

Early Childhood Education Teachers' Experiences on Moral Dilemmas and Suggestions for Morality and Ethics in Education Course in Faculty of Educations

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Abstract

Every human confronts daily moral problems, and education process enhances problem solving skills. Especially novice teachers hesitate between making decisions about creating extra time for moral education or focusing on students' academic success and cover the units of a curriculum. The aim of this study is to investigate early childhood education teachers' experiences and observations related to ethical dilemmas and teachers' efforts for promoting moral education of children. This qualitative study was conducted in Uşak, a small city in the west of Turkey, and 28 early childhood education teachers voluntarily participated in the study. The findings showed that teachers and families affect students' moral perceptions, and ethical issues create a major difficulty in moral education. The limitations for moral education were listed as family effect, lack of effective role models in students' life, media, and ignorance of national values. According to the participants, families raise selfish people deliberately because they believe someone else can shoulder responsibilities for their children in the future and their children can lead a comfortable life. Another theme is Endangered Values which participant teachers are anxious about losing such as justice, honesty, friendships, tolerance, and kindness.

Keywords: Moral education, ethical dilemmas, moral responsibilities

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INTRODUCTION

Teacher Education Curricula changed and the new curricula will be implemented in 2018-2019 year. Morality and Ethics in Education is a new course in higher education institutes and consists of 2 hours in a weekly course schedule. Requirement of ethics education as a part of moral education for teacher candidates attracted attention due to growing professionalism in teaching. The main aim of the course is to teach basic concepts and theories related to morality and ethics; ethical principles, ethical rules, professional morality and ethics; social, cultural, moral, ethical aspects of teaching profession, education and learning rights, ethical principles of learning-teaching and evaluation process, ethical principles among stakeholders of education (employer/managers, colleagues, parents). Requirement of ethics education as a part of moral education for teacher candidates attracted attention due to growing professionalism in teaching. Teaching ethical and moral principles during teacher education years would be great influence on social and individual life.

Novice teachers hesitate about making decisions about creating extra time for moral education or focusing on students' academic success and covering the units in the curriculum (LePage et al., 2005). Violence in schools, increasing rate of suicide, and cyber bullying have highlighted the importance of moral education as the noteworthy issues (Lickona, 1991; Bryan, 2005). It is beyond doubt that formal education institutions are responsible for promoting intellectual and moral developments of learners and presenting effective role models for students (Wren, 2008). Campbell (2008) highlights the differences between moral education, values education and ethics education. Moral education stresses one's own personal responsibilities and actions. Moral education is necessary for leading a life with peace, confidence and healthy communication (Özen, 2011). Curricula of Turkish language courses underline the importance of skills of critical thinking, creative thinking, and reflective thinking, while the skill of asking reflective questions and the skills of critical thinking and problem solving are emphasized in the Mathematics and Science Curricula, respectively (MNE, 2016). Critical thinking skills help people define the role of moral conduct (Özen, 2011). Moral reasoning or moral values were not defined clearly, and equipping learners with cultural, national, humanistic and moral values is among the general aims of Turkish National Education. Effects of moral education can be categorized under two headings: i) social (external) aspects, and ii) individualistic (internal) aspects (Wren, 2008). Raula (2000) underlines that teachers are responsible for developing critical thinking skills, allocating responsibility to children on evaluating the results of their behaviors, and encouraging reasoning skills used in daily life. Reading stories that let students think and question (Sanger & Osguthorpe, 2005), reading books that adopt universal values, and using drama in classes and discussions on case studies (Temli, Şen & Akar, 2011) are found to be effective to concentrate on moral education. Kohlberg stresses the importance of focusing on the process of discussing the current moral issues and starting moral education from people's sensitivity instead of focusing on the outcomes and pre-determining content (Sanger & Osguthorpe, 2005).

Nodding (2006) attract attention to the social roles of people. Everybody has some roles such as being a friend, sibling, daughter/son, or parent. Nodding highlights the importance of common roles of human beings which are social roles, and maintains that schools largely ignore enhancing and supporting these roles (p. 44). Within a broad perspective, Durkheim emphasizes society's moral perception which is composed of moral perception of each individual and which reflects the common perception of a society (Durkheim, 2002). Similarly, Fichter (1999 as cited in Karababa, 2015) evaluate the moral values as a vital criteria and control tool for providing peace in social life. In daily life, morality has a major effect on the decision making process in routine experiences (Haydon, 2007).

Schools are hold responsible for transferring social values to individuals by using hidden curriculum and implemented curriculum and students show humanistic values implementations in their daily life (Meydan, 2014).

Developmental psychologist and social psychologist stress on emotional-motivational factors or cognitive factors that means Freud and Piaget socialization theories shed highlight to moral

development firstly. Then Ericson and Sullivan go beyond biological factors and attached importance to social factors (Kağıtçıbaşı, 2013).

From a broad perspective, norms and values constitute the structures for social integration among people. Values, ethics, and norms affect society, and the interaction among the terms leads to a common term: morality (Besio & Pronzini, 2014). In daily life experiences, people inevitably find themselves in situations in which they are ethically and morally tested. Morality can be defined as ethics and beliefs that refer to values and the implementation of them (Saez, 2017). Requirement of ethics education as a part of moral education for teacher candidates attracted attention due to growing professionalism in teaching. By referring to the courses of some faculties especially medical institutions, neglecting ethical emphasis in educational institutions was criticized (Maxwell & Tremblay-Laprise, 2015).

Habituation, as a part of daily decision-making process, underlines the involuntary emotional responses that generate moral virtue. Negative moral self-assessing creates spiritual discomfort (Swedene, 2005). The ability to make a judgment on a moral dilemma was evaluated as a part of moral competence that arises from experience to identify what values are at risk of violation (van Baarle, Bosch, Widdershoven, Verweij & Molewijk, 2015).

Teacher actions affect students' moral actions directly and lead to permanent changes in students' thoughts and actions (Ornstein & Hunkins, 1998), and in various studies teachers' responsibility was defined as "being an effective role model" (Lickona, 1997; Temli, Şen & Akar, 2011). Beyond being an effective role model, teachers are held responsible for establishing honest and confidential communication, constructing a learning environment where everybody shares their opinions without hesitation, showing respect for others' opinions, and not forcing students to accept what a teacher considers right (Ryne & Bohlin, 1999 as cited in Kasapoğlu, 2013). In a similar vein, Bellous (2007) cites similar responsibilities of teachers, which are listening to students carefully, constructing a learning environment where students share their ideas and feelings confidentially, adopting a positive and respectful approach towards students.

De Haan (2001, p.268) underline three types of moral dilemmas: classical examples of moral dilemmas, ordinary cases of moral dilemmas and medical ethics and other areas of applied ethics. Moral dilemmas begin with the decision making process between two cases when the person cannot do both (De Haan, 2001). Moral dilemmas were interpreted differently based on moral orientations. Gender gives meaning to moral orientations (Wark & Krebs, 2000). According to Kvalnes (2015), moral dilemmas require a decision maker on what is right and what is wrong, and people face moral dilemmas in work life whether the organization is private, public, small, or large (Kvalnes, 2015).

According to Kant (1992), emphasize the importance of educating people in their early years. During these year everything is done based on child's natural tendencies. While the child getting older, s/he quit natural tendencies and adopt sense of mission. Yayla (2005) is also highlight early years especially for adopting national values. Lickona (1992) underlines social characteristics and put emphasis on democratic values. Age of 5 is vital for moral development to observe oedipal period' results (Kağıtçıbaşı, 2013).

Early childhood education plays a vital role in moral education that affects children's future experiences (Balat & Dağal, 2006). Early childhood experiences on moral behaviours and ethical concerns affect future behaviour of children, and children can learn through responsible experimentation (Noddings, 2006). Limited number of studies have so far been conducted to determine early childhood education teachers' experiences resulting from the moral dilemmas teachers have experienced or observed. The aim of the study is to clarify early childhood education teachers' experiences and observations related to moral dilemmas. The following questions were asked to participants: i) Do you encounter ethical dilemmas in school context? If yes, please explain, ii) What kind of ethical barriers did you face during your teaching practices? iii) What factors affect teachers' ethics conception?

METHOD

Qualitative research tries to construct visible and understandable ways for interconnected practices (Denzin & Lincoln, 2008). In this phenomenological study which investigate experiences of people and also describes and explains experiences in detail (Yıldırım & Şimşek, 2016). In this study researcher investigated early childhood education teachers' experienced moral dilemmas. In this qualitative research, the participants were requested to respond to some semi structured interview questions. Purposive sampling was adopted and homogenous sampling was used. The researcher conducted a meeting with three elementary school teachers at the beginning of the research project by highlighting early childhood education terms includes 3-8 years old period. They listed the more problematic elementary schools with pre-schools in the city. Informal interviews were conducted with two first grade classroom teachers and they constructed their own lists which were similar to the previously-prepared lists. Then, based on the views of these five teachers, total ten schools including four independent pre-schools were selected and the researcher tried to reach all the early childhood teachers working in the specified schools.

Participants

The qualitative study included semi-structured interviews carried out with early childhood education teachers (N=28). The author visited 10 schools in central Uşak and asked teachers whether they would be interested in taking part of the interview. In total 28 early childhood education with approximately 16 years of teaching experience ($M= 16.36$, $SD= 8$) volunteered to participate in the study. All of the participants were female. None of them let the researcher use a tape recorder. For this reason, note-taking technique was used during the data collection procedure.

Interview Questions

At the beginning of the study, the researcher reviewed the literature regarding moral education and ethics. Then, the first draft of the interview questions was constituted. Two experts working in the division of Curriculum and Instruction gave feedback about the questions. One expert suggested the researcher not to use "moral dilemmas" term during the interviews. It may be perceived as intentional immoral behaviors a teacher cannot exhibit. He underlined that morality is a personal term and should be used very carefully. The other expert underlined that without knowing participants' perception of morality, dilemmas cannot be clarified. After this feedback, a question was added to the interview: "What are the reasons for moral dilemmas?" After piloting the interview questions on three early childhood education teachers, the final version of the interview questions was formed.

Data Collection Process

The researcher conducted the interviews in schools. The interviews were conducted on a desk in one of the corridors at school during the break time or when the teachers did not have a lesson to teach. Data collection process took almost 20 minutes. The researcher informed the participants that their names and schools' name would not be mentioned in any report, yet the participants did not want their voice to be recorded. For this reason, note-taking method was used. Teachers did not want to indicate their teaching experiences because they believed in this way they can easily be recognized. Therefore, only gender of the participants was specified. The participants specified some cases experienced by their children as well. If the child is a primary school students, the mentioned dilemmas were included for the study.

Data Analysis Process

After conducting the interviews, not to forget what the participants said, the researcher immediately wrote down the notes she took in full sentences. Upon documenting the interview, the

researcher visited the participants again in a few days to reach an agreement on codes as receiving the approval of the participants immediately was important at this stage.

The responses to three interview questions were documented and codes were written on one side of the document on the computer. After completing the analysis, themes and codes were identified. In order to ensure reliability, multiple coders were involved. As Maxwell (1996) suggests, until reaching an agreement, external checks and discussions on codes should continue to ensure theoretical validity. Thus, triangulation was performed with two early childhood education teachers working in a village school in Denizli province, which borders Uşak. Two experts with an experience in qualitative studies participated in the multiple coder process. One of them is an expert in values education, qualitative research and classroom teaching, while the other coder is an expert in early childhood education and qualitative research. Then two researchers discussed on the codes and themes until reaching an agreement. They discussed on code's names. One researcher suggested "complementary factors" as the heading of Media and Lack of Effective Role Model codes. But, agreement was provided by emphasized they are separate and main factors so they constitute different codes. As a result, the final version of the codes and themes was developed.

RESULTS

The results were clustered under two themes: Limitations for Moral Education and Ethical Dilemmas. Four codes emerged under *Limitations for Moral Education* theme: Family Effect, Lack of an Effective Role Model, Media, and Ignorance of National Values.

| Theme | Codes | | Frequency |
|----------------------------------------------|--------------------------------------|--------------------------------------------------------------|-----------|
| 1. Limitations for Effective Moral Education | 1.1. Family Effect | 1.1.1. Uninterested Parents | 24 |
| | | 1.1.2. Bringing up self-centered child | 20 |
| | | 1.1.3. Implementations of the Ministry of National Education | 9 |
| | 1.2. Lack of an Effective Role Model | | 18 |
| | 1.3. Media | | 17 |
| 2. Suggestions for Moral Curriculum | 2.1. Endangered Values | 2.1.1. Justice | 21 |
| | | 2.1.2. Honesty | 20 |
| | | 2.1.3. Patience | 17 |
| | | 2.1.4. Tolerance | 12 |
| | | 2.1.5. Sharing | 11 |
| | | 2.1.7. Trust | 10 |
| | | 2.1.8. Respect | 7 |

1. Limitations for Offering Effective Moral Education

The first theme emerged as Limitations for Offering Effective Moral Education. Family effect was defined as a limitation for moral education.

Family Effect

The participants pointed to various factors as far as family effect is concerned. They maintained that these factors affect moral education in school context negatively; that headings are Uninterested Parents, Bringing up self-centered people, and Implementations of the Ministry of National Education (MONE). The first code under Family Effect was dismissive parents. The parents do not deal with their child's courses, developmental stages, and behaviors. According to parents, their children has the right to do whatever they want because they are free individuals. Freedom concept cannot be taught by laissez-faire parents.

Another code is family's desires for bringing up self-centered people. Families assume the responsibilities of their children and do everything for them. As a result, families affect the moral education process negatively. From participants' viewpoints, another reason behind limitations for effective moral education was the implementations of the Ministry of National Education (MONE). Participants believed that teachers' prestige was damaged by policy makers intentionally.

In a school in the city center one teacher was attacked by a parent. When I was a child, I could not go out to play a game because I was afraid that my teacher might see me playing games instead of doing homework. The MONE and uneducated families collaborate and teachers have a sense of paralysis.

Teachers and parents leave students alone. This is a mistake. They need guidance. I took too much responsibility during my professional life and their parents punished my good will. Now, I resist helping students. I enter the class and leave it after completing the class hour. That's all and enough I think.

According to the participants, parents desire to bring up selfish people. This attitude affects not only in-class practices but also social life that means some values lost their validity. In other words, bringing up self-centered children has power on social life such as feeling respect for old people, kindness and so on. Participants underlined that *when they teach their students the value of sharing, their parents warn their children not to share and sharing becomes invalid value in today's society during decades*. Freedom perceptions of parents were found to be weird by the participants. They underlined that children need rules to be healthy adults. Parents believe that their children have right to do whatever they want.

Families want to bring up selfish people. Instead of teaching their children how to defend themselves against dangerous people, they intentionally raise offensive people. Their children are allowed to oppress others and they behave as if other children are their enemy. I guess parents themselves attack teachers by thinking that the teacher allocates less time to their kid in too crowded classrooms.

There are twenty-one princesses and sixteen princes in my class. As the early childhood education teacher, I cannot suggest anything to children, cannot warn them. They reject their mistakes. They do not hear you. Thanks God I am not a teacher in high school.

Music, clothing, internet use, and friendship subjects are the most important subjects on which we have totally different ideas.

Participants underlined the importance of families to adopt universal and national values. Early childhood teachers emphasized the requirement of the Ministry of National Education on values education, which holds teachers responsible for touching upon one value such as responsibility and kindness every month. The subjects are determined by the Ministry of National Education. Some participants demanded parents to record the activities related to values to ensure the activity was realized.

The only subject as a common view between teachers and parents was "not wasting and saving". Although participants criticized families for saving their children from assuming responsibilities, teachers and families encourage them to use materials, paints, and educational toys carefully without harm.

Families' unacceptable demands make participants upset. Parents call teachers to ask teachers to pay more attention to their children. Participants underlined that classroom is a social interaction place, they took precaution for dangerous events but the relationship among children cannot be under control. Parents call to complain about other children and teach teachers' responsibilities to teachers in an unacceptable manner.

When I took my students to picnic with their parents at the end of the semester, one child swing her classmates. When her mother saw her child swinging her classmates, pull her aside and asked “Why do not your friend swing you?” Although I struggle to teach the importance of sharing, families do not just let me teach it properly.

Every child brings a toy every Friday. I warn parents to let their children bring an old toy so that they do not get upset if they lose it or someone breaks it. While I am trying to stress the importance of sharing, a mother once called me and said “Why does another child play with my son’s toy?”

Until the age of 5, the child observes his/her parents as a role model. If the parents speak him loudly, the child speaks loudly as well. We developed a psycho-education curriculum for parents on communication skills, but nobody attended because they feel sufficient and believe they do not need such an education. They suppose they know everything necessary for their child.

I demand limitations on internet use or computer games. Families’ perceptions on “dealing with their children” are strange from my point of view. Parents do whatever their child want but not spend time with them. They do not limit their child’s misbehaviours. They disturb other people and children.

My students have family issues. Most of their parents are in jail, divorced and got married to different people who reject the child. I can certainly say that most of the students in schools are living with their grandmother and grandfather. In order to deal with financial problems, grandmothers knit booties and scarf, and sell them. Grandfathers try to find extra jobs like taxi driver. In such a situation, talking about confidence or respect does not make sense to students.

I was appointed to Uşak from a metropolis. People tried to reach me to communicate and demanded higher scores from courses for somebody else’s children. People do not prefer to persuade their children to study hard. Instead of persuasion, it is easy to reach the teacher and demand higher scores.

I am the principal of school and also I was working as early childhood teacher. One day I suggested cleaning the classroom where we have our classes. The children dirty the classroom and I want to give responsibilities for being a neat and tidy person. In the evening parents called me and said: “Why did you make my child clean the classroom?” At that moment I hated some people who consider themselves as knowledgeable and literate, because they cannot teach their children to take responsibilities. According to them, their children have the right to dirty, but they cannot clean up the dirt.

Children do not have a limit. Parents teach them to be rude. Being rude means being informed person in their schemes. Childs do not tire, parent make me exhausted and felt burnout.

Participants criticized implementations of MONE were criticized by the participants. One of the prestigious professions was teaching profession; in other words, being a teacher was a highly prestigious job. Teachers were respected by the others. This image was damaged by the ministry according to the participant teachers. Participants criticized the rumor on teacher evaluation system which stipulates that students and parents will evaluate teachers’ performance. The rumor updates frequently and cause teachers to feel discomfort because parents may evaluate subjectively based on their “profits”. Parents who do not have any education on ethics and evaluation criteria threaten teachers about classroom issues.

I tell my children (means students) not to complain about their classmates. The MONE encourages students and parents to complain about teachers. There was a call line to

complain about us. This line was used to threaten us. If parents have the right to evaluate teachers' performance, they will threaten us with losing our jobs if we give low scores to their children.

There is a high school next to our elementary school. Our elementary students go there to fight. Meet our children and elementary school students with older brothers and their friends and create chaos in high school. There are no good role models around children. If I warn elementary school students not to act in this way, they threaten me. I warned a child the previous year; his father came to school and threatened me. The children observed his father's behaviors and made the morally unacceptable behavior as acceptable in his mind and learn violence makes people right. They call 147 to complain and I gave up being idealistic. I quit the education phase, and I just teach the content and do not try to correct any misbehavior. The Ministry of National Education encourages people to complain about teachers; it does not protect its employees from ill-minded people.

One of the classes of my colleague graduated last year and those students visited her to celebrate her birthday. Her class this term and the previous class bought a cake together. One student benefited from the confusion and went home. The class shared the cake and naturally no piece of cake was saved for the child who escaped from school. Next day parents came to school and said "My child paid money to buy a cake, but you did not save a piece for her. How do you separate my children from others? My child feels sorry, so I am sorry". The pre-school teacher was not informed about the surprise birthday celebration which took place during the afternoon break. Parents asked me why our child absent during the celebration. Then this parent defames the teacher about other things to be punished by the school administrator. To be proved right, the parent tried every immoral way.

Lack Of a Role Model

Lack of effective role models was stated as a limitation for effective moral education. Beyond advisers of students, they do not have wise people around them. They cannot observe role models with high morality around them.

I try to teach that money is not everything. Some rich people's children are in my class. They are aware of their financial power and the others assume they are not equal in life. It hurts their equality feelings.

Media

Media was stated as another limitation for moral education. The participants criticized the feeling of friendship which was disrupted. A girl and a boy could be only friends, but television programs give the message that there can only be a romantic relationship between girls and boys. Marriage programs, films for children which emphasize being lovers television series which teach vulgar language and disrespectful behaviors were criticized.

Participants stress the gender differences and importance of perceiving every human being as humans. According to the participants, early childhood education schools' students are not aware of gender. The participants emphasized their students that we work together for our country hand in hand. The participants focused on gender differences but ignore etiquette. They do not know boys should be polite to girls and avoid causing physical harm. According to the participants, the reasons that create these results are media.

Children do not want to sit with a student from the other gender. Boys and girls do not hold each other's hand during the games. They cannot recognize that they do not have different genders, they are friends and I cannot understand how they cannot accept each other only as

friend no matter what their gender is. I think not only families but also media is responsible for this situation.

The negative effect of media is the main issue from my standpoint. Boys and young girls can be lovers, not friends. This perception is very dangerous for children. Unrestrained and irresponsible behaviours, and over spending are among the characteristics of the children nowadays.

Marriage programs damage students' perceptions. People insult each other and viewers accept these dialogs as comedy. In daily dialogs, students reflect the characteristics of marriage programs.

Students read newspapers, watch TV programs, all media tools and I cannot explain the gap between these programs and what I try to emphasize.

People share their photos at lunch or dinner on Facebook or Twitter. Expensive foods are on the table. A child may desire to eat these foods and their parents may not be able to afford them. Lack of manners is a big threat to our culture.

Ignorance about national values was criticized by some participants. During the data analysis process, researchers could not decide whether they should code these values as “national values” or “the effect of popular culture” or only “culture”. Two participants underlined that “values education” is produced by other culture, we had these values as national values as Turks. In order to ensure reliability, one expert on Turkish Education gave feedback. She underlined that a person may not give his/her place to an older woman on the bus, but when the older woman visits the person in his or her house, the person shows her the best place at home to honor her. Popular culture is temporary, so the culture that we reflect at home is Turkish culture according to the expert. She underlined the differences between change and development. Change may be negative and popular culture may affect our culture for a while. After some discussion, the expert approved the categories and codes and stated that participants' statements are not related to only national values but also popular culture. Another expert on comparative studies underlined the social networking media like Twitter, Facebook and the negative effects of them on our culture. The term media includes internet usage and the codes combined under media categories instead of national values. The expert underlined that “our generation cannot eat anything in public, but now people upload food pictures in social networking sites. In my generation, if people are in a relationship, they do not communicate with other potential lovers. The young generation does not leave each other unless the other one or two is guaranteed. They hold two branches of a tree like a monkey. I mean national values are different from internet sites because the new generation is my generation's daughters and sons”; therefore, the codes “media” and “effect of families” were found to be more appropriate based on expert opinion.

We had the value of feeling respect for the elderly. We were sensitive to them. Nowadays, I do not see respectful behaviors in children. Families do not assume the responsibility of raising respectful children. Parents act as if adults have to show respect to their children and children are free to do whatever they want. Nurturing should be the major concept families should emphasize.

Endangered Values

The participants were asked for defining their fears on losing values the next generation do not have. They listed the values of justice, honesty, patience, tolerance, sharing, trust and respect. Being selfish leads to a self-centered thinking system. The participants stressed human values. Every human should have these values, but unfortunately people have started to lose these values.

It is believed that justice is being taught to children. However, participants have confronted unjust implementations in their professional lives; therefore, they want to teach the importance of

justice with the support of families. The new generation is not patient and does not wait for good results. Everything should be done immediately. Tolerance towards other people is another endangered value according to the participants. Sharing has also become an endangered value.

Families encourage their children to seek justice themselves. "If your friend beats you, you will beat him twice" perception is taught by families. What if everybody creates their own justice? I know these children are subjected to violence at their home. I tell them to defend themselves, but not to harm others. Parents perceive this situation as raising shy children who cannot defend themselves. Parents need education.

Sharing is another vital value which the participants believe is lost due to the effect of families. It was explained under the "limitation of family effect" heading. Trust is a universal value and people cannot trust each other, but children have a chance of building their own characteristics during early childhood education. Families and media teach them to be suspicious of each other.

Early childhood education teachers list some vital values that should be emphasized in school context via curricula. From a social perspective, vital values were prescribed as justice, honesty, friendship, tolerance, helping each other, and solidarity. "Hazardous perception" was defined by the participations as "leaving humanistic values and focusing of personal gain". Participants frequently underlined that "We do not do anything complementary as teachers", "Adopting individualism and focusing on ego", "Leaving friendship, tolerance, support, respect leads to cultural degeneration". Based on developmental stages, self-centered behaviors can be accepted during the early childhood period, but adults exhibit highly self-centered approaches all their life. Showing respect to living things, to the elderly, and to the handicapped can be a part of formal curricula to stress humanistic values according to the participants.

DISCUSSION

In her study, Tirri (1999) studied teachers' past moral dilemma experiences. After giving information about the experiences and context in-detail, the categories of her study emerged, which are matters related to teachers' work, the morality of pupils' behavior related to school and work, the rights of minority groups, and common rules in school. Secondary school teachers were Tirri's study's participants and they underline the difficulty in deciding how to deal with pupil's disruptive attitudes and behaviors. Well-reflected balance of justice, care and trustfulness are found critical for keep peace in classrooms. Similarly justice was emphasized in this study as well. Care and trustfulness were attributed to families and totally ignored by the participants of this study.

Similarly, Turkish university students put "justice" on the focus of morality concept and so moral decision making process (Kuyel & Glover, 2010). During early childhood education, teachers are sensitive to acting fairly; however, families are over controllers in classes (Kuyel & Glover, 2010). The findings of this study illustrated that, justice was stated as an endangered value. Why people stress justice can be studied in further studies by sociologist.

Turkish teachers' focus on morality was explained by being honest, justice and tolerance, while American teachers put emphasis on morality in context and personal decision making process in light of personal moral perception (LePage et al., 2011). The endangered values exactly defined by the participants as justice, honesty, patience, tolerance, sharing, trust and respect. When the two study's findings combined, it can be said that concepts related to morality are endangered. Thus, it can be stated that Turkish teachers look for these values in their daily life.

Every human can affect someone to whom at least one person has responsibility (Bellous, 2008). Family effect has the key role (Temli, Şen & Akar, 2011) but moral values of parents that they want to be adopted by their child is unacceptable according to preschool teachers. It is obvious that social needs and parents' wants are not in line with each other.

Family effect is found as a limitation in this study. Family play a major role whose effect is found more important than school effect. Similarly, in Yalar & Yanpar Yelken's (2011) study family effect is criticized. Collaboration among families and teachers is suggested in their study. If families' values are convenient with each other, values education bear importance. Similarly, in this study families' negative effect was criticized. Bringing up a selfish child is families' purposes internally or externally. Berkant, Efendioğlu ve Sürmeli (2014) are also criticized families not to support their children's moral education and confliction of values emphasized in families and schools; and they underline the effect of the media. In a similar vein, the results of this study showed that families do not support their child's moral development and adopting of humanistic values.

Media was stated as a limitation for moral education in the current study. Values have a dynamic structure and they are affected by globalization, media, and internet usage (Önür, 2007, cited in Genç, 2016). Interaction is a part of daily life and media, especially television, affects daily language, and leads to loss of existing values and corruption. Personal values are affected by media-usage behaviors (Becker & Connor, 1981; Genc & Eryaman, 2008). As the creator of popular culture, media was found to be vital in the current study. Popular culture affects not only cooperation and trust among people, but also the feeling of respect for the other gender in daily life.

Educational policies and their negative effect on the image of teachers were stressed as a part of moral education. The participants are highly disturbed about protecting their children from other children's behaviors. This attitude causes parents to teach teachers their teaching responsibilities like an authority.

Kaya & Kaya (2016) lay emphasis on investigating of teachers' values to improve quality of education. Pedagogical Content Knowledge (PCK) and teachers' values directly are important factor to improve quality of education. Argumentation based courses in ethics education was found effective for teacher candidates. Although the participants underline using of drama, role-playing, discussion methods, PCK was ignored by the participants at all.

Suggestions:

Teacher training institutions are responsible for covering Morality and Ethics Course as a must course since 2018-2019 academic year. Department of Elementary Education has a vital role for moral education because teachers graduated from elementary education department. Moral Education Curriculum can be developed for early childhood education teacher candidates and evaluate the curriculum. Endangered values could be emphasize in the curriculum.

Moral perceptions are personal values. Teachers' effect on children about moral perception can annoy parents. Teacher and family cooperation found important to constitute effective moral education. Additionally, growing up self-centered people was declared as vet dangerous for society.

Moral role models are criticized. Media has negative effect on children. That's why media education course and effects can be discussed in higher education courses.

Moral dilemmas teachers face to can be searched in further studies. In order to provide generalizable quantitative studies is suggested to conduct. Professors and Instructors reflections could be searched to shed light on early years of education which is the most critical period for adults.

Moral Philosophies Course could be added to teacher training programs, Social Psychology courses may touch upon moral development issues for children especially for candidates of both Classroom Teachers and Pre-school Teachers.

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