Evaluating the Behaviors in the Educators School in terms of Kohlberg's Moral Environment Development Theory

Abstract

In the study, it was aimed to understand the foundations of the moral reasons (moral judgments) of educators (school administrators, teachers and other educators) attitudes and behaviors in educational environments. The research was conducted in line with the qualitative research approach. Phenomenology design was used in the study. In order to understand the reasons underlying the moral thoughts / judgments of the educators, it was tried to obtain data by asking semi-structured interview questions. According to the educators who participated in the research, it is important for educators that the correct behavior in school environments is not to comply with rules supported by punishment and punishment, that it is not to take actions that meet their own interests and needs, that there are no behaviors that please others, that are not appreciated by others, laws and rules should not be accepted without question, that what is mutual interest is not self-centered, that they can criticize social rules by considering them relative, that concepts such as human rights and freedom have an important place in my system of values, that the right behavior is a behavior that is in accordance with the principles that have been examined and accepted by the society by considering human rights and the benefit of society. It is appropriate behavior (which includes universal justice, human rights, equality and respect for human beings).

Key Concepts: Morality, behavior, school, educator.

Introduction

Moral development aims to adapt a person to his / her environment by acquiring social value judgments, but eventually forming his / her own principles and value judgments (Özden, 1997). Moral development is also closely related to cognitive development. Studies of Piaget and Kohlberg on moral development stand out in the literature.

Piaget's theory of cognitive development includes also the theory of moral reasoning. Piaget believes that cognitive structure and abilities develop first. Cognitive abilities are more decisive for children's reasoning about social situations than making decisions. Piaget emphasizes that periods of moral development are a process based on moral reasoning. Piaget categorized personal and moral development as hetrerogenic and autonomous morality. As people's cognitive abilities improve, they may become more mature in understanding moral problems. In his hetero / foreign-dependent morality; they depend on the direction of the adults based on the limits in relationships. Attitudes and rules reflected in moral reality are seen as rigid according to needs, not open to discussion, dependent on authority, unchangeable, under the rule of adults. Evil is evaluated objectively and in terms of the consequences of actions, justice is identical to the content of adult decisions, arbitrary and severe punishments are seen as fair. Punishment is seen as an automatic consequence of a crime and for justice. In the autonomous moral understanding, individuals; They become equal in interpersonal relations, based on the basis of cooperation and mutual equality in relationships. Reflection of logical moral attitudes: The rules are the product of certain contracts and personal acceptances and mutual understandings according to the need for mutual cooperation and mutual respect. Evil: The equal approach applied by taking into account the intentions of the individuals and the needs of the people of justice is determined

according to the practices of the punishments suitable for the crime. Punishment is determined by human intent. As a result, Piaget emphasizes that there is a relationship between cognitive developmental stages and moral reasoning ability. Kohlberg believes that the logical structures proposed by Piaget are necessary, but not very important in moral judgment and reasoning (Slavin, 2013).

One of the moral development theories, and the most important one, which is accepted to carry Piaget's moral development theory further, is Kohlberg's moral development theory (Aydın, 2003,45; cited in Sözer Çapan, 2005). Kohlberg, moral development theory; moral development has been described in stages (Kağıtçıbaşı, 1988; cited in Kök & Çakıcı, 2017). Kohlberg (1976) categorized moral development and moral behavior in human life as a three-level six-stage model. The first level is the preconventional level. The second level is the traditional level. The third level is the transconventional level. Kohlberg's (1976) Moral Development Theory stages are summarized in Table 1 below.

Table I. Kohlberg's (1976) Moral Development Theory Phases

1.Preconventional Level	1.Phase	Dependent moral-obedience and tendency to punish. At this stage, the consequences of the behavior are looked at and the result of that behavior determines whether the behavior is good or bad.
	2.Phase	Individualism, instrumental purpose, exchange: pure-self-seeking disposition. Correct behavior is seen as a behavior that satisfies one's needs. Pragmatic shopping (you help me and I help you) is a valid concept.
2. Traditional Level	3.Phase	Mutual interpersonal expectations, relationships and interpersonal adaptation: At this stage, good behavior is seen as behavior that pleases, helps, and appreciates others. Compliance with common behavioral norms is at the forefront.
	4.Phase	Social system and conscience law and order tendency phase; The right behaviors for the individual can be explained as doing their duty, respecting the authority, and obeying the rules and laws.

3. Transconventional (Principled Behavior) Level	5.Phase	Social contract or utility and individual rights - the tendency to conform to the contract and the law: At this stage, the right behavior is acting in accordance with the principles that have been examined and accepted by the society by considering human rights and public benefit.
	6.Phase	The tendency for universal moral principles; In this stage, which is the highest stage, right and wrong are defined not by the laws and rules of the social order, but by one's own conscience and by the moral principles developed by him. These principles may include universal principles of justice, equality of human rights, and respect for human beings as general abstract principles.

First, Pre-Traditional Level: At this level, the individual is open to cultural rules and values such as good-bad, right-wrong. However, it evaluates them according to their physical consequences such as punishment and reward, or according to the physical strength of those who set these rules. At this stage, self-centered perspective, obedience is seen. At this level, the individual is open to cultural rules and values such as good-bad, right-wrong. However, it evaluates them according to their physical consequences such as punishment and reward, or according to the physical strength of those who set these rules. At this stage, a self-centered perspective, obedience, is seen. This level consists of two phases. First stage; dependent morality-obedience and tendency to punish. At this stage, the consequences of the behavior are looked at and the result of that behavior determines whether the behavior is good or bad. Second stage; individualism, instrumental purpose, trade-off: Pure-self-interest tendency. Correct behavior is seen as a behavior that satisfies one's needs.

Pragmatic shopping (you help me and I help you) is a valid concept. Second Level: Traditional Level; third stage; mutual interpersonal expectations, relationships and interpersonal harmony: At this stage, good behavior is seen as behavior that pleases, helps and appreciates others. Compliance with common behavioral norms is at the forefront. Fourth stage; social system and conscience, law and order tendency phase; The right behaviors for the individual can be explained as doing their duty, respecting the authority, and obeying the rules and laws. Third Level Transconventional or principled behavior; the fifth stage, social contract or utility and individual rights - tendency to comply with contract and law: In this stage, correct behavior is behavior in accordance with the principles that have been examined and accepted by the society by considering human rights and public benefit. Sixth stage; the tendency of universal moral principles; In this stage, which is the highest stage, right and wrong are defined not by the laws and rules of the social order, but by one's own conscience and by the moral principles developed by him. These principles may include universal principles of justice, equality of human rights, and respect for human beings as general abstract principles.

It is the relationship between moral judgment and moral behavior, which is fundamentally emphasized in the moral development theories of Piaget and Kohlbergí. In the present study, it is aimed to understand the foundations of the moral reasons (moral judgments) of the

attitudes and behaviors of educators (school administrators, teachers and other educators in educational environments. data was tried to be obtained by asking to write.

Research Method

Research Model

The research was conducted in line with the qualitative research approach. Phenomenology design was used in the study. Phenomenology is called phenomenology pattern, which focuses on phenomena that are aware but do not have an in-depth and detailed understanding (Yıldırım & Şimşek, 2008). In the present study, the phenomenon of reasons under the moral thoughts / judgments of educators in the school environment is discussed. To ensure the validity and reliability of the research; data were presented in a sufficiently detailed and organized manner. In the research, the phenomenon will be described with an objective perspective. Based on the findings obtained, the results are generalized analytically.

Working group

The study group of the research consists of a total of 19 school administrators and teachers working in the Western Black Sea Province and various educational levels. The personal characteristics of the working group are presented in Table 2 below:

Table 2.Personal characteristics of the study group

Code	School	Gender	Task
E1	Primary School	Female	Asit.. Principle
E2	Middle Schhol	Male	Principle
E3	Primary School	Female	Asit.. Principle
E4	Special Educ.	Male	Asit.. Principle
E5	Middle School	Female	Principle
E6	Voc. Hig. Sch.	Female	Asit..Principle
E7	Middle School	Male	Teacher
E8	Primary School	Male	Teacher
E9	Pre- School	Male	Teacher
E10	High School	Male	Principle
E11	Primary Sch.	Female	Asit.Principle
E12	Middle School	Male	Principle
E13	Primary School	Female	Principle
E14	Primary School	Male	Principle
E15	Special Educ.	Female	Principle
E16	High School	Female	Teacher

E17	Middle School	Female	Teacher
E18	Pre- School	Female	Principle
E19	Genel Lise	Male	Teacher

The research includes teachers, assistant managers and school administrators working in different education levels.

Data Collection Tools

The data collection tool of the research was developed by the researcher. A semi-structured interview form consisting of six items was used as a data collection tool. Interview form items were made applicable in line with the literature review and the opinions and suggestions of the two trainers. Data collection items are as follows:

1. The right thing to do is to follow rules supported by action, release from punishment and punishment.
2. The right thing to do is to take actions that meet my interests and needs.
3. The right behavior is behavior that pleases others, helps them, and is appreciated by them.
4. The right thing to do is to do my job and obey the rules and laws.
5. Correct behavior is behavior in accordance with the principles that have been examined and accepted by the society in consideration of human rights and public benefit.
6. Correct behavior is behavior in my own conscience and in accordance with the moral principles I have developed (including universal justice, human rights, equality and respect for human beings).

Collection of Data

The items in the prepared interview form were sent to the participants via e-mail, and they were asked to choose one of these items and the reason for the selection was written in detail. The responses of the participants were then analyzed.

Analysis of Data

The descriptive analysis technique was used in the analysis of the data. The responses given by the participants were tried to be described according to Kohlberg's (1976) theory of moral development and moral behavior and categorized as a three-level six-stage model. Therefore, the participants' answers; By determining which of the pre-traditional, traditional and non-traditional levels it belongs to, direct quotations were given and then commented. Codes in the form of (E1, E2, E3, ..) were given for participant educators.

Findings and Interpretation

A) Findings and interpretation of the Preconventional Level

As stated above, Kohlberg (1976) examined moral development and categorized moral development and moral behavior in human life as a three-level six-stage model (cited in

Kağıtçıbaşı, 1988). From the levels and stages of moral development; The first level is the preconventional level. The first phase of this level is the evasion and reward phase. At this level, the person evaluates the events according to their results. Whether a behavior is right or wrong is about how adults see it. There is a blind dependence on authority. The power of those in power is respected. The second phase is the phase of individualism and exchange based on interest (the morality of exchange). From the moral maturity stages to the pre-traditional level; is to obey the rules as long as it meets the needs. The reason for doing the right is to satisfy his own individual interests and desires. Since the individual understands that everyone is more or less looking after his own interests, he thinks about his own interests and looks at what will happen in the face of what he does. The important thing here; it is fair dealing, that is, exchange. In other words, the exchange of services and social barter understanding prevails.

The educators participating in the research, among the reasons under their moral thoughts / judgments in the school environment; "Preconventional Level" and the lower stages of this level; They did not express behaviors within the scope of "the phases of avoiding punishment and getting reward and individualism and interest-based shopping (exchange ethics)". The educators participating in the research, the correct behavior in the school environment; He states that he is not obeying the rules supported by freedom from punishment and punishment or taking actions that meet his own interests and needs.

> The views of E9, E10 on this subject are as follows:
> *"I wouldn't choose this item. For, there is a 'fear' based attitude towards avoiding punishment rather than a 'virtue' like choosing the 'right' here. Such behaviors based on fear are behaviors that will not be done / preferred when the punishment is removed. They are not permanent / moral / ethical / virtuous behaviors that are only intended to save the situation. And I think it would not bring the school to the desired goal / ideal. " "This item does not happen at all. Here, there is acting only by considering one's own interests, and not doing anything for the good of the institution if it does not comply with it. I don't think it's ethical. "*

Based on the findings, in the school environment, relationships and behaviors;
- they are blindly dependent on authority, do not show obedience,
- do not act according to physical consequences such as punishment and reward,
- the people who put forward the right or wrong rules do not evaluate according to their physical strength,
- they do not have a self-centered perspective,
- do not prioritize actions that meet their interests and needs and are not purely self-interested,
- they do not see the behavior that satisfies the needs of the person as the right behavior,
- it was concluded that the understanding of exchange / exchange of services is not dominant in their behavior and relations.

B) Findings and interpretation about Traditional Level

The second level of Kohlberg's (1976; cited in Kağıtçıbaşı, 1988) moral development theory is the traditional level. At this level, moral judgments and judgments are made according to

the social order. The effect of a behavior on the social order is considered. The person is aware of the common feelings, reconciliation and expectations that come before individual interests. Third phase, interpersonal relationships and adaptation phase (peer opinion morality). The purpose of this universe is to be good. The desire to "be a good person" lies in the eyes of both himself and other people. It is correct to act in accordance with the expectations of those close to the person or certain people, such as children, siblings, and friends. Because at this stage, the individual wants to be approved by the group he is in. Do not go out of group rules to protect trust, loyalty and gratitude. The fourth stage is the social conscience stage (law and order morality). The established social order is accepted without criticism. The purpose of this phase is to protect the social order. The law is at the service of society, the group and the institution at the same time. In accordance with our conscience, which warns us in order for institutions to fulfill their functions and prevent the collapse of the system, "what if everyone does this?" Considered as. For the individual at this stage, discussing laws and social order and laws means eliminating them. At this stage, laws serve to protect the social order.

Traditional Level and the sub-phases of this level; The educators who participated in the study representing the 'interpersonal relations and harmony (peer opinion morality) stage' and 'social conscience (law and order ethics) stage' were given:

- ✓ Correct behavior; Behavior that pleases others, helps them, and is appreciated by them.
- ✓ Correct behavior; to do my duty is to obey the rules and laws.

Especially C correct behavior from his sentences; To do my duty is to obey the rules and laws. "and express their opinion and justification in this direction.

Opinions of E11, E12, E14, E15, E16, E19 on this subject are as follows:

"The behaviors exhibited in a school should be displayed not to please a certain segment, but to realize a certain ideal and to train individuals for the society. However, sometimes the satisfaction of the interlocutors can be long-term. Although they are not satisfied now, they may say good in the future. Therefore, I think that the behaviors in schools should serve to realize the ideals of the school, socialization, not just so that someone appreciates us and be pleased. Of course, if what we mean by mummification is doing the job correctly, it must be done right. "

"Okulda "toplum tarafından incelenmiş ve kabul edilmiş şu ilkelere uygun doğru davranışları " şu ilkeleri sıralayabilirim"

"I can list the following principles of "correct behavior in accordance with the following principles that have been examined and accepted by the society" at school. To adopt, protect and develop "people" "students" universal, national, moral, human, spiritual and cultural values, to make them love their family, homeland and nation and to raise them democratically, respecting human rights, to ensure that they know their duties and responsibilities towards their country and humanity and make them a behavior, to ensure that they have a qualified personality and character, free and scientific thinking, and a wide world view, those who feel responsible to society;

to train as constructive, creative and productive people, to ensure that they have a profession that will make them happy and contribute to the happiness of the society,

"As it can be understood," right behaviors "focused on desired expectations and behaviors determined by society for the benefit of society. At the end of the education and training process, positive achievements in the direction of general and special purposes, cultural values and mission-vision can be reflected as the correct behaviors desired to be carried out at school by the society. "

"There are roles that the school / government expects from me (ie my duties), there is a framework in which I fulfill these roles (ie rules / laws) and it is my duty to comply with this framework. But sometimes there are situations where I need to take initiative (situations where I have to take the interests of the student into consideration). So if I say I have to comply with this article, it feels like I am too bureaucratic / just a manager. However, we have to exhibit leadership qualities, sometimes develop creative solutions, and take care of the rights and interests of the student ... "

"The right thing to do is to do my job and to obey the rules and laws. Because, as an educator, my task in "school" is to act in accordance with my definition. An educator cannot and should not act in violation of human rights as a requirement of his training. "

"Schools are an educational institution. Institutionalization should come first in order to increase the success and quality in the education system. The school principal, vice principals, teachers and other staff perform their assigned tasks in the best way, and follow the rules and laws, and perform the correct behavior in the school. I work as the principal of the school where I work and my priority is always to do my job and to comply with the rules and laws. Rules and laws are created for the benefit of society. If we perform our duties in the best way and obey the rules and laws, this will be beneficial in society. "

"The right thing to do is to do my job and to obey the rules and laws. As a civil servant, we must fulfill our duty in accordance with the laws and regulations. While determining the laws and rules, the interests of the society are prioritized. Laws and rules are very important for the order in society. While the laws contain certain rules for the functioning of the order in society, they also draw a framework for the duties and powers of civil servants. It sets a standard for the work done. "

In line with these views;

- that they do not make their moral judgments and judgments according to the social order,
- it is not right to comply with the expectations of certain people close to them,
- that they do not accept the established social order without criticism,
- conclude that laws and social order are debatable
- however, it was found that they thought that rules and laws should be followed while performing their duties.

C) Findings and interpretation of the Transconventional Level

At this level, universally valid moral codes, universal values and legal agreements are preserved. This level, in which moral principles and values are defined independently of the person or group that put them forward, can be reached in adolescence or adulthood, or it can never be reached. Fifth stage, social agreement, utility, individual moral stage. At this stage, the right behavior is to comply with the principles that have been examined and accepted by the society by considering human rights and social benefits. The rules are protected even if they conflict with the group's rules. Here, the rules set to prevent social conflict are followed. Although the legal opinion is accepted, it is believed that laws can be changed in order to benefit more society. Law and order exist for the good of man. The concepts of life and freedom are tried to be questioned to change a law that does not serve people and harms them. The sixth stage is the universal moral principles stage. The individual follows the ethical principles chosen by himself, and exhibits behaviors consistent with general moral rules. These principles include the principles of justice, human rights, and respect for people. Man is above law and order. Man tries to reach universal good and beautiful.

Educators participating in the research; The right behavior is the behavior in accordance with the principles that have been examined and accepted by the society by considering human rights and public benefit They are of the opinion that the right behavior is one that conforms to moral principles (including universal justice, human rights, equality and respect for human beings).

Opinions of E1, E2, E3, E4, E5, E6, E7, E8, E10, E17, E18 on this subject are as follows:

> *"Answer 5 seems more appropriate to me. In my opinion, all individuals should comply with the rules that have been examined and accepted by the society, because the rules accepted by the society are based on universal values such as justice, personality rights and equality. Acting according to general universal rules rather than internal accounting will eliminate many wrong behaviors or interest-oriented movements. Hence, it is necessary to act according to the rules that prioritize human rights, in which all humanity is united on a common ground. "*

> *"The right behavior is behavior in accordance with the principles that have been examined and accepted by the society in consideration of human rights and the benefit of the society. This is the current option for me, my teacher, I think this is because I see the generally accepted rules in my life."*

> *"Because this is a requirement of professional ethics. The purpose of professional ethics rules is to determine the standards specific to the center and the unit regarding the performance, behavior and behavior of the personnel. Because all professions are indispensable for social life. Their work in line with their stated goals is vital for meeting the material and spiritual needs of people. The issue of protecting human rights and public interest should be an indispensable behavior not only for professional work but also for the order of social life. "*

"Every man has his own style. In other words, there are behaviors that are "in accordance with their own conscience and the moral principles (including universal justice, human rights, equality and respect for human)" in the behaviors that everyone exhibits. I am also influenced by these in the correct behavior at school. However, I do not act in any way that would violate laws and regulations. "

"Correct behavior is behavior in accordance with the principles that have been examined and accepted by the society, taking into account human rights and public benefit. Because; we work in schools to serve society. Behaviors in line with our own moral values may be dysfunctional and non-pragmatic in some situations. For this reason, behaviors that are suitable for human rights and the benefit of society are the right behaviors. "

"Correct behavior is behavior that is in accordance with my own conscience and the moral principles I have developed (including universal justice, human rights, equality and respect for human beings). Because when a person is forced into certain patterns or does something because others want him, it makes himself unhappy. I do not think that an unhappy individual can be beneficial to his environment. First of all, the person should be comfortable with his actions and behavior. Otherwise, a person may feel uneasy all the time. Therefore, I believe that one should behave in the way one dictates at school or in any other environment. "

"6. I think the item is more appropriate. Two important concepts here are justice and respect for people. Where there is justice and respect for people, people do not think about their own interests, do not get punished for negative behavior, and perform their duties in accordance with the rules and laws. I think that the works done with a sense of justice and respect for people will bring happiness and peace to the person. "

"What is Right for Me is behavior that is consistent with my own conscience and with the moral principles I have developed (including universal justice, human rights, equality and respect for human beings). I think that acting with the principles of conscience and morality leads to the right behavior. As a result of my experiences so far, I have had the opportunity to experience the accuracy of my behavior. "

"Correct behavior is behavior in accordance with the principles that have been examined and accepted by the society, taking into account human rights and public benefit. Correct behavior is behavior that complies with laws and rules that comply with my own conscience and with the moral principles I have developed (including universal justice, human rights, equality and respect for human beings)."

"Correct behavior is behavior in accordance with the principles that have been examined and accepted by the society, taking into account human rights and public benefit. Because the school reflects the values of the society in which it is located. Therefore, community benefit and social acceptance are important. "

"Correct behavior is behavior in accordance with the principles that have been examined and accepted by the society by considering human rights and the benefit of society." An act that benefits human rights and the public will also benefit the individual. As long as the individual acts in accordance with the principles that have been examined and accepted by the society in consideration of human rights and the benefit of society, there will be order in the society and the person will feel more secure and peaceful. In this context, both the individual and the society will continue to exist in a healthy way. "

"People live as a community and there are rules to obey. Compliance with these rules must come from within the human being. In this case, the student cannot be punished for lying. If the student perceives the homework as the task he has to do, he will be sorry for the homework he has not done. We have our customs and traditions and we internalize them and we visit our neighbors when they get sick. These are the values we give to people. As a teacher in our schools, we stay alone with the students and our conscience in our class.1 Nobody interferes with how we will conduct the lesson, but our conscience guides us to how to pass the lesson efficiently. We behave equally. If something happens to one of our students, we will be aware of the situation and act accordingly. We try to be with our parents on the happiest and saddest day. These are about our conscience, our values and customs. "

The third level of moral development of Kohlberg (1981), the transconventional level, is the level at which values are taken as a criterion in human life and values should be. Value is defined as the abstract measure that determines the importance of something, the value something is worth, and the value (Demir & Acar, 1992; cited in Aydın & Güler, 2014). According to Aydın and Güler (2014), individual and social peace come first among the functions of values. Moral values give individuals positive behavior and action by showing positive goals. According to them, do your values differ from society to society? Are they independent of each other? What are the properties and functions of values? Answering their questions is necessary in order to draw the conceptual framework of values. Whether values will change from age to age or from society to society is a controversial issue and there are different opinions. Values, on the other hand, are basic, universal and unchangeable, positive criteria, guidelines, rules, standards based on feelings and attitudes that guide people in their actions, choices and decisions, telling them what should be done and what should not be done, which action is right and what is wrong.

Conclusion and Discussion

The results obtained in the research conducted to determine the reasons under the moral thoughts / judgments of the educators are mentioned below. According to the educators who participated in the research, in school environments

- ✓ Your correct behavior; not to abide by rules supported by punishment and punishment.
- ✓ The right behavior is not to take actions that meet your own interests and needs.
- ✓ The right behavior is not one that pleases others and is appreciated by others.
- ✓ Laws and rules should not be accepted without question, but should obey the rules and laws while performing their duties.
- ✓ What is important for educators is not mutual interest.
- ✓ They are not self-centered.
- ✓ Thinking that social rules are relative and criticize them.
- ✓ Concepts such as human rights and freedom have an important place in my system of values.
- ✓ The right behavior is behavior in accordance with the principles that have been examined and accepted by the society, taking into account human rights and the benefit.
- ✓ The right thing to do is to act in accordance with moral principles (including universal justice, human rights, equality and respect for human beings).

Kohlberg reported that the vast majority of people are at the level of "traditional morality", which is the second level of moral development in terms of moral maturity, and that very few people can move to the third level of moral maturity, that is, "beyond tradition" (cited in Kağıtçıbaşı, 1988). Although the majority of the educators participating in the study have the opinion, the educators are at the moral level "beyond tradition". Considering the positive relationship between moral judgment and moral behavior emphasized by Piaget (1965; cited in Slavin, 2013) and Kohlberg (1976; cited in Kağıtçıbaşı, 1988) (Swanson and Hill, 2002; as cited in Sözer Çapan, 2005) ; The fact that educators working in educational institutions (school administrators and teachers) have high-level (beyond-traditional level) moral judgments can be interpreted as that educators can display moral behaviors in schools by taking into account universal moral principles and values.

As stated above, the third level of moral development of Kohlberg (1981), the transconventional level, is the level at which values are taken as a criterion in human life and values should be. However, its values were created with the aim of raising people; There are many questions that need to be answered in order to be implemented in schools, classes, curricula and in general in all education systems. That is to say, what will happen if there are no values in human life? What are the values that will be at the center of life? Who and how will determine the values? So what is the source of values? How to train a student, individual, person, educator who put values at the center in his life? How will values be passed on to students in the education process? (How will values be at the center of the teaching-learning process?) In other words, which values should schools teach and how? " Many questions such as, come to the agenda with values.

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