

Examining Teachers' Value Perceptions According to Different Variables

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ABSTRACT The purpose of the present study was to determine teachers' perceptions of value based on different variables. In the research, 40 items scale was employed, as a means of data collection including "Portrait Values Scale". This research, conducted in 12 high schools in Kadıköy, Istanbul was designed to investigate 357 teachers of high school who participated in the study. While examining the process of datum through the SPSS statistics package program, descriptive statistical techniques were used. With regards to the teachers' value perception, the teachers considered "security" and "stimulation" value dimensions more important than other values. When the relationship between the value dimensions and the independent variables were examined, there was a significant difference between the gender, age and seniority as well as no difference in "branch" variable. It was recommended that teachers should be more proficient in their practices in the education process to ensure that students get universal values.

INTRODUCTION

Values are the principles which guide behaviors and shape life in organizations by creating common thoughts among members of organization. The schools play an important role on transferred social culture to the next generation thanks to curriculums. Teachers, as practitioners of curriculums carry out an important mission while transferring cultural heritage to the next generation. In addition, teachers have a vital place on the development and sustenance of culture.

Basically, values are related to our willingness and targets. Values are common among people on the mental and affective bases, including different interpretations as well. It is difficult to define thoroughly the relationships that are complex and individual. Values is; beliefs or attitudes about what is good, right, and desirable as profitable value systems is the way to determine priorities (Usery 2002).

Values as a Construct

Many scientists have attempted to classify values. The term value or values is used in all social sciences (anthropology, economics, psychology, etc.) with different thoughts which did not have complete unrelated meanings. Values are motivational structures involving specific actions and situations. Values guide the selection or evaluation of actions, policies, people,

and events as they serve as standards or criteria. Values are ordered based on their relative significance. The values of people and form of the value system differentiate social norms and attitudes (Hofstede 2001; Schwartz 2006). Kluckhohn (1951) explained that values are social rules which influence both individual and group decisions. Similarly, Lasswell (1951), presented a framework of universal values, classifies all people's needs, and has eight value categories namely; respect, wealth, power, enlightenment, skill, rectitude, well-being, and affection. These eight values can provide a holistic framework to understand the value systems of individuals, economics, politics, and society (cited in Lin 2002). Rokeach (1973) claimed that values are the determinants of social behavior and also identified terminal and instrumental values. Terminal values refer to desirable, end-states of existence and they can be exemplified as achievement, equality, freedom, pleasure, and so on. Terminal values refer to desirable end-states of existence. Instrumental values refer to preferable modes of behavior and they can be stated as virtue, responsibility, honesty, self-control and obedience. The instrumental values are generally regarded as intrinsic values. They have classified telic (ultimate means and ends), ethical (good or evil), aesthetic (beautiful or ugly), intellectual (true or false), uneconomic values (cited in Hofstede 2001; Riukas 1998).

During the 1970s and 1980s, Schwartz was one of the pioneers in the research on pro-social

and altruistic behavior. His research included studies on the development and consequences of a diverse range of behavioral attitudes and orientations, such as religious belief, political orientation, voters, social group relations, consumer behavior as well as the conceptualization of human values across cultures (Schwartz 1992, 1999). In addition, to Schwartz and Bilsky's (1990), the theory of the universal country, theoretically examines the value frame of humanity and psychological structure analysis, and the data collected from five countries were categorized into five groups. These five groups are success, satisfaction, maturity, socialization, trust, and self-tendency. Later on "social power" was added to these groups. Both Hofstede (1985) and Schwartz (1994) also attempted to identify national and cultural dimensions that could be used to compare cultures and developed the framework theoretically. Both scholars empirically examined their frameworks using large-scale samples from different countries; however, there weren't always significant or expected relationships between the variables of interest, but their cultural dimensions can be categorized into four groups. These four groups are *power distance* that means acceptance that power in institutions is distributed unequally and uncertainly with avoidance. This therefore explains the uncomfortable feelings of uncertainty, ambiguity, and individualism. This includes preference for a loosely knit social framework in which individuals take care of themselves and their immediate families and *masculinity* refers to a preference for achievement, heroism, assertiveness, and material success rather than femininity (Hofstede 1983, 1984, 2001). Schwartz's survey carried out a research on teachers working in school from forty-one cultural groups in thirty-eight nations because teachers might be the best available group when they try to characterize cultural priorities. They played an explicit role in value socialization. However, comparing the teachers to the student, Schwartz (1992, 1994, 2005) and Schwartz et al. (2010) detailed the derivations of ten basic values. Each of the ten basic values can be characterized as central motivators: *Self-direction*: Independent thought and action, choosing, creating, exploring; *Stimulation*: Excitement, novelty and challenge in life; *Hedonism*: Pleasure and sensuous gratification for oneself; *Achievement*: Personal success through demonstrating competence according to social

standards; *Power*: Social status and prestige, control or dominance over people and resource; *Security*: Safety, harmony, and stability of society and relationships; *Conformity*: Restraint of actions, inclinations, and impulses are likely to upset or others and violate social expectations or norms; *Tradition*: Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provides the self; *Benevolence*: Preserving and enhancing the welfare of those with whom one frequently has personal contact; *Universalism*: Understanding, appreciation, tolerance, and protection for the welfare of people and for the nature.

Schwartz (1992) unveils universals in the content and structure of values, theoretical advances and empirical tests in 20 countries. The close values on the circle are in harmony, while the opposite value forms contradictions. Schwartz claims that the first of the hypothetical domains is called as open-mindedness to improvement, change, and conservatism. Conservatism comprises of security, congruence, and traditionalism. The second one is described as open mindedness to improvement, change, self-tendency, and excitation and all of these contradict with each other (Sagiv and Schwartz 1995). One dimension is labeled as openness to change (self-direction, stimulation, and hedonism) versus conservation (conformity, tradition, and security). The other dimension consists of values pertaining "to self-transcendence (universalism and benevolence) versus self-enhancement (achievement, power and hedonism)."

Studies on this theory have confirmed that the value groups in the circular order can show diversifications across cultures. Values are criteria that give meaning to the society and culture. Values and culture are important components of organizational culture as well (Schwartz and Huismans 1995).

Generally, the changes in personal, organizational and social values are inevitable due to the rapid change. So the values of schools and teachers vary or contradict. However, this study asserts that the common values are important as an expression of harmony between individual and organization in the professional life (Vancouver and Schmitt 1991; Posner 1992; McEvoy 2004). Ryan (1993) focuses on seven competencies that teachers will need if they want to develop the character and moral aspect of students: teachers must be moral models, seek the

moral and character development of students as a professional responsibility, engage students in the moral discourse, express personal views regarding ethical and value issues, assist students to empathize with others, establish a positive moral climate in the classroom, and provide opportunities for students to practice good moral behaviors (cited in Walker 1998). Teachers with high job satisfaction consider themselves as important members of schools, have a strong commitment to schools, and also have more positive person-organization value congruence perceptions than the others (Sezgin 2006).

Schools should be built on a foundation of core values such as honesty, respect, happiness, responsibility, tolerance, and peace. These values should be addressed directly during lessons and acts of workshop program and should cover the whole curriculum. These reasons are the basis for the social, intellectual, emotional, spiritual, and moral development of all the children. The teachers encourage pupils to adopt these values by acquiring knowledge, skills and attitudes (Walker 1998; Tull and Medrano 2008). Basically, the objectives of value-based education are:

- ♦ To help the school members think about and communicate with positive universal values.
- ♦ To inspire individuals to choose their own positive personal, social, moral and spiritual values and be aware of the ways to develop and deepen them as world citizens (Hawkes 2001).
- ♦ For a classroom teacher, values education provides a clear reference point to talk about things that pertain to all children in school: their behaviour, relationships, self-worth and any other everyday issues. They are not set within a specific period and are relevant to the children's age, ability, social class, culture and religion (Kirschanbaum 1995).

Posner and Munson (1979) has stressed that in organizations, understanding of values is a benefit to both employees and managers and have implications in policy from the perspective of the employee and manager. Understanding of values has helped managers create effective motivational structures.

Today, efficiency and productivity in education is more important than the theoretical teaching process which means the student -centered applied training and education. Therefore, it is expected that educators reflect their own values and become models for others (Suh and Traiger

1999; Silcock and Duncan 2001; De Roche and Williams 1998). Cummings et al. (2007) have discussed in their two extensive studies on moral values of teachers, the study indicates the affection on students' moral consideration levels and learning. Those findings are important in teacher training process and national curriculum development in general.

Prospective teachers need to know that the instruction should not be confined only in academic content and methods but also they should know how to apply all teaching techniques. They must acknowledge that their values support the teaching process in many ways. Further, detailed information derived from a highly selective sample could help them to expand their perspectives, broaden their concepts, enhance their awareness, and become more reflective (Frydaki and Mamoura 2008). Republic of Turkey Ministry of National Education had revised its general objectives (1973) with a legal regulation in 2011 (MEB 2011). These general objectives are; to train individuals who adopt moral, spiritual, and cultural values, feel responsible; who are respectful to human rights, are creative and have qualified knowledge and skills for competitive globalisation of the world.

In addition, two basic objectives of schools are to train individuals who are academically successful and have adopted basic values. Schools are institutions having an important function of educating students with values and skills that help students to make moral decisions that are coherent with social norms (Eksi 2003; Bakioglu and Silay 2011). The schools are democratic organizations established to meet the educational needs of a society. Besides, the values of education reflect the national idea of the society, the general objectives and standards of the organization (Sisman 2002; Celik 2014) indicate that the values are the bases of humans thoughts and behaviors. Values provide guidelines when people make choices or take actions. Values are also the standards and patterns that lead people toward satisfaction and fulfillment. Teachers play effective roles in transferring these values to the people even in the mean of cultural differences surrounding the process of education. Improving teachers' perspective is essential because they are the most significant elements of the educational process. In a way, teachers own values may affect the choice of subject-matter contents, as well as the method and techniques which they use during the

teaching process (Brady 2011; Collinson 2012; Battle and Looney 2014). The present study reveals that the values of the teacher form the classroom relationships. The purpose of the study is to investigate teachers' perceptions of value based on different varieties such as gender, age, seniority, and branches. Therefore, the study seeks to answer the following questions:

1. Which value perceptions lead teachers?
2. Do teachers' value perceptions vary with respect to gender?
3. Do teachers' value perceptions vary with respect to age?
4. Do teachers' value perceptions vary with respect to seniority?
5. Do teachers' value perceptions vary with respect to branches?

MATERIAL AND METHODS

Model

This was carried out via way of the relational investigation model. As a descriptive study, this research, the research reflects the perceptions of teachers' value perceptions in relation to different variables.

Research Group

The population of this study consisted of 916 teachers employed in 20 public high schools district in Kadikoy, Istanbul. A total of 357 high school teachers chosen from 12 high schools district in Kadikoy, by a random sampling method participated in the study (MEB 2012). Mean while the data collection tool was applied to 387 participants, but the questionnaires in which all the questions have not been marked or the same options have been indicated for them were disannulled, and therefore, they were not evaluated. In conclusion, the data of 357 questionnaires were evaluated and accepted as valid data. In this study, 39% of teachers were reached. The data were subjected to the quantitative analysis. In conclusion, the data of 357 questionnaires were evaluated and accepted as valid data. In this study, 39% of teachers were reached. The data were subjected to the quantitative analysis.

Data Collection Instrument

The research is a study intending to find out the status concerning the values. In the present

research, ten value extends are basics which are globally accepted value contents and structures (Schwartz 1992). These extends are "excitation, traditionalism, welcoming, globalization, self-tendency, hedonism, success and power." "Portrait Values Questionnaire (PVQ)" is made up of 40 items; each describes a person with respect to his/her goals, aspirations, or wishes pertaining to a broad value domain. For instance, the statements "She really wants to enjoy life. Having a good time is very important to her" are aimed at measuring the level of hedonism. The scale items are a five point-Likert type. These are rated as (5) for "Strongly agree," (4) for "Mostly agree," (3) for "Neither agree nor disagree," (2) for "agree," (1) for "Strongly disagree."

Validity and Reliability

Portrait Values Questionnaire (Schwartz and Bardi 2001) was adapted to Turkish in a university sample, and its construct validity was investigated together with its psychometric qualities. Schwartz's value scale "Portrait Values Questionnaire 2001" has two proofs of values having impacts on Turkish culture; one of them is on the manager sample (Kozan and Ergin 1999) and the other one is on Turkish teachers (Kusdil and Kagitcibasi 2000). They provided evidence on the validity of value dimensions in Turkish culture. The theoretical curriculum flex structure has almost been replicated in both studies.

After Kusdil and Kagitcibasi (2000), did some work on the content validity of Turkey, the second study was carried out by Demirutku in Turkey in 2004 and 2007 with both high school, university samples hypothesized on the relationships and the mediation models, before they were tested on university students. The factors of the ten values in Demirutku's study and the results of test-retest method were presented in Table 1. The finalized version of Turkish PVQ (see Appendix) was administered to the sample during regular class sessions and the demographic data concerning age, gender, maternal and paternal educational levels were also obtained as well. Alpha reliability coefficient of the scale coefficient has been found to be $\alpha = .85$ by the researcher and Alpha reliability also found to be $\alpha = .85$ by Demirutku too.

Data Analyses

The data collected from 357 participants were evaluated via SPSS 16 package program. At the

Table 1: Consistency level of sub-dimensions

<i>Value dimensions</i>	<i>Internal consistency reliabilities</i>			<i>Corresponding PVQ items^c</i>
	<i>First administration^a</i>	<i>Second administration^b</i>	<i>Test-retest reliabilities</i>	
Power	.71	.77	.81	2, 17, 39
Achievement	.82	.84	.81	4, 13, 24, 32
Hedonism	.78	.81	.77	10, 26, 37
Stimulation	.58	.61	.70	6, 15, 30
Self-direction	.56	.65	.65	1, 11, 22, 34
Universalism	.79	.79	.72	3, 8, 19, 23, 29, 40
Benevolence	.59	.69	.66	12, 18, 27, 33
Tradition	.61	.63	.82	9, 20, 25, 38
Conformity	.75	.77	.75	7, 16, 28, 36
Security	.62	.71	.80	5, 14, 21, 31, 35

^an = 381. ^bn = 249. ^cDemirutku 2004

analysis stage of the research, a Levene's Test for Homogeneity was first conducted to determine if the variances differ homogeneously. For the cases where variances are homogenous, independent t-test, One way ANOVA, Post Hoc Tukey-HSD are used to analyze the data. In other cases where the variances are not homogenous, Kruskal Wallis and Man-Whitney U test is used to analyze the data. Value dimensions of relations with each other for the Pearson Product Moment Correlation technique was used as well.

FINDINGS

Demographic findings regarding the research are as follows: 199 (55.7%) female participants and 158 (44.3%) male participated in the research. When the age groups were examined, the teachers who were between 31-40 years old constituted the majority 149 (41.7%), while 57 (16%) between 41-50 years old constituted the rest. The respondents who were 51 years old or more accounted for the lowest percentage 18 (5.1%). 110 (30.8%) of the teachers had at least 1 to 5 years of seniority, other 106 (29.7%) seniorities were ranged from 6 years to 10 years, 98 (27.5%) had 11-20 years experience, but 43 (12%) had 21 years which is a longer, if not the longest experience. When the fields of study were taken into consideration, the teachers of social sciences constituted 146 (40.9%) and 124 (34.7%) of the science and mathematics teachers constituted the majority. Foreign language teachers were 39 (10.6%) and others (art and sports and theology teachers) were 48 (13.4%). Table 2

shows the arithmetic means and standard deviations of the teachers' value dimensions.

In Table 2, the highest value of the teachers was "security ($\bar{x}=4.61, .45$)" and "stimulation ($=4.44, ss=.45$)". The lowest average is "power ($=3.59, ss=.66$)" and "tradition ($=3.72, ss=.56$)". These dimensions were also entitled as openness to change and behaviour for their self-direction (autonomy, directed by themselves) and stimulation (excitation) although these may harm others. The value of tradition and conformity dimensions named under "conservation" allows participants to continue the relationship with "people who were close to individuals and institutions." Teachers give more importance to security and peace than benevolence. When the correlations of all the values of the sub-dimensions were taken into consideration, the positive relations observed were noteworthy.

Table 2: Mean and standard deviations of the value dimensions (n =357)

<i>Values</i>	<i>Item</i>	<i>Number</i>	<i>Sd</i>
Security	5	4.61	.45
Stimulation	3	4.44	.47
Self-direction	4	4.36	.50
Benevolence	4	4.35	.47
Achievement	4	4.27	.48
Hedonism	3	4.11	.58
Universalism	6	4.04	.43
Conformity	4	3.92	.50
Tradition	4	3.72	.56
Power	3	3.59	.66

The significant differences were tested with independent sample t- test, one way ANOVA

Table 3: Teachers' value perceptions according to gender

Values	Gender	<i>x</i>	<i>Sd</i>	<i>df</i>	<i>T</i>
Conformity	Female ⁽¹⁾	3.90	.51	355	0.98
	Male ⁽²⁾	3.95	.49		
Tradition	Female ⁽¹⁾	3.65	.55	355	-2.60*
	Male ⁽²⁾	3.81	.56		
Benevolence	Female ⁽¹⁾	4.39	.45	355	1.58
	Male ⁽²⁾	4.31	.49		
Universalism	Female ⁽¹⁾	4.08	.40	355	2.45*
	Male ⁽²⁾	3.99	.44		
Self- direction	Female ⁽¹⁾	4.39	.49	355	1.20
	Male ⁽²⁾	4.32	.50		
Stimulation	Female ⁽¹⁾	4.38	.48	355	1.07
	Male ⁽²⁾	4.43	.46		
Hedonism	Female ⁽¹⁾	4.13	.59	355	0.83
	Male ⁽²⁾	4.08	.55		
Achievement	Female ⁽¹⁾	4.24	.44	355	1.14
	Male ⁽²⁾	4.30	.51		
Power	Female ⁽¹⁾	3.67	.64	355	2.55*
	Male ⁽²⁾	3.49	.67		
Security	Female ⁽¹⁾	4.59	.42	355	0.46
	Male ⁽²⁾	4.62	.49		

⁽¹⁾ n=(199), * p<.05, ⁽²⁾ n=(158)

and Kruskal- Wallis H. As a Post- Hoc test, Tukey- HSD were preferred to analyzed.

Teachers' value perceptions according to gender are given in the Table 3. According to the result of the t-test in value dimensions "tradition [t(355)=-2.60, p<.05], universalism [t(355)=2.45, p<.05] and power [t(355)=-2.55, p<.05] it is stated that there are significant differences between groups in terms of gender. Men are more conservative than women in point of the traditional practice. In the dimension of "universalism" women give more importance to equality than men. When the value dimension of "power" is examined, women attach more "importance to get ahead, by being at the top of their work and being the decision makers all the time". Teachers' value perceptions according to age are given in Table 4a and 4b Teachers' value perceptions according to age were given in Table 4a and 4b.

The results that Kruskal- Wallis H indicated that were statistically significant differences between conformity $\bar{x}=8.639$, $df=3$, $p<.05$), tradition $\bar{x}=10.842$, $df=3$, $p<.05$), benevolence $\bar{x}=21.067$, $df=3$, $p<.001$), stimulation $\bar{x}=11.557$, $df=3$, $p<.001$) and value dimensions (in Table 4a). These meaningful differences were also analysed through Mann-Whitney U. The difference between "tradition" dimensions according to age (Mann-Whitney U= 844.00, $p<.05$) was shown in Table 4b. It is a statistical discrepancy that

teachers under the age of 50 or above obtain varied value perceptions. It can be said that participants at the age of 50 and above were "satisfied, conformist and faithful", likewise they are "humble and modest". Teachers' value perceptions according to seniority were given in Table 5.

Table 5 presents the details. With regards to the findings in Levene's test, the distributions of the variances between groups are homogeneous ($p>.05$). There were significant differences between groups in the dimensions of the tradition [F(3,353)=3.25, $p<.05$], benevolence [F(3,353)=2.89, $p<.05$] and stimulation [F(3,353)=3.27, $p<.05$] based on seniority. These differences according to the results of Turkey-HSD test "tradition" covered the value dimensions of seniority of 6-10 years and that longer than 11-20 years. It explores that the senior experienced teachers think that the traditional values are also affect the teaching process more than the younger none-experienced teachers thought on education. The sum of teachers' value perceptions according to branch was given in Table 6.

According to the result of one way ANOVA, there are no meaningful differences between teachers' values and their branches ($p>.05$). Correlations of teachers' perception between value dimensions were presented in Table 7.

As shown in Table 7, in terms of the teachers' value perceptions, there was a low and

Table 4a: Teachers' value perceptions according to age

Values	Age	N	\bar{x}	sd.	\bar{x} (rank)	χ^2	Df	P
Conformity	-30	133	3.87	.518	169.57	8.639	3	.03*
	31-40	149	3.90	.506	173.54			
	41-50	57	4.10	.455	214.83			
	51+	18	3.91	.507	180.39			
	Total	357	3.92	.507				
Tradition	-30	133	3.65	.557	168.83	10.842	3	.01*
	31-40	149	3.81	.544	193.28			
	41-50	57	3.75	.513	184.69			
	51+	18	3.31	.716	117.97			
	Total	357	3.72	.563				
Benevolence	-30	133	4.27	.459	157.44	21.067	3	.00*
	31-40	149	4.35	.466	178.89			
	41-50	57	4.58	.420	231.19			
	51+	18	4.29	.595	173.89			
	Total	357	4.35	.473				
Universalism	-30	133	4.04	.412	176.56	2.690	3	.44
	31-40	149	4.06	.413	183.22			
	41-50	57	4.07	.427	184.89			
	51+	18	3.80	.621	143.44			
	Total	357	4.04	.426				
Self-direction	-30	133	4.32	.471	165.85	5.880	3	.12
	31-40	149	4.41	.482	189.55			
	41-50	57	4.38	.601	190.72			
	51+	18	4.23	.503	151.53			
	Total	357	4.36	.502				
Stimulation	-30	133	4.29	.512	156.69	11.557	3	.01*
	31-40	149	4.29	.512	187.35			
	41-50	57	4.45	.430	204.05			
	51+	18	4.52	.432	195.36			
	Total	357	4.44	.563				
Hedonism	-30	133	4.40	.473	184.93	3.969	3	.27
	31-40	149	4.14	.572	184.12			
	41-50	57	4.14	.581	159.48			
	51+	18	3.99	.610	154.56			
	Total	357	4.00	.462				
Achievement	-30	133	4.11	.584	171.35	3.152	3	.37
	31-40	149	4.23	.470	190.11			
	41-50	57	4.32	.453	172.67			
	51+	18	4.23	.510	163.58			
	Total	357	4.16	.652				
Power	-30	133	4.26	.482	176.19	4.540	3	.21
	31-40	149	3.58	.623	171.33			
	41-50	57	3.53	.691	204.47			
	51+	18	3.76	.665	182.58			
	Total	357	3.61	.694				
Security	-30	133	4.55	.456	162.99	15.520	3	.00*
	31-40	149	4.60	.403	173.58			
	41-50	57	4.76	.354	222.30			
	51+	18	4.53	.870	205.06			
	Total	357	4.60	.454				

Table 4b: The result of the value dimensions according to Mann Whitney U (age groups)

	Conformity	Tradition	Benevolence	Stimulation	Security
Mann Whitney U	1123.00	844.00	1.095E3	963.500	936.00
Wilcoxon W	10034.00	1.015E3	1.001E4	9.874	4.847E3
Z	.431	-2.04	-.595	-1.369	-1.527
Sig.	.13	.04*	.55	.12	.13

*p<.05

Table 5: Teachers' value perceptions according to seniority

<i>Values</i>	<i>Seniority</i>	<i>N</i>	<i>x</i>	<i>Sd.</i>	<i>F</i>	<i>Difference</i>
<i>Conformity</i>	1-5	110	3.91	.536	1.06	p>.05
	6-10	106	3.87	.494		
	11-20	98	3.96	.487		
	21+	43	4.01	.505		
	Total	357	3.92	.507		
<i>Tradition</i>	1-5	110	3.67	.589	3.25*	2<3
	6-10	106	3.76	.524		
	11-20	98	3.81	.510		
	21+	43	3.52	.656		
	Total	357	3.72	.563		
<i>Benevolence</i>	1-5	110	4.31	.446	2.89*	2<3
	6-10	106	4.28	.468		
	11-20	98	4.43	.498		
	21+	43	4.47	.63		
	Total	357	4.35	.473		
<i>Universalism</i>	1-5	110	4.07	.430	2.22	P>.05
	6-10	106	4.03	.409		
	11-20	98	4.07	.383		
	21+	43	3.89	.519		
	Total	357	4.04	.426		
<i>Self- direction</i>	1-5	110	4.32	.478	.423	P>.05
	6-10	106	4.37	.502		
	11-20	98	4.39	.524		
	21+	43	4.36	.504		
	Total	357	4.36	.500		
<i>Stimulation</i>	1-5	110	4.32	.505	3.27*	1<3
	6-10	106	4.36	.489		
	11-20	98	4.50	.415		
	21+	43	4.48	.480		
	Total	357	4.40	.475		
<i>Hedonism</i>	1-5	110	4.13	.562	1.15	P>.05
	6-10	106	4.16	.565		
	11-20	98	4.09	.605		
	21+	43	3.97	.583		
	Total	357	4.11	.578		
<i>Achievement</i>	1-5	110	4.22	.451	1.51	P>.05
	6-10	106	4.27	.480		
	11-20	98	4.34	.456		
	21+	43	4.19	.574		
	Total	357	4.26	.578		
<i>Power</i>	1-5	110	3.59	.595	.504	P>.05
	6-10	106	3.53	.645		
	11-20	98	3.61	.726		
	21+	43	3.67	.703		
	Total	357	3.59	.659		
<i>Security</i>	1-5	110	4.56	.463	1.97	P>.05
	6-10	106	4.56	.436		
	11-20	98	4.69	.366		
	21+	43	4.65	.611		
	Total	357	4.60	.454		

*p<.05

moderate relationship with ten sub-dimensions of values between each other. The strongest correlation was between benevolence and self-direction ($r=.51, p<.05$). Besides, there was a strong correlation between benevolence and stimulation ($r=.50, p<.05$). There was a negative correlation between tradition and achievement as well ($r=-.23, p<.05$). This means that the more tradi-

tional thinking the teachers have, the lower the value of achievement observed

DISCUSSION

The finding of the present study were found as significant supporting the hypothesis in terms of gender, age and seniority, but was not

Table 6: The sum of teachers' value perceptions according to branches

Values	Levene's test	\bar{x}	Sd	F
Conformity	.46	3.52	.507	.362
Tradition	.29	3.72	.563	1.27
Benevolence	.24	4.35	1.17	.720
Universalism	.64	4.04	.426	1.17
Self-direction	.80	4.36	.494	.859
Stimulation	.91	4.40	.475	1.95
Hedonism	.11	4.11	.578	.442
Achievement	.40	4.26	.478	.581
Power	.33	3.59	.659	1.13
Security	.64	4.60	4.54	1.41

observed any significant difference in term of branch variability. In this study indicates that teachers have given more importance to the dimensions of "security", "stimulation", "self direction" and "benevolence". The least important ones are "power," "tradition" and conformity. These dimensions, which are also entitled as openness to change, are the values according to which one acts for their self-direction (creating, independent thing) and stimulation (excitement, challenge in life) although these may harm others.

The value dimensions of traditional conformity called as 'conservatism' allow the participants to continue the relationship with people who are close to individuals and institutions. The teachers' perception on these value dimensions was at the low level. They find the security and the peace are more important values than the values related to benevolence. When the correlations of all those values of the sub-dimensions were taken into consideration, the positive relations were not worthy.

Schwartz's (1994) value dimensions of "tradition and conformity" under the name of "con-

servatism" obtained a low average (mean), while "security" sub-dimension has a higher average. Interms of change and being open-mindedness, the teacher highly perceived the sub-extended values of hedonism, self-direction, and excitement. These dimensions are also regarded as openness to change and behavior for their self-direction (creating, independence) and stimulation (excitement, challenge in life) although these may harm others. However, in this study Schwartz (2006) However, in this study Schwartz (2006) it seems that in all societies they generally regard more "benevolence, universality and self-orientation" values than "power, conventionalism and stimulation" value dimensions.

In a study carried out by Kusdil and Kagitcibasi (2000) focusing on teachers, it is exceptionally found that the eight domains are empirically reduced to the domains of "conformity, security, self-direction, and universalism". This study also indicates that teachers with religious orientation tend to have a high positive correlation with traditionalism while the highest negative correlation is observed with the religious orientation and the dimension of universalism. The researches conducted by Memedoglu (2006); Firat-Sahin and Acikgoz (1012) Dundar (2012), Yilmaz et al. (2010) and Oguz (2012) also support this approach. The findings in this study show parallelism with the findings of our study too. The teachers participated in those researches preferred living with innovational values like benevolence, universalism and so on while they would like to be living with their traditional values as well such as to be living in security. This mentality and attitude has occurred in the rapid progressing of Turkish social life in the last fifty years. Schwartz and Bardi (2001) have come up with these results in

Table 7: Correlations of teachers' perception between value dimensions

Values	1	2	3	4	5	6	7	8	9	10
Conformity	-									
Tradition	.05	-								
Benevolence	.25*	.20*	-							
Universalism	.24*	.01	.33*	-						
Self-direction	.21*	.17*	.51*	.35*	-					
Stimulation	.26*	.11*	.50*	.33*	.32*	-				
Hedonism	.09	.15*	.32*	.15*	.31*	.27*	-			
Achievement	.06	-.23*	.41*	.11*	.34*	.12*	.16*	-		
Power	.06	-.08	.18*	.04	.19*	.09	-.04	.01	-	
Security	.26*	.02	.48*	.36*	.48*	.39*	.17*	.31*	.13*	-

Note: All the correlations equal to or greater than .11 are significant (* p<.05).

their empirical study of the rating that all samples indicate that benevolence, self-direction, and universalism values are the uppermost domains in the hierarchy. Finally, the least important values with respect to the nations are stimulation, tradition and power type, which are consistently ranked the tenth. In contrast to this, McDonald and Gandz (1991), who studied on the dimension values of teachers' perception such as openness, fairness and consistency, participants ranked first in moral values; as for the relation-oriented values in the control group, this rank was formed as values of order and obedience. For the statues oriented group, it was regularity, economy, obedience, reason and deliberateness. The findings of Sagiv and Schwartz (1995), further, have revealed that there has been a positive correlation among the value extends of favorableness, self-tendency, globalization, sub-extends of congruence, trust and traditionalism, and the teachers' adoption of values, which are more "open to improvement". Comstock (1990) and Johnson (1988) have concluded that teachers are bound by their own values and experiences; that unless there was a major shift in a teacher's values, no other change in his or her teaching was truly possible.

Kolac and Karadag (2012) conducted a study among pre-service teachers and found that showing respect to human honor and human rights, freedom of thought and faith, equality, justice, tolerance, cooperation, and helping each other are the most important social values.

Sagnak (2004) and Gultekin (1996) have further revealed how a teacher's theory of practice is closely associated with her values, beliefs, and personal history, which influenced her curriculum construction. The findings also showed how conflicts between school cultures and a teacher's values could influence his/her educational life (Karamustafaoglu and Ozmen 2004).

Likewise, Sagnak (2005) found out that the attitudes of teachers regarding the organizational values, fairness, morality, tidiness, open mindedness, and collaboration were the leading ones. In the study done by Aktepe and Yel (2009), Tuncaand Saglam (2013), most of the primary school teachers have been notified of their values "fairness, responsibility, honesty and equality." Sezgin (2006) revealed that the first positions in order of importance are occupied by values such as "honesty, trust, and respect. In another study; these values such as "sense

of duty, human sensitivity and social responsibility" were given by teachers regarding professional ethics (Aslan et al. 2009).

In the study, according to gender changeable is indicated one difference between "tradition, universalism and power" sub-dimensions with female and male. Males, more than females, are conservative to subject practice tradition and "gain to statute, according to religion practice. Males were more conservative than females in terms of the traditional practice. Under the value dimension of "universalism" compared to men, women gave more importance to equality. When the value dimension of "power" was examined, women comparatively seemed to give more "importance to becoming rich, to being at the top of their work, and to being the decision maker all the time". In the research Firat (2007), the female teachers valued tradition, hedonism, security and success more than the male teachers did. As stated by Yilmaz (2009), it was found that female teachers mean score on universality, hospitality; adaption and safety were significantly higher than that of male teachers. Aktay and Eksi (2009) have come up with the result that the female teachers prefer self-direction more while the male teachers prefer universalism dimension. In a similar study by Schwartz and Rubel (2005) point out that male participants valued strength, stimulation, hedonism, success and self-tendency more than female respondents. In this present study, it has been observed that there is a difference between genders in terms of "tradition, universalism and power" sub-dimensions. Males are seen to be more conservative than females when it comes to the subject practice of tradition and "gaining of status, in religious practices". It was also asserted in Tasdan's (2010) research that the teachers regarded fairness, honesty, people-orientation, trust, and hard work as important values. They considered "equality" as the least significant value. The male participants rated the value of cohesion higher than the female respondents. Gungor (1993) stated that in terms of gender, attitudes and values have emerged from the cultural differences in a society rather than the biological facts. According to Dennis (1994), respect for others and responsibility of teachers in this study have highlighted the value dimensions too.

Likewise, according to difference was observed between "tradition" value dimensions with ages. According to 50 years old and upper,

these teachers are desirable acceptance of the customs and ideas that traditional culture or religion provides the self; they want to preserve the traditional and training is also. In the other studies results were seen in the same direction. In a study, Maya (2014) on the retired teachers, teachers consider the most important are security, a peaceful world and being healthy. When seniority variable is taken into consideration, there is a significant difference between the teachers who are little professional experience of more than the professional experience. In another word, the more the professional experience the teachers have the more they desire to live in harmony, do somebody a favor, back the values of societies and take pleasure in life.

CONCLUSION

As a result of the analyses applied on the data set obtained from the participating teachers, it was found that the teachers' value dimensions (security, stimulation, self-direction and benevolence) had the highest average in the study. Teachers have adopted more than security and stimulation value dimensions than other value dimensions. These value dimensions are related to safety, harmony, stability of society and relationships, excitement, novelty and challenge in life. These results have indicated that teachers have been opened to development. In education, the roles of the values have been studied for years. The main purpose of schools is to train people who are both successful and who have certain values of the society. Another purpose of education is to transfer the values to the future generations. As for the independent variables, there were statistically significant differences between groups in terms of gender. Males were more conservative than females in terms of traditional practice. Even so, teachers have paid more attention to the extent of benevolence, excitement and security associated with people relations because we observe professional developments in these age groups. In terms of the hedonism, excitement and universalism, the lowest average was noticed by the participants who are accepted as younger teachers than the older teachers. There was significant difference seniority among the groups in the dimensions of tradition, benevolence and stimulation. There was a difference between benevolence sub-dimension professional ethic percep-

tions to the teacher's seniority of 6-10 years and 11-20 years. As the teacher's professional experiences increase, teachers themselves feel more comfortable. Besides, as there was seniority between tradition and benevolence, there was no difference in "branch" variable. Further, there is a high correlation with teachers' perception and value dimensions. There is a positive correlation between benevolence and self-direction. There is a negative correlation between tradition and achievement. The lowest correlation is between achievement and universalism. At the organizational level, values have been conceptualized as the most practical and measurable element in the phenomenon of organizational culture. This finding also refers to cultural norms of society. In fact, this society has been trained by the teachers individually. At the organizational level, values have been conceptualized as the most practical and measurable element in the phenomenon of organizational structure. It is also indicated in this study findings that at the organizational level values have been conceptualized as the most practical and measurable element in the phenomenon of organizational structure.

RECOMMENDATIONS

Individual values serve as a guide to a person's intentions and actions. Similarly, organizational value systems provide guides for organizational goals, policies, and strategies. The following recommendations were made based on the results of this research: Teachers should be offered opportunities, at all stages in their careers, to examine their practices and to understand their values and beliefs so that they will improve not just on their own teaching but teaching on a general basis. There is an important mission of transferring the values from teachers to students. In this respect, character education, teacher education, values education should be given to the student teachers. The issues concerning which values are going to be transferred, or while transferring them which steps should be taken, or how the educators should behave based on some moral rules must adopt all these. Universal values which are accepted both in Turkish culture and other cultures should be added to the curriculum in schools, while teachers should be educated by learning these values.

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