Views of School Administrators about Lost Value

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Abstract

Development of countries in regards to economic, cultural and political perspectives and welfare depends on individuals' education in areas such as academic, social, emotional, mental, moral, and personality. Education begins in family and continues in organizations called as schools. Education has to contribute not only to the cognitive development of individuals but also to their development in terms of emotional and values. It is essential to have individuals who try to gain the national, moral, ethical, cultural and human values. The purpose of this research is to determine the opinions of the primary school administrators about the lost values of the Turkish Nation and in which ways those values could be regained. In this qualitative research study, the data was gathered through semi-structured interviews with the primary school administrators in the province of Bolu. According to the results of the research, the school administrators indicated that the lost values and the values that needs to be regained are ethical, human, national, spiritual and cultural values. In order to regain these values, they also recommend that schools, media, family, common education institutions and universities should be in charge.

1. Introduction

Different disciplines define education differently. The reason for this is that every branch of science approaches education from its point of view. In psychological definitions, education is considered as personality development, whereas from pedagogical perspectives, it is regarded as behavioral change. From a sociological point of view, education is thought to be the process of socialization of the individual. For example, according to Durkheim, education refers to "all the effects by adult generations on those who are not yet ready for life". On the other hand, Gökalp defines education as "transmitting ideas from one generation who have grown up in the same society to the new generation". When we look at these definitions, it is realized that education is

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related to the socialization of the individual, the adaptation of the individual to the society he lives in, to the society's rules, to value judgments, customs, traditions, and to the culture of the society (Eskicumalı, 2002). One aspect of socialization is the process of acquiring and developing social values (Tepecik, 2008).

In another aspect, education is carried out for the purpose of "culturalization". It is the process of helping individuals gain cultural values (Demirel, 2001). Education does not randomize the culturalization process. Which values will be primarily taught by means of culturalization were determined by the main objectives of the education. All the organizations in society have specific purposes. Looking at the definitions of organizations, it can be realized that "accomplishing the aims" is one of the most common definitions. The aims of Turkish National Education organization are categorized according to the distant goals, general objectives, grades of education, school types, course, unit and objectives. Objectives refer to the human traits we want to cultivate in general terms. What characteristics do we want to cultivate? The answer to the question can be given considering the general purposes of the Turkish National education. In the Basic Law of National Education No. 1739, the general objectives of the Turkish education system are determined. The purposes listed in this law cover sociological, economic and political dimensions for the development of the individual. In addition, in the law regarding values education, it is indicated that the aim of education is to educate "... people who embrace, protect and develop the national, moral, human, spiritual and cultural values of the Turkish Nation; and those who love the nation and always try to glorify their families and homelands..."

Education system is comprised of elements such as input, process, output, feedback, and so on. All inputs of the education system basically aim to realize the general purposes of education. For example, the reason for the existence of the teachers at school as the input of the education system is to realize these aims. The Ministry of National Education, school administrator, legislative and financial resources, buildings as well as technology are also available in line with these aims.

These general objectives are as follows:

Objectives of Turkish National Education

I - General objectives:

Article 2 - The general aim of the Turkish National Education is to ensure that all members of the Turkish Nation

1. depends on Atatürk's revolution and Atatürk's nationalism, which is expressed in the Constitution; can adopt, protect and develop the national, moral, humanitarian, spiritual and cultural values of the Turkish Nation; can respect their family, the country, the

people whom they love and try to glorify; can understand human rights and the Constitution, democracy, secular and social state of law; can become aware of their duties and responsibilities towards the Republic of Turkey

2. can develop body, mind, morality, soul and emotions in a balanced and healthy way; have free and scientific thinking power and a wide world view; respect human rights and value the personality and enterprise; to train as constructive, creative and productive people.

3. provide students with the necessary knowledge, skills, behaviors and the habit of working together so that they can develop interest and skills to prepare themselves for life.

Thus, on one hand, education in Turkey aims to increase the prosperity and happiness of Turkish citizens and Turkish society; on the other hand, it is to support and accelerate economic, social and cultural development in national unity and integrity, and finally to make the Turkish Nation a constructive, creative, elite partner of contemporary civilization. While individual development is focused to raise individuals who have developed in a balanced and healthy way in terms of body, mind, morality, spirit and emotion; the social development is realized by educating individuals to love and always try to glorify their family, country and nation.

Teachers have to realize three types of goals in their classes: cognitive, psychomotor and affective. For instance, cognitive skills such as addition and subtraction are components of the mathematics lesson. Drawing a picture is in the visual arts lesson is a psychomotor skill, and in social sciences lesson, affective objectives such as loving his/her homeland and family are covered. Equipping individuals only with information is not sufficient for the happiness, peace and success of both the individual and the society. It is necessary, but not enough, to educate individuals who are equipped with the knowledge of mathematics, history, and physics. At the same time, it is vital to gain some values. Otherwise, it is difficult to try to glorify the nation and to show the behaviors necessary for its development.

1.1. Literature Review

It is considered important to provide the students with values as a social goal of education and affective goals. According to Tural (1992, p.30), the value is defined as "the cause of the existence, unity, operation and continuation of a social structure; and the beliefs that are protected" (cites by; tepecik, 2008).

Values indicate how individuals should live as individuals, what is important, and what should be preferred. When the general objectives of educational institutions are examined, it is realized that many of them have many values such as being patriot, being

clean, taking care of their health, being regular, being fair, being creative and being an entrepreneur (Akbaş, 2008). According to Akbaş (2009), values have functions such as regulating social relations and providing social development.

The values are given to students in the framework of a plan through the curricula prepared for formal education institutions (Fidan, 2009). Values can be acquired by different methods. These methods can be methods such as observation, project, role-playing, and value-teaching approaches such as suggestion, value analysis, value explanation, moral reasoning and value analysis (Akbas, 2009).

Values are classified in various ways. Considering the General Objectives of the National Education, it is stated that the national, moral, human, spiritual and cultural, values should be gained. National values are the values indicating the history and the future of a society (Çavdarcı, 2002: 33). National values are based on the "nation". The following elements give a unity to national values: the sense of patriotism, respect for personal thought, and respect for human rights, justice and tolerance. (İşgüden, 2007).

Çavdarcı (2002) categorizes values as national (i.e., nation, patriotism and nationalism, respect for science and individual thought, justice and tolerance, respect for human rights), belief and religious values, moral values, customs (i.e., traditions), family values, historical values, folklore, art and literature.

Dilmaç (2007), in his research, utilized the Human Values Scale (HVS). In the scale, human values are grouped into six dimensions as responsibility, friendship/companionship, peacefulness, respect, tolerance, honesty (Yiğit and Dilmaç 2011). In another research, human values are classified into five as love, truth, inner peace, violence avoidance and right behavior (Dilmaç, 1999). According to Güngör (1993), values covers the following six dimensions: aesthetic, theoretical, economic, political, social and religious values. Social values, awareness of social rules, hospitality, benevolence, tolerance, etiquette, and awareness of responsibility can be given as examples. Values such as applying knowledge, developing scientific thinking skills, rationality and problem solving skills are grouped under the title of theoretical values. Among the religious values, there are the values such as grafting the love of Allah, gaining the religious knowledge, and the acceptance of life. Values such as frugality, correct use of earnings, economic values can be examples of frugality. Under the title of aesthetic values, values such as gaining individual style, gaining artistic expression and improving imagination are included. Values such as freedom of thought and expression, democracy, respect for rights and freedoms are considered within the scope of political values (Yaman et al., 2009).

According to Güngör (1998), spiritual values are the principles existing in the soul and the self of man, and the principles of the universal spirit. Love, justice, patience, tolerance are values that exist in human nature (Özen, 2012).

Kirschenbaum (1995) states that in the value education, four important movements, such as value realization, character education, citizenship education, and moral education, have emerged so far. In the value realization movement, it is important for the individual to be aware of beliefs and characteristics, think critically and creatively, and develop communication and social skills. On the other hand, in the character education movement, it is important to respect one's self, environment and property and be responsible, honest, trustworthy, compassionate, polite, helpful, disciplined, determined, frugal, loyal, courageous and ethical in business (lickona, 1992). Also, citizenship education enables individual to know the current history of the country, cultural heritage, regime and democratic system; to understand the rights and responsibilities of citizenship; and have skills such as dispute resolution, cooperation and communication as well as critical thinking. In moral education, values such as moral tradition, justice, understanding of good and right, high level reasoning, compassion, sacrifice, thinking of others, self-sacrifice, self-control, humility and moral habits are prioritized. In moral and character education, it is necessary to teach basic moral behaviors such as respect, responsibility, reliability, fairness, and habits necessary for the continuation of social life instead of thinking about the individual's moral reasoning or values (Akbaş, 2008).

There are important reasons for carrying out this research study. First of all, the aims of the National Education Basic Law are very general; however, it is necessary for our schools to determine what these aims mean and to maintain education in this direction. In addition, according to Vatandaş, the rapid development of science and technology and the widespread globalization cause some values to weaken and even disappear (quoted by Keskin, 2012). We must investigate what values we lose and what can be done to gain them. Otherwise, it is inevitable to encounter social and individual problems that cannot be compensated in a short time because important values cannot be acquired in the future. For instance, our children play violent games on their computers starting from a very young age. These games might destroy the feeling of pity. The destroyed human emotions and the lack of ways to raise these emotions at schools and in the family leads to the increase in terms of social and individual disasters such as murders. On the other hand, one of the decisions taken in 18th National Education, which is the most important advisory board of the Ministry of National Education, is as follows: "A nationwide field survey should be carried out by the Ministry of National Education to determine the values that our children and young people possess and this research should be updated every 4 years". In parallel with this decision, there is a need for the current study. Schools are living and learning areas built on values. The responsibility of the school administration is to develop the school in line with these values (Turan and Aktan, 2008). Therefore, it is important to reveal the views of the administrators of these institutions where these values are mostly gained.

1.2. Aim of the Study

This research study has the main objective to determine the opinions of primary school administrators about the lost values of the Turkish Nation and the ways in which these values can be regained. Therefore, the following research questions have been formulated to:

1. What are school administrators' opinions about which sub-values belonging to the national, moral, human, spiritual and cultural values of the Turkish nation are lost in society and which ones should be given priority?

2. What are school administrators' views about how the lost values can be regained?

2. Method

The current research study is a qualitative study in which a survey was used. The opinions of the primary school administrators in Bolu were collected to reveal their views about the values Turkish people lost, about the values which should be given priority and the ways in which these lost values can be regained.

The population of the research study includes the administrators (i.e., administrators and assistant administrators) who work in primary schools in the Bolu province. All the administrators in all the primary schools in the city center were reached. Since the entire population was reached in the research study, no attempt was made to select samples. Among 72 administrators working in 40 primary schools in the city center, 58 surveys were returned. Since five forms were not completely filled in the survey, they were not evaluated, and thus a total of 53 administrators were taken into account.

As a means of data collection in the research study, a form consisting of open-ended questions prepared in accordance with the sub-problems of the study was used. An open-ended form containing the sub-problems of the research study was prepared and distributed by the researcher to the primary school teachers. The first question on the form was "Do you think which sub-values related to the following values are lost in the society and should be given priority: National, Moral, Human, Spiritual, Cultural?" and the second question is "In what ways can we gain the values you think we lost above?"

In the analysis of the data obtained in accordance with the purpose of the research, inductive analysis was used among the content analysis types. Within the scope of this analysis, the written data obtained from the school administrators was transferred to the computer. Together with the researcher, another expert specialized in qualitative research encoded data. In order to ensure reliability, Reliability=Consensus/Consensus+

Interpretation X 100 formula was applied for the analysis conducted by both experts. The percentage of compliance was calculated as 80%.

3. Results

The findings and comments are given below in accordance with the sub-problems of the research.

1. What are school administrators' opinions about which sub-values belonging to the national, moral, human, spiritual and cultural values of the Turkish nation are lost in society and which ones should be given priority?

The following table shows the number of managers indicating the lost values and the values that should be primarily gained

Table 1: The lost values and the values that should be primarily gained

Values	Frequency
Moral	36
Humane	34
National	31
Spiritual	30
Cultural	30

According to Table 1, managers state that the following values which are listed respectively as lost values and the values that should be primarily gained: moral, human, national, spiritual and cultural values.

a) From the managers' perspective, moral values that are lost in society and must be firstly acquired are as follows: Respect (9), love, (4) honesty (2), neighborhood (1) kinship relations (1), Islamic values (1), work ethic, (1), diligence (1) to be honest (1), shame (1), insecurity (1), reliability, (1), accuracy (1), family ties, clothing, the display of relations with the opposite sex (1), lies, theft, fraud (1), nudity, decency (1), and our traditions (1). In his study, Fidan (2013) collected data from primary school teachers, and found that the moral values gained by the social studies course are as follows: not to lie, not to do theft, accuracy and honesty. On the other hand, Kılıç (2009) studied the students in grades 6-7 and 8 and tried to uncover the moral values in the most read

books of the students. According to this, the positive moral values that are generally determined in ten basic books are as follows: openness, justice, forgiveness, humility, courage, generosity, diligence, altruism, truthfulness, friendship, altruism, fidelity, advice, patience, loyalty, respectfulness, affection, responsibility, compassion and greed.

b) Managers also indicate the following values as the values that are lost in society and must be firstly gained: benevolence (6), love (4), tolerance (3), respect (2), interpersonal relations (1), sensitivity in natural disasters (1), justification (1), honesty (1), being clean (1), empathy (1), selfishness, self-indulgence (1), ruthlessness, vulgarity and courtesy (1). Only one administrator does not think that human values have been lost. Fidan's (2013) research study dealing with the humanitarian values of the social studies course revealed the following values: help, tolerance, anger control, patience, respect (i.e., respect for labor, friends, environment, nature), understanding, cleanliness, peace, love (i.e., love for human, plant, animal love), solidarity, loyalty (i.e., loyalty to family, society, environment) and self-confidence.

c) Managers express the following national values that are lost in the community and must be gained first: homeland (4), feasts (2), national unity (2), love of the nation (2), wedding (1), flag (1), hospitality (1), Turkish language (2), Turkish history (2), national (1), diligence (1), the soil (1). Only one manager stated that most of them were not lost. Fidan's (2013) research study delving into the opinions of primary school teachers about the national values of social studies course revealed that they respect the flag and Atatürk, love their country and love their nation.

d) Managers indicate the following spiritual values that are lost in the community and must be firstly acquired: the importance of spiritual values in the society (2), rightful share (2), respect for beliefs (2), an increase in the spiritual values (1), religious information (1), unfair gain, not knowing what is forbidden and what is allowed by the religion (1), doing good deeds (1) belief, worship, morality (1), conscientious values (1), abstraction from religion, and corruption-religiosity (1).

e) Managers list the following as the cultural values that are lost in society and must be acquired firstly: our language, wedding, feasts, eating habits, friendship, neighborhood (1), learning our history (1), our cultural values (especially in music and entertainment) that are changing in parallel with the external factors. The same issue is also true for the names of people and places (1), all the values we inherit from the Ottoman (1), foreign words in our language originating from other languages (1), respect for the adults, love for the younger generation (1), custom and tradition (1), respect for the past, respect for elders, family values, interpersonal relations (1) and keeping our lost values alive (1).

In response to the question "What qualities do you want people around you to have?", 6th grade students gave the following answers: honesty, helpfulness, tolerance,

cleanliness, responsibility, kindness, courtesy, courage (Yiğittir, Öcal, 2010). On the other hand, from the teachers' views, the ten most preferred values that should be taught to the students are being honest, responsible, trustworthy, patriot, diligent, fair, and determined, and having self-esteem, understanding as well as respect to the elderly. According to the views of the parents, the ten most preferred values that should be gained by the students are being honest, having responsibility, believing in God, being trustworthy, being patriot, respecting the adults, being diligent, being dependent on the family, having self-esteem and determination. It is worth mentioning that both teachers and parents consider being honest as the most important value (Aslan, 2011).

The views of managers about the ways in which lost values can be gained are as follows:

Administrators believe that the lost values can be regained by means of the school (38), media (15), family (14), non-formal education institutions (3), universities (2) and other means. The administrators of the schools believe that these values can be regained by students through good education, teaching of religion, being good role model teachers, incorporating values education and providing necessary practice opportunities in the programs, giving appropriate reading texts including stories about different values, enabling students to read the books of scholarly people, teaching our history, organizing visits to historical places, avoiding to grade students based only on the exam, encouraging pre-school education, providing half-day education in the schools (i.e., instead of memorization, parents can direct their children in the other half of the day to places children want, such as places focusing on religious knowledge, sports, music etc.), leading students to extracurricular activities (i.e., out-of-class activities, community service activities, project performance tasks, and sports activities to help children gain values).

According to the research conducted by Tay and Yıldırım (2009), most of the parents hold the idea that value education should be carried out by the family (68%), while some of them believe that the school is responsible for it (24.3%) and a few parents argue that both the family and the school are responsible for it (7.7%). The school can provide in-class and extra-curricular values in many ways. Some of the school courses contain values. For example, in the life science course, values such as self-esteem, self-confidence, sociality, patience, tolerance, love, peace, charity, truthfulness, honesty, justice, openness to innovation, patriotism, preservation of cultural values and development values are emphasized. On the other hand, the curriculum of the Social Studies course is similar to Life Science in that it covers many values such as fairness, independence, scientific, diligence, solidarity, sensitivity, honesty, esthetics, respect, love, tolerance, hospitality, giving importance to health and to family unity, responsibility, cleanliness, patriotism and benevolence (TTKB, 2011). The question as to what extent the lessons can contribute to the value gains of the children is also debatable because as

Öğretici (2011) indicates, the current values education practices are insufficient, and the structure of the textbooks and the program are not suitable for education of values. According to the parents, the social studies course should be taught in the following order of importance; respect, patriotism, honesty, love, morality (faithfulness), cleanliness, tolerance, responsibility, diligence, scientific, helpfulness (Tay and Yıldırım, 2009).

Bozok (2010) also uncovers that national values can be regained through activities in the visual arts course, and the best tools to teach values are through legends, epics, fairy tales, historical stories, historical novels, historical films or historical jokes. He suggests that by drawing children's attention to the Independence War on the Republic Day which is one of the national festivals, values can be effectively taught.

In another study, teacher candidates indicate that the following should be done to teach values: to set a good example to the students, to encourage students to share with students some sayings that can pave the way for the acquisition of values, to tell didactical stories about values, to encourage students to ask questions to be aware of their own values, and to incorporate films, TV movies and theater performances into the classes. The most preferred activities in internalizing values are giving opportunities to students to explain their own values, using movies, TV films and theater performances about certain values, assigning students to carry out social projects where they can apply some values, asking students to observe some values in society and school, and asking students to analyze case studies about values (Fidan, 2009).

Elber and Bağcı (2013) discussed the findings related to the values education revealed in graduate thesis written in Turkey. According to the findings in these studies, some of the works included in the "hundred basic works" which are covered in schools in Turkey contain values that are not suitable for the Turkish children. In addition, the values of Christianity in the suggested foreign works are not suitable for primary school children. Also, in teaching Turkish, it is possible to teach values through literary works; therefore, it is stated that the teacher should take up the role of a good guide. However, it has been determined that in the values education, teachers effectively use the ways of adding value such as suggestion, modeling, and empathy, but they do not use the methods such as values analysis and moral reasoning sufficiently. In addition to the textbooks of the Ministry of National Education, the VCD, picture, posters and similar visuals about heroes can contribute to effective values education.

Media also plays an important role in gaining values. Media is comprised of components such as television, internet, newspaper and magazine. In this study, the school administrators hold the idea that in order to help children gain values, the quality of media broadcasting should be compatible with the community values, TV programs should attract the attention of children, TV series animation, cartoons and programs should be compatible with the community values, and internet should be resorted to as a means of communication. In the study carried out by the Radio and Television Supreme

Council (RTUK) (2013), the question dealing with how many hours a day 6-18-year old individuals watch television was focused on. According to the results, 65.8% of the students watch 1-3 hours. On the other hand, 37.7% of the students indicated that they spend 1 to 2 hours on the Internet while 25.3% watch between 2 to 3 hours on the Internet. Over 3 hours of Internet use was indicated by 19.1% of the participants.

Considering the average hour allocated to reading books/newspapers and magazines, it was found in the study that the majority of the participants (41.4%) stated that they read between 1-2 hours while 25.4% of the participants express that they read for 2-3 hours. On the other hand, 20.1% of the participants state that they read less than 1 hour while only 13.1% of them indicate that they read more than 3 hours. As can be realized from these results, students spend most of their time in the media. Therefore, media should be turned out to be an attractive venue for values education so that it can help children gain values. According to RTÜK's (2006) research, the programs watched mostly by the primary school children are cartoons (72.1%), domestic TV series (70.1%), competition programs (49.3%), films (45.8%) and children's programs (44.6%). Thus, it can be suggested that cartoons, domestic series and competition programs should be prepared in accordance with our values as a means of enabling children to gain values. RTÜK (2006) also found that the most disturbing images for children is the racy and naked images (82.7%), fight-violence images (71.1%), sorry-crying images (69.3%), war images (64.2%) and horrible scenes (46.9%) (İrkin, 2012). When these rates are taken into account, it can be concluded that children are exposed to broadcasts which are threatening our values.

It is stated by the managers that families should set a god example for their children so that the values can be gained through education in the family. In his study, Yiğittir (2010b) uncovered that the most important values at school as perceived by the families are unity of family, hard work, the flag, respect for the national anthem, patriotism, responsibility, honesty, truth, respect, helpfulness and courage.

Therefore, schools and families should be in cooperation in teaching values to children. Parents and teachers should be in close cooperation. The recommended books should be provided to the student and the necessary feedback about the books should be taken. Seminars by both universities and non-governmental organizations should be increased so that parents can learn how to treat their children (Elbir and Bağcı, 2013).

In addition, the school administrators stated that universities are also responsible for teaching values. According to the findings of Elbir and Bağcı (2013), prospective teachers should be informed about value teaching in the undergraduate period and practical activities should be incorporated into the pre-service teacher training programs.

Include in these subsections the information essential to comprehend and replicate the study. Insufficient detail leaves the reader with questions; too much detail burdens the

reader with irrelevant information. Consider using appendices and/or a supplemental website for more detailed information.

4. Suggestions

According to the results of this research study, the following conclusions and suggestions can be made:

1. According to the school administrators, the values which are generally lost and which should be given priority to are as follows respectively: moral, human, national, spiritual and cultural values. The values lost in society and must be earned primarily are as follows:

a) Moral values are respect, love, honesty, neighborhood, kinship relations, Islamic values, business ethics, hard work, honesty, shame, reliability, accuracy, decency.

b) Human values are sympathy, benevolence, love, tolerance, respect, interpersonal relations, sensitivity to natural disasters, justice, honesty, cleanliness, empathy and kindness.

c) National values are nationality, national affection, weddings, flag, hospitality, Turkish language, Turkish history, national interests, diligence and soil.

d) Spiritual values are religious right, respect for beliefs, religious knowledge, unfair profits, unawareness about the concepts of "haram-halal", do kindness, belief, worship, morality, conscientious values, isolation from the religion and degeneration.

e) Cultural values are our language, eating, wedding and feast habits, friendship, neighborhood, learning history, cultural values (especially music and entertainment), all the values left by the Ottomans in our cultural values, respect for the elderly, love for the little, respect for the customs, tradition, the past and family values as well as interpersonal relations.

2. School administrators indicated that schools, the media, the family, non-formal education institutions and universities can restore the lost values.

a) Schools can restore the lost values by means of good education, teaching religion, setting good role models with their teachers, giving place to values in programs and applying them, providing students with reading texts related to values, choosing sample texts and stories in books from values, enabling students to read books written by scholars, teaching our past, and organizing trips to historical places.

b) Media can restore the lost values through TV knows, animations, cartoons and programs by making them compatible with the values of the society, making TV programs that attract children's interest and making use of communication tools such as the internet.

c) Family can restore the lost values by training the children and setting good models for them

d) Universities can restore the lost values by conducting research studies on values and by carrying out studies to encourage the acquisition of values.

e) Non-formal education can restore the lost values by means of public education centers, mosques and non-governmental organizations.

Based on research findings, the following recommendations can be suggested;

1. A re-planning of school, family, media, universities and non-formal education institutions should be carried out in order to acquire moral, human, national, moral and cultural values. The curriculum should cover a variety of topics focusing on values. However, trainings can be offered to teachers and parents about how values can be gained.

2. This study is limited only to the views of school administrators. Further research studies can involve teachers, parents, students to concentrate on the lost values, and how these values can be gained from their perspectives.

5. Conclusions

Based on research findings, the following recommendations can be suggested;

1. A re-planning of school, family, media, universities and non-formal education institutions should be carried out in order to acquire moral, human, national, moral and cultural values. The curriculum should cover a variety of topics focusing on values. However, trainings can be offered to teachers and parents about how values can be gained.

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