

## **An Example Of Creative Drama Implementation In Values Education: Mevlana's Global Messages "Love-Respect-Tolerance"**

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### **Abstract**

This study aims to discover how social studies teachers' personal and professional values can be improved by having a basis in Mevlana's global messages "love-respect-tolerance" in terms of "Personal and Professional Values- Professional Development", which is the first component of general efficacies of teaching profession. The sample of the study consists of a total of 16 classroom teachers teaching 4<sup>th</sup> and 5<sup>th</sup> grade students and social studies teachers working in Ankara. Prior to the implementation phase, the values that are aimed to be taught by social studies teachers were found out. In line with these values, three common values which matched most with Mevlana's global messages and "Personal and Professional Values – Professional Development", which is the first component of general efficacies of teaching profession, were chosen. After these three values were defined as "love-respect-tolerance", a set of creative drama sessions, all of which were developed by the researchers, was planned. Creative drama activity was completely consisted of Mevlana's doctrines and had 4 sessions, each of which was 2 hours. The data was gathered through observation, interview and document analysis. Content analysis was applied. According to the findings of the study, teachers expressed that creative drama was an effective method in teaching values. It is possible to say that the creative drama method contributes positively to the development of teachers' personal and professional values.

**Key Words:** Values education, professional development, love, respect, tolerance

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## Introduction

The term “value” can be defined as “the importance or the superlative degree bestowed upon an object, creature or action in terms of psychological, moral, social or aesthetical aspect” (Öncül, 2000: 281). Human-beings are born with their values. Values theory or axiology existed with humans and formed the core of human-life. Ethical concepts like ‘right’ and ‘wrong’, ‘good’ and ‘bad’, ‘virtue’ and ‘fault’ have had an effect on humans’ worldly activities (Sharma, 2003: 23-24). The affective side of human-beings includes structures like feelings, preferences, choices, sentiments, beliefs, hopes, attitudes, admirations, values, morals and ethics (Bacanlı, 1999:9). Then, how do human-beings acquire certain beliefs and gain certain behavioral patterns? Raths (1966) introduced that human-beings gained belief and behavior patterns within the “valuation process” by passing through certain phases. A young individual meets various people who he/she can imitate or take as a model. These are parents, teachers, politicians, movie stars, friends and all others. He/she appreciates positive and negative sides of these people and when it is the right time he/she improves his/her identity (Simon, Hove & Kirschenbaum, 1972: 18-19).

Value is “the thing which directs one’s behaviors, the underlying understanding of our behaviors”; so, it is possible to form a strong character by internalizing the values and showing behaviors appropriate for the values. Old generations express that young people are deprived of certain values like respect, love, responsibility, being loyal to family more (Şen, 2007: 15). It is very important for teachers to be models and pathfinders for students in terms of targeted values. Using educational methods and materials, teachers encourage students in the way of considering alternative behavior and thinking styles. On the other hand, teachers make their students think about whether they reflect their beliefs into their behaviors, and teachers create opportunities for students in order to make their own choices, to evaluate these choices and to form their own values (Simon, Hove & Kirschenbaum, 1972: 20). While today’s teacher is trying to increase academic achievements of his/her students, he/she is also trying to do in class activities on character education which is gaining more importance day by day (Schwartz, 2008: 583).

It was found out in the literature that “values education”, “moral education” and “character education” were substituted for each other or used concurrently many times. But these concepts are different from each other and interpenetrated. The popular name for value acquisition process which appeared as “moral education” and “character education” in the past is “values education” (Keskin, 2008: 22). The main aim of values education is “to give inspirations to individuals to choose their own personal, social, moral and psychological values and to help them find practical methods to deepen these values” (Balci, 2008: 21- 25).

Although there are not any classes intended for values education at schools, which are social institutions, values can be taught within a hidden program. Because structures like the school’s atmosphere, teachers’ understandings of discipline and their expectations teach values or contribute to students’ values development (cited from Keskin, 2009: 39; Akbaş, 2007). While, on the one hand, teachers try to cope with value conflict of the society they live in, on the other hand, they have to do their best to train the adults of the future. If they are unable to face with their own disparities frankly and indulgently, they have difficulty in helping others do the same (Haydon, 2006: 209). Teachers have a prominent role in an effective values education. All teachers have moral responsibility in order to control students’ behaviors. Teachers should show their students what is good and what is bad in the classroom. While doing this, giving examples, confirming approval or disapproval and explaining by giving reasons are parts of their responsibilities (cited from Akbaş, 2004: 93; Halstead & Taylor, 2000: 174). Teachers, who are role models with all behavior patterns, are a part of their students’ lives. A teacher as a value trainer has to find opportunities and also create these opportunities in the way of helping students complete their moral developments (Suvirananda, 2005: 118). The teacher should treat his/her students with love and respect, be fair, try to correct negative behaviors and avoid some behaviors like favoritism, mocking, leaving somebody in a difficult situation which affect students’ self-confidence and respect badly. Approving students’ positive behaviors and replies, their

atychiphobias should be reduced and it should be indicated that students' opinions are valued by preparing a warm atmosphere for them to put forward their opinions and interests(Üstünyer, 2009: 24).

Teachers are models that draw attention in the classroom not only by being fair but also by being extraordinary. They are the ones who shape the formation and improvement of children's personalities. While the teacher tries to provide "unity" in the class, he/she has to build up respect based on love. The teacher should be an individual who loves the child and his/her profession. It has been determined that teachers who are considerate, open-minded and realistic about their opinions and beliefs support students in being creative, try to improve their feelings of responsibility and increase their interest towards the lesson(Sadık, 1999: 26). Being a role model with perfect behaviors all the time is an ideal which is hard to achieve. Like all other human-beings, teachers make mistakes and have failures. Many elements are effective in teachers' valuation process. "A teacher's knowledge and beliefs are influenced by the immediate contexts of the classroom and the students, the larger contexts of the state and national policies, and the surrounding context of culture and norms." (Hoy, Davis, & Pape, 2006, p.717).

Today, raising qualified individuals has become very important. One of the most prominent roles of raising qualified individuals is that of teachers'. As well as being well-educated, it is also important for teachers to renew themselves. Being innovative will be an important factor in raising qualified people. At this point, the efforts to increase teachers' efficiency are remarkable. A noteworthy study on determining and improving teachers' efficiency conducted by the Ministry of National Education (MONE) General Directorate of Teacher Training and Education is "General Teaching Profession Competencies". The result of this study showed that general components of teaching profession consisted of 6 parts: A-Personal and Professional Values – Professional Development, B-Recognizing the Students, C-Learning and Teaching Process, D-Monitoring and Evaluating the Learning and Development, E-Relations between School, Family and Society, F-Program and Content Knowledge (MONE, 2008).

According to MONE's "General Teaching Profession Competencies" book, teachers regard students as individuals and value them. They expend all their energy for students' learning and development at the highest level taking into account their social and cultural differences. They exhibit personality traits which they want their students to improve. Teachers should be able to be willing, decisive, lively, energetic, creative and aware of the responsibility of improving themselves. They should improve their critical thinking, problem solving and communication skills and aesthetic understanding and use them effectively (MONE, 2008).

According to Akbaş (2004), most of the teachers stated that values education is as important as knowledge, the most important thing for values teaching is living with these values and the media reduces the effect of the school and the teacher and that school subjects are knowledge-based. Nevertheless, most of the teachers expressed that individuals made sense of values in a different way, so there were some problems, they had enough information about values education and enough time for values teaching.

Educationalists emphasized "responsibility, honesty, family values, national and religious values, industriousness, respect-love and values of being a good citizen" regarding the values that should be taught(Üstünyer, 2009: 42). The values included in the Social Studies Teaching Program are: "being fair, tolerance, paying attention to the unity of the family, hospitality, independence, freedom, peace, giving importance to be healthy, being scientific, respect, industriousness, love, solidarity, responsibility, sensitivity, neatness, patriotism, aesthetic and helpfulness".

According to a research by School Curriculum and Assessment Authority, 78% of adults think that teachers are appropriate role models for young people. Moreover, it has been found out that students might be influenced morally by their teacher without noticing and similarly teachers might influence students without paying attention to moral results of what they have done. The indirect

moral effect on children has been spread in their daily school life (in their ordinary teaching activities or incidental interactions etc.). Thanks to interactions, children learn the importance of some certain qualifications like honesty, respect and showing sensitivity for others. Children are mostly affected by their teachers they admire because of their qualifications (İşcan, 2007: 59). Improving teachers' qualifications perceived by their students will be advantageous in terms of values education.

Above all, the teacher should explain what values are to both himself/herself and others. The teacher may have some dilemmas between what he/she believes and what he/she practices. In other words, the teacher could see-saw between theory and practice in terms of values and therefore he/she may not be able to practice educational values he/she has (Ekiz, 2006: 112). Like students, teachers may need to have a role model at the point of practicing the values. History consists of many outstanding characters who can be taken as role models.

All of the people who know Mevlana admire and have a respect for him, although he died more than 700 years ago. Mevlana, who wrote his poetry in Persian but said "Although my poems are in Persian, my origin is Turkish", is a great figure for not only Turkish people but also Islamic World and also whole humanity (Turan et al., 2010: 172). According to Mevlana, a human-being is worthy as long as he/she is virtuous and these virtues should be taught to him/her. According to Mevlana, education helps to reveal positive characters and tendencies and to amend negative characters and tendencies and to change them with positive ones (cited from Turan et al., 2010: 176-177; Yakıt, 2000: 130).

Mevlana, in the first place, considers human-being as the unity of spirit and body, yet he actually emphasizes spiritual aspect. The moral aspect of human-being (Yakıt, 2007: 184) namely the world of thoughts and values is the real aspect of human-being or his/her essence. If there is something we think insufficient, it originates from fallacy. Negative thoughts influence the subconscious and create problems in a person's physical and mental activities (Saygın, 2009: 51).

For Mevlana, human-being is a joiner who saves mortal and eternal, good and bad, divine and human in his/her individuality. Human-being is the fruit of the tree of existence. Mevlana combined the creative power and the essence of the human. The honor and the responsibility, pleasures and troubles of human originate from this combination. The mysticism of Mevlana has never been a philosophical view or imaginary information. While he is explaining an idea, he never refers to analyses or philosophical views. Mevlana tells his moral explanations relevant to folk speech and psychology by narrating stories, giving examples and proverbs (Seyrek, 2005: 51). Teaching by giving examples has been widely used in the Values Education Program. Many thinkers base on such a method while narrating the views of educationalists. Using exemplification as a general method, Mevlana builds his doctrines. He sets up a world using examples (cited from Keskinöglü, 2008: 15; Çiçek: 1996).

The human-being is a creature that has always had a desire to be social since the day he existed in the world. While the personality of a person is only a litmus paper, his/her relationships with others determine its colors or specifications. In other words, stimuli that determine the manners are served to the human-being by means of other people. That the values which are thought to be good or bad exist potentially in nature is expressed by Mevlana as follows:

*"The existence of a human is like a forest. If you are aware of this; be careful about this creature!*

*There are many wolves and pigs in our bodies; clean, dirty, beautiful and ugly, all attributes are all together..."* (cited from Küçük, 2010: 534; Mesnevi, v. II, p. 1416-7)

Mevlana is a sufi poet. Conveying feelings efficiently is more important for him than producing thoughts. "Unity" in his poems means that they are only about love; love consists of all his works (Eyuboğlu, 1998: 63). Mevlana believes in the alternative, improving and transforming power of love.

Mevlana relies on the power of education and takes it as something needed. For him, human is born with raw talents. Human can only find out these talents by means of education. He also believes that only a good educationalist meets the educational needs of a human. Mevlana lists the qualifications that an educationalist should have as follows\*:

1. An educationalist should have a divine love
2. An educationalist should be a man of heart
3. An educationalist should be maturer
4. An educationalist should be softhearted
5. An educationalist should be enlightening
6. An educationalist should have professional love
7. An educationalist should have professional knowledge
8. An educationalist should be a guide
9. An educationalist should be elevatory
10. An educationalist should be patient
11. An educationalist should be a forgiver

According to Mevlana, the point to be considered most regarding education should be the inner world of human. Because it is the soul which makes the human different from all other things, namely “values”. For him, the right way which takes human from immaturity to maturity is his/her journey in his/her inner world. A human-being who has turned toward his/her inner world could understand the values like love, respect and tolerance in this way. Those who will teach these values to children are teachers after parents. Therefore, teachers should principally understand and internalize these values.

### **Aim of the study**

This study aims to find out how social studies and classroom teachers’ personal and professional values can be improved by having a basis in Mevlana’s global messages “love-respect-tolerance” in terms of “Personal and Professional Values- Professional Development”, which is the first component of general efficacies of teaching profession. The study sought answers to the following general problem questions:

1. What are teachers’ opinions about “love-respect-tolerance” values?
2. What do “love-respect-tolerance” values bring to human?
3. What are teachers’ opinions about teaching “love-respect-tolerance” values to primary and secondary school students?
4. What are the ways of making students acquire “love-respect-tolerance” values according to teachers?
5. How were teachers’ opinions about “love-respect-tolerance” values affected after the activity?
6. How did teachers evaluate themselves after the activity?
7. How did teachers evaluate the activity?

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\* (cited from Özdemir, 2011; (1) Mevlana, *Divan-ı Kebir*, V. 1, p. 274-77, V. 5, p. 2731, p. 4945, V. 6, p. 742, p. 1955. (2) Mevlana, *Divan-ı Kebir*, V. 1, p. 167-172, V. 5, p. 6318, V. 6, p. 273-74; *Mesnevi*, V. 4, b. 3311. (3) Mevlana, *Divan-ı Kebir*, V. 1, p. 122-29, V. 3, p. 3512. (4) Mevlana, *Divan-ı Kebir*, V. 1, p. 62-70, V. 4, p. 3532. (5) Mevlana, *Divan-ı Kebir*, V. 1, p. 1351-54, V. 2, p. 639-43, V. 5, p. 4839. (6) Mevlana, *Divan-ı Kebir*, V. 2, p. 102, V. 3, p. 317-23, V. 5, p. 3154-60. (7) Mevlana, *Mesnevi*, V. 1, p. 334, V. 2, p. 3169, Tahirü'l Mevlevî, *Şerh-i Mesnevi*, V. 10, p. 9588. (8) Mevlana, *Divan-ı Kebir*, V. 2, p. 189-99, p. 655, V. 5, p. 4300-3, *Mesnevi*, V. 3, p. 588. (9) Mevlana, *Divan-ı Kebir*, V. 1, p. 246-47, V. 2, p. 3300-1, V. 4, p. 191. (10) Mevlana, *Mesnevi*, V. 3, p. 1854, V. 4, p. 771, V. 6, p. 1409, p. 2041, *Divan-ı Kebir*, V. 6, p. 1968. (11) Mevlana, *Divan-ı Kebir*, V. 3, p. 2500-1, V. 5, p. 4713, V. 6, p. 1319.)

## Method

This study was designed as an action-research. Action-research is a research process to understand or improve the quality of instruction or action in school or classroom environment. Action-research is used for getting information about several educational issues and developing applications (Yıldırım & Şimşek, 2006).

The action research method was used in this study. This method is an approach which includes gathering and analyzing systematical data intended for finding out the problems regarding application process or understanding or finding a solution for an existing problem and which is conducted directly by the researcher himself or with the help of another researcher. This approach helps practitioner get new information, talents and experiences and develop a new critical viewpoint towards his/her application (Yıldırım & Şimşek, 2006).

## Implementation Process

Values education has always existed through the history of education. But, today problems caused by social life have shown that value education should be paid more attention in primary education especially in social studies classes. As well as families, schools, especially teachers have crucial responsibility regarding values education, because students take their teachers as role models particularly in primary school education. Therefore, teachers should be models with their behaviors, their relationships with other teachers and directors or shortly with their in class behaviors and out of class relationships. For that reason, an activity including values that social studies lesson in primary education aimed at and that contributed to teachers' personal and professional values and that showed alternatives to the teachers of primary school students has been designed. So, action research steps were planned and conducted as a set of creative drama sessions, which is an important method in adult teaching.

First of all, the values that are aimed to be taught by social studies teachers were found out during the implementation period. In line with these values, three common values which matched most with Mevlana's global messages and "Personal and Professional Values – Professional Development", which is the first component of general efficacies of teaching profession, were chosen. After these three values were defined as "love-respect-tolerance", creative drama sessions all of which were developed by researchers and controlled by two social studies teaching experts studied drama teaching and other field experts were planned. Creative drama activity was entirely composed of Mevlana's doctrines and had 4 sessions each of which was 2 hours. Sessions were planned as 50 minutes of implementation and 10 minutes of break and there were 2 sessions in the forenoon and two sessions in the afternoon. The application took place in the meeting hall of a primary school. Teachers working at the school where the research took place and from the schools nearby voluntarily participated in the study. The number of teachers in control group was limited in order to have an ideal number of participants for a creative drama method. Whole process was conducted by the researchers who studied drama before and the process was observed and reported by another researcher.

Summarized content of creative drama sessions including action research steps are:

*1<sup>st</sup> Session (First day morning session): The people who get on well with each other are the ones who didn't have the same language but same emotions*

In this session, the aim was fictionalized so that teachers got to know each other and shared their feelings. For that reason, teachers were asked to hang around in an imaginary garden listening to reed flute. That was a garden full of roses and there were 3 trees called *love*, *respect* and *tolerance*. In fact, all the people in the garden were from different races and believed different religions. Teachers didn't communicate using language but their body language and feelings and inspired from "love, respect and tolerance" trees.

*2<sup>nd</sup> Session (First day morning session): Mirror*

Every teacher had a partner. Partners got the names “Peace and Happiness”. The right hand of the person called “Peace” was thought to be a mirror. Peace showed his/her hand like a mirror against his/her partner’s face from a distance. The mirror was called *love*, *respect* and *tolerance* respectively and by the time *happiness* looked at the mirror, he/she reflected those feelings against the mirror.

*3<sup>rd</sup> Session (First day morning session): Dance and Rhythm*

Teachers were called *love*, *respect* and *tolerance* respectively. Participants who had the same names formed a group. People in the same group were asked to convey their messages with a certain dance or rhythm. They tried to use proper figures with their bodies and rhythms. At the end of their presentations, they explained the meanings of their figures.

*4<sup>th</sup> Session (First day afternoon session): The Exhibition of Mevlana’s Global Messages*

The meeting hall where the sessions took place was designed in secret as an exhibition hall in the afternoon. Written and visual information about Mevlana and Mevlana’s artworks were exhibited. In the middle of exhibition hall, there was person who was playing reed flute and three were three people representing whirling dervishes. Symbols that would help teachers remember the imaginary garden they hanged around in the morning session were used. The walls were prepared with the visual materials of the exhibition. First of all, teachers were taken to a class following to the lunch break and watched a presentation about Mevlana’s doctrines. After the presentation, they were invited to the exhibition accompanied by reed flute music.

*5<sup>th</sup> Session (Second day morning session): World Mevlana Year*

The session started with an astonishing fiction. The teachers who participated in this session were told that an authorized person from the Ministry of Culture would make some explanations. The authorized person reminded them that the year 2007 was chosen as World Mevlana Year by UNESCO. He emphasized that the sema ceremony had been added to UNESCO’s list of Intangible Cultural Heritage of Humanity. It was pointed out that foreigners visiting Turkey had been affected by Mevlana’s embracing human-beings with enthusiasm and therefore they made a demand from our country for celebrating World Mevlana Year with a greater organization. It was announced by the Turkish Ministry of Culture that groups from Turkey would be sent to various countries for the celebrations of World Mevlana Year. The teachers were told that they were one of the groups chosen by the Ministry of Culture. The aim of the group was to introduce Mevlana and his global messages ideally through drama. The teachers were divided into four groups. Each group was given a vitalization topic in a closed envelope (“In tolerance be like sea”, “In compassion, grace and love be like sun”, “In generosity and helping others be like a river”, “Either appear as you are, or be as you look” were the starting points put into the envelopes for the groups.)

*6<sup>th</sup> Session (Second day morning session): World Mevlana Year Is Looking for Its Logo*

Following the vitalization, the authorized person from the Ministry of Culture asked the groups to prepare a logo which would be used on the souvenirs, visual materials and posters for the 2011 World Mevlana Year organization and be the symbol of that year. They were also asked to write a saying of their own at the top of the logos which was suitable for global messages. It was also expressed that those logos would be sent to the competition “2011 World Mevlana Year Is Looking for Its Logo” held by the Ministry of Culture.

*7<sup>th</sup> Session (Second day afternoon session): From Masnavi to Global Values*

The group watched a presentation in which a story from Masnavi called “The Chinese and the Greek Artists” was told. Teachers were divided into groups. The groups were asked to carry out a vitalization related to the main idea of the story appropriate for the global values and to finish it with a saying made up by themselves.

*8<sup>th</sup> Session (Second day afternoon session): What kind of world do you imagine living in?*

Teachers were taken to the meeting hall in circle seating order. They were asked “What kind of world do you imagine living in?” with eyes closed accompanying with a music including sounds from nature and they were asked to think about it during music. After the thinking period, teachers were asked to open their eyes. There was a rose in the implementer’s hand. He said that the Tomb of Mevlana was in a rose garden and so it was called with that name and added that the rose in his hand had come from there and the garden they had hung around in the first session was, in fact, the same garden. He handed out the rose one of the teachers saying “The rose which was planted in the soil dies one day but one planted in the hearts would live forever.” The person who took the rose expressed what kind of world he/she wanted to live in and handed out the rose to another teacher. The activity was done after all teachers finished their speeches.

### **The sample of the study**

The sample of the study was selected through typical case sampling and convenience sampling among the purposeful sampling methods of the qualitative research tradition. Purposeful sampling helps to gather detail-rich information about the case or cases in hand (Yıldırım & Şimşek, 2006). The sample of the study consists of 16 teachers (9 females and 7 males) working in Ankara in total some of whom were classroom teachers teaching 4<sup>th</sup> and 5<sup>th</sup> grade students and the others were social studies teachers. The implementation and data collection processes were completed during in-service teacher training period of 2010-2011 academic year.

### **Data collection tool and data analyses**

Three different and complementary data collection tools were used before the study. The first one was applied before the activity. Researchers gave teachers a questionnaire form consisting of ten open-ended questions. Other two instruments were used after the implementation to assess the creative drama activity and the teacher himself/herself. Finally, the first questionnaire which had been given before the study was redistributed and participants were asked “What have you changed in that form after the implementation?” and replies for each question were received. The data was gathered through observation, interviewing and document analysis. The data was analyzed by content analyses and presented in frequency tables. Participants’ views were also cited in order to interpret the numbers more clearly.

### **Findings and Discussions**

In this section, the findings and discussions of the study will be addressed. They will be analyzed according to the data achieved in accordance with the sub-problems of the research.

**1. What opinions do the teachers have about the values of “love-respect-tolerance”?**

<b>Table 1. The values of “love-respect-tolerance” according to the teachers</b>			
<b>Themes</b>	<b>Codes</b>	<b>Teachers repeating</b>	<b>Σ</b>
Love	Need	1B, 4B, 7B, 1E, 6E	5
	Live	2B, 5B, 2E, 3E	4
	Sacrifice	3B, 6B, 4E, 5E	4
	Beauty	8B, 9B	2
	Energy	7E	1
Respect	Courtesy	2B, 3B, 5B, 7B, 8B, 2E, 6E	7
	Kindness	4B, 6B, 9B, 5E, 7E	5
	What needs to be?	1B, 1E, 3E, 4E,	4
Tolerance	Wisdom	2B, 3B, 5B, 7B, 4E, 6E	6
	Peace	1B, 1E, 2E, 3E, 5E	5
	Universality	4B, 6B, 8B	3
	Empathy	9B, 7E	2

Firstly, the teachers were asked about their opinions regarding the values of “love-respect-tolerance”. The teachers in the study group generally explained the value of love (f=5) as “need”, the value of respect (f=7) as “courtesy” and the value of tolerance (f=6) as “wisdom”. According to the findings obtained, it can be said that the teachers in the study group considered especially the value of love as value related to cheerful and positive reflections towards the environment individually. Also it can be said that they considered the values of respect and tolerance as necessary elements to make a healthy communication among people in the societal and universal frameworks.

Some teachers’ opinions about values are as follows: “6E: According to me love is a need. Love is necessary for spiritual well being as basic needs are.”, “7E: Love is a strong energy spreading from people.”, “2B: Respect is a must. It is an indispensable value in our lives.”, “1B: Respect is courtesy. Every person should behave considering respect.”, “4E: Tolerance is wisdom but people reaching real wisdom are mature and they have real tolerance.”, “9B: Tolerance is to show empathy. You have tolerance as long as you show empathy.”

**2. According to the teachers what benefits do people gain from the values of “love-respect-tolerance”?**

<b>Table 2. According to the teachers the benefits of the values of “love-respect-tolerance” for people</b>			
<b>Themes</b>	<b>Codes</b>	<b>Teachers repeating</b>	<b>Σ</b>
Universal	Happy world	2B, 4B	2
	A World without war	7B	1
			<b>Σ</b> 3
Societal	A good society	3B, 6B	2
	Happy life	1E	1
			<b>Σ</b> 3
	Good personality	1B, 5B, 3E, 6E	4

Individual	Recognition	4E, 5E	2
	Measured person	2E	1
	Conscious person	8B	1
	Sensitive person	7E	1
	popular person	9B	1
$\Sigma$			<b>10</b>

When the teachers were asked what benefits the values of “love-respect-tolerance” have for humans, they expressed that these values often bring individual ( $f=10$ ), societal ( $f=3$ ) and universal ( $f=3$ ) benefits to people. According to the findings in Table 2, it can be said that the teachers in the study group expressed the values of love, respect and tolerance contribute to providing people with individually positive characteristics and also that the people having the values in question contribute to their society and even the world in terms of happiness, peace, etc.

Some of the teachers’ opinions about the benefits of “love-respect-tolerance” values to people are as follows: “4B: A peaceful world is built around these values. The people having these values are happy and peaceful in every sense. A happy world becomes if all people come together in accordance with the values of love, respect and tolerance.”, 6B: A good society consists of good people. If we provide people with the values of love-respect and tolerance, they become good people. This also reflects on the society positively.”, “3E: These values can’t be thought to be separate from each other. Love, respect and tolerance are indispensable elements of a good personality.

### 3. What are the teachers’ opinions about teaching the values of “love-respect-tolerance” to primary school students?

**Table 3.**  
**The importance of teaching the values of “love-respect-tolerance” to primary school students**

Themes	Codes	Teachers repeating	$\Sigma$
Societal	Beneficial	2B, 6B, 7B, 4E	4
	Welfare	3B, 3E, 7E	3
	Desire	6E	1
$\Sigma$			<b>8</b>
Personal	Success	1B, 4B, 1E, 2E, 5E	5
	Peace	5B, 9B	2
	Showing character	8B	1
$\Sigma$			<b>8</b>

When the teachers’ opinions about teaching the values of “love-respect-tolerance” to the primary school students were asked, teachers often considered the societal benefits ( $f=8$ ) and personal benefits ( $f=8$ ) of these values. According to the findings obtained from Table 3, it can be said that the teachers in the study group found it important to teach the values of love, respect and tolerance to the students so that students would be good citizens for their society. It can be said that the teachers gave much importance to teaching the values of love, respect and tolerance to students because the basics of so many personality traits that they will have in the future are set in the primary school ages.

Some teachers' opinions about the importance of teaching the values of "love-respect-tolerance" to students are as follows: "2B: We should teach these values so that students can be useful citizens to the society. Love is necessary for a good society. Respect and tolerance enable good relationships.", "4E: Useful individuals are people who have respect and tolerance for each other. These values complete each other and create useful individuals." "1B: The values of love, respect and tolerance are the values for humanity. Each individual should have these values in the primary school to be successful in the life.", "5E: The values determine the standings of people in their lives. Individuals who internalize these values become successful people in every field in their lives."

**4. What are the ways to teach the values of "love-respect-tolerance" to the students according to the teachers?**

<b>Table 4.</b>			
<b>The ways to teach the values of "love-respect-tolerance" to the students according to the teachers</b>			
<b>Themes</b>	<b>Codes</b>	<b>Teachers repeating</b>	<b>Σ</b>
Example from the environment	Role Models	2B, 5B, 3E	3
	Nature	1B, 2E, 5E	3
	Life	6E	1
		<b>Σ</b>	<b>7</b>
Example from yourself	By loving	3B, 4B, 4E, 7E	4
	By showing	6B, 9B, 1E	3
	With behaviors	7B, 8B	2
		<b>Σ</b>	<b>9</b>

When the teachers were asked how to teach the value of "love" to the students, they told that they would often try to be role models (f=9) and explain it by giving examples from their immediate surroundings. The findings achieved from Table 4 showed that while teaching the value of love to the students, the teachers used their own behaviors much more and also made use of exemplary people, nature and life. It can be said that the teachers preferred to be a model with their own behaviors in accordance with the principle of from close to distant in order to teach the value of love.

Some teachers' opinions about the way to teach the values of love to the students are as follows: "5B: The value of love should be taught to students with the lives of exemplary personalities. Talking about love will never be more permanent than an effective example.", "3E: Love can be explained by giving examples. The best example is to talk about the people in students' lives or people they can take as role models. In those ages they tend to have role models.", "3B: Love is given only by showing it. If I can't show love as a teacher, how do I teach them love? Firstly, we should approach them with love.", "7E: It is the most effective method to approach them with love and to make them feel that they are loved. While teaching love, firstly I start with my own behaviors to the students."

<b>Table 5.</b>			
<b>The way to teach the values of respect to the students according to the teachers</b>			
<b>Themes</b>	<b>Codes</b>	<b>Teachers repeating</b>	<b>Σ</b>
	Each individual is different	3B, 2E, 3E, 6E	4

Example from the society	Necessity	2B	1
	International	4B	1
			$\Sigma$ 6
An example from yourself	By showing	1B, 5B, 1E	3
	With my behaviors	9B, 4E, 5E	3
			$\Sigma$ 6
An example from the family	Mother-father	7B, 7E	2
	Relatives	6B, 8B	2
			$\Sigma$ 4

When the teachers were asked how to teach the values of respect to the primary school students, the teachers often said that they would explain by giving examples from the society (f=6), by sample behaviors (f=6) and by examples from the family (f=4). The findings achieved from table 5 showed that teachers gave examples from themselves and the society and also touched upon the respect within the family while teaching the values of respect to the students. It is understood that the teachers took the principle of from close to distant into consideration while teaching the value of respect as in the values of love.

Some teachers' opinions about the way to teach the value of respect to the students are as follows: "6E: *Respect is effectively explained with the examples from the communication within the society. I put emphasis on what changes would happen in the society in case of the fact that there was respect or there was no respect.*", "5B: *Respect can be taught with the behaviors within the class. The most effective way will be to show and apply respect rules in the communication within the class. In addition, our relationships in teacher's room and our relationships with the management serve as a model for students, so these relationships should include respect rules.*", "7B: *Respect is firstly learned in the family. The relationships among mother, father and children should include respect rules. In this point the families and school can work in cooperation and can teach respect to children*".

**Table 6.**  
**The way to teach the value of tolerance to the students according to the teachers**

Themes	Codes	Teachers repeating	$\Sigma$
Exemplary people	H.z. Muhammed	7E	1
	Mevlana	2B	1
	Fatih Sultan Mehmet	4E	1
	Yunus Emre	3E	1
			$\Sigma$ 4
People in communication	Friend	1B, 3B, 4B, 1E, 2E, 6E	6
	Teacher	5B, 7B, 8B, 5E	4
	Family	6B, 9B	2
			$\Sigma$ 12

When the teachers were asked how to teach the values of "tolerance" to the primary school students, they told that they would often try to explain them by the lives of exemplary people (f=12) and by giving examples of people whom they communicate (f=4). When it is taken into consideration that students mostly communicate with their own friends, it can be said that the teachers preferred to give examples from the students' friends in order to teach tolerance in terms of making the value

concrete and making the students behave accordingly. In addition, it is understood that the teachers believed that giving examples from the people universally recognized was effective in teaching the value of respect.

Some teachers' opinions about the way to teach the value of "tolerance" to the students are as follows: "4E: Tolerance is a value that individuals can learn by a sample personality. The example of Fatih Sultan Mehmet is a good one to teach tolerance in terms of religion. He even gained the admiration of non-muslims because he didn't put pressure on anyone.", "4B: Firstly, I explained the importance of having tolerance in the students' relationships with their friends because our first expectation from the students is having tolerance in both school and class. In this point I give examples about behaving in a tolerant way regarding the differences among their friends and by doing so I explain that both they and their friends will be happy."

**5. After the activity how are the teachers' opinions about the values of "love-respect-tolerance affected?**

**Table 7. The teachers' opinions about the values following the activity**

Themes	Codes	Teachers repeating	Σ
Within the lesson	The power of master people	2B, 4E, 6E	3
	Commitment to the values	3B, 6B	2
	Example for tolerance	7E	1
	Making concrete	1B	1
		Σ	7
Personal development	Express yourself	4B, 9B	2
	Awareness	1E	1
	Recognizing your friends	8B	1
	Evaluating yourself	2E	1
		Σ	5
Career development	Creating an example	7B	1
	Using the drama method	3E	1
	The importance of value	5B	1
	Group work	5E	1
		Σ	4

The teachers were asked how their opinions about the values of "love-respect-tolerance" changed after the activity. The teachers told that they often noticed the importance of using the values within the class (f=7), its contribution to their personal development (f=5) and its contribution to their own career development (f=4). After the drama activity created for this research in Table 7, it was understood that the teachers explained that their opinions about the values of love, respect and tolerance made contributions in terms of understanding the effect/the power of the sample people especially within the class and the connections among the values and making them concrete. In addition, the teachers explained that the applied methods made positive contributions to their personal developments and that they understood the importance of learning by feeling the effect of the drama method in order to teach values in terms of career.

Some teachers' opinions about the values of "love-respect-tolerance" after the activity are as follows: "4E: The activity showed me the importance of master people in teaching the values. If they know and apply the doctrines of Mevlana, everything in the world will be beautiful. I think this is an

example that can be very useful for both adults and children in the values education.”, “4B: This application enhanced my ability to express myself. There were the things that we know in the activity but I saw myself in a different mirror (especially in the activity of mirror,I felt so)”, “7B: This activity created a wealth for my career development. This is learning by experiencing, which is so different from the information from books and internet. We haven’t just learned it but we rehearsed how to teach.”

After the activity some of the teachers’ sayings: *Love is a bright river inside people. Life is a mirror. You see things however you look at them. Look with love, what different things you will see. Be honest like a straight line. Tolerance is the route of that line. Shine like a full moon at night thanks to your respect. Life without love is the air without oxygen. Love takes its shape in the hearts like air. The most beautiful tolerance is looking with love.*

## 6. How did the teachers evaluate themselves after the activity?

**Table 8. The teachers’ individual evaluations after the activity.**

Question	Yes f	%	Partially f	%	No f	%
1. I liked the activity..	16	100	-	-	-	-
2. This the first time that I have participated in such an activity	13	81,25	-	-	3	18,75
3. I liked the group work.	13	81,25	3	18,75	-	-
4. I discovered my unknown characteristics.	10	62,5	6	37,5	-	-
5. My contributions to group works was enough.	13	81,25	3	18,75	-	-
6. I learned the things that I can teach to my students.	15	93,75	1	6,25	-	-
7. I think that what I learned from the activity contributed to my affective development.	14	87,5	2	12,5	-	-
8. The practices affected my existing values.	11	68,75	5	31,25	-	-
9. I believe that the activity will make positive contributions to my career life.	16	100	-	-	-	-
10.I want to participate in such activities in the future.	16	100	-	-	-	-

After the activity, the teachers firstly made individual evaluations. When we look at the percentages of the teachers’ answers in Table 8, most of the teachers talked about the contributions of the activity to their individual lives. All of the teachers in the study group told that they liked the activity, that it would make positive contributions to their career lives and that they wanted to participate in similar activities.

The teachers added some expressions in the interviews. These expressions are as follows: “3B: Firstly, I shined my values. I noticed that I don’t remunerate these values enough.”, “2E: This activity is one of the most beautiful examples to express opinions and feelings concretely.”, “4E: I understood that people should not only know the values of love, respect and tolerance but also internalize these values.”, “6B: I recognized myself better. People who internalize these values get a different taste from the life.”, “9B: I admire Mevlana. I felt as if I was living in his times. Both drama and “love-respect-tolerance” took me those times.”, “1E: I understood that I should sometimes revise the known things. These values are universal values. People who don’t internalize these values never

*internalize our national values.”, “7E: It will reflect to my personal life and career positively. Appropriate examples are the most powerful tools in education”*

### 7. How do the teachers evaluate the activities after the activity?

Question	Yes f	%	Partially f	%	No f	%
1.The activity was interesting..	13	81,25	3	18,75	-	-
2. I learned so many things from the activity.	12	75	4	25	-	-
3. I felt as if I had gone to somewhere in the activity.	15	93,75	1	6,25	-	-
4. I understood the message to be given through the activity	16	100	-	-	-	-
5. The activity led to changes in my behaviors and thoughts..	13	81,25	3	18,75	-	-
6. The activity increased my awareness about the values education.	15	93,75	1	6,25	-	-
7. I internalized the values I knew by experiencing them.	15	93,75	1	6,25	-	-
8.The teachers discover the comfortable ways of teaching thanks to such activities.	16	100	-	-	-	-
9. I found how to teach some values to the students thanks to the activity.	16	100	-	-	-	-
10. I believe that this activity will be helpful in my career in the future.	15	93,75	1	6,25	-	-

The teachers completed the activity evaluation test in the pursuit of the individual evaluation after the activity. When we look at the percentages of the teachers' answers in Table 9, it is understood that most of the teachers were pleased with the activity on the values education, that their awareness about the values education increased, that they saw different methods could be used to teach the values and that the activity contributed to their career development.

The teachers added some expressions to their activity evaluations in the interviews. Some of them are as follows: “1B: *It is the most beautiful and the most permanent message to be given in a short time. The instructional power of drama and Mevlana matches up with the values very well.*”, “3B: *Drama is a very good method to teach the values. Seeing it practically guided me. It can also be applied for the students.*”, “4E: *The activity related to Mevlana is a well-chosen example and a good model. He is a person who has pioneered the universal values today. He is the most concrete example in the values education.*”, “6B: *Even a short activity enabled us to investigate the values inside us. We need such examples.*”, 7E: *I understood that the values also be taught for our age group. We explain it everyday but we, ourselves, are the most important models for the students. We sometimes should revise ourselves ☺*”

### Conclusion and Implications

According to the findings of the study, teachers in the work group expressed that creative drama in values teaching was an effective method. They also said that their awareness of values teaching had increased; they had had a chance of reviewing their own approaches to students in and out of class atmosphere, and understood the importance of tangible and proximodistal examples and could improve themselves using such activities. Additionally, teachers rated themselves as insufficient

in relating the values taught in class to their daily lives. In assessing the activity, they reported that those kinds of activities would provide them with materials regarding values education.

As a result, it would be an applicable decision to start implementing activities in values education first with giving importance to teacher training, because teachers have an important role in values education. Teachers should bear in mind that students are individuals who should be valued. They should be role models for their students by their behaviors and their relationships with colleagues and directors. It is highly important to make individuals acquire values appropriately in raising conscious generations having positive personal traits, being aware of their responsibilities for themselves, the immediate environment, the society and the world. This is only possible with teachers who are aware of the importance of values and show exemplary behavior and have required equipments in teaching students them. Therefore, teacher training is the base for values education.

Gürol and Serhatlıoğlu (2009) concluded from a literature review that creative drama method is an efficient way of gaining values. Moreover, they also suggested in their study that examples of creative drama activities should be increased, teachers' awareness regarding creative drama and gaining values should be raised and more research on the role of creative drama in the process of gaining values could be done. Based on these suggestions, it can be said that our study is intended to fill a gap in the related literature. According to the findings of an experimental study about gaining certain social skills through creative drama method conducted by Kara and Çam (2007), creative drama method is effective in gaining collaborative working skills and self control skills and in developing skills to initiate and sustain relationships. The same method was also used in this study but instead of developing social skills, improving teachers' personal and professional values was targeted.

In their study on pre-service classroom teachers, Ormancı and Ören (2010) reported that using drama would contribute to carrying out certain gains like developing empathy, creative and critical thinking, gaining self-confidence, socializing and communicating. Besides, according to the findings of Yalar's study (2010) which aimed at defining the place of values education in primary and secondary education social studies curriculum, teachers reported that taking values education course during pre-service education would be beneficial in having students gain values appropriately. Teachers in our study also claimed that they were content with the drama method applied during the implementation so this result is parallel with the results of similar studies. Generally, teachers have a positive attitude towards drama method.

Today, creative drama applications are preferred in terms of being applicable to most adults and having lasting results. It is possible to say that creative drama method makes positive contributions to the personal and professional developments of teachers considering the results of the current study. Therefore, taking into account that teachers are willing to be taught about creative drama, it can be suggested that teachers should attend a creative drama teaching course including examples that are easily applicable to their students. It will be more advantageous if the content of such a course is planned for the needs and the interests of teachers by experts in the field. Drama applications intended for teachers should be increased and they should also be supported by academic studies. Moreover, teachers who use creative drama applications in their teaching should be encouraged to share their experiences and exemplary applications with their colleagues at the group teacher meetings in the beginning of each term. Provincial and District National Education Directorates might prepare a framework plan for schools regarding values education and present exemplary applications on their websites or in the meetings.

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