

Is It Possible to Teach Values Without Social Psychology?

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Abstract

Although values are closely related to moral psychology, morality is a developmental problem in psychology. However, what the problem is, is to confine to reduce development and maturation to individual psychology. The fact that social-psychological characteristics of the values have not been emphasized, indicates concerns of the integrity of the development. All of the values in teaching approaches solely employ moral reasoning in schools. This paper articulates why theories of the social psychology, which explain social influence and process as determinants of the behaviour are not used in the context of value education.

Key words: Value teaching, social influence, social psychology, morality, behaviour

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INTRODUCTION

The concept of value has been described in various ways according to subjective and objective perspectives. However, subjective perspective definition is widely accepted. According to a subjective perspective values are basic standards, which are agreed as necessary and appropriate by all members of the society, and represent common beliefs, thoughts, and aims in order to sustain integrity of the society (Rokeach, 1973). As a result, values are essential principles and beliefs, which indicate a set of appropriate behaviours (Lewis, Mansfield, & Boudains, 2008).

Even though the values are closely related to moral psychology, they have been dealt with by neglecting their relationship with learning psychology. However, the fact that human beings are social entities is not solely constrained to learning. This kind of learning is such a developmental problem that moral considerations have largely a developmental nature. However, the problem is that the development and maturation have been confined to individual psychology. The fact that social psychological characteristics of the values have been neglected indicates negligence of its holistic perspective. On the other hand, moral development cannot be ~~thought~~ considered without cognitive development. Human morality is combined with emotional, informational, and behavioural factors (Gungor, 1998). As Haidt emphasized, precedence of intuition before moral reasoning is one of the basics of moral psychology. However, moral reasoning has been mainly employed in the instruction of the values. Moreover, moral intuitions rise immediately and automatically before moral reasoning. Initial intuitions tend to influence successive reasoning skills (Haidt, 2012). The way of explanation of traditional values including Turiel and Kohlberg are completely constructed upon cognitive moral reasoning. Morality is seen solely as cerebral and its emotional characteristics are disregarded. According to Haidt (2012), morality is beyond justice, should not damage, and is obligatory and binding. Human beings therefore, convert themselves into political agency, which shares their moral stories. After they accept certain rules, they become blind to alternative moral worlds. In other words, external influence is dominant on external processes. Therefore, morality must be handled ~~with~~ in terms of individual-group interaction and obedience. Social psychology offers very exploratory and controlling perspectives in explanation of the values because of the fact that it investigates individual-group interaction and obedience.

Of the great names in social psychology's pantheon Allport, Asch, Campbell, Festinger (1954), Hovland, McGuire, Moscovici, Jones, Kelley, and Sherif—all have devoted at least a portion of their considerable efforts to developing a better comprehension of social influence (Crano, 2000). Social psychologists claim that two psychological processes as norm influence and informational influence, lead to obedience. Informational influence refers to acceptance of external information as proof of reality. Human beings need to confirm their perceptions, beliefs, and emotions. When the possibility of ambiguous environmental stimulus, social conflict, and indecisive situation is present, informational influence come into play. Under those conditions people attempt to confirm their beliefs, perceptions and emotions. They make social comparisons when it is not possible to confirm. Perceived information influence causes cognitive change (Hogg & Vaughan, 2002). The type of social influence is determined through the way of perception which an individual uses. If the individual conceives social influence as an information provider, this kind of social influence is informational. Similarly, in the case of an individual's perception of social influence as obligatory and normative, social influence has a normative feature. Normative social influence and compliance based on obedience were observed in both Asch's experiment on prediction of line length and Milgram's obedience experiment. The experiment participants were given an electrical shock and increased its intensity because of the fact that they obeyed the command from the researcher rather ~~than they found~~ believing that giving an electric shock and increasing its intensity secured appropriate behaviour. Milgram (1974) stated that strong compassionate emotions of the experiment participants conflicted with authority, observing that they obeyed the authority even though they witnessed the grief-stricken screams of the victims in the experiment. Milgram (1974) defined the over eagerness of adults for straight obedience as opposed to the grief of the victims as the most crucial finding to be dealt with. This finding indicates that ordinary people who do not display any devastating and hostile behaviours can be part of a destroying and damaging activity. Furthermore, it was observed that a great number of

the experiment participants continued to conduct devastating and damaging behaviour although they knew exactly that their behaviours conflicted with moral rules, while very few of them refused to obey the authority. In Asch's experiment, participants complied with group expectancy, not appropriate to objective reality, in order to avoid derision. This kind of behavioural change is defined as temporary behaviour change because of the fact that the behaviour is not conducted in case of absence of group pressure. In other words, behaviour on group expectancy is not internalized (Cialdini & Goldstein, 2004). Sherif (1936) revealed that the experiment participants found group judgement so true that they accepted informational social influence because they carried out group judgement when they were alone. As a result, this kind of behavioural change is permanent behaviour change owing to the fact that the behaviour, which is appropriate to the group judgement, harmonizes with the participants' existing values. Moreover, harmonization between the group judgement and the participants' existing values enables internalization of the group judgement. Internalization in turn makes the group judgement as a response to the same stimulus permanent. As a result, auto kinetic influence experiment by Sherif indicates harmonization between existing values and the group judgement (Cialdini & Goldstein, 2007). Based on the experiments by Milgram, Asch, and Sherif, it can be concluded that behavioural change through normative social influence and obedience as a reaction to normative social influence does not contain any change in attitude and cognitive construct of individual. 'Identification' caused by normative social influence, can be either attitude change or not. As long as the individual finds the identified person precious, identification leads to change in attitude. Identification is described as a desire in sustaining relationship with others and behavioural change according to social roles expectancy (Cialdini & Goldstein, 2004). Stanford Prisoners Experiment by Haney, Banks, & Zimbardo (1973) explains this description in depth. "Adoption through Compliance" occurring as a result of informational social influence enables change in attitudes. Therefore, value education or moral education aims to develop behavioural change through adoption and compliance. In other words, observed behaviour of an individual emerged as a result of obedience does not reflect attitude change. However, adoption makes change in behaviour, attitudes and cognitive structures of the individual possible. Because the adoption allows the individual find the social rules precious and worth obeying rather not to be feared the social group or assimilate the social group members. Nonconformity behaviour is divided into two actions as "*independent nonconformity*" and "*dependent opposite reaction behaviour*". In independent conformity the individual receives external social influence as information and he does not behave based on the social influence because of the fact that he finds it inappropriate. On the other hand, in the dependent opposite reaction behaviour, the individual resists to social norms and this resistance is not related to whether the individual finds the social norms right to act. Resistance to the social norms is crucial. For instance, if the parents of Peter tell him to wear a dress, yet Peter does not wear a dress because he does not think that the dress is not suitable for the weather. This kind of nonconformity behaviour is independent nonconformity. However, if Peter does not wear a dress as a reaction of obstinacy to his parents' demand, this resistance is dependent opposite reaction. This kind of behaviour is dependent because it depends on social influence (social norm). However, independent opposite reaction is defined as negative reference points. The social norm influences the individual to behave in opposite direction of the social norm (Kagitcibasi, 2010).

All educators must be aware of the fact that obedience through normative social influence, compliance through identification, nonconformity behaviour through dependent opposite reaction do not lead to genuine behavioural change. Under the classroom settings, Instructional curriculums must instil approaches, designs, and strategies, which teach moral values through compliance through adoption and nonconformity behaviour based on independent agency. Schools, which prioritize academic achievement, deal with the teaching of moral values with socio-emotional skills at the end of their to-do checklist as a result of the capitalist achievement ethos and understanding, evolutionary paradigm. This must be converted into the educational institutions in which moral values and socio-emotional skills are taught through compliance adoption with nonconformity behaviour based on independent agency. Aforementioned theoretical backgrounds explain conformity behaviour in the context of individual perspective. Hogg & Turner (1985) claimed in his theoretical experiments that people comply according to social comparison informational influence, and demonstrate the conformity behaviour because they see themselves as a member of the social group in which they

interact with other people. Social comparison informational influence operates on categorization principle. Categorization is constructed upon meta-contrast rule. Social norm is built by minimizing intra-group differences, making differences between external peoples and group members (Hogg & Vaughan, 2002). When the people identify themselves with a group, they attribute social group's norms and their characteristics to their personality constructs, because people perceive their personalities as a part of group. There is a large body of research revealing how kind and respectful persons can become a cruel and rude agent through obedience.

Obedience, Values and Decision Making

Milgram (1974) sought to explain the process by referencing Eichman in Jerusalem: A Report on Banality of Evil by Arendt (1963) who told the process how Eichman, high ranking officer in the Nazi Party, was convicted of war and mankind crimes. Milgram (1974) questioned whether chiefs and officers deliberately committed war and mankind crimes or they did because they were ordered to act. Milgram (1963) reached dramatic and crucial conclusions that war criminals had not seemed to be murderer, on the contrary they had been very kind, polite, and courteous during the trials. They stated that they had murdered Jewish People because they had obeyed the commands, not because they hated Jewish People (Milgram, 1974; Hogg & Vaughan, 2002).

Humanist philosophers and psychologists claim that there is a relationship between obedience and freedom; obedience is an obstacle, which prevents freedom. Fromm (2010) emphasized that kings, lords, bosses, and parents have seen and imposed obedience as virtues while they have considered disobedience as immorality, and disgrace throughout the history. This imposition in turn has led to unconditional obedience and destroyed independent agency. After nuclear bombs fired on Japan, Fromm (2010) found the obedience so dangerous and claimed that the obedience can put an end to the history of mankind, because the human beings have potential to destroy the life in the world. Fromm (2010) also stated that if human beings kill themselves, they do this by obeying those who order them to press the death button. This kind of situation in fact is a result of the way of modern organisation, which makes evil ordinary by isolating an individual from his moral beliefs and judgement. Therefore, under group context members of the modern organisation commit crime, which they find it fearsome when they are alone (Bauman & May, 2014).

Educating generations, where individuals make logical decisions, is inevitable for a free, fair world. Bauman (1995) emphasized that the more group leaders are charismatic; it is more difficult to suspect and dispute their decisions. When group members encounter a severe ambiguous context, it is very calming to obey the orders from the group leaders. However, it was tragically witnessed that infallible leaders in Germany, Italy, or Russia endangered both their nations and the world by killing innocent people and applying systematic racial extermination on them. Leitenberg (2006) said that 148 million people were killed and about 250 million people were disabled owing to the wars in the previous century. The infallible national leaders played crucial roles in mass death but they were not alone in fighting wars, committing blatant crimes, building concentration camps, millions of the people obeyed the national leaders accompanied with them. The danger has not completely passed and it is possible to experience such an appalling crimes against humanity. Educators, whose aim is to bring up individuals who decide and behave without obeying group leaders' orders, or being influenced by group identity, must teach logical decision-making skills. Even though the concept of the logic is relative and can change over time (Fay, 2005), decision-making skill does not solely focus on benefit. The decision-making skill is closely related to character forming education and values. Therefore, schools intend to develop students' decision-making skills based on democratic and moral values. However, the relationship between value and decision is neglected in education. Levine (2007) states that decision-makers make technocratic decision and do not have any interest in what is going on in the schools. Although education is a value-laden process, the policy-makers deal with education deterministically. This understanding leads education to be restricted with achievement in standardized testing and development of students' cognitive capacity. It is too difficult to develop better

assessment of moral values, improve students' dispositions, habits in democracy, and civic virtues under this educational context.

Values and Attitudes as Action and Emotion:

Value can be described as such standards which are accepted by the majority of the society members and that functions as a reference point as to how to behave. Therefore, values are part of the societies and social reality (Dogan, 2011). Moral is a concept about human relations, morality does not have meaning for the individual who lives alone (Genc & Eryaman, 2008; Gungor, 2008). Value is an understanding emerging from human relations with nature, history, and society. However, values that are reflected in human behaviours remain verbal statements, such as literature or philosophical texts. Values cannot be isolated from humans as well as knowledge cannot be separated from humans. If the statements from the Bible are separated from Jesus, they lose their virtue (Ellul, 1985). Existentialist thinker Martin Buber stated that the knowledge about the distinction between good and bad, cannot solely be transmitted by teaching morality, but a teachers' behaviour strategies and decisions compose a tangible sample set and enable the transmission of values (Yaron, 1993). Education is defined as the process in which individuals learn to behave in a desired way. Permanency and internalization of learning are an inseparable part of education. As for value education, permanency and internalization of the values are requisite. If behaviour pattern about a specific value vary from one environment to another environment, it means that the education process does not generate the desired outcome. If education is encompassing behaviour change, it is necessary to change attitude, belief, thought for permanency and internalization. Attitudes, beliefs, and thought are not changed; otherwise it is very possible to pretend rather than to act. As a result, educational processes which fail to change attitudes, beliefs, and produces individuals who mask their intentions and pretend in order to get benefit. Complete and coherent change in behaviour, attitude, and belief and thought especially are salient in teaching civic values and virtues. The Turkish Thinker Hilmi Ziya Ulken emphasized that a sociologist conducts a research as if there was no individual while a psychologist assumes there was no society, but educators cannot behave where there is no reality of society or the individual. Education entails to handling both society and the individual. Society and the individual are not investigated by isolating each other. Because the individual is in a society, group norms, values and virtues are embedded in the individual. Society shapes the individual but on the other hand the individual influences society. The scope of social psychology also establishes mutual interaction between society and the individual, which psychology and sociology, taken as specific areas, neglect. The association between attitude and behaviour must be understood to reveal the impact of character and democracy education on social perception and behaviour. Attitude is a tendency to behave in a certain way not behaviour. Attitude is a tendency, which is attributed to the individual. Attitude is not solely a tendency; it is also integration in thought, emotion, and behaviour. Attitude makes emotion, thought, and behaviour coherent. Cognitive, emotional and behavioural elements are embedded in a strong attitude (Kagitcibasi, 2010). Humans are not born with attitudes; they are learnt after birth. Desired democratic attitudes can be learnt in the society. However, stereotyped judgement must be overcome; environmental influences from media, parents, school, and peers must be taken into consideration in order to teach democratic attitudes. Behaviour emerges based on the complex interactions among attitudes, environment, habit, and expectancy (Kagitcibasi, 2010). There are two factors influencing process of social influence and conformity. These are the "size of the group" and "agreement among the social group members" (Hogg & Vaughan, 2002). Also there are other elements such as the impact of respectability and social status, face to face interaction, depersonalization, preference to merge a personality in a social group, loyalty (dependency) to the social group, the impact of minority, information influence and normative influence.

As Kagitcibasi (2010) emphasized, science of psychology is a product of western culture and reflects an individualistic world view of the western countries, hence cognitively addressing attitudes in individualistic perspective which neglects those elements. Findings from empiric researches and the impact of theoretical background on different cultures must be used in the development of civic values, attitudes, appropriate behaviours on the students.

Responses to certain behaviours and possession of certain emotions such as excitement, happiness, sadness can be defined as either moral or immoral rather than discovering peoples' basic behaviour rules. On the other hand, morality refers to possession of better conscience not possession of information. Degree of possession of better conscience depends on self-awareness. In other words, if we have better self-awareness, we can discriminate accurately real reason of our behaviours from fallacious causes of our self (Gungor, 1999).

Abstract values and notions cannot be taught by memorizing their descriptions. Those values can be taught to the students through education, one of the ways of socialization, by bringing up virtuous individuals who have sense of value and sense of self (Gungor, 2003). Values, dealt with under affective learning, are expected to be taught in several stages by Kratwohl, Bloom, & Masia (1964). Affective learning stages consist of receiving, responding, valuing, organizing, and characterizing. Receiving and responding have cognitive nature. The last three stages are about the concept of the value. People at the stage of valuing behave, through orientation, to an internal value system rather than obedience as a result of external pressure or inculcation. Internal values are employed in orientation and judgement of behaviours at the stage of valuing. Valuing enables people to behave based on their internal values.

How are values taught? After the Second World War moral education and value education were performed through a traditional instruction strategy until the 1960's. Several instructional strategies in value education and moral education emerged such as "*Value Clarification*" developed by Simon, Howe, & Kirschenbaum (1972), "*Just community School*" developed by Kohlberg (1975), and "*Value Instruction through Instilment*" 1960's onwards. After the 1980's there was a return to traditional values such as patriotism, family loyalty, responsibility, and trust began to rise with a *Character Education* movement standing out. Moral education sought to teach moral decency throughout history, while character education has related students' moral competency and their virtuosity to teacher authority. Values such as public goodness, patriotism, personal rights, justice are taught in the context of Citizenship Education, incorporating self-respect, determining suitable personal aims, while social skills are addressed through *Value Clarification*. However, the Value Clarification approach has not gone beyond personal beliefs, priorities, and feelings. The Character Education has become too basic because of the fact that morally true and right behaviours are discussed in the Character Education. Lickona (1992) repeated previously known suggestions such as cooperation of family-school-program and becoming a model. Character Culture, which highlights right attitudes and behaviours, has not replaced success culture (Gauld & Gauld, 2002). In the Citizenship Education approach, skills, values, and learning elements developed by National Council for Social Studies Teachers (NCSS) have remained as a wish list requiring cognitive learning rules. Although Moral Education has remarkable experience and efforts, it has not achieved the desired outcomes.

Classic Value Teaching Under Cognitive Hegemony

Value teaching through value persuasion seems to have lost its domination owing to globalisation and information revolution, even though it has been employed to infuse values in institutions such as in the army or scouting. Moral stories, swearing ceremonies and several emotional ceremonies have appeared to fail the infusion of values in a desired degree. In *the Value Clarification Approach*, it is aimed that students should be cognitively aware of their values. Teachers make remarkable efforts to help their students become aware of their own values in the *Value Clarification Approach*. Even if it is considered to be one of the contemporary instructional strategies, this approach solely entails selecting and adopting their own values, and remains as an academic object like mathematics or science. Curriculum developers have realized that teachers and parents have begun to lose control of the students, as they have been influenced by propaganda and their peers, hence *Value Clarification Method* through infusion has lost its dominance in the instructional curriculums. In fact, decreasing weigh of *Value Clarification Method* through infusion clearly indicates necessity of social psychology principles in value teaching. In instructional curriculums of many countries, it is envisaged

that youth and children encounter the necessity of selection and there are ample alternatives about how to behave. Those ample alternatives lead the students to value conflict. Therefore, awareness of self-values is an inevitable part of instructional strategies to help them cope with the value conflicts. Value teaching must be carried out without imposing and forcing the students. Stories including moral dilemmas and moral reasoning can be used in order to avoid imposing and forcing value judgements. Besides, stories with moral dilemmas may encourage them to resolve their value conflicts.

Moral reasoning and moral dilemma, developed by Kohlberg (1975) try to develop moral principles through moral arguments based on equality and democracy values. Moral dilemma arguments first create imbalance and then they help the students to construct moral reasoning (Berkowitz, 1985). Even if this way of instruction of values may contribute to process value-laden information through moral reasoning, the impact of thoughts on human behaviours have been contemplated since antiquity. However, moral reasoning and moral dilemma stories with speculative and fictitious nature have no use in substantially improving the students' value-laden behaviours. On the other hand, social psychology offers practical and theoretical findings on how attitudes are constituted and influence human behaviours concerning how inter-agency has an impact on human thoughts for educators and researchers. The students are challenged by real or fictitious problems in the *Value Analysis Approach* inspired from way of problem-solving and thoughts of John Dewey. However, this challenge includes cognitive characteristics. The challenge has resemblance factors with cognitive the dilemma theory of Kohlberg. Both of the approaches aim to teach the values through discussion and reasoning. However, challenges in the Value Analysis approach include social issues rather than moral dilemmas. Therefore, it is appropriate for the pragmatism principle of John Dewey and can be considered as relevant to more close real life situations.

Community service practices, one application of *Effective Character Education*, is another instructional strategy in value teaching. The students explore moral and civic values, virtues and habits through experience (Berkowitz & Bier, 2005). Moreover, it is known that the community service practices, as response to real social problem, have positive impact on academic achievement and character development (Billig, 2002). Besides, guidance and counselling services, student care services in the schools help the students adopt the values and offer opportunity for value teaching (Baumrind, 2008). Those services have made remarkable contributions to the students from kindergarten to high school (Howes & Ritchie, 2002; Watson, 2006). Relations in the schools, teachers' attitudes and expectancies, learning environment, way of problem-solving, physical settings, relationships with families and local societies, communication patterns, nature of student involvement, discipline procedures, anti-racist policies, philosophic assumptions and aims in the school, bursaries for the students, accommodation, health services play key role in developing moral and civic values on the students. The above factors are named as *the School Culture* (Halstead, 2000).

Values in Terms of Interaction between Achievement and Socioeconomic Status (SES)

Environmental factors such as media, press and the internet, negatively influence the impact of value teaching given in schools. In addition to that, value teaching is perceived as much more tough responsibilities for the students in the schools (Balci & Yelken, 2013). Teachers view cooperation with families as more important factors in value teaching. However, in lower SES schools, teachers' complain about the reluctance of lower SES families in involving in the educational process (Yazar & Yelken, 2013). There is a close relationship between SES and attitudes towards the values. For instance, Gomleksiz & Curo (2011) found that students from high SES schools adopt a patriotism value better than the students from lower SES schools. Similar correlation was found between the level of parent income and understanding of patriotism value. The students are influenced by their SES levels and are also impacted by the schools' SES characteristics (Buckingham, Wheldall, & Beaman-Wheldall, 2013). On the other hand, not only does SES influence the impact of value teaching in the schools, but also has an impact on academic domains. For instance, lack of better literacy instruction has a more negative impact on socioeconomically disadvantaged children. Phonics improves better literacy skills of the disadvantaged children than it does on high SES children. Furthermore,

socioeconomically disadvantaged children are more likely to have lower vocabulary and linguistic skills (NICHHD, 2000). Achievement in both value teaching and academic achievement are closely associated with students' SES. However, very little emphasis on mutual relationships between socioeconomic characteristics and achievement in affective learning has been underlined. However, findings of several researches reported that better literacy teaching mitigates the negative impact of lower SES on academic achievement (Chatterji, 2006; Magnuson, Ruhm, Waldfogel 2007; D'anquilli, Siegel, Herzman 2004; D'anquilli, Siegel & Maggi, 2004; Johnston & Watson 2005). Disruptive behaviours can predict poor reading skills but vice versa is possible. A longitudinal study conducted by Smart, Prior, Sanson, & Oberklaid (2005) indicated that efficient instruction decreases behaviour problems. Iverson and Walberg (1982) summarised the evidence as finding that socio psychological or "process" characteristics of the home have a stronger association with academic ability and achievement than socioeconomic or "status" characteristics. This suggests that values and parenting practices are stronger factors than income or parent education levels. Among Australian students, the number of books at the home was the second strongest unique predictor of literacy scores after IQ (Evans, Kelley, Sihara, Treiman, 2010). Furthermore, there was one interactive effect-having books in the home had a greater impact on children whose parents had the lowest levels of education than on children with university educated parents. (Buckingham et al, 2013).

Instructional approaches and strategies on value teaching depends on such cognitive elements that they have achieved to generate desired educational outcomes. It can be concluded that cognitive elements in instructional process remain isolated from the reality of the life. As a result of this instructional way in value teaching, young people have got bored with the politics, suspect state authority, and do not believe that polices work in favour of society. This fact cannot be restricted to the developing countries, for instance the schools seem to fail to teach citizenship virtues and democratic practices in England, known as the cradle of the democracy (Halstead, 2000). The fact that schools fail to create positive change among the students, is not considered as the futility of the schools (Guimond, 1999). Schools have a function in reinforcing attitudes and this function may establish the basis on the students' conscience (Feldman & Newcomb, 1969). Moreover, very little knowledge about neuronal mechanism of the social influence has been discovered. After all, it is known that the construct of the child and adolescent brain has flexible characteristics (Crone & Dahl, 2012). On the other hand, value education has not established theoretical formulations as well as education sciences. Therefore, instructional strategies lack the provision of an understanding in depth for the students and the instructional process repeats the circle in order as discussion, dramatization, and asking the questions such as "If you were her, how you would behave?" Therefore, this kind of instructional way entails prediction. Prediction in turn is one of the cognitive skills of the mind and makes the instructional process cognitive. However, it is not possible to acquire the values without changing and adapting wrong attitudes. Changing attitudes through education is a stringent task thus it is necessary to know theories about attitude composition and change attitude. Stereotyping, devastating social solidarity, group hostility, emotional based bias, segregation, reflected through behaviours, must be realized, controlled, and changed through theoretical and systematic instruction during the education process.

Conclusion

Even though there is no consensus among the social psychologist, the attitude is generally defined as the inclination organizes emotions, thought and behaviours about a specific object. What attitude discloses is not just behavioural tend, it is an integration of thought, emotion and behaviour. Thurstone (1928) describe the attitude as emotions about object in positive or opposite direction. He measured attitudes based on the views that individuals accept or rejects. Cognitive social psychologists view as assumed construct in the mind, but still fail to explain the gap between measured attitudes and observed behaviours. Certainly, it is not possible to find a basic linear relation between attitudes and observed behaviours, but attitudes make prediction of nature and way of behaviours easy. However, accessibility of the attitude, direct experience, methodological procedures influence prediction of the behaviours so they should be taken into consideration (Arkonanc, 1998). Social psychology is a very important psychology branch for the value education due to the fact that it offers detailed analysis,

theoretical explanations, and experiments about how attitude is created and change, group hostility, stereotyping, bias, discrimination and group dynamics. The Social psychology cannot claim that it has the capacity to solve social, political, and economic life because there are a great number of the variables that can have impact on the problems. Value education process is influenced by a large body of variables such as instructional curriculums, school management and psychological climate of the schools, teacher qualities and characteristics, societal gender, socioeconomic and cultural conditions, impact of the media and social media. This complexity brings forward a question: *Are values really valuable in life?* This question entails group characteristics and social process to be taken into consideration when the values are taught to the students from kindergarten to high schools.

Social influence may slow down neural and psychological mechanisms. Besides, peers and strangers have an impact on decision-making among adults. Although it is completely known that how the social influence process is oriented by different factors from individual factors to societal and cultural factors, it was revealed what factors children and adolescents are influenced by. These factors are family members and peers. Peer impact reaches the peak between the ages of 11 and 14, while family members' impact is dominant during early and middle childhood. After the age of 14, family influence begins to be dominant over the peer influence. Knoll, Magis-Weinberg, Speekenbrink & Blakemore (2015) reported that there is a negative relationship between age and peer influence. In other words, the more age increase, the more the peer influence decreases. New relationships and new social influence factors are cumulated without replacing old ones with new ones. It is seminal to discover that social influence sources affect the neural mechanisms either together or separately. For example, families may influence their children's friendship selection directly or indirectly. Families and peers function in certain parts of adolescents' brains. Even though families and peers have a different kind of social influence, it is known that individuals are influenced by their family members about moral issues, while peers influence the individual in decisions about social activities and school relationships. On the other hand, peer pressure as social influence becomes more evident among adolescents. Peer pressure is different for female adolescents and male adolescents (Wellborn, Lieberman, Goldenberg, Fuligni, Galván & Telzer, 2016). Social influence and conformity has different nature under collectivist culture and individualistic culture. Members of collectivist society have more inclinations to conform group norms than individualistic society members do (Bond & Smith, 1996). Conformity behaviour is observed in western countries but it is not as condensed as it is in the collectivist societies, because humans do not venture to attempt to not conform to group norms (Hogg & Vaughan, 2002).

Much attention has been given to the impact of social information and decision-making under the social context in neuron science literature. When an individual gives less attention to external social information, decreasing activity is found in the location of the parietal temporal cortex. On the contrary, change in subjective information and existing beliefs trigger increasing activity in infer frontal gynus. Neuronal research findings revealed that subjective information is necessary to be integrated with others decisions and information in decision-making (Huber, Klucharev, & Rieskamp, 2015). Decision-making requires an individual to synthesise. Brannon & Brock (2001) similarly argued that individuals should combine their self-knowledge with others information and understandings to behave.

Social influence mechanism is widely used in advertising, politics, and economy although it is not appropriately employed with its theoretical findings in education. For instance, a merchandiser, who is aware of the impact of a social influence mechanism on consumers, creates a demand on consumers by developing a factitious scarcity. The human feels a unique need for scarce objects, so desires to buy (Brannon & Brock, 2001). According to *Scarcity Principle* if other people buy something, then an individual tends to conclude that the object is of good quality. The Scarcity Principle explains human behaviours about buying through social influence because an individual observes what others do and does the same thing to conform to others.

At present psychological and sociological theories explained in depth are replaced with facile and impractical explanations excluding description of selling, politic deceit and brutal and lethal wars.

This may stem from the fact that knowledge has become more important than tangible objectivity referred by knowledge. Knowledge has substantially increased so there has been less time to concern theoretical implications and operations of the discovered knowledge. Databases have been converted into a platform that contains virtual knowledge. The databases, constructed to help rational decision-making, make accessibility knowledge easy, in turn have led to “*uninformed information society*” in turn (Parton, 2008; Samuel, 2005).

Ellul (1985) criticized efforts, reducing everything to a technical world. At present, the time and the environment have become much too condensed, so very little time has been allocated to theories to be used practically. Knowledge has been turned into an object that can be collected, compared, stored in the databases, but never put into practice (Parton, 2008). The shrinking environment leads to a congestion in the flow of time, and ~~modern time~~ contemporary, modern people live in the present. Therefore, modern people have a lack of time and do not have the opportunity to put something into practice. This in turn makes modern people passive. In other words, virtual reality and reality have been welded each other and it is too difficult to make a discrimination between them (Baudrillard, 2004; Parton, 2008). As a result, it can be concluded that there is not time enough to put findings of social psychology theories and their findings into practice in a value education process which aims to create a desired change in attitudes, thoughts, behaviours. Behaviour acquisition and behaviour change cannot be created without attitude change. It is a natural process to include changes in attitude, thoughts and behaviour. However over-cognitive instructional strategies become insufficient, making human nature instrumentalist (Schewrin & Newell, 1981).

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