



LITERARY TEXTS AS THE NEW PARADIGM OF VALUES EDUCATION

Yeni Bir Örnekleme Olarak Edebi Metinlerin Değerler Eğitiminde Kullanımı

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ABSTRACT

There have been a number of theories and approaches brought to the terrain of moral values and character education. To begin with, Freud (1938) claims that the mind works in a number of functional ways to create and develop morality. Dewey, Piaget and Kohlberg's theory of moral development and character education are illustrated by socialization and changes its form as moral education and values. Additionally, Bandura (1986) contributes a lot to the cognitive development theory and focuses on the social learning perspective of morality. Other theorists such as Gilligan, Heider, Lovinger, Marx, Hoffman, Anderson, Rokeach and Schwartz formulate their perspectives and outlook by emphasizing moral development and individual growth both as integrated and individual specific terms. Among those scholars, Schwartz (1992) asserts that there are global and universal values all around the world and he identifies the features as; 1. Values are beliefs, 2. Values refer to desirable goals, 3. Values transcend specific actions and situations, 4. Values serve as standards or criteria, 5. Values are ordered by importance, 6. The relative importance of multiple values guides action. Within this perspective, the purpose of the current study is to delve into the inquiry as to whether it is possible to enhance universal values such as benevolence through literary texts among pre-service English language teachers. In this quasi-experimental study, two groups joined the research voluntarily and in order to gauge the participants' value perception and attitude, The Portrait Values Questionnaire (PVQ) was administered to measure the ten basic values as pre-and post-test design. The data results yield that the treatment group had better awareness of universal values as a consequence of the intervention through literary texts(short stories) chosen on the criterion of multiculturalism.

Key words: Literary Texts, Valued Education, Moral Values

ÖZET

Tarihsel süreç boyunca ahlak ve karakter eğitimi ile ilgili bir çok teori ve yaklaşımlar ortaya atılmıştır. İlk olarak, Freud (1938) zihnimizin ahlaki farkındalığı yaratmak ve geliştirmek için birçok yola başvurduğunu iddia etmiş, .Dewey, Piaget ve Kohlberg ise ahlak ve karakter gelişiminin sosyalleşme ile evrimleştiğini ve değerler eğitimine evrildiğini savunmuşlardır. Tüm bunlara ek olarak, Bandura(1986) bilişsel gelişim teorisine odaklanmış ve ahlakıng sosyal yaklaşımına değinmiştir. Gilligan, Heider, Lovinger, Marx, Hoffman, Anderson, Rokeach and Schwartz gibi diğer teorisyenler ise ahlaki ve kişisel gelişimin birçok açıdan birbiriyle iç içe geliştiğini savunmuşlardır. Tüm bu teorisyen arasında Schwartz (1992) evrensel değerler olduğunu savunmuş ve bu değerlerin özelliklerini aşağıdaki gibi sıralamıştır.1. Değerler inaçsaldır. 2. Değerler tatminkar hedeflere ulaşmaktır. 3. Değerler belirgin eylem ve durumları içerir .4. Değerler standartlara ve ölçütlere hizmet eder. 5. Değerler önemine göre sıralanır. 6. Bir çok değerın göreceli önemi eylemlere rehberlik eder. Tüm bu bilgiler ışığında, bu çalışmanın amacı İngilizce öğretmen adaylarının karşılıksız iyilik gibi evrensel değerleri edebi metinler yolu ile geliştirip geliştiremediğini incelemektir. Yarı deneysel olan bu çalışmada, iki grup katılımcı gönüllü olarak çalışmaya dahil olmuş ve kendilerinin değerler konusunda algı ve hazır bulunuşluk dereceleri Portre Değerler Ölçeği ile ölçülmüştür. Katılımcılara hem ön test hem de son test olarak iki kez ölçek verilmiştir. Sonuçlara göre, deney grubu katılımcılarının evrensel değerler algısı ve farkındalığının kontrol grubu katılımcılarına göre daha çok geliştiği ortaya çıkmıştır.

Anahtar Kelimeler: Değerler Eğitimi, Ahlak Eğitimi, Edebi Metinler

1. INTRODUCTION

The reconciliation of specific human values in 21st century has given rise to the emerge of new aspects in the field. The universality of values all over the world has been signified by scholars such as Dewey, Freud, Kohlberg and Piaget. As a matter of fact, the way how values should be handled brings about the rise of the term "values education" and therefore; there have been a considerable number of theories and approaches on morality, values and character education. Among all these theories, Freud (1938) puts forward the psychoanalytic theory and claims that the mind works in a number of functional ways to create and develop

morality. On the other hand, Dewey, Piaget and Kohlberg's theory of moral development and character education are harmonized by socialization. What is more, Bandura (1986) contributes a lot to the cognitive development theory and underlines the social learning perspective of morality. Unlike the previous scholars, Gilligan, Heider, Lovinger, Marx, Hoffman, Anderson, Rokeach and Schwartz diverge their focus on emphasizing moral development and development of individuals. For example, Schwartz (1992) asserts that although some values may be emphasized, there are global and universal values all around the world. Furthermore, the cultural patterns are the decision making units to determine which value is dominant over another. In that case, culture and the degree of values seem to be interwoven as culture is known to constitute the fundamental pillars of a society.

Another point regarding value and values integration is the universality principle of the values as they are based on the ground of serving human existence to help them cope with challenges and sustain the fundamental requirements of the daily life. Values also serve as a social tool to enable people survive in communities and human interactions and reside themselves in the relevant community. Within this context, Schwartz (2012) defines ten universal value constructs as follows;

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

The global acceptance of values has given rise to another issue to be identified in the field and the teaching of the values via formal education can be explained by teaching values to students either by teachers or other adults, administering various relevant activities accordingly, and conducting research in order to impose the meanings of basic values on students' minds. That explains why value education is attained at home and schools, in other institutions, and everywhere directly within life as a process. What value education includes as themes are character and moral development, religious training, spiritual improvement, citizenship training, personal, social, and cultural development (Deveci, 2009). Nevertheless, some scholars regard value education as the process by which teachers and other adults transmit values to pupils while others see it as an activity that can take place in any organization during which people are assisted by other people who are in a position of authority. These people are also more experienced and they assess the effectiveness of these values and associated behavior for their own. By doing it, they contribute to others' well-being and help them acquire other values and behaviors. This proves that values education can variably take place at home, as well as in schools, colleges, universities, institutions and voluntary youth organizations.

Values education is a globally renowned occurrence as well as an umbrella term, which embodies character education, ethics education and moral education on a mutual basis. However; there are some revealing distinctions among these definitive terms. For instance, Veugelers (2000) indicates these differences as "value education and moral and character education all focus on the development of values in students' personalities and minds. Value education implies quite explicit ideas about the values that are necessary for students; moral development concentrates more on the cognitive processes" (p.38). In contrast with Veugelers, Demircioglu and Tokdemir (2008) underline that value is considered as the cognitive realities which guide our ideas and behaviors even actions located in our affective terrain. Despite these subtle differences between these concepts,

they can interchangeably be used for one another given that they all have the common theme of personal and societal characteristics, (Lovat, & Toomey, 2009).

The underlying purpose of the values education is to cultivate individuals with values and educate them to convert these virtues into behaviors. According to Deveci (2015) it is impossible to help individuals to foster values by telling and describing them. The values should be experienced and internalized via feeling and the perception of the individuals. Values evolve as identities through experiences and feelings. Therefore; it can be seen that a bunch of approaches are adopted for teaching values in formal settings (Superka et al,1976). These approaches are counted as the leading ones in terms of teaching values. Inculcation as an approach is considered as one of the frequently adopted one owing to the fact that it puts forward a deductive methodology (Superka, 1976). In this approach, it is aimed to internalize and foster some definite values in the students' mind so that they are able to act in accordance with the learned value when necessary. For clarification perspective, the individuals are made aware of their inner world and their feelings of strengths, weaknesses, power and beliefs. The perception of the individuals and how they explain and evaluate their values, the way they react with these values outside the classroom are prioritized (Akbas, 2008).

Additionally, another approach, the moral development, fundamentally leans to the theory of Kohlberg. As Sullivan (1977) states the main concern in this view is to assist the individual students to develop a more complex value system in which they can have the ability of reasoning, providing justice and equality. It differs in the first mentioned inculcation approach in that it fosters students to be the active reactors to their surroundings, what is more; their actions are triggered by their own unique reasoning abilities and personal ideas. Following, in value analysis approach, the students are targeted to conduct scientific research and processes in order to find plausible solutions for the value-based problems (Doganay, 2009). According to Hunt (1981), the cognition and cognitive abilities and analytical skills are focused in this approach. The final approach of value education is the one that is least used in methodology. Nevertheless, according to Huitt (2004), it is one of the most efficient approaches in values education. Within this approach, the individuals are expected to value themselves as the ones who have effects on others and the interacting of the individual in teaching values is prioritized in this approach. It is added (Huitt, 2004) that the source of the value is neither society nor the individual, but the interaction between these elements. The studies concerning values and value-based pedagogy are accumulated mainly around the approaches mentioned above as they account for the explanatory perspective of teaching strategies in the classroom and they exhibit the implication of the training in social settings. Since value-based education has a direct relation to social ties, most of the studies conducted in that field are from similar cultural areas. Brynidssen (2002) points out the impact of storytelling in his study entitled, "Character education through children's literature". He specifically targeted on the challenges of selecting the course book for teaching values. As a result it was found that course book can be counted as one of the most efficient material of teaching values and it was found highly influential on the teaching of values.

To recapitulate, this study may well be seen in the scope of English Language Teaching Education. In terms of values, "value categorization" (Schwartz, 1992, p.4-7.) constitutes the fundamental basis of the study. According to him, the values are inclined to be global and universal in that they are based on the principle of serving human existence to help them cope with challenges and requirements. Additionally, values serve people to survive in communities and human interactions and position themselves in the relevant community. Therefore, this may well explain why value education has gained ground in educational settings.

2. RESEARCH DESIGN AND PROCEDURE

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

- ✓ Does the value-based pedagogy through literary texts help pre-service teachers gain the
- ✓ targeted values?
- ✓ Are there any differences in acquiring values in terms of gender?

A quasi-experimental design is used in the study and it is aimed to measure if value based pedagogy has any effect in terms of adopting the target values through literary texts. Therefore, in order to reveal the effectiveness of value-based pedagogy, six relevant literary texts are selected depending on the criterion of multiculturalism. The study is aimed to be fulfilled in eight weeks. There are two groups of participants that are divided as control and experimental group. Each group is given PVQ (portrait values questionnaire) as pre-test. In intervention period, the experimental group is given value based pedagogy while the control group is lectured

in a traditional way. In the end, both groups are given PVQ (portrait values questionnaire) as post-test. As total, the treatment period lasts in eight weeks. The data is collected from 60 first year students of English Teacher Training Department, at Dokuz Eylul University. Convenience sampling method is used for selecting the participants. In detail, 35 of the participants are females whereas 25 of them are males. In order to gauge the participants' value perception and attitude, *The Portrait Values Questionnaire* (PVQ) was administered to measure the ten basic values as pre- and post-test design. According to Schwartz (2012), the PVQ aims to diminish the cognitive complexity of the items by enabling the respondents to give short replies for the situations of different people; to name it, the person's goals, aspirations, or wishes that are attributed to any single value. The questionnaire is also grounded on two principles. As the first one, it is not too complex and abstract; therefore, the respondents can figure it out effectively. This makes the PVQ much more applicable

3. RESULTS

The pretest and posttest mean scores of the target groups are given in table 1 below.

Table 1. Pre-test Scores of Both Groups

Dimension of Values	Experimental Group Mean	Control Group Mean
Benevolence	2.203	1.963
Universalism	1.592	1.407
Self-direction	1.749	1.555
Stimulation	2.493	2.085
Hedonism	1.864	1.802
Achievement	2.221	2.120
Power	3.172	3.431
Security	2.236	1.977
Conformity	2.860	2.583
Tradition	3.564	3.675
OVERALL	2.395	2.259

When we look at the pre-test results of the both groups, it is clear for participants that helping people around themselves is important and they care a lot for the needs of other people. The participants also support and devote themselves to the people they feel close to themselves. It is important for them to make their own decisions about what they do and they like to be free to plan and choose. The value of equality is very significant as well as the safety of their country. They also think that the nature should be cared for and the people of the world should live in at a harmony. Promoting peace among all groups in the world is crucial as well. The participants, in addition, care to respond to the needs of others and they support people in need. Politeness and enjoyment of the life are significant for them. The participants also believe in the adaptation of nature rather than changing it.

Table 2. Pre-test t-tests Results of Both Groups

Groups	Test	Mean	S.d	T	Df	P
Experimental Group	Pre-test	2.94	.406	-561	25	.580
Control Group	Pre-test	2.241	.367			

When the pre-test t-test results are analyzed for both experimental and control groups, there is no significant difference ($p=.580 > 0.05$) between the target groups.

Table 3. Post-test Scores of Both Groups

Dimension of Values	Experimental Group Mean	Control Group Mean
Benevolence	2.336	1.634
Universalism	1.707	2.195
Stimulation	2.563	2.347
Hedonism	1.807	1.826
Achievement	2.499	2.271
Power	3.333	3.390
Security	2.338	1.808
Conformity	2.941	2.684
Tradition	3.403	3.477
OVERALL	2.466	2.333

As the post-test results of the intervention group is analyzed, it is clear that participants find it significant to help people around themselves and they care for their well-being. Loyalty to the friendship is crucial for them and they also care the needs of people around themselves. They believe that people should be treated equally and they should be given equal opportunities as well. They also pay attention to the differences of individuals even if there is a disagreement. They prefer to listen to them carefully. The harmony of people, which is

embellished by peace is very significant for them as well as welfare of the society. The adaptation to the nature with the aim of not changing it is found significant for participants. For forgiving people who hurt them, they don't like to try to see what is good in them. Traditional way is not welcomed a lot as well as being a leader. Religious belief is not much important for them and being rich does not capture their enthusiasm.

Table 4. Post-test t-test Results of Both Groups

Groups	Test	Mean	S.d	T	Df	P
Experimental Group	Pre-test	2.416	.431	.144	22	.000
Control Group	Pre-test	2.272	.416			

When the post t-test results are analyzed for both intervention and control groups, there is a significant meaningful difference between the experimental and the control group. (p=.000).

Table 5. Post-test t-test Result of the Experimental Group based on Gender

Gender	N	Mean	S.d	F	T	Sig
Female	17	2.382	.26826	12.185	-1.284	.002
Male	9	2.569	.63383			

According to the results of the independent sample, there is a significant difference as p value is .002, which means that the level of female perception of values is significantly higher in terms of gender.

Table 6. Post-test t-test Result of the Control Group based on Gender

Gender	N	Mean	S.d	f	t	Sig
Female	15	2.637	.488	9.217	-1.112	.011
Male	8	2.338	.721			

According to the results of the independent sample t-test performed to test whether the means differ according to gender, there is a significant differences as p value is .011, which means that female perception of values is higher than male perception in terms of gender perspectives.

4. DISCUSSION AND CONCLUSION

As the consequences of the experiment are analyzed and interpreted elaborately, it seems obvious that value based education is proven to be efficient in the realm of promoting awareness and consciousness in the minds of the students in terms of target values. Veugelers (2000) underpins that values education brings about the developments of individuals on a moral basis and also the value based pedagogy fulfills the requirement of cognition and awareness in absorbing the target values.

Furthermore, it can clearly be seen that creating value based teaching and learning atmosphere may yield positive outcomes for the acquisition of the values is emphasized by Lickona (1991). He puts forward that value education may well be sustained through both planning the lessons and creating a moral climate in the school. Although not mentioned in the previous studies in detail, a new scope can be characterized by the individual differences for gathering target values on the basis of gender. It is apparently spotted that females are prone to universality values rather than males, thereby scholars may take it into consideration in designing curriculums and value based pedagogies. In implementing value based education, there are some prominent varieties to be taken into account. As values are experienced by individuals, it is vital to define them via description and exemplifications (Deveci, 2015). In doing so, individuals are anticipated to evolve identities and characters as well as conceptualizations in their cognitions. Besides, it should not be forgotten that values education are bound to be embellished by some instructive activities based on subtle strategies so that the characterization of values by individuals can be sustained permanently for the welfare and goodness of the society. This education, as long as provided by professionals on a well-planned domain, will attribute the process which provides efficient values education (Deveci, Gultekin and Bayir, 2009). Another variety is the tool with which values education is scheduled to be processed. As Brynidssen (2002) proves that following a literature based tools is of great benefit in order for teaching values. Within this perspective, short literary stories can be counted as a lucrative instrument so that teachers may open new directions for the learners to integrate and absorb the target values. The analysis of literary texts in many aspects such as characters, theme, conflicts, dilemmas are effective in absorbing and fostering the target values, which reveals that as long as the appropriate teaching strategies and techniques are applied, literary texts are useful for instructing values to the learners. This is well explained by Birch (2005) that stories contain effective sources for the cognitive development of the learners. It is essential to keep in mind that opening discussion and creating dilemmas in which values may best be exhibited definitely enhance and accelerate the duration of conceptualization. A well-designed lesson plan with the preparation of the professional teachers will also ease the process as well as capturing the interest and enthusiasm of the learners. The diversity of the exercises and activities framed by

the target values may contribute to the values education process profoundly.

As one of the primary motives of the value based education for pre-service teacher, it is apparent that creating awareness and cognition yield positive teaching aptitudes and attitudes for their future professions. Being aware of the values education, the future language teachers can contribute a lot to the next generations starting from an early age so that these individuals develop themselves and shape the societies with desired goodness and qualities. Therefore; value based education positions itself as a triggering force to sketch better individuals, societies within a better world.

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