

DEVELOPMENT AND IMPLEMENTATION OF A VALUES EDUCATION PROGRAM FOR  
PRE-SCHOOL CHILDREN

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Approval of the Graduate School of Social Sciences

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## ABSTRACT

### DEVELOPMENT AND IMPLEMENTATION OF A VALUES EDUCATION PROGRAM FOR PRE-SCHOOL CHILDREN

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The aim of the current study was to examine the impact of an education class on preschool values, prepared for 5- to 6-year-old children, teaching respect, responsibility, honesty, cooperation, sharing, and friendship.

The participants in the study were 5- to 6-year-old children enrolled in a state school within the town of Gölbaşı in Ankara, Turkey. The research utilized an experimental study with a control group in which a pre- and post-test model was implemented. A total of 47 children, 23 of whom formed the control group and 24 of whom formed the experimental group, participated in the study.

To evaluate the effectiveness of the Preschool Values Education Program, designed by the researcher, the Preschool Values Scale Teacher Form (PVSTF), developed by Neslitürk and Çeliköz (2015), was used. The preschool values education program was implemented in the experimental group three times a week for a total of six weeks. The control group continued with their routine education program. Before and after the program, the class teachers of the experimental and control

groups filled out a scale for each student in the group. To analyze the data, the SPSS 20.0 program was utilized. Analysis of covariance and mixed-design analysis of variance were used.

At the end of the program, no significant difference was observed in the control group, whereas in the group in which the values education program was implemented, it was observed that there was a significant increase ( $p < .01$ ) in the children's values of respect, cooperation, honesty, friendship, and sharing. However, no significant increase was found among the results yielded for the value of responsibility ( $p > 0.05$ ).

Key words: Preschool education, values education, values education program.

## Öz

### OKUL ÖNCESİ ÇOCUKLARI İÇİN BİR DEĞERLER EĞİTİMİ PROGRAMININ GELİŞTİRİLMESİ VE UYGULANMASI

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Yüksek Lisans: Okul Öncesi Eğitimi

Tez Yöneticisi: Doç. Dr. Feyza TANTEKİN ERDEN

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Bu çalışmanın amacı, anasınıfına devam eden 5-6 yaş çocukları için hazırlanan okul öncesi değerler eğitimi programının çocukların saygı, sorumluluk, dürüstlük, işbirliği, paylaşım ve arkadaşlık değerlerine olan etkisini incelemektir.

Çalışmanın katılımcılarını Ankara ili Gölbaşı ilçesinde bulunan devlet okuluna devam eden 5-6 yaş grubu çocuklar oluşturmaktadır. Araştırmaya 23 çocuk kontrol grubu, 24 çocuk deney grubu olmak üzere toplam 47 çocuk katılmıştır. Araştırma deneysel çalışma olup ön-test son-test kontrol gruplu model uygulanmıştır.

Araştırmacı tarafından geliştirilen “Okul Öncesi Değerler Eğitimi Programı” nın etkililiğini incelemek amacıyla Neslitürk ve Çeliköz (2015) tarafından hazırlanan “Okul Öncesi Değerler Ölçeği Öğretmen Formu” kullanılmıştır. Deney grubu olarak seçilen gruba okul öncesi değerler eğitimi programı haftada 3 gün olmak üzere toplam altı hafta uygulanmıştır. Kontrol grubu normal eğitim akışlarına devam etmişlerdir. Eğitimden önce ve sonra kontrol ve deney gruplarının öğretmenleri tarafından her bir



çocuk için ölçek doldurulmuştur. Araştırma verilerinin analizinde SPSS 20.0 programı kullanılmıştır. Kovaryans Analizi (ANCOVA) ve Karışık Desen ANOVA kullanılmıştır.

Bu çalışmanın sonucunda kontrol grubunda anlamlı bir farklılaşma görülmezken, uygulanan okul öncesi değerler eğitimi programının deney grubu çocukların saygı, işbirliği, dürüstlük, arkadaşlık, ve paylaşma ile ilgili değerlerini anlamlı ölçüde ( $p < .01$ ) arttırmada etkili olduğu görülmüştür. Sorumluluk değerinde ise çıkan sonuç ( $p > .05$ ) verilen eğitimin etkili olmadığını göstermektedir.

Anahtar kelimeler: Okul öncesi eğitim, değerler eğitimi, değerler eğitim programı.

**TO MY FAMILY;**

My Children İkbal, Ahmet Selim and Esra

My Husband Hasan

My Father Mevlüt and My Mother Assiye

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## **CHAPTER I**

### **INTRODUCTION**

#### **1.1. Introduction**

Early childhood forms the basis of human development because the early years of human life are the most crucial, the years when improvement is fastest in the developmental areas, such as the physical, social-emotional, and cognitive areas, and children in this period have the highest learning capacity (Oktay, 2007). Keenan and Evans (2009) state that children in their early childhood are in an important perceptual period for developing their own personalities, which are composed of basic values, attitudes, skills, and habits. Moreover, early childhood years play a significant role in improving common values such as honesty, respect, and responsibility, and this period is important for human development because children learn and transmit their knowledge into behavior, which may be a long lasting effect (Balat, 2007; Mukherji & Dryden, 2014). Thus, children have great potential to learn and develop many values in the early childhood period. In light of this information, it can be said that the value-learning process is one of the developmental areas that cannot be separated from cognitive and social development (Balat, 2007). Value learning that is acquired during childhood has a great effect on one's personality, habits, beliefs, and value development in later life; that is, personality traits are shaped mostly in early childhood years, which are a critical and important period for development (Oktay, 2010). It has been observed that a majority of the behaviors acquired during childhood years shapes an individual's personality structure, attitudes, habits, beliefs, and values in adulthood (Oktay, 2010). The childhood period is a socialization period during which the child's self-realization begins and the first encounters with other people and social rules occur (Oktay, 2010). A child develops his or her first basic behaviors within the family and subsequently he or she reinforces these acquisitions at the preschool institutions and primary schools that become a

part of his or her life (Oktay, 2010). In brief, the preschool years are an important period that affects a child's future life.

It can be clearly seen that early childhood years affect the future lives of individuals, and it cannot be denied that this period is a fundamental part of personality development (Kandır, 2001). In addition, Balat (2007) claims that young children develop their value beliefs as well as experiencing cognitive, social-emotional, and physical development in the early childhood period; that is, basic value beliefs of children are established during this period.

Aral and Gürsoy (2001) emphasize the requirements of early childhood education and value education. They stated that children are the future of the society; that is, they have the greatest impact on the future of the society. Therefore, for a healthy society, it is essential to educate children so that they become conscientious and qualified individuals who are aware of their responsibilities. In addition, Aral and Gürsoy (2001) claim that raising children who are physically and mentally healthy, and know the values that benefit humanity, is highly correlated with providing proper educational conditions.

All this provides clues about the strong connection between early childhood education and values education. To understand the relevant questions concerning values and values education, it might be useful to look into the meanings of these terms.

Türkkahraman (2013) defined *value* as the dream of a society, that which is desired to become true and is a basic principle accepted by the majority of the community. Gunnestad, Mørreaunet, and Onyango (2015) view values as fundamental ideas regarding human behavior. They see values as a means by which children make decisions and set priorities when distinguishing between good and bad or between right or wrong. Taylor and Woolley (2013) emphasized values in a different way. Their focus was on the fact that "what we value is sometimes reflected in the things that we do, but it can also be evident from what we do not do" (p. 190). Moreover, Cüceloğlu and Erdoğan (2013) stated that values shape our behaviors,



decisions, ideas, and emotions by forming a belief system with each other, and they tell us how we live and what is meaningful or meaningless.

An important consideration is how these values can be made to be long lasting in children's behavior. In recent years, educators and authorities have conducted some serious studies of this question. Cohen (2006) argued that as well as encouraging academic success, schools must support improvement in the social, emotional, and ethical success of children. Moreover, Benninga et al. (2006) proposed that schools have a dual responsibility to develop both students' character and academic performance. In the related literature worldwide, *values education* is used interchangeably with *character education* or *moral education* (Balat, 2007; Ishii, 2010) and values education is increasingly involved in education programs. For the United Kingdom, the year 1995 was the turning point; in that year they established the values education council, which aims to raise respectful and responsible individuals who can live in a pluralistic society (Halstead & Taylor, 1996). Similarly, in America most states have their own legislation concerning values education, and 37 states receive funds from the government for this education. Most of this legislation includes compulsory values education or programs to encourage such education (Edgington, 2002).

We looked at the implementation of values education throughout the world. In 1995 the United Nations Educational, Scientific and Cultural Organization (UNESCO) put into practice values education activities that were prepared by the Brahma Kumaris World Spiritual University for the 50th anniversary celebration of UNESCO. They called the program the Living Values Education Program and 78 countries use this program in their educational curriculum (retrieved May, 14, 2016 from [www.livingvalues.net](http://www.livingvalues.net)).

However, in Turkey, values education was started only in the year 2010, with a circular letter from the Ministry of National Education to the District National Education Directories. Each principal prepared his or her own values education program and then sent it to the schools under the title Living Values Education (Cihan, 2014). This program focused on 12 universal values: cooperation, freedom,

happiness, honesty, love, humility, peace, respect, responsibility, simplicity, tolerance, and unity. The values education program, which was prepared by the Council of the District National Education Directories, was sent to all primary and elementary schools. This program includes activities to be carried out both inside and outside of school (Cihan, 2014). But not each principal prepared the program, and its implementation depends on the initiative of the teachers because there is no control or enforcement mechanism (Cihan, 2014).

In general, values education starts from the early years of life and has an impact on each stage of life (Halstead & Taylor, 1996; İşcan, 2011). It is an effective way for children both to achieve academic achievement and to become good persons (Cohen, 2006). In addition to academic achievement, with the help of values education children will become respectful, responsible, fair, honest, etc. (Franciamore, 2014). Values education is increasingly appreciated throughout the world, and it aims to improve our greatest natural resource, children. Furthermore, values education cultivates the relationship of children to society (Uysal, 2008). In addition, children socialize by assimilating their own cultures' values and accommodating them in their lives. Although the family has a significantly important role in transmitting values, the school environment and the teacher assume this role after the child starts school (İman, 2014). However, as a result of the improvements and rapid changes in the world with respect to technology, parents cannot sufficiently educate their children in many ways, and schools play an important role in educating children according to the demands of the changing world (Kaya, 2007). Thus the quality of the teacher-student relationship influences both academic achievement and productive behavior (Martin et al., 1998).

The roots of values education can be traced back to the philosophies of Socrates and Plato. They emphasized the teaching of children to be good persons, and they also claimed that the highest level of human development was the knowledge of goodness (Nucci & Narvaez, 2008). Gutek (1988) discussed character development based on Locke's philosophy of *tabula rasa*. He maintained that just as ideas are established and are not inborn, so human character is not innate, but is

rather a product of experience, which is the essence of Lock's *tabula rasa* concept of mind. Adler (2001) stated that character does not include innate quality; rather, it is subsequently acquired by interaction with the environment. Throughout history there have been values education programs implemented in schools (Lockwood, 2009). In the 1970s, Piaget and Kohlberg's moral development approaches were developed, leading to the education of moral values beginning to gain more importance (Lockwood, 2009; Milson & Mehlig 2002). Today, the importance attached to values education is increasing day by day and values education is becoming widespread; it is integrated into many early childhood programs through the implementation of different activities (Morrison, 2013).

Socrates argued that there should be universal values that may be applicable to the whole of humanity such as good and bad (Arslanoğlu, 2005). Schwartz (1999) also proposed that there are universal and common values all over the world, but that some values are dominant and have priority over other values. In addition he emphasized that that meaning of values could vary depending on the priorities of the culture. Arslanoğlu (2005) added that values are changed from culture to culture and each nation has its own unique culture. Additionally, two societies may have the same value but the degree of importance given to it may be absolutely different (Reboul, 1995).

In the literature, both national and international studies of values support the above assumptions. For instance, UNESCO's Living Values Education program for preschoolers takes into consideration peace and respect values, in part because they are recommended to be building blocks of positive social skills (Tillman & Hsu, 2000). Crowther's 1995 study highlighted respect, responsibility, courtesy, and care. A study by Thompson (2002) emphasized democratic virtues, which includes respect for human rights and law. Erkuş (2012) searched the literature for the opinions of preschool teachers related to values, and she proposed that respect, love, and sharing are the most prior values for teachers. In Balat et al's 2011 study, honesty, responsibility, respect, happiness, and justice are among the featured values. Moreover, Gibbs (2003) searched the literature for studies of teaching values in

multicultural settings, and she reported that each culture has its own cultural values and educational activities are affected by this difference.

Although there are many examples of values and the way they are prioritized in different cultures, some values were not emphasized in the early childhood years. For instance, as a preschool teacher I think that cooperation and friendship must be gained in early years and that honesty is also one of the most important values for the development of societies and it must be taken into consideration in the early years. However, although much research shows that responsibility and respect are values that have been emphasized, there is a gap in the early childhood area related to sharing, cooperation, friendship, and honesty.

Considering the points mentioned above, values education is a comprehensive and important educational concept in early childhood education settings. Although there is much research on values education that has looked at different aspects, including the perspectives of teachers and parents, and different age levels, there needs to be investigations into its effectiveness in the early childhood years. In this current study, six values are handled. Based on the literature review and my experience as an educator, I decided to study these six values: responsibility, respect, honesty, cooperation, sharing, and friendship. The reasons for choosing these six values are as follows. First, as a preschool teacher for 10 years I saw that there were some gaps concerning these values and I think that they can be taught in a more concrete way, including activities. Second, these values are necessary for a healthy society to raise children with strong character, and this education must be started in early years (Neslitürk & Çeliköz, 2015). When examining the literature these six values are in common and midpoint of the studies. Of course, other values are important for society, but as an educator I have experienced that these six values are suitable for studying implementation and concreteness of values in preschool children.

The current study aims to fill gaps left by other studies, especially those conducted in Turkey, concerning values in early childhood education with respect to

practice perspectives. In this framework, the current study was based on the purposes discussed in the next section.

## **1.2. Purpose of the Study**

The main purpose of this study is to develop a values education program for preschool children and investigate its effectiveness by implementing it to preschoolers.

Another aim of this study is to investigate the impact of a preschool values education program on children's responsibility, respect, honesty, cooperation, sharing, and friendship values.

To this end, this study aims to answer the following questions:

1. a. Does a values education program create a meaningful difference within the control groups' pre- and post-test scores for responsibility, respect, honesty, cooperation, sharing, and friendship values?  
b. Does a values education program create a meaningful difference within the experimental groups' pre- and post-test scores for responsibility, respect, honesty, cooperation, sharing, and friendship values?
2. Are there any differences between the control and experimental groups' pre- and post-test scores that are evaluated by the preschool teachers of the experimental and control groups?

## **1.3. Significance of the Study**

Studies on values education, or *character* or *moral education* as sometimes used in the literature, show that values education should be started in the early years of life (Balat, 2012; Herschkowitz & Herschkowitz, 2004; Edgington, 2002; Ishii, 2010; Morrison, 2013). Values education starts in the family, and children first learn most of their knowledge regarding values from their families (İşcan, 2011). As highlighted in the social-learning theory of Bandura (1969), what one may learn from direct

experiences can also be learned indirectly by means of observing other people's experiences and their consequences.

With respect to this, children observe and model adults' behavior, but when children start to socialize and go to school, they can learn both positive and negative behaviors from their environment. At this point, the teacher engages in shaping children's behavior, and the teacher is the core element of the character education system (Anderson, 2000). Establishing a positive relationship with children facilitates learning, and demonstrating positive values to the children enhances the integration of values into their behavior (Arthur & Cremin, 2010). Modeling is an important part of values education, and children, especially preschool children, model their behavior after their teachers' (Anderson, 2000). However, the cultivation of values in children cannot be successful by merely using teachers' behavior. There should also be an effective education program to assist teachers' practices.

In this regard, values education programs will be helpful for teachers' implementation of social values. In addition, they can be an effective part of schooling for being good and smart, and it makes children valuable contributors to society (Franciamore, 2014). Therefore, this study is significant in terms of providing insight to teachers concerning values education programs.

Most of the studies of values education have generally investigated perceptions, attitudes, efficacy, or opinions of teachers and parents (Erkuş, 2012; LeBlanc, 2007; Tierney, 2012; Yazar, 2011). Some of the studies compared the education and social skill levels of children (Neslitürk, 2014; Samur, 2011) and parents' perceptions of character education (Franciamore, 2014; Yaka et al, 2014). In addition, studies on values education mostly include primary, elementary, or high schools (Shaefer, 2012; Dilmaç, 1999; Dilmaç, 2007; Can, 2008; Özkan, 2008; Ampel, 2009). Although these studies are very important for the field of education, the literature lacks studies of preschool values education programs related to responsibility, respect, honesty, cooperation, sharing, and friendship values. When we looked at national studies, of course there were some studies of values education in preschool but they handled different aspects of values education, such as social

skills, problem-solving ability (İman, 2014), and effects on social and emotional development (Öztürk, 2011). Examples could be added, but results will show that there is a gap in the literature in values education program studies that include responsibility, respect, honesty, cooperation, sharing, and friendship values. This study provides an opportunity to examine activities related to these six values.

In addition, as was mentioned above, early childhood is the period in which a child's first information about values is received, and the development of values is affected by many sources of this information (Balat, & Dağal, 2009). For this reason, it is important to provide an environment that allows small children to experience different values behaviors and activities. This study is significant in terms of giving opportunities to children to experience values-related activities.

This study is significant because implementation of values education activities depends on teachers' initiative, and most of the teachers in Turkey do not tend to put their values activities into practice (Cihan, 2014; Yazar & Erkuş, 2013). The foremost aim of this study is to attempt to reveal the effectiveness of implementing values education activities in early childhood education settings. Therefore, this study is attempting to show educators the effectiveness of implementing values activities related to responsibility, respect, honesty, cooperation, sharing, and friendship values.

Lastly, the current study offers valuable resources to researchers who are planning to carry out studies on the same or related topics.

#### **1.4. Definition of Important Terms**

*Preschool children:* Defined by Caplan & Caplan (1984) as children from the ages of 2 to 6 years old. But in this study preschool children will be defined as 5- and 6-year-old children.

*Value:* Powerful bridges between human thoughts and behaviors; they manage a person's attitude towards others (Güçlü, 2015).

*Values education:* The process of transmitting values between adults and children to maintain a better world (Lickona, 2004).

*Values education program:* An education program that aims to improve children's responsibility, respect, honesty, cooperation, sharing, and friendship values.

*Responsibility:* An individual's capability to satisfy his or her needs without preventing other people from satisfying their needs (Glasser, 2010).

*Respect:* Defined by the Turkish Language Society (2016) as a feeling of hesitation to disturb others. In this study it will be handled in three dimensions: respect for others, respect for oneself, and respect for things or the environment.

*Honesty:* The character trait of persons who refuse to lie, cheat, steal, or deceive others (Tierney, 2012).

*Cooperation:* Defined as people's pursuit of a common goal by working together to benefit from each other's personal skills and resources (Smith, 1993). For this study, cooperation means learning how to build and use interpersonal experiences by joining other children's activities (Guetta, 2014).

*Sharing:* Refers to letting someone else use one's own belongings that include a child's feeling of willingness to give some or all of his or her personal gains (Özüçucu, 1995).

*Friendship:* Defined by Bukowski et al. (1996) as a reciprocal relationship between individuals. They propose that reciprocity is the main feature of friendship, which also entails the requirements of intimacy and common interests and activities.



## CHAPTER II

### REVIEW OF THE LITERATURE

*“A nation can’t be evaluated with the wealth level  
But the moral values”*

***Mustafa Kemal ATATÜRK***

#### **2.1. What is Value?**

There is continuing interest in the values held by human beings in various research areas such as economy, sociology, psychology, and science. Numerous studies have been conducted, especially in the area of social sciences. The reason for this interest could be attributed to the need to explain human behavior because values motivate behavior and influence people’s actions (Bardi and Schwartz, 2003; Schwartz, 2006). The literature contains many definitions that emphasize relationship between behavior and human values. In Latin, the word ‘value’ arises from the root “valere”, which means to be strong and valuable (Aydın, 2011). In most fields, the English word ‘value’ is used fairly indiscriminately. Value is used as a scale for explaining people’s actions, choosing and legitimizing these actions and evaluating events (Aydın, 2011). In the Turkish Language Society (TDK) dictionary (2015), value is defined as the entirety of the materially and morally desirable elements that comprise a society’s social, cultural, economic, and scientific significance. Schwartz and Bilsky (1987), who are known as the founders of value theory, describe value in five dimensions: Values are “(a) concepts or beliefs, (b) about desirable end states or behaviors, (c) that transcend specific situations, (d) guide the selection or evaluation of behavior and events, and (e) are ordered by relative importance” (p.551).

In the philosophy of education, the term ‘values’ means those elements that are beneficial for people and bring them happiness; thus, it is a virtue. Furthermore, common values provide for symbiosis of people in society, and are desirable behaviors that facilitate living together (Sönmez, 1998; Hare & Portelli, 1996).

Powney et al. (1995) explain value not simply as a belief but as a strong bridge between social context and a person's behavior, and values constitute the standards of social life and have an important role in choosing one behavior over the other. From another perspective, values not only form the source of a behavior but also determine the level of that behavior (Yıldız, Dilmaç, & Deniz, 2013).

Values shaping a person's beliefs become behavior without the need for social pressure because behaviors develop assisted by the intrinsic motivation of an individual's social values. If values are affected by an extrinsic motivation such as living in a culture of fear, then these sources of fear can result in values and discipline disappearing; however, intrinsic discipline based on values does not change (Cüceloğlu, 2002).

Schwartz and Sagie (2000) described individual values as 'transsituational goals' that were pursued; these goals varied in importance and have the function of guiding people's lives (p. 467). Similarly, Rokeach (1973) emphasized that human values, whether individual or social, have motivational functions for guiding human goals and actions as well as cognitive, emotional, and behavioral functions.

In the light of these definitions, it can be seen that values have a powerful impact on shaping a person's actions and behaviors. They are important for decision making and discriminating right from wrong and good from bad. Moreover, the positive values have crucial importance for a better social life.

## **2.2. Historical Perspective, Importance and Definition of Values Education**

In the literature, the terms values education, character education, and moral education are used interchangeably and internationally with similar meanings (Powney et al., 1995; Balat, 2007; Lovat, & Toomey, 2009; Brady, 2010; Ishii, 2010). Character education is not a new field and it dates back to philosophers such as Plato, Aristotle, and Augustine and in more modern times Kant and Dewey, who viewed character education as crucial to the life of a desirable society, and a vital part of character education is how people treat each other (Heslep, 1995). Aristotle described good character as "the life of right conduct-right conduct in relation to

other persons and in relation to oneself” (Lickona, 1991, p.50). Althof and Berkowitz (2006) suggested that Aristotle and Confucius’ question, “what kind of person do we want each of our children to be and how can we raise and educate them to be that way” (p. 496), refers to the connection to the morality of a society and character education. In particular, Aristotle emphasized the importance of the inculcation values into individuals for them to acquire the habits of good character (Noddings, 2007). Many years ago, Rousseau referred to moral education in terms that children are born free of sin and their nature inherently is good; therefore, if the proper education is provided, they will reach the future with an unspoiled character (Sommers, 2002). Directly affected by Rousseau’s ideas, Pestalozzi proposed that children are innately good and education is a vehicle for improving a child’s social competence (Letts, & Sears, 1999). Also, he claimed that since the mother-child relationship is the basis of moral development of children, then it should be the model for the teacher-child relationship (Letts, & Sears, 1999).

Froebel acknowledged as the father of kindergartens was particularly interested in early childhood age groups. He was also influenced by the ideas of Rousseau and Pestalozzi. He endorsed his educational philosophy to strengthen children’s goodness in the kindergarten environment (Noddings, 2007).

Early colonial times in America provide a starting point for the historical development of the values education. At this time, the term ‘values education’ was a formal part of education mostly seen in religious education (Lockwood, 2009). Initially, the first immigrants were protestant and religious education was based on the rules given in the Bible; however, with the arrival Jewish and non-Protestant migrants, conflicts regarding values started and led to violence between groups of believers in different religions (Lockwood, 2009). Subsequently, values education changed into character education aiming to integrate immigrants into American culture and democracy by inculcating the ideas of good citizenship (Smagrinsky & Taxel, 2005; Lockwood, 2009). At the beginning of the twentieth century, the character education program was applied in some schools in different forms, but by the end of the twentieth century, a debate had again arisen about the application of

character education. Various educators claimed that character education should be memorized and discoursed to the children. However, others focused on the need for an additional curriculum for the acquisition of moral values (Milson, 2000). In the 1960s, the Values Clarification approach was developed by Rath and colleagues based on an individual development in which students draw their conclusions about values and define their own values (Milson, 2002; Lockwood, 2009).

In the 1970s, Kohlberg developed Piaget's theory of moral development and once more, character education changed its form as a moral education and values education (Tierney, 2012; Milson, 2000; Akbaş, 2008; Lockwood, 2009). The basic views of their theory are handled in the theoretical background of this study.

Currently, in most countries, values education programs have different bases and implementation. For example, in China, the term 'natural' is used for values education and their natural education starts in preschool (Burton, 1986). The guiding rules are embodied in the 'Five Loves'; *Love of Motherland, Love of the People, Love of Science, Love of Physical Labor and Love of Collective Property*, and teachers are expected to help all children to implement the principle of the five types of love (Burton, 1986). In the United Kingdom, in 1995 a values education council was established with the aim of raising respectful and responsible individuals who can live in a pluralist society (Halstead & Taylor, 1996). Similarly, in America, most of the states have their own legislation concerning values education and 37 states receive funds from the government for this education. Also, most of the legislation includes compulsory or recommended items or topics to be included in the values education (Edgington, 2002). In Turkey, values education only started in 2010 following a circular letter from the Ministry of National Education to the cities' management. Each management prepared their own values education program, which was sent to schools under the title "journey to the values" (Cihan, 2014).

Evidently, one of the requirements of transmitting values to the following generations is the existence of an educational process (Sarı, 2005). Added to this, Durkheim (2002) pointed out that education is a "body of theories" and "practical theory" which consists of actions (p. 2). Although across the world, there are different

views and implementations concerning values, there is common agreement that values education is one of the basic foundations of education (Ishii, 2010). Furthermore, Gardner (2006) emphasized that “one of the most magnificent of human inventions is the invention of education” (p. 234) and that with education not only knowledge transmission but also value transmission occurs. Moreover, Nucci and Narvaes (2008) suggested that there is agreement that values education programs are an important part of schooling.

At the present time, due to the rapid technological changes and improvements, social values cannot be taught to young generations with the desired effect since the technology developments could be causing a degeneration of values (Neslitürk, 2013; Hökelekli, 2013). However, values education does have an important role in maintaining a balanced life and society. Powney et al. (1995) made important contributions to the literature concerning the importance of value education. They sought the reasons why values education is important and found the following four crucial reasons; “(a) values for life, (b) maximize learning, (c) individual development, (d) social cohesion” (p. 46).

Ryan and Bohlin (1999, cited in Ekşi 2003) defined character education as a development of knowledge and skills that provide students with the opportunity to apply their responsibilities and make rational choices. Berkowitz and Bier (2005) also focused on character education referring to it as a national movement in which schools serve the purpose of promoting the universal values we all cherish by modeling and teaching young people to be a good person so that an ethical, responsible and caring young generation can emerge. Berkowitz and Bier attributed this responsibility to the international effort of educational and government institutions. They maintained that it is the responsibility of these organizations to equip students with ethical values such as responsibility, caring, fairness, honesty and respect for self and others.

Aspin and Chapman (2007) emphasized the moral aspect of values education, which is related to the person’s development of rational moral decision ability. Besides, they argued that values education is a lifelong process that should be

practiced in all developmental stages of an individual, and one of the most important goals of education is to raise morally responsible citizens. Similarly Lovat and Toomey (2009) maintained that values education includes both explicit and implicit activities carried out in schools to ensure that students not only have the knowledge of and understand values, but also possess the skills and tendencies to put these values into practice as individuals and as members of social entities.

### **2.3. Theories About Values Education**

As can be seen, the words character, moral, and values education are used interchangeably; however, these terms are not independent but related. Berkowitz (2002) explained said that these three words had similar meanings but different words were used according to geography, ideology and historical perspectives. In this section, the theories that affect values, moral or character development are explained. Correspondingly, for basic social values acquired with moral development and in the related literature, the term “moral education” was mostly used. Five main theories were explained that contribute to our understanding of how children develop a sense of morality; psychoanalytic, behavioral, social learning, domain, and cognitive. The current study focuses on psychoanalytic and cognitive theories since they form the basis of research in this area.

#### **2.3.1. Psychoanalytic Theory**

The founder of this theory was Freud, who was an influential figure in the study of personality (Schultz & Schultz, 2005). He divided personality into three levels: id, ego and superego. The level of id is related to the individual’s satisfaction of the needs of the body, and is the primary process thinking part of the unconscious part of the personality (Schultz & Schultz, 2005). It is based on the *pleasure principle*, which describes the satisfaction of personal desires without considering any physical or social restriction (Burger, 1990; Schultz & Schultz, 2005). The ego is the conscious part of the personality that supports the id by postponing or redirecting bodily needs

(Schultz & Schultz, 2005). Its actions are based on the *reality principle* that controls the id impulses (Schultz & Schultz, 2005; Burger, 1990). The superego is related to moral imperatives (Schultz & Schultz, 2005) and it “represents society’s –and in particular, the parents’- values and standards, it places more restrictions on what we can and cannot do” (Burger, 1990, p. 56). According to Freud, moral development is parallel to the development of the superego (Topses, 2003), and it is the moral side of the personality that is shaped by parents’ rules at about the age of 5-6 years (Schultz & Schultz, 2005). As a result of interaction with adults, the superego improves and it determines whether the rules of morality are appropriate (Hatunoğlu Halmatov, & Hatunoğlu, 2012). Children internalize these moral rules and through this process, they establish moral guidelines for themselves (Schultz & Schultz, 2005). The baseline of moral development is generally achieved by the age of five, and conscious part of the personality holds the moral values resource (Topses, 2003; Çağdaş & Seçer, 2002).

Erikson developed an additional hypothesis to Freud’s moral imperatives. He argued that moral development is not completed at age 5, but the development continues to the first years of adulthood (Topses, 2003). Erikson’s theory consists of eight stages, and he claimed that in the “initiative vs. guilt” stage, (age 3-to-5 ) social and moral values are transmitted, and in the “identity vs. role confusion stage (12-18 years)”, children experience some moral conflicts and interpret them according to their conscious developed at 3-5 years of age (Pervin, & John, 1997).

### **2.3.2. Cognitive Theory**

Cognitive development theorists have examined moral reasoning and moral judgment through the individual’s construction of meaning (Gander, & Gardiner, 2004). Also, they investigated how moral judgment changes as children grow up and which factors affect these changes, how they judge what is true or wrong, and what they think about moral rules, values, rights, and roles (Gander, & Gardiner, 2004; Power et al., 2008). Cognitive theorists claimed that similar to cognitive

development, moral development has a sequential order; that is, moral judgment and moral reasoning develop in a series of qualitatively different stages appearing at different ages (Owen, 2002; Erden, & Akman, 2003).

In this section, the pillars of these theories, namely Piaget's theory of morality and Kohlberg's moral stage development are discussed.

### **2.3.2.1. Piaget's Moral Development**

Jean Piaget was one of the well-known cognitive theorists who considered how children's moral thinking occurs, and his study about children's morality was published in 1932 (Craig, & Dunn, 2010; Power et al., 2008). He proposed his theory by designing a series of studies in which he analyzed children's interpretation of stories, observed children's play and asked them questions about scenarios he had created (Senemoğlu, 2013; Erden, & Akman, 2003; Gander, & Gardiner, 2004). Piaget claimed that "children's moral sense arises from the interaction between their developing cognitive structures and gradually widening social experience" (Craig, & Dunn, 2010, p. 236). He suggested that there are two stages of moral development in childhood: *Heteronomy and Autonomy* (Owens, 2002). According to Piaget, until the ages of 3 and 4, there is no understanding of moral rules based on right and wrong, the children before these ages were described as *pre-moral*. At the age of about 4 to 6 years, children imitate the moral rules they are subjected to in their environments without knowing what they mean. They behave according to their desires and fantasies, then their moral reasoning starts (Vozzola, 2014).

In Piaget's theory, the first stage which begins approximately between the ages of 7 to 11 years is referred to as *moral realism, heteronomous morality* or the *morality of constraint* (Vozzola, 2014). Children in this stage are inexperienced and accept their parent's moral values without question (Owens, 2002). Piaget claimed that for children, the reasons behind behavior are not taken into account; therefore, this logic leads children to believe that rules are unchangeable, stable, and must be obeyed (Gander, & Gardiner, 2004); thus, the individual who does not obey the rules must be punished (Senemoğlu, 2013). Children in this age group tend to judge behavior as



absolutely right or wrong and presume that everybody thinks as they do (Topses, 2003). Teachers of children aged about 7 to 11 should provide opportunities in which to discuss making decisions about what is right and wrong (Morrison, 2013).

At the age of about 11, children enter the second stage called *autonomous morality, moral relativism or the morality of reciprocity* by Piaget (Vozzola, 2014). In this period, children's social life is extended and they start to interact with peers and cooperate increasingly (Senemoğlu, 2013). With this interaction, children's moral reasoning perspective starts to change and they accept the idea that moral rules and norms can be changed as required (Hammond, 2014). At this stage, children take into account the reasons underlying the behavior and begin to criticize the intention of the behavior and why rules are violated (Senemoğlu, 2013). Vozzola (2014) claimed that "moral judgment show[s] more flexibility and take[s] into consideration the circumstances of an individuals' action as well as the actor's point of view, emotions, and feelings" (p. 23). At this stage, the teacher's role is to provide their students with opportunities to discover how to make decisions and become a responsible person (Morrison, 2013).

### **2.3.2.2. Kohlberg's Moral Development**

The theory of moral development stages created by Kohlberg was influenced by Piaget's cognitive theory (Carpendale, 2000). Like Piaget, Kohlberg also examined how children and adults interpret the moral rules that manage human behavior (Senemoğlu, 2013). According to Kohlberg, moral is a cognitive structure that covers conscious judgment and decision making concerning what is right and wrong, fair and unfair, good and bad, and also includes behaving in accordance with the decisions made (Çiftçi, 2003). Kohlberg developed his theory through the process of presenting children with stories about moral dilemmas. Furthermore, unlike Piaget's observations of the children's reactions, Kohlberg asked questions about these dilemmas (DeViries, & Zan, 2012; Vozzola, 2014). According to Kohlberg, while individuals make decisions about moral dilemmas, they constitute their moral understanding by giving moral reactions (Senemoğlu, 2013).

He aimed to investigate how people reasoned about moral dilemmas, and at the end of the study he analyzed the responses and arrived at the conclusion that moral reasoning develops over sequential series of three levels and each contains two stages (Kohlberg, & Hersh, 1977; DeVries, & Zan, 2012 ). Kohlberg was mostly interested in reasoning process that observed during catching the solution not the consequence of solution (Erden, & Akman, 2003).

### **2.3.2.2.1. Kohlberg's Stages of Moral Development**

#### **I. Preconventional Level**

This level generally occurs from age 4 to 10, in which children's moral judgment depends on the external rather than the internal (Vozzola, 2014). Rules are set by others and child is receptive to cultural rules (Thomas, 2005). Behavior is labelled good or bad, right or wrong and the child behaves according to the criteria of social rules in terms of physical consequences such as punishment and reward (Kohlberg, & Hersh, 1977; Thomas, 2005). The first two stages are contained within this level as follows:

*Stage 1. Punishment and Obedience Orientation:* Children determine whether a behavior is good or bad by observing the physical consequences without thinking of the meaning or value of action (Ormrod, 2014). If the child is punished for a particular behavior, it is bad so he should not do it; if he does not get punished, he can repeat the action regardless of the meaning of the value (Thomas, 2005). Avoiding punishment is the core determinant of the moral judgment (Kohlberg, & Hersh, 1977).

*Stage 2. Instrumental- Relativist Orientation:* Children decide whether an action is right or wrong according to their desires and needs. Sometimes they consider the needs of others but their own benefits have priority (Senemoğlu, 2013). According to Kohlberg and Hersh (1977), this stage is characterized by 'fairness', 'reciprocity', and 'equal sharing'; however, they assert that at this stage, these elements are always approached in a physically pragmatic manner. For instance, reciprocity is perceived

as a 'you scratch my back and I will scratch yours' tendency; it is not perceived to entail the elements of loyalty, gratitude, or justice (p. 55).

## **II. Conventional Level**

This level is mostly seen in older elementary school children, some junior high school and many high school students, (Ormrod, 2014). At this level for the individual the expectations of the family, group, or nation have more value than other elements (Senemoğlu, 2013). These expectations are accepted without thought of the immediate and certain consequences (Kohlberg, 1971). Moreover, at this level, individuals demonstrate an increasing interest in maintaining social order and loyalty to the group (Kohlberg, 1971; Power et al., 2008). This level includes the following two stages:

*Stage 3. Good-boy, Nice-girl Orientation:* Cooperation and helping others are the approved behaviors in this stage and for the individual good behavior results in pleasure and being useful to others (Senemoğlu, 2013; Kohlberg, & Hersh, 1977). Being a good boy or girl and this being confirmed by others is an important property in this stage (Ormrod, 2014). In addition, children start to take account of the emotions of others when making moral judgments and then begin to behave neither in a way to avoid punishment nor for themselves; rather, their behavior is enacted to make others happy (Senemoğlu, 2013).

*Stage 4. Law and Order Orientation:* As the children's social environment increases, the conception of the source of norms also grows (Vozzola, 2014). Children and young people in this stage now obey the social rules instead of group rules and they take into account the rules of authority (Kohlberg, 1976). Kohlberg, & Hersh (1977) described right behavior as that which entails carrying out one's commitments, respecting authority, and maintaining social order.

## **III. Postconventional Level**

The person in this level, which can start as early as 12 years old, wants to be independent from the rules of others' and authority and wishes to determine their

own moral values system (Kohlberg, 1976). The last two stages are contained in this level:

*Stage 5. The Social-contract, Legalistic Orientation:* The person adopts his own right behavior within the framework of considering principles that are scrutinized by the society (Kohlberg, & Hersh, 1977; Kohlberg, 1971). There is understanding that rules and laws can be changed in terms of rational considerations of social benefits (Kohlberg, & Hersh, 1977). Furthermore, laws are seen as necessary to protect social order and the rights of basic freedom (Topses, 2003).

*Stage 6. The Universal-Ethical-Principle Orientation:* In the last stage of Kohlberg's stages of moral development theory, a person constitutes his own personal ethical principles based on justice, equality of human rights, respect and reciprocity (Vozzola, 2014). According to Kohlberg and Hersh (1977), in this stage, it is the conscience that decides what is considered to be the right behavior; it does this by taking into consideration the ethical values that seem logical, universal and consistent.

Kohlberg explained in his later studies that only rare persons can display the moral principles of this stage, such as Jesus, Gandhi, and Buddha, because reaching this highest level requires a "reflective and autonomous scrutiny of moral options" (Power et al., 2008, p. 251).

The current study focused on the some basic assumptions of Kohlberg's moral development stages. To summarize, the first 5 to 6 years are important for the development of a child's character and the transmission of values they have acquired into their behavior. Children in this age group start to understand the difference between right and wrong, and good and bad. The activities of the values education program created in the current study were prepared in consideration of these aspects of development and based on the theoretical background of theories.

#### **2.4. Approaches to Values Education**

The review of the related literature reveals various approaches to values education and according to Halstead (1996), these approaches have been

implemented starting from the mid 1960s. While theories focused on the developmental aspects of the values, approaches addressed mostly practical and teaching methods aspects of the values.

This section focuses on five values education approaches as follows; inculcation, value analysis, value clarification, moral dilemma discussion, and action learning.

#### **2.4.1. Inculcation**

Inculcation is probably one of the most used approaches in values education (Superka et al., 1976). It is also called the deductive method (Superka et al., 1976; Ulusoy, & Dilmaç, 2015). The aim of this approach is to dictate and internalize the values which are considered to be desirable by the society, and the source of these values are seen as cultural or societal (Superka et al., 1976). Another aim is to modify students' current views of values to attain particular and desired values (Sing and Rani, 2013). The basic focus of this approach is to shape children's behaviors and encourage them to adopt responsibility according to moral values by directly teaching the desired moral values (Halstead and Taylor, 1996). In this approach, the teacher is the center of education and s/he prepares the activities and expects students to actively participate in the class.

Specific teaching methods are used to inculcate the desired values; for example, positive and negative reinforcement (Superka et al., 1976). The teacher uses positive reinforcement such as giving a reward or praise when the desired behavior appears and uses negative reinforcement when the undesired certain behavior appears (Superka et al., 1976). Reinforcement can be in the form of positive gestures, a smile, touch or responding to undesired behavior with an angry look or frown (Kupchenko, & Parsons, 1987).

Another teaching method is modeling in which the teacher designates a student as having the properties of one of the values, such as punctuality or

respectfulness, and encourages the other students to adopt the behavior of the designated child (Kupchenko, & Parsons, 1987).

Other techniques include role-playing in games and simulation (Sing and Rani, 2013). Superka et al. (1976) explained that games can be used to indirectly promote the value of competition, and there are also games that have been created to promote the value of cooperation.

#### **2.4.2. Value Analysis**

The value analysis approach is the scientific approach that is mostly used by researchers. The main objective of this approach is to encourage students to use their logical thinking ability and the process of scientific inquiry to solve dilemmas about values (Welton, & Mallon, 1999). In other words, the teacher supports children in learning how to make decisions concerning value issues based on the use of reasoning not emotions (Welton, & Mallon, 1999). In the values analysis approach, the student must use their critical thinking ability in order to make rational decisions (Ulusoy, & Dilmaç, 2015). This approach focuses on the cognitive process, scientific studies, and rational analysis (Hunt, 1981).

The teaching methods used in this approach are; assigning individual or group work to examine social value problems and issues, engaging in library and field research assignments, and initiating and conducting a seminar or Socratic style discussion based on rationalizing arguments or claims (Superka et al., 1976).

It has been observed that in the process of learning about values, children try to learn values of their choice instead of those that are assigned to them. In this process, they use judgment and reasoning to select the values they want to acquire (Ulusoy & Dilmaç, 2015).

#### **2.4.3. Value Clarification**

This approach constitutes a significant dimension of values education (Ulusoy, & Dilmaç, 2015). In the 1950s, Louis Rath laid the foundation to this approach by

drawing on John Dewey's value conceptualization (Kirschenbaum, 2013; Power et al., 2008). He proposed that certain types of questions help children understand value confusion and conflict (Kirschenbaum, 2013). After the 1960s, Rath, together with his students, Sidney B. Simon and Merrill Harmin, developed and implemented the approach (Kirschenbaum, 2013).

The main purpose of the approach is to help students to be aware of and clarify their own values and those of others. Unlike the values analysis approach, it suggests utilizing both rational thinking and emotional awareness when constituting their own values (Sing and Rani, 2013; Superka et al., 1976). One other purpose is to give students the opportunity to talk about the values held by others explicitly and bravely (Sing & Rani, 2013).

Superka et al. (1976) explained that this approach requires more teaching strategies than the other approaches because the pioneers of this approach expended energy on improving existing strategies and creating new strategies that reveal the students' value judgment. The teaching strategies given below are used in that approach (Superka et al., 1976, p. 106):

- Large and small group discussion
- Individual and group work
- Hypothetical contrived and real dilemmas
- Rank orders and forced choices
- Sensitivity and listening
- Songs and art work
- Games and simulations
- Personal journals and interview

#### **2.4.4. Moral Dilemma Discussion**

The basic foundation of this approach is Kohlberg's moral stage development theory, which consists of 6 stages and 25 basic moral concepts (Superka et al., 1976; Huitt, 2004). Kohlberg formed these concepts as moral dilemmas (Superka et al.,

1976) to reveal the moral stage that a child was in and clarify their moral reasoning using the moral dilemmas (Superka et al., 1976). This approach mainly focuses on values such as fairness, justice, equality, and human dignity; other social or personal values are not considered (Superka et al., 1976, Huitt, 2004).

The main purpose of this approach is to help students developing a more complex moral reasoning ability based on a higher level of values conflict (Kupchenko & Parson, 1987). Another aim is to encourage children to justify the choices of the values they chose and their viewpoint with the essential purpose of developing children's reasoning skills (Sing & Rani, 2013). Unlike the inculcation approach, the moral dilemma approach suggested that children are active initiators and reactors in their environment, and their actions result from thoughts, beliefs and attitudes (Superka et al., 1976).

Teaching methods are mostly based on discussion sessions in which hypothetical or factual moral dilemma stories are presented (Superka et al., 1976), and the children discuss the stories in small groups and can observe the stage of moral reasoning of their peers (Huitt, 2004). Simon and Craig proposed a reinforcement related teaching method (Kupchenko & Parson, 1987) stating that students must be rewarded, but not materially, when they show responsible, cooperative and respectful behaviors (Kupchenko & Parson, 1987).

#### **2.4.5. Action Learning**

Although this approach is the least used of the four approaches (Superka et al., 1976), according to Huitt, (2004), it is one of the effective approaches in values education (.). This approach has arisen from the conception of the application and the developmental aspects of values. That is, enacting values is important as well as thinking and feeling (Huitt, 2004). According to this approach, the source of the value is neither society nor the individual, but the interaction between these elements (Huitt, 2004). Unlike the other approaches, it emphasizes that students should be active in terms of values both inside and outside classroom (Huitt, 2004).



The purpose of this approach is to encourage students to act based on their own values in the society and see themselves as interactive beings who have an effect on others (Superka et al., 1976). It does not mean that children should consider themselves wholly autonomous; they must see themselves as a member of a particular society or system (Huitt, 2004).

In addition to the teaching methods of value analysis and values clarification approaches, the action learning approach requires students to carry out action projects in which they engage in activities individually and in groups both in the school environment and within the community (Superka et al., 1976). Another technique is for the students to undertake skill practice in group and interpersonal relations (Sing & Rani, 2013).

Although there are various values approaches in education, in the current study, the prepared activities were mostly based on inculcation and value clarification approaches. These approaches were chosen because in the early childhood period they appear to be more appropriate and effective in terms of implementation and being applicable to the children.

## **2.5. Values Education in Early Childhood**

Within the early childhood years, a child should make social-emotional progress which is important for their understanding of individualization; that is, they begin to become aware of the differences between themselves and others and feel that they are part of society (Balat, 2012). Also, the most effective interaction with the environment occurs in the first six years of human life (Ural & Ramazan, 2007), and this interaction has an important role in shaping a child's character (Maxwell, 2009). The training from the family, the education provided by school, and the relationship with social groups have an impact on these interactions and the basic values development of children (Maxwell, 2009). Balat (2012) claimed that children internalize or reject certain basic behaviors by observing, modeling, imitating or watching the individuals in their environment, and thus, they proceed towards

developing their own unique characters. In addition, Erkuş (2012) asserts that since people live in an environment which entails social and individual values, they can change and develop through environmental interaction and school life has an important place in this value acquisition process.

Gunnestad, MØrreaunet, and Onyango (2015) also emphasized that values are the basic guidelines for children to decide what is good and bad, and right and wrong, and from this perspective, schools have an important role in the process of value learning, particularly in the educational activities of the kindergarten. The value acquisition process begins in the family and continues in school with children gaining most of the values from their school life. Furthermore, schools are one of the important areas where values are experienced and learned (Erkuş, 2012; Maxwell, 2009). Particularly in the preschool education period, in accordance with the cultural context, children start to gain their society's value behaviors, habits and value judgment procedures (Bilir & Bal, 1989 as cited in İmanlı, 2014).

Maxwell (2009) maintained that character education can only be ensured when children's social and emotional development is given equal priority to academic subjects. He also emphasized that the age appropriate responsibilities will enhance character education in terms of sense of a socially integrated individual.

In Turkey, early childhood educational programs tend not to support moral education; rather, teachers continually transmit moral messages such as obeying rules, cooperation, sharing, and tidying up the classroom (Bayhan & Artan, 2005). However, Bayhan and Artan (2005) claimed that the preschool education program does include moral education but institutions are not aware of how it should be applied in relation to moral values. The authors listed the elements that should be included as:

- children should have the right to make decisions
- children should see the consequences of their decisions
- children should have the opportunity to debate and analyze the consequences
- family involvement should be supported in values education

- selected moral dilemma episodes should be presented in the classroom to expand children's perspectives

The 18th National Educational Council of Turkey clearly stated that values education should begin in early childhood education and expand to all levels of education, and there should be cooperation among the teachers, administrators, students, family, and the environment (2010; 35. item). Furthermore, in the 19th National Educational Council, it was decided that approaches focusing on the acquisition of national and universal values should be given priority rather than the value transferring approach (2014).

According to Franciamore (2014), the fundamental duty of parents and educators is to protect the values of society that have shown the tendency to becoming rapidly extinct in recent years, and to transmit these values to children. She also emphasized that since personality and ethical awareness begin to develop in the childhood years, basic value education should begin in the early childhood years in consideration of the appropriateness of the developmental age of the child.

Most researchers (Maxwell, 2009; Tierney, 2012; Alpöge, 2011; Brynidssen, 2002) claim that the basic key virtues, such as responsibility, respect, honesty, trust, civilization must be taught to children. Lickona (1998; as cited in Maxwell, 2009) described the importance of value education by claiming in an extraordinary way that "just as people need clean air, safe food, and fresh water to survive, society needs its schools to teach civility, honesty, consideration, and self-discipline if it is to survive" (p. 24).

## **2.6. Teacher's Role in Values Education**

What is the role of the teacher? When asked this question, people tend to reply that the teacher's role is to prepare children for the future or to transfer knowledge in order to improve their intellectual abilities (Straughan, 1988). However, in addition to information transmission, "all teachers are really teachers of moral education" (Straughan, 1988, p. 13). The teacher is a main element of education because s/he

launches, develops and implements educational activities (Cüceloğlu & Erdoğan, 2013). Anderson (2002) emphasizes that politicians, parents, education departments and schools should seek better practices of character education, and she claims that if the doors of schools are opened entirely, effective character education will be embedded in all areas of the school. Furthermore, she asserts that “character education is not a quick-fix program; it is a part of school life” (p. 139) and the teacher is the central of character education in school life because the teacher reinforces, models and practices positive moral values (Anderson, 2002). In addition, it is stated that in order to raise good citizens, schools must present basic values such as honesty, respect, and responsibility, and teachers have an important role in modeling these values (Yıldırım, 2009). Similarly, Lickona (1997) claimed that in character education programs, teachers’ roles are those of caregiver, model and mentor.

Various studies (Romonawski, 2005; Priest, 2007; Yıldırım, 2009 ; ) have shown that teachers are the fundamental to character education. A study by Romonawski (2005) found that the teacher was seen to have a central place in the implementation of character education and stakeholders in that education. Also, Berkowitz and Bier (2005) established that intentionally or unintentionally teachers transmit values through role modeling; thus, shaping the student’s character. Moreover, Halstead and Xiao (2010) reported that students learn values informally as well as formally from the school and Hansen (1995) claimed that teachers integrate moral concepts into their courses informally teaching how other people should be treated and how students should behave.

While the importance of teacher role in values education was emphasized in some studies, other studies emphasized the importance of values education in prospective teachers’ training. Guy, Spalding and Westcott (1961) stated that since values are part of an educational system, prospective teachers must be equipped to deal with this topic; for example, teaching strategies creating an appropriate learning environment and the effective transfer of values must be taken into account in teacher education. Another study (Milson & Mehlig, 2002) showed that teachers who have taken a course in moral development during undergraduate education have

greater self-efficacy in teaching character education. Priest (2007) also emphasized the importance of character development in the early childhood education curriculum in universities, and she has listed courses which could be included in university lectures, such as “developmental discipline and positive guidance, individualized planning, play-based learning, successful experiences, making choices, setting boundaries, cooperative environments, and modeling” (p. 153). In addition, she stated that the educators of early childhood teachers should be expected to integrate these courses into their classes so that the students can learn how to effectively integrate character education into their future careers as school teachers.

## **2.7. National Studies about Values Education**

This part includes two sections. In the first section, research studies on values education in the area of early childhood education will be discussed. In the second section, studies on values education related with early childhood education will be presented.

### **2.7.1. Values Education in Turkey**

Meydan (2012) undertook a study to develop recommendations concerning the application of values and character education by evaluating values education programs implemented in the primary schools in terms of the teachers’ opinions. Participants of the study were teachers involved in or had knowledge of the values education program implemented in their schools. Meydan used a semi-structured interview and document analysis in the study. He concluded that the values adopted by the society concern the virtue of moral character and these values protect people’s honor. Moral character does not mean sequential list of virtues; rather, it refers to moral judgment, gentle and balanced emotions, and developing a strong will. In addition, Meydan claimed that teachers consider the national education’s value program as useful but not adequate for students and school facilities are lacking in supporting the implementation; furthermore, the values program was not

integrated into some of the curriculum goals and school guidance units. Meydan proposed that the program must be developed and supported by the government. Educational administrators' opinions were elicited by Okudan (2010) in a study regarding the importance, effects, and applications of values education. He prepared a scale to measure administrators' opinions and used statistical methods. He proposed that educational managers must also take responsibility concerning the implementation of a values program in order to derive more effective results from the program. The results of the study showed that female managers have a greater belief in the effectiveness of the environment in values education than male managers; however, other factors, such as age, education level, branch, and marital status did not affect opinions regarding the effect, importance, and application of values education.

A phenomenological study was undertaken by Yıldırım (2009) about values education experiences of Turkish class teachers. The purpose of the study was to investigate teacher's opinions, and describe their thoughts on values education. Emphasizing the importance of teachers, Yıldırım stated that they have a critical part to play in transmitting social values to children because they act as role models for the children both outside and inside school. The researcher used the focus group interview method to collect data from 20 class teachers. He categorized the results under three headings; teachers' perception of the process of values education their opinions concerning values education and the problems encountered in the education of the children. The findings showed that the most popular and basic value is "citizenship" and the teachers described this as comprising beliefs, attitudes, virtues, ethics, and morals. Furthermore, according to teachers' the basic foundations of values education must first be laid in the family and then the school continues to build on these foundations. Lastly, they emphasized the insufficiency of the cooperation between family, environment, media, school and the educational program in Turkey.

Yıldız, Dilmaç, and Deniz (2013) investigated the relationship between prospective teachers' values and their self-esteem. The authors emphasized that

values play an important role in preferences of behaviors. In other words, values determine the criterion of behavior and constitute the source of the behavior. Furthermore, they also describe self-esteem as an important and positive component of personality since it is the level of perception about a person's own appearance, beliefs, emotions, and behaviors. The data was collected with the Schwartz Value Inventory and the Arıcak Self-Esteem Scale. The results of the analysis showed that except for stimulation and the traditional sub-dimensions, a positive relationship was observed among the sub-dimensions of power, success, hedonism, self-direction, universalism, helpfulness, conformity and security.

Kasapoğlu (2013) proposed that educational stories can be used as an effective tool for teaching values to students. These stories offer students opportunities to integrate values into real life and express their thoughts by comparing and analyzing stories. Since children mostly learn by observing models, abstract meaning of values can be embodied within the stories. If the school principal and teachers organize the environment according to the target values and regularly use the story technique, children can assimilate values, such as love, tolerance, justice, respect, and convert these values into e behaviors.

### **2.7.2. Values Education Studies in Early Childhood in Turkey**

İman (2014) conducted an experimental study with 66 preschool children equally divided into the experimental and control groups. The aim of the study was to investigate the impact of the values education program on the children's social skills, psychosocial development and social problem-solving skills. The measurement tools were; the Family Registration Form, the Values Education Program Assessment Interview developed by the researcher, the Social Skills Evaluation Scale, the Psychosocial Behavior Scale for Pre-school Children (developed by the Turkish Psychology Association Committee on Pre-school education), and the Wally Child Social Problem-Solving Detective Game Test. One result of the research was the significant difference between the social skills of the participants' experimental and control

groups. The values education program related to social competence had an impact on children; furthermore, families claimed that there was an increase in the desired behaviors revealed in the children's behavior.

Another study on values education was carried out by Samur (2011) aiming to investigate the impact of the values education program on six-year-old children's social emotional development. She prepared a values education program related to social emotional development and applied it to an experimental group (n: 22) and a control group (n: 22) that continued with the existing education program. Before and after the intervention, the teachers of the control and experimental groups completed the Preschool Behavioral and Emotional Rating Scale developed by Epstein and Synhorst and adapted into Turkish by the researcher. It was reported that the values education program had a positive influence on children's social emotional development.

Neslitürk (2013) examined values education in terms of the degree to which the mother's involvement in a values education program had an effect on the social skill levels of their 5-6-year-old children. The researcher emphasized that children gain most of their habits and skills in the family environment, and social values such as respect, cooperation, responsibility are also gained in the family. These social values also play an important role in communication and interaction between environment and children. Neslitürk prepared a mother values education program with experts in that field and applied it to the mothers for 9 weeks. There were 48 participant equally divided into the control and experimental groups. The Family Information Form, and the Social Skills Improvement System (SSIS) developed by Gresham and Elliot were used for collecting data. The researcher translated the SSIS form into Turkish and adapted it to the Turkish context. The form was completed by mothers before the program, and four weeks after the treatment, the mothers of the children in the experimental group were asked to fill in the form again. The result of the analyses was that the mother values education program had a meaningful effect on the experimental group's cooperation, communication, self-expression, responsibility, empathy, and co-operation within the group and self-control social skills. It was



concluded that the mother values education program positively supported children's social skill abilities.

Güler (2015) studied the impact of social play on students' perceptions of moral and social value rules. She claimed that equipping children with moral values, enabling them to gain spiritual content behavior, and enabling these acquired behaviors to become permanent behaviors depend on the effective training provided to children in early childhood education. It was an experimental study consisting of 45 preschool children, 22 in the experimental group and 23 in the control group. The researcher prepared a social play program and applied it to the experimental group for eight weeks. The Moral and Social Rule Scale, developed by Smetana (1981), was used in order to collect data to elicit the children's knowledge of moral and social rules. As a result of the analyses in the study, Güler found that the social play program had a positive impact on the experimental groups' children's perception of social and moral rules, and she proposed that if the teachers and the authority plan these kinds of social value activities, children's behavior will endure over time.

Another study was carried out by Şahan (2011) concerning responsibility, which is one of the most desirable behaviors to be gained in values education (Morrison, 2013; Balat, Beceren & Özdemir, 2011; Powney et al., 1995; Alpöge, 2011). She emphasized that responsibility is one of the important steps for the socialization process of the children, and early childhood education is one way of supporting this process. In order for children to acquire a sense of responsibility, the basic activities and duties must be prepared in the early years of life. The purpose of Şahan's study was to evaluate children's responsibility levels according to views of the parents and teachers. She used two methods to gather data; a semi-structured interview to determine the parents' views and a questionnaire prepared by the researcher to elicit teachers' views. The results showed that families agreed that responsibility shapes the character of children and they must be given responsibility in the early years. It was found that most of the children undertook their responsibilities except for tidying up their toys and rooms. Most of the teachers considered that responsibility

education was being applied in the schools because it was part of the national education program.

Yazar and Erkuş (2013) investigated preschool teachers' opinions regarding preschool values education program. The researchers emphasized that in this program, the teachers have an important role in supporting the acquisition of value-based behavior as well as implementing the educational program. The researchers conducted a semi-structured interview with 72 preschool teachers and summarized their opinions as follows:

- The values of respect, love, and sharing must be taught first.
- The values education program in the national education program is not adequate and it is dependent on the teachers to implement the values program.
- Implementing a values education program is very difficult because of the high number of students in classes and families' unconscious attitudes regarding values, and the families' high expectations from the implementation of values.

The aim of a study by Balat, Beceren & Özdemir (2011) was to investigate parents' opinions of basic social values related to helping pre-school children acquire some universal values. The researchers developed the Universal Values Teaching Family Form to gather data. The findings revealed that most of the parents agreed that universal values education must be started in preschool years; furthermore, the families considered "honesty, responsibility and respect" as the priority values.

## **2.8. International Studies on Values Education**

Thornberg (2008) conducted a study to investigate teachers' perceptions of their practices of values education, and explore their degree of professionalism concerning this issue. He conducted individual qualitative interviews with 13 primary school teachers in Sweden. Most of the teachers stated that one of the important values is respect and how to treat others, such as being kind, being nice, having

empathy, and taking care of others should be the first objectives in values education. It was found that most teachers attempted to teach being good, treating others well and encourage the children to internalize school rules. Thornberg's findings showed that according to the teachers, values education is generally applied in an unplanned and improvised manner. It is embedded in children's everyday behavior in school life, and it is unconsciously implemented. Furthermore, he proposed that the teachers lacked knowledge of the terminology. They were unaware of the common ethical language and were not familiar with studies concerning values education. This lack of professional knowledge was seen as obstacles to the teachers being able implementing values education appropriately and in a way that would benefit the children's acquisition of values. Conducting a study from a cross-cultural perspective of values education, Guennestad, MØrreaunet, and Onyango (2015) focused on values in terms of forgiveness. They examined the responses of kindergarten children to stories. The researchers explained that the storytelling method was chosen to express the forgiveness value because through stories, children could more easily understand the abstract concept of the forgiveness value by mentally visualizing it. The story of Joseph and his brothers was chosen since it was common and culturally well known in three district areas: Norway, Kenya and Swaziland. After reading the story, they interviewed the children and arrived at the following conclusions. Storytelling is an effective method to gain an understanding of how children comprehend the abstract meaning of values, and reveals how children reflect on their understanding of a value such as forgiveness. Furthermore, the study produced evidence concerning the teachers' authentic beliefs in the values they teach to children.

Similarly, Brynidssen (2002) emphasized the effectiveness of storytelling in his study entitled, "Character education through children's literature". He specifically focused on the difficulties of choosing appropriate books for a value. Brynidssen claimed that literature can be one of the powerful teaching methods because books are influential on children as the real person. In his paper, he suggested other

effective and different instructional methods for character education, such as debates, discussions, role-plays, and essay writing.

Another research study by Crowther (1995) includes an eight-month training period with children from kindergarten to the eighth grade. Teachers, families, and the school librarian encouraged children to show respect, responsibility, kindness, and helpfulness behaviors during the training period. According to the feedback from the teachers, families, and the librarian and the researcher's observations, the rate of cooperation between children increased, and there was a positive change in the school atmosphere.

In a study based on parents of pre-kindergarten children, Franciamore (2014) aimed to investigate the parents' perceptions of the concept of universal pre-kindergarten in relation to character education. The researcher asked parents to describe the experiences they had concerning character education. Since the home environment provides the basis for the development of a child's values, in order to implement an effective character education program, the involvement of the family is essential. The findings showed that although universal pre-kindergarten is distinguished by its character education program, the parents were not aware of the concept of character education. However, although the parents agreed on the development of character, they did not know how to foster this in an education sense. In response to this finding, the researcher made recommendations to educators, families and preschool program designers in relation to the design, implementation and management of character education.

Other studies from the literature are briefly summarized below. First, studies concerning students are described followed by the research pertaining to educators' opinions of character education. Miller, Kraus, and Veltkamp (2005) found that character education has a positive effect on elementary school students' social competences. A study by Burke et al. (2001) examined elementary school students and their parents. The authors incorporated acknowledged values and character traits into the curriculum. Following this intervention, students were found to show a higher level of interaction with each other, and teachers noted that inappropriate

behaviors decreased in the learning environment. Fixler (2000) studied kindergarten children to reveal the effect of a multiple intelligence educational program on their acquisition of values of respect, responsibility and cooperation. The findings showed that children learned how they were different from each other and developed respect, cooperation and responsible behaviors. They learned how to respect and accept others' opinions.

Romonawski (2005) evaluated teachers' opinions regarding character education program (CEP). She reported that the teachers found that after the program was implemented the students became more aware of character traits and that this awareness led to change. Wood and Roach (1999) studied the perceptions of school administrators regarding character education. Their findings revealed that the participants agreed with character education being supported in the educational program and that teachers and families must be supportive towards the improvement of character traits. In addition, the researchers concluded that the administrators proposed that the five important values of responsibility, honesty, good citizenship, respect, and cooperation must be taught within the scope of a character education program. Thompson (2002) also investigated character education applying a case study to third and fourth grade students regarding character education and interviewing students, teachers and parents after the implementation. Her results showed that character education programs have a positive effect on the students' behaviors.

## CHAPTER III

### METHOD

This chapter focuses on the methods used in this study. It outlines the design of the study, the method of participant selection, the data collection instruments and procedure, and the data analysis procedures.

#### 3.1. Design of the Study

This study aimed to investigate the effectiveness of the values education program prepared for preschool children. The activities of the program were prepared based on six values: responsibility, respect, honesty, cooperation, sharing, and friendship. The research was designed as an experimental study comprising a total of 47 preschool children, divided into control and experimental groups consisting of 23 and 24 children respectively. The values education program, prepared by the researcher and checked by preschool experts, was applied to the experimental group for a period of six weeks. The education program was implemented by three experts in the field of preschool education: a university academician, a manager with 12 years' experience of running a private preschool with the values education program incorporated in its curriculum, and a teacher with 14 years' experience of teaching at a public school.

The main data were collected through a pre-test and post-test questionnaire, filled out by the preschool teachers. The questionnaire, entitled "Preschool Values Scale Teacher Form" (PVSTF), was administered by Neslitürk and Çeliköz (2015).

Creswell (2011) asserts that experimental research is one of the most important research designs for explaining cause-and-effect relationships among variables. This methodology also enables the researcher to compare the effectiveness of the treatment, and allows him/her to control the independent variable (Fraenkel, Wallen & Hyun, 2012). In light of this information, the pretest-posttest experimental research design was used in order to explain the impact of the values education

program on preschool children's value level. In this study, the dependent variable was the preschool children's responsibility, respect, honesty, cooperation, sharing, friendship value level, and the independent variable the values education program for preschoolers. The design of the study is shown in Table 3.1.

**Table 3.1:** Design of the Study

	Pre-test	Treatment	Post-test
Experimental Group	PVSTF	Values Education Program	PVSTF
Control Group	PVSTF		PVSTF

**PVSTF:** Preschool Values Scale Teacher Form

### 3.2. Participants/Study Groups

All participants in the study were preschool children aged 5-6 years attending a public school in Gölbaşı/Ankara. The participants were selected according to the convenience sampling method. The control group consisted of 23 children and the experimental group 24. One of the teachers was more of a volunteer forth implementation of the activities in her class. Therefore, the experimental group was selected on a voluntary basis. The properties of the study groups are presented in Table 3.2 below:

**Table 3.2:** Demographic Information about the Participants

		Experimental Group		Control Group		Total		
		n	%	n	%	n	%	
<b>1</b>	<b>Gender</b>	Girl	14	60.87	12	50.00	26	55.32
		Boy	9	39.13	12	50.00	21	44.68
		<b>Total</b>	<b>23</b>	<b>100.00</b>	<b>24</b>	<b>100.00</b>	<b>47</b>	<b>100.00</b>

Table 3.2 shows the distribution of participants' gender. As can be seen from the table, in the control group, 60.87% (n=14) were girls and 39.13% (n=9) boys. In the experimental group, 50.00% (n=12) were girls and 50.00% (n=12) boys.

### **3.3. Instruments**

In this study, one instrument for data collection was used: Preschool Values Scale Teacher Form

#### **3.3.1. Preschool Values Scale Teacher Form (PVSFT)**

The Preschool Values Scale Teacher Form (PVSTF) was prepared by Neslitürk and Çeliköz (2015) (**Appendix A**). This scale aims to determine six values: responsibility, respect, honesty, cooperation, sharing and friendship. In the literature, Neslitürk and Çeliköz found that these are the most highly favored values among educators and families. They also claimed that these values are more teachable in a concrete way in early childhood education. In addition to the teacher form, there was also a family form. Both instruments were based on a 3-point Likert scale ('yes', 'sometimes', and 'no').

An exploratory factor analysis and correlation between the factors were used to ensure the validity of the scale. It was observed that there were six factors; factor loadings for the teacher form were between 0.31 and 0.75, and for the family form between 0.30 and 0.79. The variations which explained for teacher form was 59.71 %, and for family form was 64.07 %. The sub-scale correlations between the factors were 0.21 and 0.55 for the teacher form and 0.21 and 0.46 for the family form.

Cronbach's alpha and split-half techniques were used to measure the reliability of the scale. The Cronbach's alpha values for the teacher form were between 0.69 and 0.75, and for the family form 0.65 and 0.76. Cronbach's alpha for the total scale of the teacher form was found to be 0.91, and for the family form 0.89. Measurement of split-half values was found to be between 0.65 and 0.86 for the teacher form and between 0.65 and 0.79 for the family form. The total Cronbach's alpha value calculated for the teacher form was 0.91 and for the family form 0.89.



### **3.4. Data Collection Procedure**

Data collection began in the middle of the first semester of the 2015/16 academic year. Firstly, official permissions were obtained from the Ethics Committee of the Middle East Technical University and the Ministry of National Education (**Appendix B**). Secondly, after the relevant approvals had been obtained, the researcher visited the school, introduced herself, and informed teachers and parents about the purpose of the study. Next, consent forms (**Appendix C**) were obtained from the children's families, and the pretest of the Preschool Values Scale Teacher Form completed by the teachers of the control and experimental groups. The researcher then introduced herself to the experimental group children with the assistance of the teacher. The knowledge that the researcher had received their teacher's approval for the implementation of the activities may have given the children confidence. Subsequently, the activities in the values education program, called "Stars of Values" (SOV), were implemented in the classroom. These activities were implemented for a period of six weeks, and the duration of the individual activities varied between 40-50 minutes. In order to consolidate the value at the beginning of the week, children were reminded of the activities through repetition of songs and nursery rhymes. Lastly, posttests were filled in by the teachers of the two groups one week after implementation, while the control group teacher continued to apply her own routine education program.

#### **3.4.1. Values Education Program for Preschool Children**

The main aim of this study was to develop and implement a values education program for preschoolers, termed "Stars of Values (SOV)" by the researcher. The reasoning and motivation behind the SOV program will be discussed below.

In my experience as a preschool teacher I identified certain gaps with regard to values education activities and the implementation thereof. Given that practicing values activities relies on teachers' initiative (Cihan, 2014), I decided to investigate the effectiveness of the values education program. The motivation to prepare such a

program stemmed from my 4-year-old child's teacher. Throughout the school year, this teacher emphasized "goodness" to the children, and as a mother I saw the positive effects of highlighting this topic. I thus began to wonder about the potential effectiveness of the implementation of certain activities on other values. I believe that values education is essential for societies, and hope to make a contribution to the field of early childhood education through the development and implementation of the values education program.

The SOV program was prepared by the researcher. Prior to preparation of the program activities, both national and international resources were consulted regarding preschool age properties. This program's aims were chosen in accordance with values of responsibility, respect, honesty, cooperation, sharing, and friendship, as well as the goals of the Turkish Ministry of National Early Childhood Education Program. This national program (MONE, 2013) delineates six goals in the social-emotional domain, one in the language domain, and one in the self-care skills domain. Due to the limited goals of the national curriculum, the researcher formulated additional goals relating to these values in the SOV program. As noted above, these six values were chosen in light of research regarding the cultural impact of social environments.

The program consisted of 41 activities, implemented over a period of six weeks. Activities relating to different topics were practiced by the researcher three days a week, with two activities per day, each lasting no longer than 40-50 minutes, related to that week's subject (**Appendix D**). These activities included reading books, art, play, drama, music, and science. For each value, literature-based activities in particular were chosen so as to provide an opportunity to think about moral issues included in the books. In selecting the activities, attention was paid to the intended purpose of the approaches to be used during the implementation. Inculcation, moral dilemma, and values clarification approaches were used as implementation techniques.

In addition to the activities mentioned above, there was a larger, ongoing project (**Appendix E**) in the classroom throughout the period of implementation, the

aim of which was to support values education with the help of the teacher. In this activity, each child had his or her own sticker part for positive behavior regarding values. After finishing the sticker part, the researcher rewarded all of the orderly children with small presents. Emphasis was placed on the use of language that did not imply competition.

The other four activities regarded the parents' support in respect of the continuity of the values in the home environment. These took the form of charts relating to values (**Appendix F**), which were brought back to the classroom every Monday, and evaluated by the researcher in cooperation with the children.

This education program was examined by the three experts in early childhood education mentioned earlier (see 'Design of the Study'). After these experts' approval had been obtained and any necessary changes made to the activities, the program was applied to the children in the experimental group.

### **3.5. Data Analysis**

Descriptive and inferential statistical analyses were performed using the SPSS 20.0 program. The normality distribution of the pretest and posttest data was analyzed by means of the Kolmogorov-Smirnov Test for each subscale. After the normality distribution of the data had been observed, the slope of the regression equation was tested in order to use the analysis of covariance (ANCOVA). There were no equal results of propensities of regression in all the subscales. Therefore, the mixed-design analysis of variance (ANOVA) was used to analyze all pretest and posttest data from both the control and experimental groups in a single analysis. Also, with mixed-design ANOVA, data was analyzed in relation to each subscale. In addition, descriptive statistics were reported for each subscale.

## CHAPTER IV

### RESULTS

The purpose of this study was to develop a values education program for preschool children and investigate its effectiveness by implementing it to preschoolers. Another aim was to investigate the impact of this values education program on children's values of responsibility, respect, honesty, cooperation, sharing, and friendship. The research questions and sub-objectives of the study were as follows:

*Research Question 1:*

- a.** Does a values education program create a meaningful difference in the control groups' pre- and post-test scores for responsibility, respect, honesty, cooperation, sharing, and friendship values?
- b.** Does a values education program create a meaningful difference within the experimental groups' pre- and post-test scores for responsibility, respect, honesty, cooperation, sharing, and friendship values?

Based on these research questions, six sub-objectives were investigated:

- Are there significant differences between the control and experimental groups' pre-test and post-test scores on the responsibility subscale?
- Are there significant differences between the control and experimental groups' pre-test and post-test scores on the respect subscale?
- Are there significant differences between the control and experimental groups' pre-test and post-test scores on the cooperation subscale?
- Are there significant differences between the control and experimental groups' pre-test and post-test scores on the honesty subscale?

- Are there significant differences between the control and experimental groups' pre-test and post-test scores on the friendship subscale?
- Are there significant differences between the control and experimental groups' pre-test and post-test scores on the sharing subscale?

*Research Question 2:*

Are there any differences between the control and experimental groups' pre- and post-test scores evaluated by the teachers of the experimental and control groups?

To address these questions, an experimental design using quantitative analysis was performed. In this chapter, the descriptive statistics and ANOVA results are reported in respect of the six subscales: responsibility, respect, cooperation, honesty, friendship, and sharing.

**Table 4.1:** Descriptive Statistics in Relation to the "Responsibility Subscale" of PVSTF

	<b>Group</b>	<b>Mean</b>	<b>SD</b>	<b>N</b>
<b>Pre-test</b>	<b>Control</b>	10.50	3.33	22
	<b>Experimental</b>	11.42	3.55	24
	<b>Total</b>	10.98	3.44	46
<b>Post-test</b>	<b>Control</b>	12.32	2.90	22
	<b>Experimental</b>	14.75	0.44	24
	<b>Total</b>	13.59	2.35	46

Analysis of the descriptive statistics of the responsibility subscale of PVSTF shows that the mean score of the pretest for the control group is 10.50, while that of the experimental group is 11.42. Moreover, the mean score of the posttest is 12.32 for the control group and 14.75 for the experimental group.

**Table 4.2:** ANOVA result of PVSTF of the Responsibility Subscale

Source of Variance	Sum of Squares	df	Mean square	F	p	$\eta^2$
<b>Between -subject</b>	625.6522	45				
<b>Group</b> (Experimental/Control)	64.35	1	64.35	5.04	0.030	0.10
<b>Error</b>	561.30	44	12.76			
<b>Within-Subject</b>	308.7839	46				
<b>Measurement (Pre-test &amp; Post-test)</b>	152.31	1	152.31	46.76	0.000	0.52
<b>Group*Measurement</b>	<b>13.18</b>	<b>1</b>	<b>13.18</b>	<b>4.05</b>	<b>0.050</b>	<b>0.08</b>
<b>Error</b>	143.30	44	3.26			
<b>Total</b>	934.4361	91				

Table 4.2 shows that there were no significant differences between the participants of the control and experimental groups in the responsibility subscale from before to after the intervention. In other words, there was no meaningful measurement of pretest and posttest scores ( $F(1, 44) = 4.05, p > .05, \eta^2 = 0.08$ ). When the eta square was calculated (0.08), the result showed that the effectiveness of training concerning responsibility was not sufficiently high for the experimental group participants.

**Table 4.3:** Descriptive Statistics in Relation to the “Respect Subscale” of PVSTF

	Group	Mean	SD	N
<b>Pre-test</b>	<b>Control</b>	11.18	2.65	22
	<b>Experimental</b>	9.88	3.14	24
	<b>Total</b>	10.50	2.96	46
<b>Post-test</b>	<b>Control</b>	11.64	2.26	22
	<b>Experimental</b>	14.42	0.88	24
	<b>Total</b>	13.09	2.18	46

When we examine the descriptive statistics for the respect subscale of the PVSTF, it can be seen that the control group mean pretest score is 11.18, and that of the experimental group 9.88. The control group mean posttest score is 11.64 and that of the experimental group 14.42.

**Table 4.4:** ANOVA result of PVSTF of the Respect Subscale

Source of Variance	Sum of Squares	df	Mean square	F	p	$\eta^2$
<b>Between -subject</b>	405.5761	45				
<b>Group</b>						
<b>(Experimental/Control)</b>	12.46	1	12.46	1.39	0.244	0.03
<b>Error</b>	393.12	44	8.93			
<b>Within-Subject</b>	344.837	46				
<b>Measurement (Pre-test &amp; Post-test)</b>	143.26	1	143.26	59.63	0.000	0.58
<b>Group*Measurement</b>	<b>95.87</b>	<b>1</b>	<b>95.87</b>	<b>39.91</b>	<b>0.000</b>	<b>0.48</b>
<b>Error</b>	105.71	44	2.40			
<b>Total</b>	750.4131	91				

From Table 4.4, it can be observed that there were significant differences between the participants of the control and experimental groups in the respect subscale from pre- to post-experiment. In other words, there is a meaningful measurement of the pretest and posttest scores ( $F(1, 44) = 39.91, p < .01, \eta^2 = 0.48$ ). When the eta square was calculated (0.48) the resulting value showed that the effectiveness of training regarding respect was sufficiently high for the experimental group participants.

**Table 4.5:** Descriptive Statistics in Relation to the “Cooperation Subscale” of PVSTF

	Group	Mean	SD	N
<b>Pre-test</b>	<b>Control</b>	9.64	2.57	22
	<b>Experimental</b>	10.75	2.19	24
	<b>Total</b>	10.22	2.42	46
<b>Post-test</b>	<b>Control</b>	10.14	2.17	22
	<b>Experimental</b>	14.50	0.83	24
	<b>Total</b>	12.41	2.72	46

When we analyze the descriptive statistics concerning the cooperation subscale of PVSTF, it can be seen that the control group mean score of the pre-test is 9.64, while the experimental group mean score of the pre-test is 10.75. In addition it is identified that the control group mean score of the post-test is 10.14 and the experimental group mean score of the post-test is 14.50.

**Table 4.6:** ANOVA result of PVSTF of the Cooperation Subscale

Source of Variance	Sum of Squares	df	Mean square	F	p	$\eta^2$
<b>Between -subject</b>	441.3587	45				
<b>Group</b> <b>(Experimental/Control)</b>	172.18	1	172.18	28.14	0.000	0.39
<b>Error</b>	269.18	44	6.12			
<b>Within-Subject</b>	259.2826	46				
<b>Measurement (Pre-test &amp; Post-test)</b>	103.66	1	103.66	48.01	0.000	0.52
<b>Group*Measurement</b>	<b>60.62</b>	<b>1</b>	<b>60.62</b>	<b>28.08</b>	<b>0.000</b>	<b>0.39</b>
<b>Error</b>	95.00	44	2.16			
<b>Total</b>	700.6413	91				

According to Table 4.6, it can be observed that there are significant differences between the participants of the control and experimental groups in the cooperation subscale from prior to after the experiment. In other words, there is a significant measurement of the pre-test and post-test score ( $F(1, 44) = 60.62, p < .00, \eta^2 = 0.39$ ). When the eta square was calculated (0.39) the result of the value showed that the effectiveness of the training concerning cooperation was high enough for the experimental group participants.



**Table 4.7:** Descriptive Statistics in Relation to the “Honesty Subscale” of PVSTF

	<b>Group</b>	<b>Mean</b>	<b>SD</b>	<b>N</b>
<b>Pre-test</b>	<b>Control</b>	10.82	1.44	22
	<b>Experimental</b>	8.29	2.79	24
	<b>Total</b>	9.50	2.56	46
<b>Post-test</b>	<b>Control</b>	10.77	1.66	22
	<b>Experimental</b>	14.50	0.83	24
	<b>Total</b>	12.72	2.28	46

When we analyze the descriptive statistics for the honesty dimension scale of PVSTF, it can be seen that the control group mean score of the pre-test is 10.82, while the experimental group mean score of the pre-test is 8.29. In addition, it is identified that the control group mean score of the post-test is 10.77 and the experimental group mean score of the post-test is 14.50.

**Table 4.8:** ANOVA result of PVSTF of the Honesty Subscale

<b>Source of Variance</b>	<b>Sum of Squares</b>	<b>df</b>	<b>Mean square</b>	<b>F</b>	<b>p</b>	<b><math>\eta^2</math></b>
<b>Between -subject</b>	208.913	45				
<b>Group (Experimental/Control)</b>	8.27	1	8.27	1.81	0.185	0.04
<b>Error</b>	200.64	44	4.56			
<b>Within-Subject</b>	537.8914	46				
<b>Measurement (Pre-test &amp; Post-test)</b>	217.98	1	217.98	100.48	0.000	0.70
<b>Group*Measurement</b>	<b>224.46</b>	<b>1</b>	<b>224.46</b>	<b>103.46</b>	<b>0.000</b>	<b>0.70</b>
<b>Error</b>	95.46	44	2.17			
<b>Total</b>	746.8044	91				

According to Table 4.8, it can be observed that there are significant differences between the participants of the control and experimental groups in the honesty subscale from prior to after the experiment. In other words, there is a significant measurement of the pre-test and post-test score ( $F(1, 44) = 103.46, p < .00, \eta^2 = 0.70$ ). When the eta square is calculated (0.70) the result of value showed that the effectiveness of training for honesty was high enough for the experimental group participants.

**Table 4.9:** Descriptive Statistics in Relation to the “Friendship Subscale” of PVSTF

	<b>Group</b>	<b>Mean</b>	<b>SD</b>	<b>N</b>
<b>Pre-test</b>	<b>Control</b>	11.95	2.61	22
	<b>Experimental</b>	11.13	2.49	24
	<b>Total</b>	11.52	2.55	46
<b>Post-test</b>	<b>Control</b>	12.36	2.32	22
	<b>Experimental</b>	14.54	0.59	24
	<b>Total</b>	13.50	1.97	46

When we analyze the descriptive statistics for the friendship subscale of PVSTF, it can be seen that the control group mean score of the pre-test is 11.95, while the experimental group mean score of pre-test is 11.13. Moreover, it is identified that control group mean score of the post-test is 12.36 and the experimental group mean score of the post-test is 14.54.

**Table 4.10:** ANOVA result of PVSTF of the Friendship Subscale

Source of Variance	Sum of Squares	df	Mean square	F	p	$\eta^2$
<b>Between -subject</b>	345.4891	45				
<b>Group (Experimental/Control)</b>	10.44	1	10.44	1.37	0.248	0.03
<b>Error</b>	335.05	44	7.61			
<b>Within-Subject</b>	207.4895	46				
<b>Measurement (Pre-test &amp; Post-test)</b>	84.00	1	84.00	51.64	0.000	0.54
<b>Group*Measurement</b>	<b>51.91</b>	<b>1</b>	<b>51.91</b>	<b>31.91</b>	<b>0.000</b>	<b>0.42</b>
<b>Error</b>	71.58	44	1.63			
<b>Total</b>	552.9786	91				

According to Table 4.10, it can be observed that there are significant differences between the participants of the control and experimental groups in the friendship subscale from prior to after the experiment. In other words, there is a meaningful measurement of the pre-test and post-test score ( $F(1, 44) = 31.91, p < .00, \eta^2 = 0.42$ ). When eta square calculated (0.42), the result of the value showed that the effectiveness of training for friendship was high enough for the experimental group participants.

**Table 4.11:** Descriptive Statistics in Relation to the “Sharing Subscale” of PVSTF

	Group	Mean	SD	N
<b>Pre-test</b>	<b>Control</b>	11.23	2.16	22
	<b>Experimental</b>	9.42	3.15	24
	<b>Total</b>	10.28	2.84	46
<b>Post-test</b>	<b>Control</b>	11.77	2.00	22
	<b>Experimental</b>	15.00	0.00	24
	<b>Total</b>	13.46	2.13	46

When we analyze the descriptive statistics for the sharing subscale of PVSTF, it can be observed that the control group means score of the pre-test is 11.23, while the experimental group mean score of the pre-test is 9.42. Moreover, it is identified that the control group mean score of the post-test is 11.77 and the experimental group mean score of the post-test is 15.00.

**Table 4.12:** ANOVA result of PVSTF of the Sharing Subscale

Source of Variance	Sum of Squares	df	Mean square	F	p	$\eta^2$
<b>Between -subject</b>	625.6522	45				
<b>Group</b> <b>(Experimental/Control)</b>	64.35	1	64.35	5.04	0.030	0.10
<b>Error</b>	561.30	44	12.76			
<b>Within-Subject</b>	483.8778	46				
<b>Measurement (Pre-test &amp; Post-test)</b>	215.57	1	215.57	77.34	0.000	0.64
<b>Group*Measurement</b>	<b>145.66</b>	<b>1</b>	<b>145.66</b>	<b>52.26</b>	<b>0.000</b>	<b>0.54</b>
<b>Error</b>	122.64	44	2.79			
<b>Total</b>	1109.53	91				

According to Table 4.12, it is observed that there are significant differences between participants of the control and experimental groups in the sharing subscale from prior to after the experiment. In other words, there is a significant measurement of the pre-test and post-test score ( $F(1, 44) = 52.26, p < .00, \eta^2 = 0.54$ ). When eta square was calculated (0.54), the result of the value showed that the effectiveness of the training for sharing was high enough for the experimental group participants.

## **CHAPTER V**

### **DISCUSSION**

The basic aim of this study was to develop, implement, and investigate the effectiveness of the Stars of Values (SOV) education program on preschool children. To achieve this, the answers to the following research questions were discussed: Does offering an SOV program to preschool children affect their values in terms of responsibility, respect, cooperation, honesty, friendship, and sharing. An SOV program was implemented for preschool children who were assigned to an experimental group. Both their teachers and the teachers of a control group of children, who were not provided with the SOV program, completed the "preschool values scale-teacher form" before and after the intervention.

This chapter includes a discussion of the results, the implications of the study, and recommendations for further studies. The results of the study are discussed with respect to each group and all the responses to the research questions.

#### **5.1. Key Findings and Discussion Specific to the Research Questions**

The objective of this study was to evaluate the effectiveness of the SOV program. This section discusses the pre- and post-test scores of the experimental and control groups, based on statistical analysis and in the context of the sub-objectives. The results that relate to the dependent and independent variables are outlined and discussed below.

General results showed that the control group's pre-test score was higher than that of the experimental group, but that the reverse was true after the activities of the SOV program had been implemented. The scores for those in the experimental group were significantly higher in the post-tests than were those of the control group. This reveals the effectiveness of the training. The results below are discussed according to sub-objectives:

The first sub-objective was to investigate the impact of the preschool SOV education program on children's values with respect to responsibility. The research found no significant difference between the pre-test and post-test results of the experimental group. In addition, no meaningful differences were found between these results and those of the control group in terms of the responsibility dimension. This indicates that the activities relating to the responsibility subscale in the SOV program are not effective enough for children to acquire values related to responsibility. There are several ways of explaining this finding. First, the activities that related to responsibility might not have extended over a sufficient period. If the duration of the intervention were to be more than one week, it might be more effective. Second, the activities might not have been suitable for the children's age level; in future, these activities could be prepared according to more developmentally appropriate practices. In addition, it is important not to ignore the impact of the children's families on how the children value responsibility. The literature includes some studies that support this view. For instance, Şahan (2011) studied families and preschool teachers by evaluating how successful 5-to-6-year-old preschool children were in learning to value responsibility. The results indicate that families cared about how much their children valued responsibility; that is, they believed that training children to take responsibility should start at home, and they were willing to help their children develop higher levels of responsibility. In addition, the teachers considered the children's levels of responsibility to be satisfactory for their age group, and generally did not have any problems in terms of the children's duties that involved responsibility. Unutkan (2007) has also emphasized that responsibility begins to emerge in the childhood years in relation to the family's attitudes and abilities in the area of responsibility. This author claims that children are not born with a sense of responsibility but start to learn about being responsible in the early years of their lives. She has also focused on the attitudes of parents, which play a very important role in the acquisition of a sense of responsibility. One other research study (Neslitürk, 2013) has proven that mothers who value education programs such as the SOV have greater effects on the social skills of their preschool children, including not

only how they value responsibility but their communication, cooperation, and empathy as well. Neslitürk has also emphasized the importance of mothers' levels of education in improving their children's social skills.

However, we cannot say that a sense of responsibility should be acquired in the family environment; clearly, the school environment is important for responsibility. Some researchers, such as Crowther (1995), Fixler (2000), Lickona, (1991), and Tierney (2012), also support this idea. They emphasize that teachers and school environments play crucial roles in enabling students to acquire a sense of responsibility.

Responsibility also needs to be considered within the cultural context. Schwartz (2006) has developed a theory about cultural value orientation, proposing that cultures have their own prior values and aspirations and that conceptions of what is good shape the values that are emphasized and the core values of that society. Clearly, culture has an impact on how much value is placed on responsibility. Furthermore, in terms of the literature review, parents' styles also have an impact on how their children gain a sense of responsibility. Parents who show more protective and oppressive behavior do not give their children opportunities to develop responsibility and skills for self-defense, while democratic parents give their children greater responsibility (Ungar, 2009; LeMoyné & Buchanan, 2011). With respect to this information, some Turkish research (Kaya, 1997; Akça, 2012; Özyürek et al., 2016) has concluded that Turkish parents are more protective and authoritarian; therefore, the way their children develop a sense of responsibility is based on the parents' attitude.

In terms of these cultural, parental, and environmental factors, then, the SOV program was not effective in enabling the preschool students to acquire values that relate to a sense of responsibility.

The second sub-objective was to investigate the impact of the SOV program on children's values in terms of respect. The research found significant differences between the scores of the control and experimental groups. The control group's score for the pre-test was higher than that of the experimental group, but after the

SOV program had been implemented, the experimental group's score in relation to the respect dimension was higher than that of the control group. This indicates that the SOV program had a positive effect on behavioral changes in the children's values in terms of respect. Crowther (1995), Hansen (1995), and Lickona (1991) have emphasized the role of teachers in the area of respect. They claim that teachers are models and mentors for showing how to treat others and how to behave. Üner (2011) has also claimed that one of the aims in early childhood education programs is that of respecting diversity, and this has played an important role in breaking down prejudice and building empathy, and of preschool children being aware of themselves. The SOV program has this as an aim as well and includes some activities that encourage respect for diversity.

In addition, when considering the cultural differences, it is possible that in our society adults clearly emphasize respect for others. Respect is certainly one of the important values within the Turkish culture, and it can be said that the SOV program has had a positive effect on children's values in relation to respect because of the support they received from their parents and their environment.

Although the purpose of this study was not to interview the children, their answers to questions about what certain values mean to them provide clues about the values they have developed. The following are some examples of what respect is considered to be:

Child 1: Listening to others

Child 2: Not to push ahead in line

Child 3: Kissing the hands of older people who come home as guests and saying welcome

Child 4: Not making fun of others

The third sub-objective was to investigate the impact of the SOV program on children's values with respect to cooperation. The research found significant differences between the scores of the control and experimental groups. The post-test score for the experimental group was higher than that of the control group. This



indicates that the preschool SOV education program had a positive effect on the children's values in relation to cooperation. These findings are consistent with those reported in a study conducted by Okur (2008), who examined preschool children to determine how philosophy education programs affected their social skills in terms of cooperation, assertiveness, and self-control. This study showed that the education program increased the levels of cooperation among the preschool children. Other research was conducted by Neslitürk (2013), who found in her experiments that support the cooperation skills of children through activities and games positively affects their scores on cooperation. In addition, Driscoll and Nagel (1999) have emphasized the importance of cooperation in preschools, because this is where children start to socialize as they cooperate with their peers and acquire social skills. Furthermore, Senemoğlu (2013) has stated that interacting and cooperating with other children helps preschoolers to formulate basic social rules and improve their moral values.

Based this information and the results of our study, it can be stated that the cooperation levels of preschool children increased after the implementation of the preschool SOV education program. It is also useful to share some of what the children said about cooperation:

Child 5: Cooperation means solidarity

Child 6: (she said one of the Turkish proverbs) Union is strength

Child 7: Hands unity (she means that everybody do something for achieving the work)

The fourth sub-objective was to investigate the impact of the SOV program on the children's values in relation to honesty. The research shows meaningful differences between the scores of the control and experimental groups. When the results of the six dimensions were compared, the honesty dimension showed the highest increase of them all. Although there is no research in the literature that specifically addresses honesty in the area of early childhood, in most of the studies that relate to values in education, honesty is mentioned as among the most

important values. For example, Erkuş (2012) investigated preschool teachers' opinions about which values should be those with the highest priority in the early childhood education program, and the results showed that honesty was chosen as a value that has top priority, along with love, respect, and responsibility. Ogelman and Erten's (2015) study supports this idea as well. They also claimed that, according to preschool teachers' opinions, honesty is among the top values. Furthermore, Wood and Roach (1999) suggest that, "the five important character education values to teach were responsibility, honesty, good citizenship, respect and cooperation" (p. 213). In this study, 97% of the participants, who included administrators of elementary, middle, and high schools, stated that honesty should be integrated into the school curriculum. Dilmaç (2007) also studied education about values, using a group of high school students. He implemented a humanistic values education program for the students and found that it was effective in helping them to develop values in relation to honesty as well as tolerance, respect, peace, and friendship.

The results show that the SOV program resulted in the children placing a higher value on honesty. It is useful to share what the children said about honesty, to gain a perspective about what they mean by a sense of honesty:

Child 8: not telling lies

Child 9: telling the truth when you do something wrong because your punishment will be less when you are honest

Child 10: if you are honest, everybody likes you

The fifth sub-objective was to investigate the effect of the SOV program on how children value friendship. After the program had been implemented, the increase in the post-test score of the experimental group was greater than that of the control group. In fact, there were significant differences between both the pre-test and post-test scores of the two groups. This shows that the SOV program had a positive effect on the children's values in terms of friendship. Even though there are no findings that specifically address friendship in the literature, it does include some similar findings. Metin (1999) investigated the effects of drama on the development of children's

social skills and emphasizes that drama activities enhance children's friendship skills and help them with socialization. Connolly and Doyle (1984) also state that dramatic play sessions strengthen children's friendships. In addition, Gleason et al. (2005) claim that friendship is an integral part of children's socialization, and in early childhood years, children learn mostly through relationships with peers. Therefore, activities that help in developing friendship skills should be integrated into the curriculum. Dilmaç (2007) also emphasizes in his study that an education program that addresses humanistic values helps children to develop higher levels of friendship skills. İman's (2014) study is another that is related to the effects that education programs that address values have on children's social skills. The author includes friendship among the social skills, and her application concludes that values education programs increase children's friendship skills.

Based on these views and results, it could be concluded that the SOV program has reached its objective in terms of the value of friendship. The children also stated that friendship is an important value when playing together; here are some of their comments:

Child 11: play and love

Child 12: to recognize he is happy (by the way he was looking at his best friend)

Child 13: to help a friend when he is tired

The sixth sub-objective was to investigate the effect of the SOV program on children's values in relation to sharing. A comparison between the pre-test and post-test scores of the experimental and control groups revealed that there were no changes in the control group's scores of pre- and post-tests, whereas the experimental group scores showed an increase after the SOV intervention. According to the results of the entire study, the value related to sharing showed the second highest increase of all the values. Beaty (2006) claims that sharing is generally considered the most difficult concept for preschoolers and prekindergarten children to grasp, because they do not understand why they must share their favorite toys. Therefore, it is generally recommended that adults be models and demonstrate

sharing behavior without forcing the children to do so (Bilgen, 2016), because children learn prosocial behaviors such as sharing and cooperation through their experiences (Kohn, 1992). In addition, Marion (2003) says that children initiate communication with their peers by sharing their belongings. Rayna (2001) supports this hypothesis in a study, by using Piaget's constructivist theory. The author implemented sharing activities, which had been prepared by considering the constructivist theory, for the preschool children and concluded that sharing activities enhance the process of acquiring information. Lawton and Burk (1990) also looked at whether drama activities that were applied to an experimental group of preschool children increased the levels of their sharing skills. These studies show that interacting with others and sharing through socialization should be introduced in the early years of life.

Based on this information and the implementation of the SOV program, it can be stated that this program has a positive effect on the development of children's values in terms of sharing. According to the children themselves, sharing can result in a beautiful feeling, and it makes people happy.

In general, the current study has achieved its aim in terms of developing and implementing the SOV education program. The study by Dilmaç (2007) supports this by stating that, if the children are guided in terms of education about values, they can improve and internalize the values of their society and can display behavioral changes in terms of these values. In addition, Cohen (2006) has proposed that when social, emotional, and ethical education are integrated into traditional programs, children will become life-long learners, and this will positively affect their academic success. Benninga et al. (2006) also emphasize that meeting the goals of schools involves developing a strong relationship between student achievement and character education.

## **5.2. Limitations of the Study**

The current study has some limitations in terms of how the results were interpreted. The first limitation involves factors that relate to the participants and which were beyond the control of the study, such as how serious the participants were, their moods, and whether hunger and fatigue affected their readiness to participate.

The second limitation is that the study was conducted in only one preschool in Ankara, with just 47 participants; therefore, the sample size was very small. Although this could limit the accuracy of generalizing the results, the study will nevertheless be useful for educators, educational administrations, and families. In spite of its limitation in terms of generalization, the study provides information that could help others to develop and practice the desired values.

The third limitation relates to the instrumentation. The Preschool Values Scale Teacher Form (PVSTF) was only recently developed in Turkey and applied to a small sample there; it was applied for the first time in the new study. Although the validity and reliability rates were sufficient for the implementation, the validity and reliability of the instruments should be tested again by applying them to larger groups.

Another limitation of the current study involves the teachers' experiences in values education. They included the values issues in their daily education activities; therefore, the children might have been copying what they learned from their teachers in their own behavior.

Another limitation relates to the post-test. Since it was given only one week after the program had been implemented, it may not have captured the program's full effect, which could be ongoing. Therefore, the post-test should be administered more than one week after the program is implemented to investigate the long-term effects of the SOV program.

The final limitation of this study is that the time involved in the implementation was limited. If the duration of the application for each value could be extended, this might be more beneficial in terms of how well the children internalize the values.

### **5.3. Implications**

Based on the findings of this study and previous studies on values education, some educational implications can be offered to early childhood education teachers, school administrators, parents, and program developers.

First, this study has provided important information about the positive influence of values education programs on the children's behavior. This can help preschool teachers to arrange their programs by taking into consideration some important values for the society and the well-being of the children. In addition, this research may help to create awareness among teachers about the need for values education during the activities and the impact it has on behavioral changes in children. Teachers might also be encouraged to participate in the in-service training of Turkey's Ministry of National Education (MONE), because MONE has recently arranged for such training about values education in some cities. Furthermore, teachers may be encouraged to work with specialists and administrators to learn about and help to improve the values education programs.

The findings of this study also have implications for school administrators who are concerned about some undesirable behaviors in their schools, because this study shows that SOV program has a positive influence on children's behavior. Therefore, school administrators might develop a values program, give some reinforcement and rewards, and encourage teachers to implementation such programs.

Another implication that relates to the findings is that teachers encourage parents and cooperate with them to support the improvement of their children's values. Under the direction of the teachers, parents could apply the values education at home. In some studies (Neslitürk, 2013; İman, 2014), the results show that parent involvement in values education significantly enhances children's values. Fixler (2000) supports this idea, stating that, "parents need to know how it is being addressed in the classroom and shared with the parents so they know how to emphasize it at home too" (p. 42). Therefore, teachers should be supporting parent involvement.

In addition, early childhood education programs should include activities that relate to values education. The application of a values education program depends on teachers' initiatives, and MONE may take into account the importance of values education in early childhood years and work to modify the existing curriculum to include compulsory applications of such programs. Furthermore, classrooms for early childhood education should be equipped with materials such as books, posters, and puzzles that promote the values. The amount of in-service training should also be increased by MONE to improve teachers' levels of awareness and increase their competence in values education.

Finally, pre-service preschool teachers should be aware of the importance of issues concerning values and of how to integrate them into early childhood education programs. Therefore, before graduating from university, pre-service teachers should attend pedagogical proficiency lectures that support values education. Milson's (2001) study shows that teachers who take character education courses during their undergraduate degrees feel that they are more effective in providing character education. Priest (2007) has also claimed that some teaching techniques for integrating character development, such as individualized planning, play-based learning, making choices, cooperative environments, and modeling, should be included in college curricula so that early childhood teacher candidates learn to incorporate values education into their future classrooms effectively.

#### **5.4. Recommendations for Further Studies**

This research aimed to develop a values education program to improve the values of preschool children in terms of responsibility, respect, cooperation, honesty, friendship, and sharing and to investigate the effectiveness of the program. Based on the results of the current study, several recommendations can be made for further research to expand on areas of early childhood values education.

- The SOV program includes just six values, and the study addressed only these; therefore, other important values could be added to the education program.

- The current study lasted only six weeks, so the effect of the values education program could not be measured over the long-term. Another study could span a longer period to aim for greater effectiveness and permanent results.
- Only 47 preschool children participated in this study. Therefore, further studies could be conducted using larger sample groups, and the program could be applied to children from different socio-economic backgrounds to investigate the effects of a values education program on larger samples.
- Parent involvement could be supported during training to enhance the permanence of the education.
- Gender, age, income and education levels, and sibling situations could be considered as variables in further studies.
- The long-term effects could be investigated in other studies, some additional cultural values could be added to the program, and the activities could be expanded.

The same study could be applied to students at other grade levels to examine the similarities and differences in the improvement in their levels of values.



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## APPENDICIES

### Appendix A: Preschool Values Scale Teacher Form (PVSTF)

#### OKULÖNCESİ DEĞERLER ÖLÇEĞİ ÖĞRETMEN FORMU

(Öğretmen Tarafından doldurulacak) Yönerge: Aşağıda öğrencilerinizin bazı değerleri hangi sıklıkla sergilediği ile ilgili ifadeler yer almaktadır. Lütfen her bir ifadeyi okuyun ve öğrenciniz aşağıda verilen davranışlara hangi ölçüde sahipse objektif olarak karşısına işaretleyiniz.

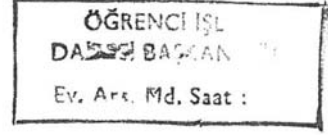
DAVRANIŞLAR	EVET	BAZEN	HAYIR
1. Etkinlik sonrası malzemeleri dolaba yerleştirir.			
2. Süreli etkinliklerin süresine ilişkin yönergeye uyar.			
3. Yetişkin denetimi olmasa da gerektiği gibi davranır.			
4. Beslenme saatinde gerekli hazırlıkları (el temizliği, beslenmeyi çıkarma vb.) yapar ve yemeğini kendi yer.			
5. Sınıfta verilen görevleri yerine getirir.			
6. Başkalarının farklı özellikleri olabileceğini kabul eder.			
7. Başkalarının da hakları olduğunu kabul eder.			
8. Arkadaşları konuşurken rahatsız eder.			
9. Nezaket sözcüklerini kullanır			
10. Farklı özellikteki (kilolu, gözlüklü, çok esmer, engelli vb) arkadaşlarını tuhaf karşılar.			
11. Grup etkinliklerinde zorlanır.			
12. Grupta aldığı sorumluluğu yerine getirir.			
13. Kendi istediği oyun olmazsa gruba katılmaz.			
14. Birlikte faaliyet yaparken mutlu olur.			
15. Arkadaşının ihtiyacı olduğunda yardım eder.			
16. Sevmediği/rahatsız olduğu şeyleri ifade eder.			
17. Evde yaşadığı olumsuzlukları gizler.			
18. Verdiği sözleri tutar.			
19. Hata yaptığında gizler.			
20. Başkalarına söylemesini istemediğimiz şeyleri söyler (Sır tutmaz).			
21. Genelde arkadaşları tarafından sevilir.			
22. Arkadaşlarıyla oyun oynamayı sever.			

23. Arkadaşlarını korur, kırııcı davranmaz.			
24. Arkadaşları ile olmaktan zevk alır.			
25. Arkadaşları ile olmaktansa tek başına olmayı tercih eder.			
26. Sanat çalışmalarında ortak kullanılan (boya, kâğıt vb.) malzemeyi uygun şekilde arkadaşları ile kullanır.			
27. Oyuncak ve eşyalarını arkadaşı ile paylaşır.			
28. Arkadaşı ile yiyeceklerini (çikolata, şeker, kek vb.) paylaşmayı tercih etmez.			
29. Duygu ve düşüncelerini öğretmeni ve arkadaşları ile paylaşır.			
30. Evden getirdiği çikolata, şeker, bisküvi vb. tüm arkadaşlarına eşit dağıtmaya çalışır.			

## Appendix B: Permission to Use Instrument in Schools in Ankara



T.C.  
ANKARA VALİLİĞİ  
Milli Eğitim Müdürlüğü



Sayı : 14588481-605.99-E.13416792  
Konu : Araştırma İzni

28.12.2015

ORTA DOĞU TEKNİK ÜNİVERSİTESİNE  
(Öğrenci İşleri Daire Başkanlığı)

İlgi: a) MEB Yenilik ve Eğitim Teknolojileri Genel Müdürlüğünün 2012/13 nolu Genelgesi.  
b) 22/12/2015 tarihli ve 5576 sayılı yazımız.

Üniversiteniz Eğitim Bilimleri Anabilim Dalı İlköğretim Fen ve Matematik Eğitimi programı yüksek lisans öğrencisi Sultan ERİKLİ'nin "Okul Öncesi Çocukları İçin Hazırlanan Değerler Eğitimi Programının Saygı, Sorumluluk, Dürüstlük, İşbirliği, Paylaşım ve Dostluk/Arkadaşlık Değerlerine Etkisinin İncelenmesi" konulu araştırma kapsamında uygulama yapma talebi Müdürlüğümüzce uygun görülmüş ve uygulamanın yapılacağı İlçe Milli Eğitim Müdürlüğüne bilgi verilmiştir.

Anket formunun (5 sayfa) araştırmacı tarafından uygulama yapılacak sayıda çoğaltılması ve çalışmanın bitiminde bir örneğinin (cd ortamında) Müdürlüğümüz Strateji Geliştirme (1) Şubesine gönderilmesini arz ederim.

Ali GÜNGÖR  
Müdür a.  
Şube Müdürü

Güvenli Elektronik İmzalı  
Aslı ile Aynıdır.

28.12.2015

31-12-2015-19435

Maşar SUBAŞI  
Şef

Konya yolu Başkent Öğretmen Evi arkası Beşevler ANKARA  
e-posta: istatistik06@meh.gov.tr

Ayrıntılı bilgi için  
Tel: (0 312) 221 02 17/135

Bu evrak güvenli elektronik imza ile imzalanmıştır. <http://evraksorgu.meb.gov.tr> adresinden 0b5a-6757-3c64-9bb2-76c6 kodu ile teyit edilebilir.

## Appendix C: Parent Consent Form

### VELİ BİLGİLENDİRME VE İZİN FORMU

#### Sevgili Veliler, Anne- Babalar

Benim adım Sultan Erikli, Orta Doğu Teknik Üniversitesi, Okul Öncesi Öğretmenliği Bölümünde yüksek lisans öğrencisiyim ve aynı zamanda on yıllık anasınıflı öğretmeniyim. Doç. Dr. Feyza Tantekin Erden danışmanlığında yürütülen tezim hakkında sizleri bilgilendirmek ve çocuklarınızın bu çalışmaya katılımı için izin almak amacıyla yazıyorum.

Bu araştırmanın temel amacı okul öncesi dönemdeki 5-6 yaş çocukları için hazırlanan değerler eğitimi etkinliklerinin çocuklardaki saygı, sorumluluk, dürüstlük, işbirliği, paylaşım ve dostluk/arkadaşlık değerlerini etkileyip etkilemediğini incelemektir.

Okul öncesi eğitimin amaçlarından biri de toplumsal yaşamın değişmeyen ve yapı taşı olan değerleri çocuklara öğretmek bunları davranışa dönüştürmektir. Bu kapsamda hazırlanan çalışmada çocukların gelişimsel özellikleri dikkate alınarak altı değer ele alınmıştır.

Değerler eğitimi etkinlikleri 6 hafta sürecek olup, her hafta 3 gün uygulanacaktır. Uygulama süresince Türkçe etkinlikleri (hikâye okuma, dramatizasyon, şarkı), oyun ve hareket, sanat ve haftalık değer çizelgelerine yer verilmiştir. Uygulamadan önce ve sonra sınıf öğretmeni "Okul öncesi değerler eğitimi öğretmen formu" nu dolduracak ve bilgiler istatistiksel olarak hesaplanacaktır. Etkinlikler çocukların üzerinde herhangi bir ruhsal veya fiziksel baskıya sebep olacak unsurlar içermemektedir. Çalışmada kullanılacak olan etkinliklerin örneklerini incelemeniz mümkündür. Çalışmanın rapor kısmında çocukların ya da ailelerin isimleri ve bilgileri kesinlikle kullanılmayacaktır.

Uygulama sonunda elde edilecek bilgiler okul öncesi eğitim programında yer alan değerler eğitimi konusu ile ilgili farkındalıkları, gelişimi anlamamıza yardımcı olacak ve eğitimciler için bir kaynak oluşturacaktır. Ayrıca bu sayede uygulanan etkinliklerin çocukların değerler eğitimini kazanmasına katkıda bulunacak ve değerlere ilişkin olumlu davranışların erken yaşta kazanılması sürecine ışık tutacaktır.

Bu çalışmaya verdiğiniz destek için şimdiden teşekkür ediyoruz. Çalışma hakkında daha fazla bilgi almak için Sultan Yılmaz Erikli (e-posta: sultanyilmaz@yahoo.com) veya tez danışmanı Doç. Dr. Feyza Tantekin Erden (e-posta: tfeyza@metu.edu.tr ) ile iletişim kurabilirsiniz.

Çocuğunuzun katılımı için izin verdiğiniz takdirde bunun gönüllü bir çalışma olduğunu, sizin veya çocuğunuz istememesi halinde çalışmadan hiçbir açıklama yapmadan çıkabileceğinizi unutmayınız.

Lütfen çocuğunuzun bu çalışmaya katılımını onayladığınızı gösteren izin belgesini doldurunuz.

**Kızım/ Oğlum \_\_\_\_\_'nin bu çalışmaya katılımını onaylıyorum.**

**Ebeveynin Adı-Soyadı:**

**Tarih:**

**İmza:**



## Appendix D: Sample Activities and Photos of Stars of Values Program

### 1. Etkinlik: Sorumluluk (Responsibility)

**Etkinlik Çeşidi:** Drama

**Etkinlik Adı:** Meslekler

**Materyaller:** Meslek gruplarına ait özel malzemeler

**Kazanım:** Toplumsal yaşamda bireylerin farklı rol ve görevleri olduğunu açıklar

**Göstergeler:** Toplumda farklı rol ve görevlere sahip kişiler olduğunu söyler

Farklı rol ve görevleri olan insanlardaki sorumluluk bilincinin farkına varır.

**Öğrenme Süreci:** Sınıf ortamı meslekler için uygun hale getirilir. Daha önceden hazırlanmış kolilere manav için meyve-sebze konulur, doktor- hemşire için malzemeler ve önlük hazırlanır, tamirci ve bakkal köşeleri de hazırlanır. Kasap, eczacı, ahçı gibi çeşitli meslek grupları için köşelere malzeelr konuşur. Çocuklar sınıfa gelince etrafı dikkatli bir şekilde incelemeleri istenir. Daha sonra çocuklara sınıftaki bu materyallerin neler olduğu, kimler tarafından kullanıldığı sorulur. Çocuklar meslekleri bulduktan sonra, örneğin; "hemşireler olmasaydı ne olurdu, doktorlar olmasa ne olurdu?" gibi sorular yöneltilir. Daha sonar çocuklar istedikleri köşelere yönlendirilerek meslekler çocuklarla birlikte canlandırılır.

**Değerlendirme:** Oyunun sonunda çocuklara büyüyünce hangi mesleği seçecekleri ve ne gibi sorumluluklarının olacağı sorulur.

**Kaynak:** Sultan Erikli

Photos of Responsibility Activity – Different Job Groups







## 2. Etkinlik: Saygı (Respect)

**Etkinlik Çeşidi:** Bütünleştirilmiş Fen ve Sanat

**Etkinlik adı:** İlk Hücrem

**Materyaller:** Mikroskop, soğan zarı, resim kâğıtları

**Kazanım:** Bir faaliyet sırasında kurallara uyma ve arkadaşlarının haklarına saygı gösterebilme

**Göstergeler:** Grup etkinliklerinde kurallara uyar

Sırada bekleme davranışıyla başkalarına olan saygısını ifade eder

**Öğrenme Süreci:** Öğretmen sınıfa çocuklar için uygun olan mikroskop getirir. Çocuklara bu aleti bilip bilmediklerini sorar. Bilen varsa ne işe yaradığını arkadaşlarına anlatmasını ister. Eğer bilen biri yoksa öğretmen etrafımızdaki her şeyin sadece gözle görülenler olmadığını, bazılarının gözümüzle görmek için çok küçük olduğunu anlatır. Mikroskobun etrafımızda gözümüzle göremediklerimizi görmemizi sağladığı anlatılır. Çocukların inceleme yapmaları için hazırladığı soğan zarı preparat getirir ve mikroskoba yerleştirir. Tüm çocuklar sırayla inceler ve inceleme yaparken saygılı olmaları gerektiği hatırlatılır. Bu arada daha önceden öğrendikleri “sıra olalım” adlı şarkı tekrar edilir (Sıra olalım sıra olalım, birbirimize saygı duyalım, öne geçmek yok, kavga etmek yok, birbirimize saygı duyalım. İnceleme yapan çocuklar masalarına geçerler ve gördüklerinin resmini yapmaya başlarlar. Resimler tamamlanınca gördüğümüzün ne olduğu neye benzediği hakkında sorular sorulur. Çocuklara hücrenin ne olduğu yüzeysel bir şekilde anlatılır. Mikroskoba sırayla bakmak, sıraya özen göstermek, acele etmemek, sabırla beklemek gibi davranışlar çalışma sırasında vurgulanmalıdır.

**Değerlendirme:** Çocuklara sırada beklerken neler hissettiği sorulur.

Neden sırada sabırla bekledikleri üzerine konuşulur.

**Kaynak:** Balat, G., U. (2012). *Okul Öncesinde Değerler Eğitimi ve Etkinlik Örnekleri*. Ankara: Pegem Yayınevi. Düzenleyen Sultan Erikli.

### Photos of Respect Activity





After investigating they draw onionskin



### 3. Etkinlik: İşbirliği (Cooperation)

**Etkinlik Çeşidi:** Bütünleştirilmiş Oyun ve okuma- yazmaya hazırlık çalışması

**Etkinlik Adı:** Üfleme Yarışı

**Materyaller:** Pinpon topları, kâğıt, cd kalemi

**Kazanım:** İşbirliği içinde bir işi bitirebilme

**Göstergeler:** Arkadaşlarıyla işbirliği yaparak dayanışma ile işi bitirebilir

**Öğrenme Süreci:** Tabaka halindeki kâğıt buruşturulup top haline getirilir (pinpon topu ile de uygulanabilir)Tüm sınıfa toplar verilir. Her çocuk bireysel olarak belirlenen bir noktadan başlar ve süre tutulur. Tutulan süre boyunca çocuklar topa üfleyerek topu hareket ettirmeye çalışır. Süre bitiminde çocukların topları götürdükleri yer işaretlenir ve isim yazılır. Daha sonra çocuklar dörderli guruplara ayrılır (grupların dağılımı homojen olmalıdır) ve aynı süre tekrar başlatılır. Her grup kendi arasında anlaşarak grubuna da bir isim verir. Her gruba bir tane top verilir ve çocuklar bu defa grup halinde bir topu üfleyerek ilerletmeye çalışırlar. Süre bitiminde grupların geldikleri noktalar işaretlenerek grup isimleri yazılır. İki nokta arasındaki farklara dikkat çekilir. Bireysel hareket ettirdikleri topun geldiği noktayla grup halinde gelinen nokta arasında neden bu kadar çok fark olduğu hakkında konuşulur. Bir işi en kısa sürede bitirebilmek için başkalarıyla görev paylaşımı içinde bulunmamız gerektiğinin öneminden bahsedilir ve çocuklar masalara oturtturulur.

**Değerlendirme:** Bremen mızıkacılarından kısaca bahsedilir ve onlar da işbirliği yaparak hırsızları kaçırmış denilerek Bremen mızıkacılarının olduğu çalışma kâğıdı verilir ve işbirliği içinde olan hayvanlara yardım edelim onlar için hediye kurdeleyi boyayalım denilir.

**Kaynak:** Balat, G., U. (2012). *Okul Öncesinde Değerler Eğitimi ve Etkinlik Örnekleri*.

Ankara: Pegem Yayınevi.

Saz, N. (2015). *Mutlu Çocuklar Sokağı*. İstanbul: Ünlü Çocuk Yayınları.

## Cooperation Photo



### 4. Etkinlik: Dürütlük (Honesty)

**Etkinlik Çeşidi:** Türkçe

**Etkinlik Adı:** Hikaye Okuma- Penguenlerin Oyunu

**Materyaller:** Hikaye kitabı

**Kazanım:** Dürüst davranışın önemini kavrayabilme

**Göstergeler:** Dürüst olmayan davranışları fark edip dürüst olanı söyler



**Öğrenme Süreci:** Çocuklarla doğru söylemenin faydaları hakkında sohbet edilir ve “Penguen’in Oyunu” isimli kitap okunur. Arada hikâye kesilerek peki şimdi ne olacak? Çocuklar toplarını nasıl geri alacak? Gibi sorular yöneltilerek hikâyeyi tamamlamaları istenir. Daha sonra hikâyeye bitirilerek neler öğrendiğimiz hakkında sorularla dürüst olmanın önemi vurgulanır.

**Değerlendirme:** Çocuklar dürüst davranışın özelliklerini kavradılar mı?

**Kaynak:** Bektaş, H., Cantürk, M., C. & Şenler, E., Ü. (2012). Uzaya Yolculuk. İstanbul: Erdem Yayınları.

## 5. Etkinlik: Arkadaşlık

**Etkinlik Çeşidi:** Bütünleştirilmiş Türkçe ve Dramatizasyon

**Etkinlik Adı:** Kasabanın En Şık Devi

**Materyaller:** Hikâye kitabı

**Kazanım:** Dostluğun arkadaşlığın önemini kavrayabilme ve arkadaşlığın gereklerini anlayabilme

**Göstergeler:** Dostluğun önemini kavrar

Dostluğun getirdiği paylaşma, yardımlaşma, işbölümü gibi değerleri anlar

**Öğrenme Süreci:** Dostluk veya arkadaşlık nedir sorusu sorularak çocuklardan cevaplar alınır. Bu doğrultuda Kasabanın En Şık Devi isimli görseli zengin hikâyeye kitabı okunur. Ortasında durularak deve ne olacağı soğukta ne yapacağı sorulur. Cevaplar alındıktan sonra devam edilir ve hikâyeye bitirilir ve şu sorularla pekiştirilir.

- Sizin de bu dev gibi arkadaşlarınız var mı?
- Arkadaşlarımızı neden severiz?
- Onlarla nelerimizi paylaşıyoruz?(sevgimizi, zamanımızı, üzüntümüzü, neşemizi gibi eklemeler yapılır)

Ardından çocuklara şimdi bu hikâyeyi biz oynayacağız denilerek görevler paylaşılır. Kıyafetler uygun bir şekilde ayarlanır ve çocuklara destek ile dramatisasyon canlandırılır. Çocuklara arkadaşlarıyla birlikte eğlenip eğlenmedikleri sorularak etkinlik bitirilir.

**Değerlendirme:** Çocuklar arkadaşlığın dostluğun karşılıksız paylaşma olduğunu kavradılar mı?

**Kaynak:** Donaldson, J. (2002). *Kasabanın En Şık Devi*. İstanbul: Popcore Çocuk Kitapları.

## 6. Etkinlik: Paylaşma ve İşbirliği (Sharing and Cooperation)

**Etkinlik Çeşidi:** Oyun ve Türkçe Dil Etkinliği

**Etkinlik Adı:** Paraşüt Pizza

**Materyaller:** Daire şeklinde büyük bir örtü

**Kazanım:** Bir olay ya da durumla ilgili olumsuz duygularını uygun yollarla gösterir.

İşbirliği, yardımlaşma ve paylaşmanın önemini kavrar.

**Göstergeler:** Olumsuz duygularını olumlu sözel ifadelerle açıklar.

Olumsuz duygularını olumlu davranışlarla gösterir.

Oyunda paylaşmayla ilgili davranışlar sergiler

**Öğrenme Süreci:** Öğretmen sınıfa getirdiği büyük renkli bir örtüyü ortaya buruşuk bir şekilde koyar. Ve çocuklara “çocuklar işbirliği yapmazsak bu paraşüt yapmamızı istediğimiz şeyi yapmayacak der. Ana etkinliğe geçmeden önce paraşütü biraz keşfetmeleri için fırsat verilir. Buruşuk olan paraşütün etrafına geçen çocuklar birlikte kenarlardan tutarlar ve 1-2-3 diyerek paraşütü açarlar. Önce birkaç kez aşağı yukarı hareket ettirirler sonra birlikte sağa doğru dönerler. Son olarak paraşütü yukarı doğru havalandırıp çocukların hepsi altına girer bir süre beklenir. İkinci seferde havalandırdıktan sonra hep birlikte sadece başlarını paraşütün altına saklarlar.

Öğretmen şimdide adını söylediğim iki kişi paraşüt havalandığında altından geçerek yer değiştirecek der. Her çocuğa sıra gelecek şekilde yer değiştirmeye devam edilir.

Paraşüt yere serilir ve çocuklar etrafına otururlar. Öğretmen çocuklara kısa bir hikâye anlatır. "Çocuklar bir tavuk varmış ve bu tavuk önce bir ekme yapmak istemiş, bunu yaparken de arkadaşları; horoz, kedi, köpek, eşek, ördek ve tavşandan yardım istemiş. Fakat hiçbiri tavuğa yardım etmemişler. Tavuk yine de ekmeği yapmış fakat arkadaşları yardım etmediği için hiçbirine ekmeğinden vermemiş. Daha sonra bir pizza yapmak istemiş yine arkadaşlarından yardım etmelerini istemiş. Ama onlar tavuğa yardım etmemişler. Fakat tavuk bu kez yaptığı pizzayı arkadaşları ile paylaşmış. Onlarda pizzayı yedikten sonra ortalığı toplamada tavuğa yardım etmişler. Öğretmen şimdi siz önünüzdeki pizza hamurumuza malzemelerinizi (plastik sebzeler) atın der ve her çocuğa çeşitli malzemelerin olduğu tabaklar verir. Çocuklar malzemeleri pizzaya atarlar ve kenarlardan tutarak bir kez paraşütü döndürürler. Pizzamız pişmiş olmalı denir ve öğretmenin önceden getirdiği gerçek bir pizza çocuklarla birlikte eşit şekilde paylaşılarak yenir.

**Değerlendirme:** Paraşütü hareket ettirirken hangi kurallara dikkat ettiniz?

Gurup olarak nasıl hareket ettiniz?

Etkinliğe katılmayan (paraşütün bir kenarından tutulmasaydı) arkadaşın olsaydı ne olurdu?

Arkadaşlarınla bir ürün oluşturmak sana ne hissettirdi?

Pizzayı paylaşırken eşit parçalara ayırmısaydık ne olurdu?

**Kaynak:** Molenda, C. F. & Bhavnagri, N. P. (2009). Cooperation through movement education and children's literature. *Early Childhood Education Journal*. 37, 153-159.

Photos of Sharing Activity



## Appendix E: Big Project and Sample Photos

### DAVRANIŞ PANOSU PROJESİ

**Etkinlik adı:** Uğur böcekleri

**Materyal:** Siyah ve kırmızı fon kartonu, parlak şönül, küçük hediye kutusu, yapıştırıcı, çocukların resimleri

**Kazanım:** Bir olay ya da durumla ilgili olumlu ya da olumsuz duygularını uygun yollarla gösterir

Toplumsal değerleri davranışlarında gösterebilme

**Öğrenme Süreci:** Siyah fon kartonundan şeritler kesilerek bir duvara daire şeklinde yapıştırılır. Kırmızı fon kartonundan daireler kesilip katlanarak uğur böceği yapılır, şönilden anten yapılarak siyah şeritlere yapıştırılır. Her bir uğur böceğine çocukların resimleri yapıştırılır. Ortaya hediye paketi konulur. Bu etkinlik altı hafta boyunca sınıfta kalacaktır. Değerler eğitim programı başladıktan sonra çocukların her bir saygılı, sorumlu, işbirlikçi, paylaşımcı, dürüst ve arkadaşça davranışları için öğretmen siyah şeritlere yapıştırma yapıştırır. Etkinliğin sınıfta kaldığı süre içinde rekabet ortamını oluşturmamak için verilen yönergelerde “ en çok.....” ifadesi yerine gün içerisinde olumlu davranışlara karşılık yapıştırma verilmelidir, günlük eğitim akışı içerisinde örnek oluşturacak davranışlar pekiştirilmelidir.

**Before the Implementation**





**After the Implementation**



## Appendix F: Sample Chart of Values

SORUMLULUKLARIM

ADI:

DAVRANIŞLARIM	Pazartesi	Salı	Çarşamba	Perşembe	Cuma	Cumartesi	Pazar
Eve gelince ellerimi yüzümü yıkıyorum	★	★	★	★	★	★	★
Giysilerimi çıkarıyor ve yerine koyuyorum	★	★	★	★	★	★	★
Odama ve oyuncaklarımı topluyorum	★	★	★	★	★	★	★
TV ve bilgisayarda verilen süre kadar vakit geçiriyorum (en fazla 1 saat)	★	★	★	★	★	★	★
Bana verilen görevleri yerine getiriyorum (ev işlerine ufak yardımlar, kardeşiyle oynama gibi)	★	★	★	★	★	★	★
Elektriği ve suyu gerektiği kadar kullanıyorum	★	★	★	★	★	★	★
Yatmadan önce dişlerimi fırçalıyorum	★	★	★	★	★	★	★
En geç 21:30 da yatıyorum	★	★	★	★	★	★	★



## Appendix G: Turkish Summary

### OKUL ÖNCESİ ÇOCUKLARI İÇİN BİR DEĞERLER EĞİTİMİ PROGRAMININ GELİŞTİRİLMESİ VE UYGULANMASI

#### GİRİŞ

Çocuk bir toplumu oluşturan en değerli yapı taşıdır. Çocuklarına önem veren ve onların fiziksel, duygusal, bilişsel anlamda gelişimlerini sağlıklı bir şekilde tamamlamaları için gerekli tedbirleri alan toplumlar geleceklerini de teminat altına almış olurlar. Dolayısıyla çocuğun her açıdan gelişmesinin hızlı ve öğrenme kapasitesinin en yüksek olduğu dönemlerden biri olan okul öncesi çağ dikkate alınmalıdır (Oktay, 2007). Okul öncesi dönem aynı zamanda çocuğun temel değerlerini, alışkanlıklarını, tutum ve davranışlarının içinde bulunduğu kişilik gelişimi için önemli bir algısal dönemdir (Keenan and Evans (2009). Değerlere ilişkin bilgilerin de temellerinin atıldığı bu ilk dönem değerlerin davranışa dönüştürülmesinde de önemli bir yere sahiptir (Balat, 2007). Bu yüzden okul öncesi çağındaki çocuklar değerleri öğrenip davranışa dönüştürmekte büyük bir potansiyele sahiptirler. Oktay (2010) çocukluk döneminde öğretilen ve kazandırılan değerlerin kişilik gelişimini şekillendirmede ve kişiliğin temellerini oluşturmada büyük bir etkisinin olduğunu savunmaktadır. Değerlerin temeli aile içinde atılır ve daha sonra çocuğun uzun süre hayatının bir parçası olan okulla birlikte gelişmeye devam eder. Çocuk okul öncesi dönemden itibaren değerleri kazanmaya başlar ve ilerleyen sosyalleşme sürecinde bunu davranışa dönüştürür (Oktay, 2010). Bu bağlamda okul öncesi dönemdeki değerlerle ilgili gelişimin bireyin gelecek yaşantısını etkilediğini ve hayatının diğer dönemlerinin temelini oluşturduğu söylenebilir. Değer aktarımında ailenin bu temelde çok önemli bir role sahip olduğu inkâr edilemez ancak çocuğun okulla

başlayan sosyalleşme sürecinde değer aktarımı rolünün okullara geçtiği görülmektedir (İman, 2014).

Değerler “duygu, düşünce ve davranış seçimlerimizin altında yatan inançlardır” (Cüceloğlu & Erdoğan, 2013). Değerler bir toplumun gerçekleşmesini istediği idealler ve düşlerdir. Değerler toplumun büyük bir kısmı tarafından doğruluğu ve o toplumun devamlılığı için kabul edilmiş temel prensiplerdir (Türkkahraman, 2013). Kültürler ya da nesiller farklılık gösterse de bir takım temel toplumsal değerler vardır ki bunlar evrenseldir ve dünyanın her yerinde teşvik görür. Adalet, sevgi, saygı, hoşgörü, yardımseverlik, çalışkanlık, nezaket gibi değerleri başta sayabiliriz (Hökelekli, 2012). Cüceloğlu ve Erdoğan (2013) değerleri şöyle tanımlamıştır “ kendi aralarında bir inanç sistemi oluşturarak düşünce, duygu, davranış ve kararlarımıza yön verir; bize nasıl yaşayacağımızı, neyin anlamlı, neyin anlamsız olduğunu söyler” (p.114).

Değerler eğitiminin kökenine ve tarihsel gelişimine baktığımızda aslında yeni bir kavram olmadığı sadece isim değişikliklerinin olduğu görülmektedir. Alan yazın incelendiğinde değerler eğitimi, karakter eğitimi ve ahlak eğitimi terimlerinin birbirinin yerine kullanıldığı ve çok eskiye dayanan bir tarihinin olduğu görülmektedir. (Powney et al., 1995; Balat, 2007; Lovat, & Toomey, 2009; Brady; 2010; Ishii, 2010). Yüzyıllar öncesinde Socrates ve Plato çocuklara iyi insan olmayı öğretme üzerinde durmuşlar ve insanoğlunun en yüksek gelişim seviyesinin iyilik bilgisinin olduğunu vurgulamışlardır (Nucci & Narvaez; 2008). Locke’un *tabula rasa (boş levha)* felsefesinde ise karakter gelişimi ile ilgili bilgiler doğuştan gelmez, deneyimin ürünüdür fikri savunulmaktadır (Guttek, 1988). Aynı şekilde Adler’ de (2001) karakterin doğuştan kazanılmadığı çevre ile etkileşim neticesinde şekillendiğini belirtmiştir. Rousseau ve onun fikirlerinden etkilenen Pestalozzi de çocukların doğuştan günahsız ve iyi olarak doğdukları, iyi bir ahlaki eğitim ile çocukların karakterlerinin iyi yönde gelişeceğini savunmuşlardır (Letts, & Sears, 1999; Sommers, 2002). Teorik açıdan değerler eğitimi incelediğimizde Piaget ve Kohlberg’in ahlak gelişimi karşımıza çıkmaktadır. 1970’li yıllarda Piaget’nin ahlak gelişimi teorisi

Kohlberg'in ondan etkilenecek geliştirilmesiyle günümüze kadar ulaşmış ve isim değiştirerek değerler eğitimi olarak kullanılmaya devam etmiştir (Tierney, 2012; Milson, 2000; Akbaş, 2008; Lockwood, 2009).

Toplum içinde değerlerle birlikte yaşarız ve toplumun büyük çoğunluğunun kabul ettiği değerleri sağlıklı ve güçlü bir toplum için göz önünde bulundurmamız zorundayız. İyi ve kötü gibi bütün insanlık tarafından kabul edilmiş evrensel değerler olduğu gibi her bir toplumda önceliği olan ve diğer değerlere göre daha baskın olan değerler vardır (Schwartz, 1999; Arslanoğlu, 2005). Değerler kültürden kültüre değişmekte olup her ulus kendine özel değerlerini oluşturmaktadır (Arslanoğlu, 2005). Alan yazın incelendiğinde bu fikrin desteklendiği görülecektir. Örneğin Birleşmiş Milletler' in (UNESCO) 1995 yılında Yaşayan Değerler Eğitimi Programında (Living Values Education Program) barış ve saygı değerlerine öncelik verilmiştir (14 Mayıs 2016 tarihinde [www.livingvalues.net](http://www.livingvalues.net) sitesinden alınmıştır). Amerika'da ki karakter eğitiminde iyi bir vatandaş olma üzerinde durulurken İngiltere'de çoğulcu bir toplumda yaşayabilecek saygılı ve sorumluluk sahibi bireylerin yetiştirilmesi üzerinde durulmuştur (Halstead & Taylor, 1996). Çin'de ise değerler eğitimi yerine doğal eğitim terimi kullanılır ve beş sevgiye (vatan, insan, bilim, fiziksel çalışma ve toplu mülkiyet sevgisi) odaklanarak okul öncesinden itibaren büyük önem verilir (Burton, 1986). Türkiye'de ise değerler eğitimi programı 2010 yılında Milli Eğitim Bakanlığının il milli eğitim müdürlüklerine göndermiş olduğu genelge ile uygulamaya başlanmıştır. Her bir ilçe milli eğitim müdürlüğü kendi değerler eğitimi komisyonunu kurarak bir program hazırlayıp yaşayan değerler eğitimi adı altında okullara göndermiştir. Ancak uygulama zorunluluğu ve herhangi bir kontrol mekanizması olmadığı için her okulun kendi inisiyatifinde çalışmaların olduğu gözlemlenmiştir (Cihan, 2014).

Günümüzde artık değerler eğitimine son zamanlarda daha çok önem verilerek birçok eğitim programının içine dâhil edilmiştir. Genel olarak değerler eğitimi erken yaşlarda başlamakta ve toplumun en büyük hazinesi olan çocukları akademik anlamda geliştirirken sağlam karakterli bireyler yetiştirmeyi amaçlamaktadır (Cohen, 2006). Franciamore' da (2014) aynı şekilde değerler eğitimi ile çocukların sadece

akademik anlamda başarı sağlamayacaklarını aynı zamanda saygılı, sorumlu, adaletli, dürüst gibi değerlere sahip hakkaniyetli bireyler olacaklarını vurgulamıştır. Son yıllarda bu konu üzerine yapılan çeşitli araştırmalar göstermiştir ki toplumsal değerlerin temeli okul öncesi çağda atılmaktadır (Gökçek, 2007; Yuvacı et al., 2013; Wong, 2014; Franciamore, 2014; Balat 2007) ve değerler eğitimi öğretmen, idareci, aile görüşleri gibi çeşitli yönlerden alındığı gibi farklı yaş grupları ile de yapılan çalışmalar vardır. Bu çalışma da ise altı değer üzerinde durulmuştur: sorumluluk, saygı, dürüstlük, işbirliği, paylaşma ve arkadaşlık. Kültürden kültüre değişen değerler göz önüne alındığında ve ülkemizde yapılan alan yazın incelendiğinde okul öncesinde bu altı değer öne çıktığı görülmektedir (Erkuş, 2012; Neslitürk & Çeliköz, 2015). Elbette ki diğer değerlerin önemi de göz ardı edilemez ancak okul öncesi çağdaki çocuklara somut olarak öğretilebilecek kavramlar olarak düşünülmüş ve bu değerler üzerinde yapılan çalışmalarda bir boşluk görüldüğü için altı değer üzerinde durulmuştur. Ülkemizde değerler eğitimi programlarının uygulanmasındaki boşluktan dolayı program geliştirerek uygulama ile ilgili bir araştırma yapma gereği görülmüştür.

Değerler eğitimi çocukların hem iyi olma hem de akademik anlamda başarı sağlamalarında eğitimde etkili yollardan biridir. Eğitim ile toplumsal yaşamın temelini oluşturan ve evrensel olan değerler öğretmenden ve aileden çocuklara aktarılır (Haydon, 2006). Aile çocuk okula başlamadan önce değerlerin aktarılmasında önemli bir rol oynasa da çocuk artık okula başladıktan değer aktarımında öğretmene önemli görevler düşmektedir. Bu yüzden ailede başlayıp okulda devam eden değerler sonuçları da kontrol edilerek eğitim ile okulda çocuklara kazandırılmalıdır.

### **Çalışmanın Amacı**

Bu çalışmanın temel amacı okul öncesi çocuklar için bir değerler eğitimi programı geliştirmek ve bu programı uygulayarak etkililiğini ölçmeye çalışmaktır. Diğer bir amaç ise bu programdaki etkinliklerinin 5-6 yaş okul öncesi çocuklarının sorumluluk, saygı, dürüstlük, işbirliği, paylaşma ve arkadaşlık değerlerini etkileyip etkilemediğini ortaya koymaktır. Bu amaç doğrultusunda aşağıdaki şu sorulara cevap bulunmaya çalışılacaktır:

1.a. Kontrol grubunun ön-test ve son-test sonuçlarında anlamlı bir farklılık oluşmakta mıdır?

b. Değerler eğitimi programı deney grubunun ön-test ve son-test sonuçlarını anlamlı düzeyde etkilemekte midir?

2. Deney ve kontrol grubu öğrencileri için öğretmenlerin değerlendirdiği ön-test ve son-test sonuçları farklılaşmakta mıdır?

### **Çalışmanın Önemi**

Değerler eğitimi ailede başlayan ve çocukların okula gitmesiyle birlikte okulda devam eden bir süreçtir. Çocuklar başkalarının deneyimlerini gözlemleyerek öğrenirler (Bandura, 1969) ve dolaylı olarak hayatlarında yer eder. Okulla birlikte olan sosyalleşme sürecinde öğretmenler devreye girer ve çocuklar onları model olarak öğrenmeye devam ederler (Anderson, 2000). Bu bağlamda değerler eğitiminde model olarak öğrenme önemli bir etkiye sahiptir. Ancak değerlerin sadece model olarak benimsenmesi başarılı bir yöntem olmayacaktır, bunun için etkili bir eğitim programı öğretmenlere yardımcı olması açısından gerekmektedir. Bu yüzden bu çalışma okul öncesi öğretmenlerine rehberlik etmesi açısından değerler eğitimi programı geliştirmesinden dolayı önemli olmaktadır.

Ayrıca bu çalışmada belirlenmiş olan altı değer üzerinde yoğunlaşarak etkinliklerin hazırlanması eğitimcilere bu altı değer için yol göstermesinin yanı sıra çocuklara da değerlerle ilgili etkinlik tecrübeleri kazanma fırsatı verme açısından önemlidir. Diğer bir yandan alan yazın incelendiğinde okul öncesi alanında bu altı değeri içeren çalışmaların bulunmadığı ve uygulama noktasında bu boşluğu doldurma açısından önemlidir.

### **Önemli Terimlerin Tanımları**

Okul öncesi çocuk: Caplan ve Caplan (1984) 2-6 yaş arasını okul öncesi çocuklar olarak tanımlamıştır ancak bu çalışmada okul öncesi çocuklar 5-6 yaş çocukları olarak tanımlanmaktadır.

Değer: Kişinin diğerlerine karşı olan tutumlarını yöneten düşünce ve davranış arasındaki güçlü bir köprüdür (Güçlü, 2015).

Değerler eğitimi: Daha iyi bir dünya için yetişkinler ve çocuklar arasındaki değerlerin iletilmesi süreci (Lickona, 2004).

Değerler eğitimi programı: Çocukların sorumluluk, saygı, dürüstlük, işbirliği, paylaşma ve arkadaşlık değerlerini geliştirmeyi amaçlayan bir eğitim programı.

## YÖNTEM

### Araştırma Deseni

Bu çalışmanın amacı okul öncesi çocuklar için bir değerler eğitimi programı geliştirmek ve bu programın etkililiğini ölçmektir. Programa araştırmacı tarafından “Değerlerin Yıldızları” (Stars of Values- SOV) ismi verilmiş olup araştırmanın bundan sonraki kısmında SOV olarak bahsedilmiştir.

Bu araştırma 2015-2016 Eğitim-Öğretim Yılı 1. Dönemi, Ankara İli Gölbaşı İlçesinde bulunan bir ilkokulun anasınıfı öğrencileri ile sınırlıdır. 23 kontrol grubu ve 24 deney grubu olmak üzere toplam 47 öğrenci çalışmaya katılmıştır.

Bu çalışma deneysel bir çalışma olup kontrol ve deney gruplarından oluşmaktadır. Kontrol grubuna 6 hafta boyunca üç alanında uzman tarafından onaylanan ve alan yazın taraması doğrultusunda araştırmacı tarafından hazırlanan “Değerlerin Yıldızları” programı uygulanmıştır. Her hafta bir konu 3 gün 2 şer etkinlik uygulamak suretiyle gerçekleştirilmiştir. Uygulamadan önce ve sonra kontrol grubuna Neslitürk ve Çeliköz (2015) tarafından geliştirilen ve geçerlik güvenirlik çalışmaları yapılmış olan “Okul Öncesi Değerler Ölçeği Öğretmen Formu” öğretmenler tarafından doldurulmuştur.

Çalışmanın sonunda öğretmenlerin doldurmuş oldukları formun içeriğinde bulunan sorumluluk, saygı, dürüstlük, işbirliği, paylaşma ve arkadaşlık değerlerinin eğitim programı ile çocuğa ne kadar kazandırılabilirdiği ve programın bu 6 değeri kazandırmaya katkı sağlaması beklenmektedir.

### **Verilerin Analizi**

Elde edilen veriler SPSS 20.0 programına girildikten sonra veriler incelenmiştir. Daha sonra her alt boyut için ön ve son test verilerinin dağılımının normalliği Kolmogorov-Smirnov testi ile analiz edilmiştir. Dağılımların normallik gösterdiği gözlemlendikten sonra Kovaryans Analizi (ANCOVA) kullanılması için regresyon eğimlerinin eşitliği test edilmiştir. Regresyon eğimleri tüm alt boyutlarda da eşit çıkmamıştır. Bu nedenle Deney ve kontrol grubunun ön ve son testlerinin tamamının tek bir analizde ele alınabileceği Karışık Desen ANOVA (Mixed Design ANOVA) ile her alt boyuta ilişkin analizler yapılmıştır. Ayrıca her alt boyuta ilişkin her grubun betimsel istatistiklerine de yer verilmiştir.

## **BULGULAR VE TARTIŞMA**

Anasınıfına devam eden 5-6 yaş çocuklar için geliştirilen ve uygulanan SOV programının çocuğun sorumluluk, saygı, dürüstlük, işbirliği, paylaşma ve arkadaşlık değerlerine olan etkisini incelemek amacı ile yapılan bu çalışmada elde edilen bulgular şöyledir.

İlk araştırma sorusu kapsamında, kontrol ve deney grubunun kendi içindeki öntest - sontest sonuçlarının SOV programı ile ilişkisi incelenmiştir. Analiz sonuçlarında kontrol grubu öntest sonucunda uygulamadan önce deney grubundan istatistiksel olarak anlamlı bir şekilde önde olduğu görülmüştür. Ancak uygulamadan sonra kontrol grubu öntest- sontest sonuçları istatistiksel anlamda bir farklılık oluşturmamıştır.

Deney grubu öntest sontest sonuçlarına bakıldığında SOV programının çocukların saygı, dürüstlük, işbirliği, paylaşma ve arkadaşlık değerleri üzerinde istatistiksel olarak anlamlı bir etkiye sahip olduğunu göstermiştir.

İkinci araştırma sorusu kapsamında kontrol ve deney grupları sontest sonuçlarının birbirleri ile karşılaştırarak SOV programı ile ilişkisi incelenmiştir. Analiz sonuçları göstermiştir ki deney ve kontrol grubu sontest sonuçları SOV programının istatistiksel olarak anlamlı bir etkiye sahip olduğunu ve iki grubun sontest sonuçlarında istatistiksel olarak anlamlı bir farklılık olduğu görülmüştür. Ayrıca bu araştırma sorusu her bir değer için ayrı ayrı altı soru içermektedir:

Sorumluluk, saygı, dürüstlük, işbirliği, paylaşma ve arkadaşlık boyutlarının kontrol ve deney grubu öntest- sontest puanları arasında istatistiksel olarak anlamlı bir farklılık var mıdır?

Bu sorular kapsamında altı alt amaç oluşmuştur ve bu doğrultuda şu analiz sonuçları elde edilmiştir.

Birinci alt amaç SOV programının çocukların sorumluluk değeri üzerinde etkisini araştırmaktır. Kontrol ve deney grubu öntest sontest puanları karşılaştırıldığında SOV programının sorumluluk değeri üzerinde istatistiksel olarak anlamlı bir farklılık yaratmadığı görülmüştür. Bu bizi programın sorumlulukla ilgili etkinliklerinin çocuklar için yeterli gelmediği, yaş grubuna uygun olmadığı veya zamanın az olmasından dolayı etkisini göstermediği sonucuna götürmektedir. Bir haftalık süre daha uzun tutulabilir. Bu konuda aile faktörünü de unutmamak gerekir ilgili alan yazın incelendiğinde aslında sorumluluk duygusunu ailelerin önemseydiği ve üzerinde durdukları görülmektedir. Şahan (2011) okul öncesi çocukların sorumluluk kazanma düzeylerini okul öncesi öğretmenlerle ve velilerle çalışarak araştırmıştır. Yapılan çalışmanın sonucunda ailelerin sorumluluk duygusunu önemseydiklerini ve sorumluluk kazandırmak için istekli gördüklerini ayrıca bunun evde başladığını vurgulamışlardır. Öğretmenleri ise çocuklara verilen sorumlulukların yerine getirilmesi ile ilgili herhangi bir sorunla karşılaşmadıklarını belirtmişlerdir. Unutkan



(2007) ise çalışmasında sorumluluk duygusunun doğuştan gelmediğini erken yaşlarda çevreden öğrenildiğini ve bu konuda ailelerin tutumlarının önemli bir etkiye sahip olduğunu vurgulamaktadır.

Ancak alan yazın incelendiğinde kültürel olarak farklı bir boyut da ortaya çıkmaktadır. Demokratik aile yapısı çocuklara sorumluluğu daha çok verirken korumacı ve otoriter aile tipi çocuklarının sorumluluk duygusunu geliştirmeleri için yeteri kadar fırsat vermektedir (Ungar, 2009; LeMoyne & Buchanan, 2011). Türk aile yapısına bakıldığında korumacı ebeveynlik tipinin yaygın olması çocuklara sorumluluk duygusunun daha ileri ki yaşlara ötelemesine sebep olup çocuklara daha korumacı yaklaşarak sorumluluklarını geliştirmelerine fırsat vermektedirler. (Kaya, 1997; Akça, 2012; Özyürek et al., 2016).

Sonuç olarak kültürel, çevresel ve ailesel faktörler göz önüne alındığında dış etmenlerin etkisi göz önüne alınca ve yukarıdaki bahsettiğimiz nedenlerden ötürü SOV programının sorumluluk değerini geliştirmede etkili olmadığı görülmüştür.

İkinci alt amaç ise çocuklarda saygı değeri ile SOV programı arasındaki ilişkiyi incelemektir. Kontrol ve deney grubu öntest sontest sonuçları göstermiştir ki SOV programı çocukların saygı değeri kazanmalarında etkili olmuştur. Crowther (1995), Hansen (1995) ve Lickona (1991) saygılı bireyler olmada model alarak öğrenmenin etkili olduğunu ve bu konuda çocukların daha çok öğretmeni model aldıklarını vurgulamışlardır. Kültürel olarak bakıldığında da Türk kültüründe saygının çok vurgulandığı görülmektedir. Bu bağlamda SOV programının saygı alt boyutunda etkili olmasında çocukların hazır bulunuşluklarının da katkısının olduğu söylenebilir.

Data toplama sürecinde çocuklarla her ne kadar görüşme yapılmak amaçlar arasında olmasa da onların bu alt boyutlarla ilgili söyledikleri fikirler değerlerle ilgili ne kadar gelişim gösterdikleri hakkında küçük bir ipucu verebilir. Bu yüzden çocukların sözleri ile ilgili örneklerde bu bölümde verilmiştir. Saygı denilince aklınıza ne geliyor sorusuna verilen cevaplar aşağıda ki gibidir:

Çocuk 1: Başkalarını dinlemek

Çocuk 2: Sırayı bozmamak

Çocuk 3: Eve gelen misafirlerin elini öpmek ve onlara hoş geldin demek

Çocuk 4: Başkalarıyla dalga geçmemek

Üçüncü alt amaç SOV programının işbirliği değerine etkisini incelemektir. Bu amaç doğrultusunda hazırlanan etkinliklerin kontrol ve deney grubu öntest sontest puanlarında istatistiksel olarak anlamlı bir etkiye sahip olduğu görülmektedir. Alan yazın incelendiğinde Okur'un (2008) çalışması dikkat çekmektedir. 6 yaş çocukları için hazırlanan felsefe eğitim programının çocukların atılganlık, işbirliği ve kendini kontrol sosyal becerileri üzerindeki etkisini araştırmış olup dışardan desteklendiğinde bu becerilerin gelişim göstereceği sonucuna varmıştır. Felsefe eğitim programı gibi ülkemizde uygulaması nadir görülen bir programın işbirliği değerini olumlu yönde etkiliyor olması bu konuda daha farklı etkinliklerle desteklenmesi gerektiğini göstermektedir. Diğer bir araştırmada (Neslitürk, 2013) ise oyun ve etkinliklerle çocukların işbirliği becerisinin geliştiği vurgulanmıştır. Ayrıca okul öncesi eğitim için işbirliği sosyalleşmenin bir göstergesi olarak değerlendirilmektedir (Driscoll, Nagel 1999). İşbirliği ile ilgili bazı çocuklar şöyle düşünmektedir:

Çocuk 5: İşbirliği demek birlikte olmak demek

Çocuk 6: Birlikten kuvvet doğar

Child 7: El birliği demek yani bir şey başarmak için herkes bir şey yapıyor

Dördüncü alt amaç SOV programının okul öncesi çocukların dürüstlük değeri üzerindeki etkisini incelemektir. Kontrol ve deney grubu öntest sontest sonuçları göstermiştir ki deney grubu sontest puanı kontrol grubu son test puanından istatistiksel olarak anlamlı düzeyde farklılık göstermiştir. Bu çalışmada dürüstlük boyutu diğer değerlerle karşılaştırıldığında en yüksek puana sahiptir. Bu da verilen eğitimin dürüstlük değerinde etkililiğini bir kez daha ortaya koymaktadır. Alan yazın incelendiğinde okul öncesinde dürüstlük ile ilgili direk ve özel bir çalışma göze çarpmamaktadır. Ancak dürüstlüğün en önde bahsedilen değerler arasında olduğu

görülmektedir. Örneğin Erkuş (2012)' un okul öncesi öğretmenlerin değerlerle ilgili görüşlerini aldığı çalışmada dürüstlük sevgi, saygı ve sorumluluğun önüne geçmiştir. Ogelman ve Erten (2015)'in çalışması da bunu desteklemektedir. Wood ve Roach (1999)'in çalışmasında ise ilkokul, ortaokul ve lise idarecilerinin %97'si dürüstlüğün okul programında olması gereken en önemli değerlerden biri olduğunu söylemektedir.

Çocukların dürüstlük ile ilgili söyledikleri sözlerde değişik bir açıdan dürüstlüğü görmemizi sağlamaktadır.

Çocuk 8: Yalan söylememek

Çocuk 9: Doğruyu söylemek. Eğer yanlış bir şey yaptığında doğruyu söyleyip dürüst olursan cezan daha az olur.

Çocuk 10: Eğer dürüst olursan herkes seni sever sende herkesi seversin.

Beşinci alt boyut olan arkadaşlık ta diğer değerler gibi istatistiksel olarak anlamlı sonuç vermiştir. Analiz sonuçları SOV programı deney grubu çocukların arkadaşlık değerine etki etmiş olup verilen eğitimin arkadaşlık alt boyutunda etkili olduğunu göstermiştir. Alan yazına bakıldığında Connolly ve Doyle (1984) dramatik oyunla yaptıkları çalışmanın arkadaşlığı güçlendirdiğini ortaya koyarak yukarıdaki sonucu da desteklemektedir. Metin (1999)'de çalışmasında dramanın sosyal beceriyi ve arkadaşlığı geliştirdiği ve çocukların sosyalleşmede önemli bir etkisinin olduğunu vurgulamıştır. Çocukların arkadaşlıkla ilgili bazı düşünceleri aşağıda verilmiştir.

Çocuk 11: Oyun ve sevgi

Çocuk 12: Onun mutlu olduğunu anlamaktır (En iyi arkadaşına bakarak söylemiştir).

Çocuk 13: Yorgun olduğunda bir arkadaşına yardım etmektir.

Altıncı alt amaç SOV programının okul öncesi çocukların paylaşma değeri üzerindeki etkisini incelemektir. Yapılan analiz sonucunda kontrol ve deney grubu öntest sontest karşılaştırmalarında deney grubunun sonucu istatistiksel olarak anlamlı

bir farklılığın ortaya çıktığını göstermiştir. Paylaşma değeri bu çalışmada ikinci sırada yüksek değere sahiptir. Paylaşma değeri Beaty (2006)' e göre okul öncesi çağıdaki çocuklar için anlaşılması en zor kavramlardan birisidir. Çünkü çocuklar kendilerine ait olan ve çok sevdikleri bir oyuncacı neden paylaşmaları gerektiğini anlamazlar. Bu yüzden paylaşma konusunda yetişkinlerin mutlaka model olmaları gerektiği ve paylaşma konusunda çok zorlayıcı olmamaları gerektiği tavsiye edilmektedir (Bilgen, 2016). Çocuklar paylaşma ve işbirliğini tecrübelerden, deneyimlerden öğrenirler (Kohn, 1992). Marion (2003) ise paylaşma ile ilgili önemli bir noktaya temas etmiştir, çocuk oyuncacığını paylaşarak konuşmayı başlatır. Rayna (2001) paylaşma ile ilgili farklı bir boyuta değinmektedir; çocuk paylaşarak arkadaşları ile bilgi alış verişinde bulunur demektir. Bu araştırmalar ve bu çalışma göstermiştir ki paylaşma çocuklara erken yaşlarda sosyalleşme süreci ile birlikte kazandırılmaya çalışılmalıdır.

Genel olarak geliştirilen ve uygulanan SOV programı okul öncesi çocukların değerleri kazanmasında istatistiksel olarak etkili bir sonuç vermiştir.

### **Araştırmanın Sınırlılıkları**

1. Çalışma sadece bir anaokulunda 47 katılımcı ile gerçekleşmiş olduğundan sonucun genellemesi için yeterli bir sayı değildir.
2. Örneklem grubunun modları, açıklıkları gibi dış etmenler kontrol edilemediğinden eğitimin her uygulamada aynı etkiyi gösterdiği ölçülememektedir.
3. Kullanılan "okul öncesi değerler ölçeği öğretmen formu" ölçeği her ne kadar geçerlik-güvenirlik testi yapılmış olsa da bu çalışmada küçük bir gruba ve il defa uygulandığı için genelleme yapmak doğru sonucu vermeyebilir.
4. Son test bir hafta sonra yapılmıştır, uzun süreçte etkisi incelenmediği için bu bir sınırlılıktır.

### **Öneriler**

1. SOV programı sadece altı değeri içermektedir, başka değerlerde ele alınarak programa eklenebilir.

2. Bu alıřma altı hafta uygulama iermektedir. Uygulamanın suresi daha uzun tutularak uzun sure ve kalıcı etkisi incelenebilir.
3. Daha geniř bir rneklem grubu ile alıřılabilir
4. Aile katılımı da program iine alınarak eėitim desteklenebilir.
5. Cinsiyet, yař, aile gelir ve eėitim seviyesi gibi farklı deėiřkenlerle deėerler eėitiminin etkililiėi incelenebilir.

## Appendix H: Tez Fotokopisi İzin Formu

### ENSTİTÜ

Fen Bilimleri Enstitüsü	<input type="checkbox"/>
Sosyal Bilimler Enstitüsü	<input checked="" type="checkbox"/>
Uygulamalı Matematik Enstitüsü	<input type="checkbox"/>
Enformatik Enstitüsü	<input type="checkbox"/>
Deniz Bilimleri Enstitüsü	<input type="checkbox"/>

### YAZARIN

Soyadı : ERİKLİ

Adı : Sultan

Bölümü : İlköğretim Bölümü, Okul Öncesi Öğretmenliği

**TEZİN ADI** (İngilizce): Development and Implementation of a Values Education Program For Pre-School Children

### TEZİN TÜRÜ :

Yüksek Lisans



Doktora

1. Tezimin tamamından kaynak gösterilmek şartıyla fotokopi alınabilir.
2. Tezimin içindekiler sayfası, özet, indeks sayfalarından ve/veya bir bölümünden kaynak gösterilmek şartıyla fotokopi alınabilir.
3. Tezimden bir (1) yıl süreyle fotokopi alınamaz.



### TEZİN KÜTÜPHANEYE TESLİM TARİHİ: