of humankind and help the society. In order for personal integrity to have meaning, universal values should live in the society's culture. Creating the future is only possible with living with the values and keeping them alive because power coming from values does not oppress people, lower human dignity and instead rise human dignity (Cuceloglu, 1999). In order to bring peace and justice to world and protect it, people should develop a common consensus and cooperate. This is possible with universal values being taught in schools. According to Plato, education is to bring out the truths hidden in the student. According to rationalists, education is to educate the mind on mental problems and past solutions with applications and intellectual habits. According to Russell, education is formation of certain mental habits through training and is a certain outlook to life and world.

According to Dewey, education is an attempt to fulfill the conditions that make people grow regardless of age. According to Rousseau, education's purpose is to make the child happy and good. Since everything in nature is corrupted by people, education should be in harmony with nature. Children should not learn from books, but from nature and experience. Education should be versatile and comprehensive to bring out the child's hidden potential (Inal, 1998; Eryaman & Riedler 2009). According to Montaigne, education not corrupting people is not enough; it should change people for the better (Montaigne, 1580; Somuncu, 2008). Having a society with good values is greatly important for the future of a country. Educational institutions and teachers that will give these values are needed to create this society. School education is vital in giving these values. Today, values education is given great importance, and there are studies on how to transmit these values to children. In schools, a social environment, values are developed with the reactions and interpretations children receive from their environment for their behaviors and attitudes. The social fabric formed in the classroom provides a ground for the development of their values. Teachers help the development of children's value systems with positive and negative feedback by giving them responsibilities. Today's events led many parents and educators to believe that academic achievement alone is not enough for children and information is not enough for achievement. What is more important is for children to make good life choices, to be self-confident to express themselves, to be honest, to never stray away from what is right. These values, today, became priceless, and researchers began to work on these issues (Aydin, 2010). Values include individuals' experiences, and have a great effect on organizing relationships with other people. Therefore, in values education stress the importance of evaluating individuals' lives and experiences with ethical values like love, respect, honesty, trust, independence and truth (Kale, 2007: 319; Gomleksiz & Curo, 2011, p. 101).

When considered individually, values emerge as a criterion in an individual's thoughts, attitudes, behaviors and structures, and indissolubly constitute a part of social holism (Durmus, 1996). Values are also a part of the culture of the organizations where the individuals work because organization culture is defined as values that are shared and obeyed by the individuals and groups in an institution (Sabuncuoglu & Tuz, 2003). At the same time, values are considered as one of the most important keys to understand workers' behaviors in an organization (Demir, 2005). Workers' human values create a powerful organization culture and workplace. Also, in an organization where human values are dominant, workers' psychology is better understood. This helps workers to reach their potential and be more successful. Finally, in an organization with human values, people give more importance to each other's emotions (Stallard & Pankau, 2008). Individuals live in environments made up of their and environments' values (Turan & Aktan, 2008). Individuals can change their values with

interaction. During this process, individuals' school life is very important because values are mostly learned in schools. School is a learning place built on values (Turan & Turan, 2008). School curricula have objectives regarding values. Especially in the new curricula, objectives regarding values and how to teach them are given great importance (MEB, 2004; Yilmaz, 2009).

The main purpose of education programs is to raise effective citizens and individuals who know their responsibilities. In addition to this, affective characteristics including individual's emotions are also very important in education. In education, attaining positive or negative emotions towards certain objects or events and transmitting values and attitudes wanted by the society are related to affective objectives. The education done to reach these objectives is affective education. Affective education is also called moral education, character education and value education (Bacanli, 2006, p. 13-14). Great responsibility falls on teachers for socialization of children and for them to live in society appreciating democratic values (Gomleksiz & Curo, 2011, p. 1001-1002). Teachers play an important role in values education, planned or unplanned. In addition to teaching the subject matter, teachers influence children's cognitive, affective and social development (Akbas, 2009, p. 404). Teachers' own value judgements have a significant impact on students. Thus, values education should not be only theoretical but also should be practical (Tozlu & Topsakal, 2007, p. 181; Gomleksiz & Curo, 2011, p. 100).

In training teachers who will teach values education, great responsibility falls on the shoulders of faculty members in education faculties. Teacher candidates should be taught values along with subject matter because teachers play significant part in realizing educational objectives and bringing natural talents into the open (Jackson, Boostrom & Hansen, 1998; Riedler & Eryaman, 2016). Teachers' values are especially important because of their position. Their roles are not just related to teaching they do in classroom. Their role encompasses the entire school. For this, teachers should see students as individuals and should value them. Teachers should strive for the highest level of learning and development by taking students' social and cultural differences and their interests into consideration. They also should have the personal characteristics they want their students to have in themselves because there are many study findings showing how teachers' values affect student behaviors (Brophy & Good, 1986; Dickinson, 1990). Because of their position, teachers have an important role in the process of teaching values to the students (Suh & Traiger, 1999; Yilmaz, 2009). Taking all these assumptions into consideration, determining and explaining values of teacher candidates who will become the future teachers is quite important.

The purpose of the present study is to determine whether teacher candidates' value preferences differ or not according to sex of the candidates, education level of the parents, income level of the family, where they live and the program they are in.

METHOD

The study purpose, model, universe and sample, data collection tools and statistical methods used to analyze the data collected are presented in this section.

Study Purpose

The purpose of this study is to put forth the value tendencies of 380 seniors attending Nigde Omer Halisdemir University's Faculty of Education during the 2016-2017 academic year in terms of certain variables (sex, education levels of their parents, income levels of their family, where they live and programs they are in).

Study Model

The study employed relational survey model, a subtype of general survey model. Relational survey model aims to determine the co-changing between two or more variables and establish the

degree of change (Karasar, 2009). The sex of the teacher candidates, education level of the parents, income level of the family, where they live and the program they are in make up the independent variables. Human value dimensions of the teacher candidates make up the dependent variables of the study. In the study, human values of the teacher candidates were examined to determine whether they differed or not according to their sex, education levels of their parents, income levels of their family, where they live and programs they are in.

Study Group

The sample universe of the study is made up of seniors attending Nigde Omer Halisdemir University's Faculty of Education. Since the teacher candidates in the Faculty of Education have similar characteristics, random sampling method was used. Selected by random sampling method among this universe, 380 senior teacher candidates from the programs of Social Studies, Turkish, Math, Science, Primary, Guidance and Psychological Counseling, Painting and Music make up the study group.

Value		Frequency	Percent
Sex	Female	254	66,8
	Male	126	33,2
Department	Math	49	12,9
	Social Studies	56	14,7
	Science	39	10,3
	Turkish	53	13,9
	Primary	50	13,2
	Guidance Counseling	46	12,1
	Painting	42	11,1
	Music	45	11,8

Data Collection Tools

In the study, a personal information form was used to collect teacher candidates' demographic information. Schwartz Value Survey was administered to measure teacher candidates' value preferences in their lives. The survey was adapted to Turkish by Kuşdil and Kağıtçıbaşı in 2000, and their version was administered to teacher candidates in the present study. This survey was administered during the fall semester of 2015-2016 academic year.

Schwartz Value Survey

Schwartz Value Survey consists of 57 value items. Respondents rate the importance of each of these 57 items "as a guiding principle in my life" on a scale varying from 1 (opposed to my values) to 7 (of supreme importance). The 57 value were grouped under 10 sub-dimensions. These sub-dimensions are power, achievement, hedonism, self-direction, stimulation, universalism, benevolence, tradition, conformity and security. Reliability coefficients of value dimensions was calculated by Ercan (2009) and Kusdil and Kağıtcibasi (2000). The reliability coefficients for value dimensions range from 0.51 to 0.77.

The value dimensions and values used in the study are power (having social power, controlling others, dominance), universalism (equality, internal harmony, wanted a peaceful world, harmony with nature, being), achievement (being ambitious, being influential, being intelligent, being successful), hedonism (taking pleasure from life, gratification), stimulation (being brave, living ever-changing life, having an exciting life), self-direction (being creative, being independent, choosing your own goals, being free, being respectful to yourself), benevolence (spiritual life, being forgiving, being honest, being benevolent, being loyal, being responsible, meaningful life, real friendship, mature love), tradition (accepting what life gives, being genial, being religious, beings respectful of

traditions), conformity (being obedient, cherishing parents and elders, being polite, controlling yourself) and security (loyalty, social justice, family security, wanting the social order to continue, national security, being clean, being healthy)

Data Analysis

Before data analysis, assumptions of normality and homogeneity of variance were tested to check whether the assumptions were met or not. To determine whether the assumption of normality was met, skewness and kurtosis coefficients regarding the distribution of scores from each sub-dimension were examined, and these coefficients were determined to be between -1 and +1 limits. According to these results, the scores did not show any significant deviation from the normal deviation (Buyukozturk, 2009; Kalayci, 2010). Puanlara ilişkin çarpıklık ve basıklık katsayıları Tablo... Da verilmiştir.

Table... Descriptive Statistics Regarding Scores

Values	Mean	Std. Deviation	Skewness	Kurtosis
Power	22,96	7,15	-,448	-,068
Universalism	51,31	8,76	,921	,615
Achievement	20,69	5,57	-,774	,602
Hhedonism	10,53	2,77	-,644	-,142
Stimulation	13,08	5,09	-,349	-,534
Öself-direction	35,03	6,17	-,683	,817
Benevolence	51,65	8,69	-,974	,950
Tradition	22,50	6,28	-,429	-,015
Confirmity	19,97	5,01	-,810	,968
Security	41,07	6,59	-,854	,975

Then, assumptions of homogeneity of variance were tested. Levene F test was used to test the assumption of homogeneity of variance. According to Levene F test, variances of scores from each sub-dimension were not equal for each group (Buyukozturk, 2009). Since these assumptions were met, Independent Samples t Test was used to determine whether there was a significant difference according to the sex variable, and ANOVA was used to determine whether there were significant difference according to mother's education level, place to live and program variables. Since teacher candidate numbers in some groups were small, Kruskal Wallis test was used to determine whether there was a significant difference between the education level of father variable and income level of family variable. The eta-square value, also called effect size, is a measure of the magnitude of the relationship between the dependent variable and the independent variable (Mertler & Vannatta, 2005). η^2 , which shows the independent variable's explanation amount of the total variance in the dependent variable, varies between 0.00 and 1.00, and η^2 values at .01, .06 and .14 levels are interpreted as "small", "medium" and "large" effect sizes in the same order (Büyüköztürk, 2009). The data was analyzed using SPSS 18.0 statistical package program. In the analysis of data, significance level (p) was accepted as 0.05.

FINDINGS

This section of the study includes findings obtained from the statistical analysis done based on the study purposes and interpretations of these findings. Whether the difference between the value dimensions score averages was significant according to teacher candidates' sex variables was test with Independent Samples t Test, and the results are presented in the following table 1.

Table 1. Independent Samples t Test Results According to Sex Variable

Value	Sex	N	\bar{x}	Sx	t	Df	p	η^2
Power	female	254	23.38	6.91	1.629	378	.104	
	male	126	22.11	7.55				
Universalism	female	254	52.11	7.79	2.525	378	.012*	0.017
	male	126	49.71	10.27				
Achievement	Female	254	20.77	5.46	.343	378	.732	
	male	126	20.56	5.80				
Hedonism	female	254	10.66	2.61	1.314	378	.190	
	male	126	10.26	3.04				
Stimulation	female	254	12.88	5.09	-1.086	378	.278	
	male	126	13.48	5.07				
Self-direction	female	254	35.43	5.26	1.801	378	.072	
	male	126	34.22	7.62				
Benevolence	female	254	52.74	7.77	3.532	378	.000*	0.032
	male	126	49.44	9.96				
Tradition	female	254	22.73	6.18	1.023	378	.307	
	male	126	22.03	6.47				
Conformity	female	254	20.28	4.56	1.738	378	.083	
	male	126	19.33	5.76				
Security	female	254	41.55	5.58	2.008	378	.045*	0.011
	male	126	40.11	8.19				

*p<0.05

When Table 1 is examined, it is found that there are no significant differences between power, achievement, hedonism, stimulation, self-direction, tradition and conformity according to the sex ($p>0,05$). This finding shows that sex does not have effect on teacher candidates' power, achievement, hedonism, stimulation, self-direction, tradition and conformity value tendencies.

According to Table 1, there are significant differences in favor of female teacher candidates between universalism, benevolence and security value types ($p<0,05$). These findings indicate that sex has effect on teacher candidates' universalism, benevolence and security value tendencies, and these value tendencies of female teacher candidates' are higher than the males. The eta-square effect size value was between 0.011 and 0.032. This finding shows that sex has a "low level" effect on universalism, benevolence and security scores.

Whether there is a significant difference between value dimensions score averages according to teacher candidates' mother's education level or not is tested with ANOVA and the results are presented in Table 2.

Table 2. ANOVA Results According to Mother's Education Level

Value	Mother's Education	N	\bar{x}	Sx	F	Df	p	Significant Difference	η^2
Power	Illiterate	43	21.95	6.87	.436	379	.783		
	Primary school	208	22.91	7.18					
	Middle school	57	23.47	6.81					
	High school	50	22.92	7.02					
	University	22	24.14	8.73					
Universalism	Illiterate	43	48.58	10.32	2.625	379	.034*	illiterate-middle school illiterate-university high school-university	0.027
	Primary school	208	51.31	8.58					
	Middle school	57	53.02	6.96					
	High school	50	50.26	9.73					
	University	22	54.68	7.46					
Achievement	Illiterate	43	20.56	5.31	.278	379	.892		
	Primary school	208	20.60	5.69					
	Middle school	57	20.75	5.20					
	High school	50	21.40	6.13					
	University	22	20.14	4.76					

Hedonism	Illiterate	43	9.98	2.93	3.260	379	.012*	illiterate-university primary school- university middle school-university high school-university	0.008
	Primary school	208	10.44	2.79					
	Middle school	57	10.86	2.59					
	High school	50	10.18	2.78					
	University	22	12.32	1.80					
Stimulation	Illiterate	43	12.77	4.30	1.661	379	.158		
	Primary school	208	12.74	5.08					
	Middle school	57	13.95	4.71					
	High school	50	12.88	5.84					
	University	22	15.18	5.29					
Self-Direction	Illiterate	43	34.07	6.82	1.153	379	.331		
	Primary school	208	34.97	6.20					
	Middle school	57	35.46	5.74					
	High school	50	34.60	6.62					
	University	22	37.32	3.84					
Benevolence	Illiterate	43	49.21	10.41	2.645	379	.033*	illiterate-primary school illiterate-middle school primary school-high school middle school- high school	0.027
	Primary school	208	52.21	8.26					
	Middle school	57	52.91	7.05					
	High school	50	49.18	9.97					
	University	22	53.41	8.44					
Tradition	Illiterate	43	20.91	6.60	1.181	379	.319		
	Primary school	208	22.92	6.36					
	Middle school	57	22.81	5.13					
	High school	50	21.68	6.79					
	University	22	22.68	6.23					
Confirmity	Illiterate	43	18.14	5.82	1.642	379	.163		
	Primary school	208	20.17	5.08					
	Middle school	57	20.35	4.54					
	High school	50	20.12	4.45					
	University	22	20.27	4.60					
Security	Illiterate	43	38.14	8.97	2.754	379	.028*	Illiterate-primary school Illiterate-middle school Illiterate-university	0.029
	Primary school	208	41.53	6.22					
	Middle school	57	41.26	5.42					
	High school	50	40.80	6.97					
	University	22	42.59	5.16					

*p<0.05

When Table 2 is examined, it is found that there are no significant differences between power, achievement, stimulation, self-direction, tradition and conformity according to mother's education level ($p>0,05$). This finding shows that mother's education level does not have effect on teacher candidates' power, achievement, stimulation, self-direction, tradition and conformity value tendencies.

Table 2 shows that universalism value tendencies of teacher candidates significantly differ in favor of female teacher candidates ($p<0,05$). According to the results of LSD test, one of the multiple comparison tests, universalism value tendencies of teacher candidates whose mothers graduated from university are significantly higher than universalism value tendencies of teacher candidates whose mothers are illiterate or graduated from high school. Furthermore, universalism value tendencies of teacher candidates whose mothers graduated from middle school are significantly higher compared to teacher candidates whose mothers are illiterate. Eta-square effect size value was found to be 0.027. This finding shows that mother's education level has a "low level" effect on universalism scores.

When Table 2 is examined, it is seen that hedonism value tendencies of teacher candidates significantly differ according to mother's education level ($p<0,05$). When average scores are examined, it is found that as the education level of the family increases, the teacher candidates' hedonism value tendency scores increase. According to the results of LSD test, hedonism value tendencies of teacher candidates whose mothers graduated from university are significantly higher compared to mothers who are illiterate or who graduated from primary school, middle school and high school. Eta-square effect size value was found to be 0.008. This finding shows that mother's education level has a "low level" effect on hedonism scores.

Teacher candidates significantly differ according to mother's education level ($p < 0,05$). According to the results of LSD test, benevolence value tendencies of teacher candidates whose mothers graduated from primary school and middle school are significantly higher compared to mothers who are illiterate or who graduated from high school. Eta-square effect size value was found to be 0.027. This finding shows that mother's education level has a "low level" effect on benevolence scores.

Table 2 also shows that security value tendencies of teacher candidates significantly differ according to mother's education level ($p < 0,05$). When average scores are examined, it is found that as the education level of the family increases, the teacher candidates' security value tendency scores increase. According to the results of LSD test, security value tendencies of teacher candidates whose mothers graduated from primary school, middle school and university are significantly higher compared to mothers who are illiterate. Eta-square effect size value was found to be 0.029. This finding shows that mother's education level has a "low level" effect on security scores.

Since teacher candidate numbers in some groups were small, Kruskal Wallis test was used to determine whether there was a significant difference between value dimensions score averages according to the education level of teacher candidates' father, and the results are presented in Table 3.

Table 3. Kruskal Wallis Test Results According to Father's Education Level

Value	Father's Education	N	\bar{x}	Sx	χ^2	Df	P
Power	Illiterate	12	22.33	8.18	.480	5	.993
	Primary school	154	22.80	7.08			
	Middle school	63	22.92	7.06			
	High school	84	23.14	6.90			
	University	64	23.06	7.78			
	graduate school	2	26.00	7.07			
Universalism	Illiterate	12	51.83	8.98	3.409	5	.637
	Primary school	154	50.67	9.14			
	Middle school	63	51.60	9.48			
	High school	84	52.30	8.20			
	University	64	52.64	7.87			
	graduate school	2	57.00	2.82			
Achievement	Illiterate	12	20.00	6.09	1.886	5	.865
	Primary school	154	20.69	5.68			
	Middle school	63	20.71	5.76			
	High school	84	20.96	5.72			
	University	64	20.34	4.98			
	graduate school	2	24.00	4.24			
Hedonism	Illiterate	12	9.92	3.34	2.775	5	.742
	Primary school	154	10.40	2.75			
	Middle school	63	10.41	3.11			
	High school	84	10.61	2.56			
	University	64	10.91	2.62			
	graduate school	2	12.50	.70			
Stimulation	Illiterate	12	13.67	5.19	5.042	5	.414
	Primary school	154	12.71	4.98			
	Middle school	63	12.98	5.00			
	High school	84	13.11	5.35			
	University	64	13.73	5.15			
	graduate school	2	18.50	.70			
Self-Direction	Illiterate	12	36.17	4.26	1.360	5	.929
	Primary school	154	34.84	6.26			
	Middle school	63	35.24	6.81			
	High school	84	35.04	6.20			
	University	64	34.95	5.76			
	graduate school	2	38.50	2.12			

Benevolence	Illiterate	12	49.83	6.97	4.350	5	.500
	Primary school	154	51.80	8.48			
	Middle school	63	52.24	10.28			
	High school	84	50.93	8.58			
	University	64	51.92	8.16			
	graduate school	2	57.00	1.41			
Tradition	Illiterate	12	24.83	5.32	2.310	5	.805
	Primary school	154	22.60	5.87			
	Middle school	63	22.27	6.92			
	High school	84	22.08	6.92			
	University	64	22.73	6.05			
	graduate school	2	20.00	2.82			
Confirmity	Illiterate	12	19.67	5.71	1.872	5	.867
	Primary school	154	19.79	5.53			
	Middle school	63	20.35	4.96			
	High school	84	20.08	4.60			
	University	64	19.84	4.24			
	graduate school	2	23.00	1.41			

When Table 3 is examined, it is found that there are no significant differences between power, universalism, achievement, hedonism, stimulation, self-direction, benevolence, tradition, conformity and security according to father's education level of teacher candidates ($p>0,05$). This finding shows that father's education level does not have effect on teacher candidates' value tendencies.

Since teacher candidate numbers in some groups were small, Kruskal Wallis test was used to determine whether there was a significant difference between value dimensions score averages according to the family income level of teacher candidates, and the results are presented in Table 4.

Table 4. Krukal Wallis Test Results According to Family Income Level

Value	Family Income	N	\bar{x}	Sx	χ^2	Df	P
Power	0-1500	153	23,16	6,63	3.128	4	.537
	1501-3000	151	23,40	7,04			
	3001-4500	57	21,37	8,13			
	4501-6000	10	23,00	6,49			
	6000 above	9	22,22	11,11			
Universalism	0-1500	153	50,33	9,06	4.457	4	.348
	1501-3000	151	52,36	7,90			
	3001-4500	57	51,47	9,97			
	4501-6000	10	49,10	8,84			
	6000 above	9	51,78	8,28			
achievement	0-1500	153	20,95	5,38	1.361	4	.851
	1501-3000	151	20,66	5,63			
	3001-4500	57	20,26	6,13			
	4501-6000	10	19,20	5,47			
	6000 above	9	21,22	4,68			
Hedonism	0-1500	153	10,66	2,75	2.736	4	.603
	1501-3000	151	10,44	2,68			
	3001-4500	57	10,60	3,02			
	4501-6000	10	9,40	2,87			
	6000 above	9	10,56	2,78			
Stimulation	0-1500	153	12,83	4,53	2.374	4	.667
	1501-3000	151	13,39	5,38			
	3001-4500	57	12,97	5,61			
	4501-6000	10	12,10	5,36			
	6000 above	9	14,00	5,85			
Self-direction	0-1500	153	34,95	6,17	5.935	4	.204
	1501-3000	151	35,36	5,66			
	3001-4500	57	34,58	7,28			
	4501-6000	10	31,20	7,42			
	6000 above	9	37,89	3,51			

Benevolence	0-1500	153	52.05	8.86	4.109	.392
	1501-3000	151	51.89	7.53		
	3001-4500	57	50.48	10.94		
	4501-6000	10	47.80	8.85		
	6000 above	9	52.56	7.68		
Tradition	0-1500	153	22.92	5.82	2.008	.734
	1501-3000	151	22.60	6.44		
	3001-4500	57	21.30	7.09		
	4501-6000	10	21.90	6.91		
	6000 above	9	22.00	4.97		
Conformity	0-1500	153	20.12	5.40	2.220	.695
	1501-3000	151	20.04	4.63		
	3001-4500	57	19.53	5.17		
	4501-6000	10	18.70	4.80		
	6000 above	9	20.33	3.53		
Security	0-1500	153	41.30	6.67	2.021	.732
	1501-3000	151	41.09	5.91		
	3001-4500	57	40.77	7.75		
	4501-6000	10	38.00	9.40		
	6000 above	9	42.22	4.40		

When Table 4 is examined, it is found that there are no significant differences between power, universalism, achievement, hedonism, stimulation, self-direction, benevolence, tradition, conformity and security according to family income level of teacher candidates ($p > 0,05$). This finding shows that family's income level does not have effect on teacher candidates' value tendencies.

ANOVA was used to determine whether there was a significant difference between value dimensions score averages according to where the teacher candidates live, and the results are presented in Table 5.

Table 5. ANOVA Results According to Where the Teacher Candidates Live

Value	Where They Live	N	\bar{x}	Sx	F	Df	P
Power	City	196	23.15	7.37	.115	379	.952
	District	92	22.86	7.58			
	Town	32	22.69	5.76			
	Village	60	22.62	6.50			
	City	196	52.24	8.42			
Universalism	District	92	50.87	8.89	1.793	379	.148
	Town	32	49.28	9.46			
	Village	60	50.07	9.04			
	City	196	20.82	5.45			
	District	92	20.38	6.24			
Achievement	Town	32	20.66	4.59	.135	379	.939
	Village	60	20.80	5.43			
	City	196	10.68	2.79			
	District	92	10.43	2.58			
	Town	32	10.81	2.76			
Hedonism	Village	60	10.00	2.93	1.084	379	.356
	City	196	13.33	5.28			
	District	92	12.75	4.89			
	Town	32	12.19	5.59			
	Village	60	13.25	4.44			
Stimulation	City	196	35.49	5.72	.637	379	.592
	District	92	34.45	6.52			
	Town	32	35.28	6.17			
	Village	60	34.30	6.96			
	City	196	52.13	8.73			
Self-direction	District	92	50.91	8.77	.928	379	.427
	Town	32	50.69	8.36			
	Village	60	51.70	8.67			
	City	196	52.13	8.73			
	District	92	50.91	8.77			
Benevolence	Town	32	50.69	8.36	.551	379	.648
	Village	60	51.70	8.67			
	City	196	52.13	8.73			
	District	92	50.91	8.77			
	Town	32	50.69	8.36			

Tradition	City	196	21.91	6.70	1.287	379	.278
	District	92	23.36	5.93			
	Town	32	22.78	5.37			
	Village	60	22.97	5.73			
Conformity	City	196	20.16	4.71	.238	379	.870
	District	92	19.65	5.34			
	Town	32	20.00	5.63			
	Village	60	19.80	5.14			
Security	City	196	41.36	6.98	.301	379	.824
	District	92	40.64	5.71			
	Town	32	40.63	5.92			
	Village	60	41.03	6.94			

When Table 5 is examined, it is found that there are no significant differences between power, universalism, achievement, hedonism, stimulation, self-direction, benevolence, tradition, conformity and security according to where the teacher candidates live ($p>0,05$). This finding shows that the place where the teacher candidates live does not have effect on teacher candidates' value tendencies.

ANOVA was used to determine whether there was a significant difference between value dimensions score averages according to the programs the teacher candidates are in, and the results are presented in Table 6.

Table 6. ANOVA Results According to the Programs

Value	Program	N	\bar{x}	Sx	F	Df	p	Significant Difference	η^2
Power	Math	49	23.18	6.98	.741	379	.638		
	Social Studies	56	23.00	6.53					
	Science	39	22.05	9.35					
	Turkish	53	24.11	6.19					
	Primary	50	22.44	6.66					
	Guidance Counseling	46	21.87	6.30					
	Painting	42	24.36	7.19					
	Music	45	22.47	8.28					
Universalism	Math	49	50.78	9.81	.720	379	.655		
	Social Studies	56	49.84	11.82					
	Science	39	50.21	9.88					
	Turkish	53	52.40	6.91					
	Primary	50	51.02	5.50					
	Guidance Counseling	46	51.44	6.33					
	Painting	42	52.10	8.56					
	Music	45	52.89	9.39					
Achievement	Math	49	19.47	5.52	2.728	379	.009*	Math-Turkish Math-Primary Social-Painting Turkish-Painting Primary-Painting	0.020
	Social Studies	56	20.98	5.08					
	Science	39	20.44	6.07					
	Turkish	53	22.45	4.68					
	Primary	50	22.10	4.33					
	Guidance Counseling	46	20.61	5.21					
	Painting	42	18.36	6.25					
	Music	45	20.53	6.76					
Hedonism	Math	49	10.35	2.83	2.136	379	.039*	Social-Science Science-Turkish Science-Primary Turkish-Counseling Primary-Counseling Turkish-Music Primary-Music	0.039
	Social Studies	56	10.23	3.16					
	Science	39	11.46	2.41					
	Turkish	53	9.89	2.57					
	Primary	50	9.92	2.98					
	Guidance Counseling	46	11.04	2.05					
	Painting	42	10.52	2.66					
	Music	45	11.18	2.89					

Stimulation	Math	49	13.08	4.82	1.160	379	.325
	Social Studies	56	13.13	4.72			
	Science	39	12.13	6.46			
	Turkish	53	13.66	5.25			
	Primary	50	13.30	3.83			
	Guidance Counseling	46	12.26	5.33			
	Painting	42	12.26	5.41			
	Music	45	14.53	4.85			
Self-direction	Math	49	33.88	7.65	1.309	379	.245
	Social Studies	56	34.09	7.15			
	Science	39	35.69	5.54			
	Turkish	53	37.00	2.72			
	Primary	50	34.96	4.01			
	Guidance Counseling	46	35.20	5.99			
	Painting	42	34.71	6.64			
	Music	45	34.76	7.79			
Benevolence	Math	49	49.96	11.67	.617	379	.742
	Social Studies	56	51.61	10.82			
	Science	39	50.44	8.35			
	Turkish	53	52.13	5.00			
	Primary	50	51.44	6.94			
	Guidance Counseling	46	52.74	6.59			
	Painting	42	52.05	8.45			
	Music	45	52.76	9.66			
Tradition	Math	49	22.55	7.07	1.181	379	.312
	Social Studies	56	22.07	7.16			
	Science	39	20.15	5.98			
	Turkish	53	22.25	7.28			
	Primary	50	23.46	4.17			
	Guidance Counseling	46	23.30	4.43			
	Painting	42	23.10	6.53			
	Music	45	22.87	6.38			
Conformity	Math	49	19.43	5.75	.503	379	.833
	Social Studies	56	19.32	5.99			
	Science	39	19.80	4.45			
	Turkish	53	20.40	4.31			
	Primary	50	20.30	4.59			
	Guidance Counseling	46	19.70	5.12			
	Painting	42	20.07	4.78			
	Music	45	20.80	4.72			
Security	Math	49	40.43	8.33	.695	379	.676
	Social Studies	56	40.79	8.62			
	Science	39	42.05	5.68			
	Turkish	53	42.38	4.68			
	Primary	50	40.34	5.87			
	Guidance Counseling	46	41.13	4.39			
	Painting	42	40.21	5.47			
	Music	45	41.29	7.77			

*p<0.05

When Table 6 is examined, it is found that there are no significant differences between power, universalism, stimulation, self-direction, benevolence, tradition, conformity and security according to the programs the teacher candidates are in ($p>0,05$). This finding shows that the program the teacher candidates are in does not have effect on teacher candidates' power, universalism, stimulation, self-direction, benevolence, tradition, conformity and security value tendencies.

When Table 6 is examined, it is seen that achievement value tendencies of teacher candidates significantly differ according to the program they are in ($p < 0,05$). According to the results of LSD test, achievement value tendencies of teacher candidates in Math Education are significantly lower compared to teacher candidates in Primary Education and Turkish Education. Also, achievement value tendencies of teacher candidates in Painting Education are found significantly lower compared to teacher candidates in Primary Education, Social Studies Education and Turkish Education. Eta-square effect size value was found to be 0.020. This finding shows that department has a “low level” effect on achievement scores.

According to Table 6, hedonism value tendencies of teacher candidates significantly differ according to the programs they are in ($p < 0,05$). The results of LSD test show that hedonism value tendencies of teacher candidates in Science Education are significantly higher compared to teacher candidates in Primary Education, Social Studies Education and Turkish Education. Furthermore, hedonism value tendencies of teacher candidates in Guidance and Psychological Counseling and Music Education are found significantly higher compared to teacher candidates in Primary Education and Turkish Education. Eta-square effect size value was found to be 0.039. This finding shows that department has a “low level” effect on hedonism scores.

DISCUSSION AND RESULTS

Conducted with 4th grade teacher candidates, this study put forth that sex does not have effect on teacher candidates' power, achievement, hedonism, stimulation, self-direction, tradition and conformity value tendencies. This finding shows that sex has an effect on teacher candidates' universalism, benevolence and security value tendencies, and these values are higher in female teacher candidates. In a similar study, Yilmaz (2009) stated that score averages of female teacher candidates' universalism, benevolence, conformity and security dimensions are significantly higher than score averages of male teachers. Also, in the study conducted by Mehmedoglu (2006), score averages of universalism and security dimensions of females were found higher than the males. Similarly, Coskun and Yildirim (2009) found that female university students' value levels are higher than the male students. These studies support the present study's findings. In Turkish culture, characteristics related to women are expressed more in interpersonal relationships. The basic tasks expected from women are for them to be emotional, to cooperate and to show care and interest. On the contrary, men are expected to be independent, to represent the family and to be competitive (Temel & Aksoy, 2001). The way women are raised and what is expected from them by the society can make them to prefer universalism, benevolence, conformity and security values more than the men. Women look at their surroundings with compassion, mercy and love (Yapici & Zengin, 2003). According to Oguz's (2012) study findings, there is a positive relationship between self-direction, universalism and security value types and sex. Female teacher candidates stated positive opinions on all these value types. A similar result was put forth by Altunay and Yalcinkaya (2011). When teacher candidates' values are compared according to sex, it is seen that females give more importance to all the values compared to male teacher candidates. Also, both females and males adopt the tradition value the highest (Altunay & Yalcinkaya, 2011). According to Basciftci, Gulec, Akdogan and Koc (2011), while teacher candidates' value preferences do not show any difference in power, achievement, stimulation, self-direction, tradition and security sub-dimensions based on sex, they show difference in hedonism, universalism, benevolence, conformity, ability and effort sub-dimensions (Oguz, 2012). Female characteristics like being peaceful, virtuous, forgiving, loyal, obedient, kind, clean and respectful to elders can make them prefer values like universalism, benevolence, conformity and security more than the males. Different results were found in some studies conducted on teachers' value levels. For example, in Dilmac, Bozgeyikli and Cikili's (2008) study on teacher candidates, males' score averages are higher than females in the universalism dimension. In studies done by Sari (2005) and Cileli and Tezer (1998), males' value scores are higher than female in all value dimensions (Yilmaz, 2009).

The study results show that mother's education level has no effect on the power, achievement, stimulation, self-direction, tradition and conformity value tendencies. In multiple comparison tests, universalism value tendencies of teacher candidates whose mothers graduated from university are

found significantly higher than universalism value tendencies of teacher candidates whose mothers are illiterate or graduated from high school. Furthermore, universalism value tendencies of teacher candidates whose mothers graduated from middle school are found to significantly higher compared to teacher candidates whose mothers are illiterate. The results, also, show that hedonism value tendencies of teacher candidates whose mothers graduated from university are significantly higher compared to mothers who are illiterate or who graduated from primary school, middle school and high school. Benevolence value tendencies of teacher candidates whose mothers graduated from primary school and middle school are found significantly higher compared to mothers who are illiterate or who graduated from high school. In addition, security value tendencies of teacher candidates whose mothers graduated from primary school, middle school and university are found significantly higher compared to mothers who are illiterate. However, father's education level has no effect on teacher candidates' value tendencies. The society gives more roles to the mothers in raising their children. Mothers have great effect on their children's value judgments because in our society, fathers take on the roles outside the house and mothers become the main actors in the development of children. When the Kruskal Wallis test results according to father's education level in Table 3 is examined, it is found that there are no significant differences between power, universalism, achievement, hedonism, stimulation, self-direction, benevolence, tradition, conformity and security value types according to father's education level of teacher candidates. This finding shows that father's education level does not have effect on teacher candidates' value tendencies. Traditionally, tasks and responsibilities are shared in the family according to gender. In a traditional family, while men do tasks like repairs and garden work, women do tasks like cooking, washing and cleaning (Safak, Copur, Ozkan, 2006; Gunay ve Bener, 2011). According to Jan R. M. Gerris et al (1997), family values and goals shape what is precious and wanted for a child's future and beliefs whether these values and goals come from social structure or from socio-cultural interaction. These beliefs and cultural values can be considered as mental formations given by the parents and through these families are considered to play important roles in their children's lives. Based on this, it can be accepted that families' effect on individuals' value structuring is quite high (Coskun & Yildirim, 2009).

The present study determined that family income level has no effect on teacher candidates' value tendencies. This indicates that the society has certain value judgements and income level does not affect these.

According to another result of the study, the places teacher candidates live has no effect on their value tendencies. It can be concluded that the social structure has a certain value structure and where they live has no effect on teacher candidates' value judgements. While value judgments changed according to education level of the parents, it did not change according to where they live. The value judgements of teacher candidates from the cities and from rural areas show no difference, indicating the importance of traditions, language and religious unity over the places they live in. Coskun and Yildirim (2009) found no significant difference in value levels according to where the participants lived, and stated that there is no difference between village and city because the society shows a homogeneous structure in terms of values. This result is similar to the present study. However, this can be limited to the values stated in the study.

The present study, also, reveals that the programs the teacher candidates are in have no effect on their power, universalism, stimulation, self-direction, benevolence, tradition, conformity and security value tendencies. However, there is a difference between the programs in terms of power, universalism, stimulation, self-direction, benevolence, tradition, conformity and security values. For example, while science education program got the highest value in the power value tendency, social studies program got the highest value in the universalism value. According to the study findings, achievement value tendencies of teacher candidates in Math Education are found significantly lower compared to teacher candidates in Primary Education and Turkish Education. Also, achievement value tendencies of teacher candidates in Painting Education are found significantly lower compared to teacher candidates in Primary Education, Social Studies Education and Turkish Education. Since candidates in Painting Education give more importance to artistic tendencies, they value art more than achievement.

According to the LSD test result, one of the multiple comparison tests, hedonism value tendencies of teacher candidates in Science Education are found significantly higher compared to teacher candidates in Primary Education, Social Studies Education and Turkish Education. Furthermore, hedonism value tendencies of teacher candidates in Guidance and Psychological Counseling and Music Education are found significantly higher compared to teacher candidates in Primary Education and Turkish Education. The Life Sciences course taught in primary schools becomes Social Studies in middle school. While values education is given under the heading of personal qualities in the primary curriculum, it is seen as values in the 2015 curriculum. As a result of this, it can be said that values education is included in Social Studies. To be able to teach values education, the teachers should improve themselves in this area. On the other hand, since primary teachers have to teach social studies as life sciences in primary schools, they have to have the same attitude as the social studies teachers. When Turkish teachers are taken into consideration, Turkish courses are about language teaching but also about cultural values. Since the Turkish teachers are aware of this, they have high scores in values compared to other teaching programs. The reason why science teacher candidates' scores are higher is because science related courses are taught in Life Science course in primary schools but taught as a separate course in middle schools just like Social Studies.

The reason why hedonism value scores of teacher candidates in Guidance and Psychological Counseling are higher than candidates in Primary Education and Turkish Education can be attributed to the importance they give on human psychology. Even listening to a person is part of values education. Teacher candidates in Guidance and Psychological Counseling have a different outlook on life and focus on human lives. These are the reasons why their hedonism values are higher. The reason why teacher candidates in Music Education got higher hedonism scores than the candidates in other programs can be attributed to music's transference from the past to present, its cultural functionality and its secret communication between people. Hedonism is part of music culture, and teacher candidates studying in Music Education have more hedonistic values and prefer this program in line with their abilities. According to Oguz (2012), there is a positive relationship between the programs the teacher candidates are in and their power, stimulation, benevolence, tradition, conformity and security value types. Compared to teacher candidates in other programs, teacher candidates in Science Education gave more positive statements in all the value types. According to study findings, there is a negative relationship between the stimulation, universalism and conformity value types and the grades the candidates are in (Oguz, 2012). Although the study done by Oguz (2012) does not show similar results with the present study, they are similar in the sense that teacher candidates in different programs have different statements on values education.

SUGGESTIONS

In this study, different values were put forth through the survey conducted in different programs of Omer Halisdemir University's Faculty of Education. This shows that different values will be put forth in different universities' programs.

Therefore, education programs should be reorganized in a way that values are really taught. Values can be given with different activities in Service Learning courses. In education faculties, there should be courses on affective domain in general and values education in specific. The meaning and teaching of values should be taught to the prospective teachers.

From the high benevolence and security scores of female candidates, it can be concluded that they are generally more emotional than the male candidates.

While mother's education level has an effect on teacher candidates' value tendencies, father's education level does not. Mother's education affects child rearing but father's education does not affect . Therefore, more emphasis should be given to mothers' education and women's education in general as a country. There are not enough courses on values in the programs of education faculties. For example, while values education is included in Social Studies, it is only given in culture and major

area courses. In Primary Teaching values education is given in history, Turkish and geography courses. However, there are no courses that include values education in Math, Science, Music and Painting. For all teacher candidates to be equipped in this area, education faculties should offer courses on values education.

Values education can best be given through the family members and educational institutions. Values education starts within the family when the child is born, and it helps the development of child's character in every aspect. Thus, children should be taught about what is right and what is wrong, and a solid foundation be given to them. It is necessary to raise children with good morals and children who have positive attitudes about the future.

Rather than giving importance to value classifications in values education, large-scale studies should be conducted to determine the needs of the society, country and individuals, and values education should be given more importance. Values classifications should be reorganized according to our own social structure and present conditions. The works related to this can be done by setting up a special research commission with the Ministry of National Education. Today, no matter how excellent an educational institution is and no matter how well teachers know their subjects, this is not enough. Teachers need to have human values. They should be able to teach values in addition to their subjects.

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