Meanings of The Value Concept of Formation Teacher Candidates

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The purpose of this study is to investigate the meanings assigned to the concept of value by students in higher education who are receiving pedagogical formation from various faculties. The qualitative research method was employed, an open-ended questionnaire was referred to and metaphors were utilized to collect data. The study group consists of 126 students who graduated from various faculties during the academic year of 2020-2021. Codings were resorted to with a view to conducting data analysis in the MAXQDA program. It has been determined that the majority of pre-service teachers view "value" as consisting of material and spiritual elements, behavior and rules, rare and sacred objects, and unifying and organizing societal standards. 75% of teacher candidates consider family, religious, and cultural values as their primary guiding principles. Respect, love, justice, tolerance, and professional dedication were described by the majority of pre-service teachers as the core values of the teaching profession. The students created value-related metaphors, revolving primarily around concrete items from nature. Most students identify respect, love, justice, tolerance, and professional commitment as the fundamental values of the teaching profession. The conclusion of the study was that family, religious, and cultural values influence students' value perceptions. The research findings were discussed considering the pertinent literature, and a number of recommendations were made.

Introduction

Values have been the subject of sociology, philosophy, anthropology, and psychology research for decades. In recent years, it has been one of education's top concerns. According to behavioral scientists and social psychologists, values affect individual attitudes, behaviors, and cognitive processes on the one hand, and interact with and reflect the cultural patterns of the society on the other. It is now widely acknowledged that individuals' actions are either directly or indirectly influenced by their values (Ozguven, 1994, p.349). Cooper (2014) defined value as principles, rules, or standards that are desired or regarded as essential. Schaefer (2012), on the other hand, defined values as the desirable outcomes, the criteria that motivate and direct human behavior, and the factors that influence the decision-making process of the individual.

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The concept of value is becoming increasingly important to both people and society in the current century (Zulela et al.,2021). This significance raises questions about the relationship between the values of education and school (Turdieva, 2021). What is the primary purpose of values education, what are the fundamental values of social life, what do the values found in the common denominator mean, and how will values education be implemented in schools? (Yusof et. al, 2018). These are some of the questions being addressed today (Cihan, 2014). Values are criteria that give culture and society meaning and significance (Fichter, 2006, p.167). In their broadest sense, values are our evaluations of what is good and what is bad. They are more or less precise and systematic ideas that enable the individual to interact with his environment, as opposed to the things we prefer according to our tastes. (Veugelers and Vedder, 2003, p.379).

Birkok (2019) categorized universal values into five values: freedom, equality, justice, science, and art. The 12 universal values discussed within the scope of the project supported by UNESCO with the slogan "Let's share our values for a better world" are cooperation, freedom, happiness, honesty, love, humility, peace, respect, responsibility, simplicity, tolerance, and unity (Cihan, 2014). The Ministry of National Education (2017) stated that the ten core values that students should acquire are justice, friendship, honesty, self-control, patience, respect, love, responsibility, patriotism, and benevolence. While classifying values, Schwartz worked on value types and identified ten core values. In Schwartz's values approach, these values are expressed as self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, benevolence, and universalism. Rokeach, on the other hand, categorized values as purposive and instrumental values. Instrumental values can be listed as *"being broad-minded, being clean, being forgiving, being responsible, being courageous, independence, honesty, intellectuality, being imaginative, being ambitious, being obedient, being able to control oneself, being kind, being logical, being capable, being cheerful, being loving, being helpful"*. Purposive values are *"family security, salvation in the hereafter, a world at peace, a sense of accomplishment, wisdom, equality, true friendship, a world of beauty, an exciting life, inner peace, self-respect, happiness, mature love, freedom, a comfortable life, social approval, national security, pleasure*" (Rokeach, 1973; cited in Bilgin, 1995). Dilmac et al. (2008) grouped values under three headings: social values, individual values, and family values. In a study by Akbas (2008), rather than the classification of values, he discussed the trends in value education. According to this study, he evaluated value education under four headings: value realization, character education, citizenship education and moral education.

Values are the fundamental standards that give life meaning and guide human behavior (Schwartz, 2012). Values that emphasize the positive aspects of people are formed through a lengthy process involving knowledge and experience, and they influence all types of decisions and behaviors (Roccas et. al, 2002). Therefore, it is essential to acquire values for individuals who are happy, fulfill their personal and social responsibilities, have adopted fundamental human values, and contribute to society (Francis and Archer, 2005). In order to do what is good and right, it is necessary to know what is good and completely correct (Biesta, 2010). Value is the foundation for character formation and personality growth (Mondal, 2017). Values are the most important element that sustains a society and binds its members together (Bilsky & Schwartz, 1994). In the formation of a healthy society, it is essential to base both gained and acquired values. In this regard, values education serves a vital purpose. Although some ages are considered more suitable in terms of mental development and maturity, values education can always be imparted (Pradana, et. al, 2020). However, given that 80 percent of personality development is complete by age five, it seems more advantageous to provide values education in the early years of life. Values are acquired informally, primarily through family life and

imitation of those in the immediate environment (Brady, 2008). However, educational institutions play an important role in the development of healthy values alongside the family. Acquiring value in educational institutions is not an accident. At the conclusion of a particular plan and program, it is anticipated that students will have acquired the intended values (Cengelci, 2010). Pre-school education institutions are the second most suitable environment for values education, after the family (Ulavere & Tammik, 2017). Here, on the one hand, the values imparted by the family to the child are emphasized, while on the other, students from diverse backgrounds acquire shared values and experience value unity.

Through values, we can make sense of human behavior. This is due to the fact that human behavior is governed by certain values (Lakshmi and Paul, 2018). Regarding values that govern human behavior, there is a close connection between values and human behavior (Sodirjonov, 2020; Baum & McPearson, 2019). To comprehend how an event occurred, i.e., what is occurring in the background, it is necessary to identify and comprehend the values that guide the attitudes and behaviors of the individuals responsible for the event (Sahin, 2019). Through effective value education, cognitive, affective, and behavioral differences of individuals develop (Caliskan, Yildirim, & Demirhan, 2021)

When the literature on values is examined, most of the studies were conducted with pre-service teachers (Arslan, 2022; Yenen & Ulucan, 2021; Akıturk & Kahraman, 2019; Akhan, Subası, & Acıl, 2020). Kinacı (2018) revealed that pre-service social studies teachers prioritized values such as patriotism, respect, love, justice, equality, responsibility, and independence more than other values. In a study by Dilmac, Bozgeyikli, and Cikili (2008), it was found that the most important values of pre-service teachers were universality, security, benevolence, and self-direction. Aydın (2003) found that cleanliness, self-respect, health, human rights, independence, being successful, being in prosperity, being smart and being broadminded constitute the top ten. In a study conducted by Oguz (2012), it was revealed that pre-service teachers adopted the values of universality, benevolence, and security. Akıturk and Kahraman (2019) revealed that the values that pre-service preschool teachers prioritize in their lives are respect, love, tolerance and honesty. Akhan, Subası, and Acıl (2020) found that pre-service teachers in different branches generally have knowledge about root values. No research examining the meanings, value perceptions, and metaphors that formation education students attribute to the concept of value has been found in the relevant literature. This research is essential for filling this gap in the literature. It is anticipated that the study's findings will contribute to the field of value education.

The framework procedures and principles regarding the pedagogical formation education certificate program were developed by YOK on 20.02.2014 and updated on 27.09.2021 (Council of Higher Education, 2021). When we look at the quotas of the Pedagogical Formation Education Certificate Program, we see that approximately 114,525 people benefited from the program in the 2014-2015 academic year, approximately 33,050 people in the 2015-2016 academic year, approximately 84,370 people in the 2016-2017 academic year, approximately 38,990 people in the 2017-2018 academic year, and approximately 35,540 people in the fall semester of the 2018-2019 academic year (Atmaca, 2019; Tekin & Yanpar Yelken, 2022). As it is understood from the numerical data, there are quite a lot of prospective teachers trained through the pedagogical formation certificate program. While pre-service teachers receive a direct education on values in the courses called "Character and Values Education" and "Morality and Ethics in Education" in the faculties of education (Council of Higher Education, 2018), pre-service teachers who do not attend faculties of education cannot directly benefit from these courses. Therefore, determining the perceptions of pre-service teachers receiving

formation education on values is an important issue.

The objective of this study is to describe the meanings assigned to the concept of value by students in higher education who are receiving pedagogical formation from various faculties. Depending on the objective of the study, the following research questions were investigated:

(1) What significance do higher education students undergoing pedagogical formation assign to the concept of value?
(2) What values shape the lives of students in higher education who receive pedagogical formation?
(3) What factors, according to college students receiving pedagogical formation, facilitate the acquisition of values?
(4) Which factors, according to college students pursuing pedagogical formation, influence values?
(5) Which metaphor do students of pedagogical formation in higher education associate with value?
(6) According to the opinions of college students pursuing pedagogical formation, what should the fundamental values of the teaching profession be?

Method

This is a qualitative survey-based study. Participants' knowledge and thoughts about a subject are determined through survey research. With the qualitative design, we focused on instances in which we lacked a comprehensive understanding of a specific topic. Qualitative research is concerned with people's perceptions of various concepts or phenomena; it aims to reveal shared subjective and objective experiences and perceptions (Creswell, 2012). This design was chosen to assess the understanding and perceptions of students who graduated from various faculties regarding the concept of value. Qualitative studies include the feelings, thoughts, beliefs, and actions of participants; they can be evaluated by revealing in-depth information (Bloor and Wood, 2006).

Participants

This study's sample consists of 126 students, 102 females and 24 males, who graduated from various faculties during the academic year of 2020-2021. In determining the participants, criteria such as the composition of the students are considered. The characteristics of the participants are detailed in Figure 1 and 2. There are 77 students between the ages of 20 and 25, 15 students between the ages of 26 and 30, 19 students between the ages of 31 and 35, and 12 students between the ages of 37 and 48.
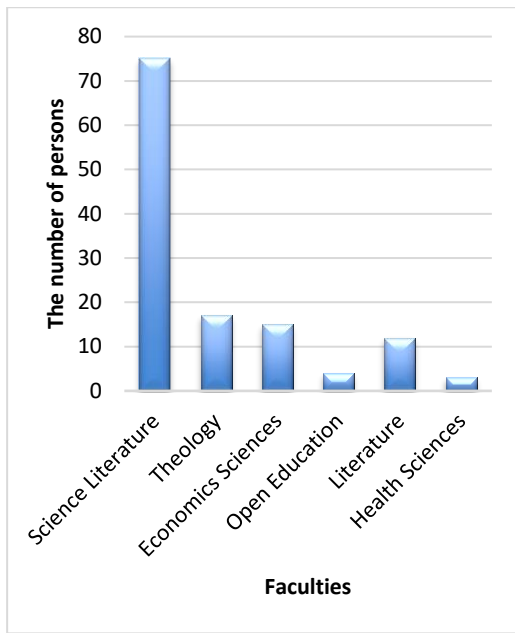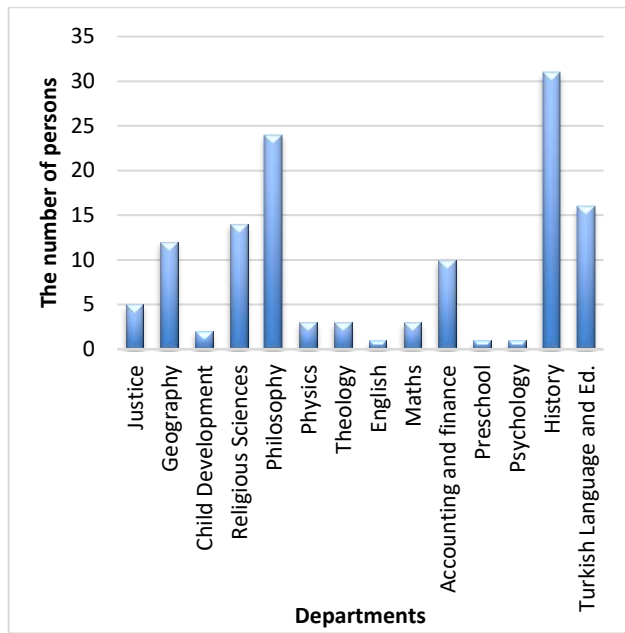
Figure 1. Graduated faculties

Figure 2. Graduated departments.

Figures 1 and 2 indicate that most participants are graduates of the Faculty of Science and Letters and the Department of History and Philosophy. While 92 of the participants reported that they had taken a course on values education in the past, 24 of them reported that they had never taken such a course.

Data Collection Process

A questionnaire with open-ended questions was designed to assess the students' understanding of values education after receiving formation education. Important advantage of open-ended questionnaires is that responses can provide comparable and systematic data (Yildirim & Simsek, 2013). Within the framework of predetermined questions, open-ended questionnaires offer respondents the opportunity to express their emotions, thoughts, and experiences more freely. In the initial phase of developing the data collection tool, the pertinent literature was reviewed. In light of the pertinent literature, the research's boundaries were delineated, and the study's problem was specified. Then, a six-question open-ended draft questionnaire was created to collect data. To increase the validity and reliability of the developed open-ended questionnaire forms, it was administered to a total of 126 teacher candidates, five of whom were selected at random from the research group.

The collection of research data occurred in the spring of 2020. The questionnaire designed for the purpose of the study contains six questions. Two experts were consulted regarding the questions' suitability for the intended purpose, clarity, and readability. In accordance with the opinions of the experts, the questionnaire was modified and finalized. Before collecting data, the purpose of the study was explained, and participants were informed that their responses and personal information would be kept confidential. Lastly, the questionnaire stated, "Value for me is... similar or like. Because..." The metaphor question was posed, and written responses were collected.

Analysis of Data

The data collected from the participants' responses were analyzed using inductive analysis in the MAXQDA program. The objective of the inductive analysis is to discover concepts and relationships that explain the gathered data. Gathering similar data within the framework of certain concepts and themes and interpreting them in a way that is comprehensible to the reader is the fundamental process of this analysis (Yildirim & Simsek, 2013). In the analysis of the data, the data were read sequentially and coded. The obtained codes were categorized based on their similarities and differences, and subthemes were derived from them. By examining the subthemes, the major themes could be determined. The suitability of all themes and codes was then evaluated. The themes were then finalized, and the data was interpreted (Ersoy, 2017). The responses to the survey questions were coded as T1 and T2 and the confidentiality of the participants' information was maintained. To determine the reliability of the determined codes, an expert examined the data at different times and determined the codes independently from the researchers. According to the reliability formula of Miles and Huberman (1994) (Reliability = Consensus/ (Agreement + Disagreement)), there was 0.90 consistency between the codes determined by the researchers and the field expert. It was calculated to be 0.95.

Results

Perceptions About Values

In the research, the first question asked was, "What does the concept of value mean to you?" What interpretations do you attribute to it?". 12 codes were reached in the student responses. The students' encodings of the meaning ascribed to the concept of value are provided in Figure 3.
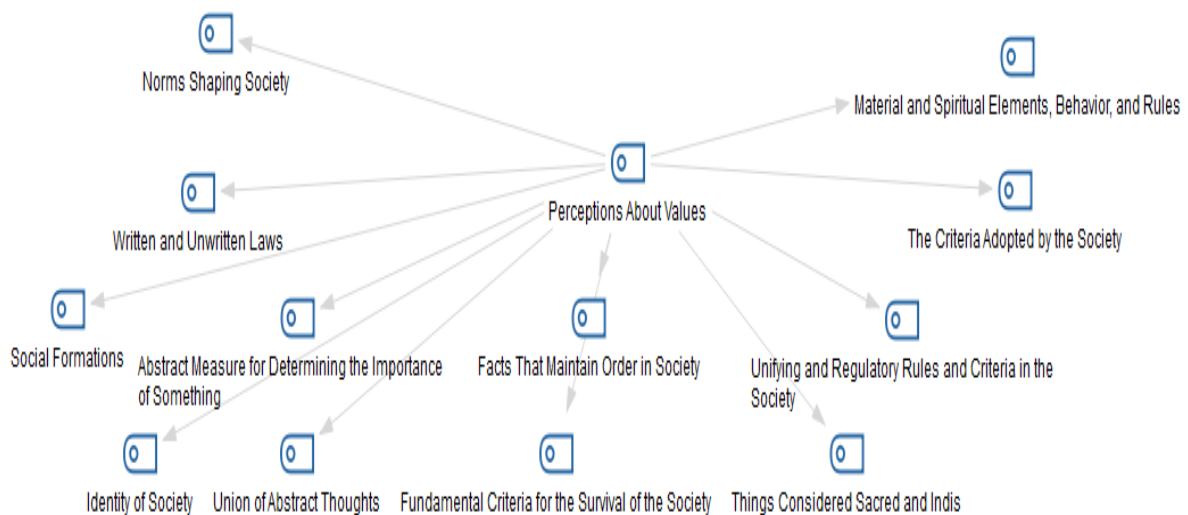

Figure 3. Codings associated with the attributed meanings of the concept of value.

According to Figure 3, fundamental criteria for the survival of the society, norms shaping society, material and spiritual elements, behavior, and rules are some codes. Frequencies related to the meanings attributed to the concept of value are presented in Table 1.

Table 1. Frequencies Related to The Meanings Attributed to the Concept of Value

Codings	N	%
1) The Criteria Adopted by the Society	11	8
2) Material and Spiritual Elements, Behavior, and Rules	34	26
3) Things Considered Sacred (Non-Marketable, Unsellable) and Indispensable	28	21
4) Unifying and Regulatory Rules and Criteria in the Society	11	8
5) Fundamental Criteria for the Survival of the Society	9	7
6) Abstract Measure for Determining the Importance of Something	10	7
7) Identity of Society	1	
8) Norms Shaping Society	3	4
9) Social Formations	2	
10) Facts That Maintain Order in Society	5	4
11) Union of Abstract Thoughts	13	
12) Written and Unwritten Laws	1	10

Examining Table 1, 26% of students define the concept of value as matter and spiritual elements, behavior, and rules, while 21% identify it as sacred and indispensable things. The criteria adopted by the society and the unifying and regulatory rules and criteria within the society were each determined to be 8%. Listed below are some student responses.

"Culture, custom, tradition. Our culture means a lot to me. Not only does culture determine our way of life, but also our living space." (T14)

"It consists of the accumulation of value judgments that highlight themselves in the individual by assimilation of the meanings that people attribute to their distinguishing characteristics in various social life status formations." (T20)

"It evokes terms like effort, commitment, and willingness. No matter how much effort we put into a job or lesson, if we work for it, it will be beneficial to us." (T22

"As a result of social life, the set of rules that organizes a society in which people think together and accept rules is the result of social life. It facilitates harmony among those who share the same environment." (T38)

"Judgments that promote a life of peace and prosperity are what ensure the cohesion and solidarity of society. Individuals' cultural, moral, material, and spiritual dimensions in society. It is what is determined by the being's relationship to the object" (T70)

"Value guides a person's actions and behaviors. I think of justice, morality, conscience, tolerance, respect, honor, friendship, compassion, and trust when I hear the word value." (T81)

The second question asked, "What are the primary values that guide your life when you consider your own life and decisions?" According to the given answers, 33 values were attained. The most frequently occurring values were assigned high scores, while the least frequently occurring values were assigned low scores. Figure 4 depicts the distribution of the primary values that influence teacher candidates' lives.
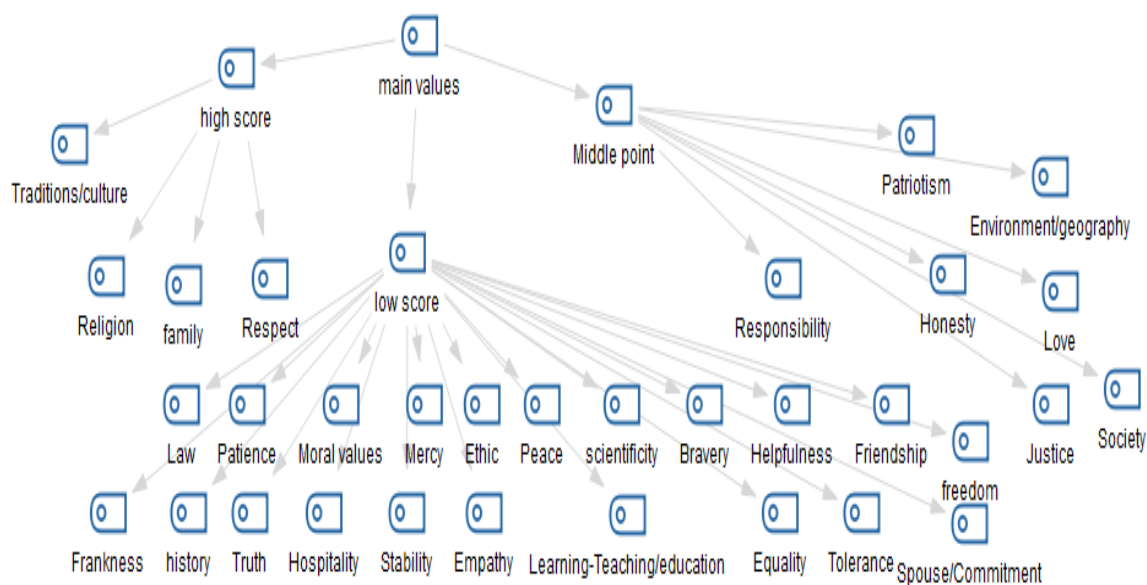
Figure 4. Main values that shape students' lives

According to Figure 4, religion, family and culture were coded as high scores. Some values such as hospitality, empathy, tolerance, law, peace, courage and friendship are in the low score code. Frequencies about main values that shape students' lives are presented in Table 2.

Table 2. Frequencies About Main Values That Shape Students' Lives

	Subcodes	f	%	iii) Low score (%11)					
				Subcodes	f	%	Subcodes	f	%
i) High score (%50)	Family	48	20	Freedom	5	2	Peace	2	
	Respect	25	11	Spouse/Commitment	5	2	Stability	2	3
	Religion	23	10	Friendship/	5	2	Ethic	2	
	Traditions/culture	21	9	Friendship	4		Hospitality	1	
	Love	21	9	Tolerance		4			
ii)Middle point (%39)							Mercy	1	
	Environment/geography	13	6	Helpfulness	3		Truth	1	
	Justice	13	6	Equality	3	3	Moral values	1	
	Honesty	13	6	Bravery	2		History	1	4
	Society	11	5	Learning-Teaching/education	2	3	Patience	1	
	Patriotism	8	4	Scientificity	2		Frankness	1	
	Responsibility	7	3	Empathy	2		Law	1	

Examining Table 2, 20% of the students identified family, 11% respect, religious values, and traditions and customs/culture as the most important values. In other words, fifty percent of students believe that family, respect, and religious and cultural values are the most important. The values of law, patience, and history are the least expressed.

"When I consider the primary values that shape my life, my first moral value, Freedom to Live, is the most important. It is my foremost responsibility to safeguard this treasure and to respect the freedoms of others. Then there are my material values and, respectively, my social-cultural values." (T100)

"I would absolutely say transparency. We refer to this as being inside and outside. I believe this

to be founded on integrity. I can only tolerate negative behavior toward me from an individual who is truthful. Sincerity, moral values, and believe emotional values trump logic in my decision-making." (T94)

"People give significance to their lives, thoughts, and beliefs, respect each other, and most importantly, love each other without criticizing them as individuals." (T66)

"Whenever I make a decision, I typically consider whether it is consistent with Islam. I make decisions in this manner." (T62)

"My family comes first, followed by the community in which I reside." (T35)

The third question in the research was posed: "What factors play a significant role in the acquisition of your values?" 86 students identified the family as a factor that influences the development of their values. In addition to these responses, they indicated that school, teachers, friends, the environment, personal development books, films, and life experiences all contribute to the acquisition of value. General factors that contribute to gaining value are presented in Figure 5.
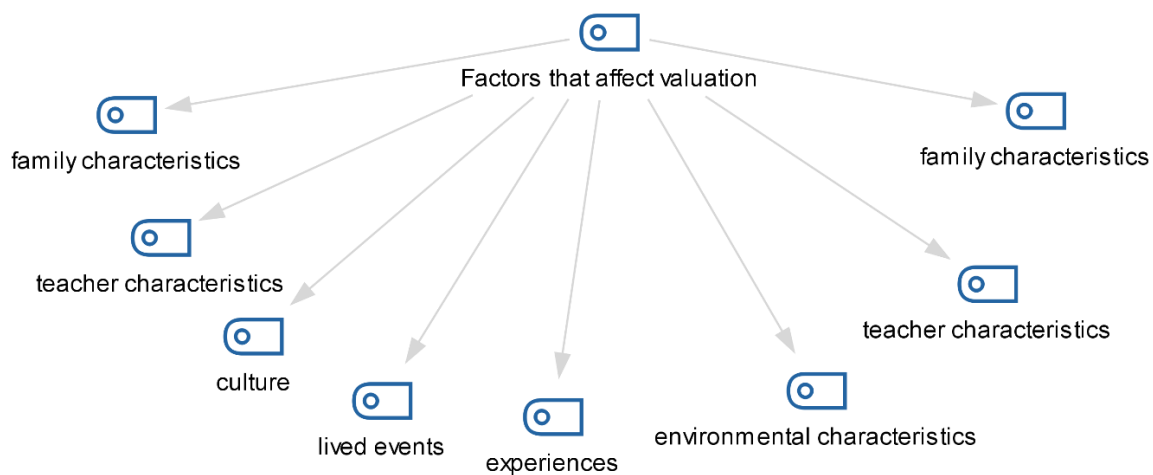

Figure 5. Effective factors in valuation

Examining Figure 5 reveals that family characteristics, teacher society characteristics, culture, lived events, environmental characteristics, teacher characteristics, family characteristics, and experiences all play a role in adding value. According to the students, the positive effects of family, school, teachers, and the surrounding environment contributed to value addition. The students emphasized that the education received, the books read, the places visited, the films viewed, relatives, religion, customs, and traditions have a significant impact on adding value. Character and worldview, they reported, are also effective in acquiring value. The following are direct quotations.

"My family has unquestionably had the greatest impact on my development of my current values. The education I received afterward shaped this effectively." (T1)

"The self-improvement books I've read, my university professors, the films I've seen, and my life experiences have all influenced me." (T2)

"My family, friends, teachers, social accomplishments, the books I've read, the cities I've visited, and the music I've listened to." (T8)

"First, these values were instilled in me by my family; then, my education at Imam Hatip High School played a significant role." (T62).

"My family, particularly my mother's moral, conscientious, and ethical teachings, my education, and the culture to which we belong." (T89).

The fourth question in the research was posed: "What do you believe are the factors that influence the general values? Students generally reported that character is the factor that influences values. There are opinions regarding the effects of social media, school, teachers, community and environmental structure, family environment, and the perspectives of families regarding values. For instance, a student coded S1 stated, "*I believe that human personality is the most significant factor influencing values. The values are influenced by the manner of upbringing and education received in the family. I believe a person's environment and friendships influence their values as they age*." He communicated his opinions through discourse. The concept of value and selfishness was associated with the teacher's statement with the code S112: *"Selfishness is a phenomenon that oscillates between thinking only of oneself, thinking of society, and doing the right thing*." The student with the code O57 stated that love, trust, and success positively impact their values, whereas war, malice, lies, and distrust negatively impact him. The student with the identifier O113 stated that social values and cultural codes, religious values, and the education system influence values in general (T113). Student coded this statement O105: *"Everything that touches human life affects values. Examples include moral values, customs, education, family, and social environments."* This expressed a global perspective. The student with code S15 stated, *"The environment is the factor that affects values in general. It was stated that the environment and social media have an effect on values and that technology and social media are constantly evolving."* The student with the code O20 stated, "*The structure of society and the environment come first among these factors."* The concept of value, which originates in the family, transfers to the surrounding environment and establishes certain structures there. Individual growth and worth are determined by social acceptance and the ability to stand on one's own two feet. In his speech, he discussed family and the environment, as well as the impact of these issues on values. Similarly, the student identified as S38 described his thoughts as *"The family environment in which the individual grew up, the perspective of his parents, the school lessons, and the teachers."* The instructor with the code O94 stated, "*Family, social environment, personality, and experiences. I believe that community expectations predominate*" and explained that community expectations are the factors that influence values. Student coded O108: "*The factors that influence values include spirituality and humanity. Our values will be preserved to a greater extent if you cultivate yourself in the spiritual realm and avoid moral corruption. This indicates that the adoption and defense of human values have an effect on values."* According to the student with the code S112, the sacred texts, the Qur'an, the Hadith, the customs, and the traditions have a direct impact on the values; this was explained in terms of religion. Student coded this statement O105: *"Everything that touches human life affects values." The statement "moral values, customs and traditions, education, family, and social environments" demonstrates a holistic perspective."* Values are effective in areas where all moral concepts are present in human life, and all factors influence values from an ethical standpoint, as stated in O121.

Metaphors about values

Fifth, "Value for me is... similar or the same." A metaphorical question was posed: "Because...?" In the responses, the themes of concrete and abstract concepts were examined in relation to the metaphors of the concept of value. In Table 3, themes and codes associated with metaphors for the concept of value are presented.

Table 3. Codes and Themes Related to Value Metaphors

Concrete concepts (f=70)	Abstract concepts (f=85)
From nature (f=60) Water (f=13), Ocean, vast sea, earth(f=3), forest, oxygen, sun(f=2), light, gemstone, diamond, rain, air(f=3), full moon, fire, road(f=2), foundation building block (f=2) salt, core, vitamin, protein, heart gem Tree root, Soil, Sycamore tree, tree (f=8), flower (f=3), clay mud (f=2), root	Linking with psychology (f=34) Love (f=4), respect (f=4), care, caring (f=2), love (f=2), happiness (f=3), dignity, conscience (f=2), responsibility (f=2), trust, character (f=2), personality (f=3), consciousness, the development of the individual, the person himself, the path to happiness) morality/good morals (f=3) Association with Family, Society, and the State (24) Parliamentary immunity, ideology, social acceptance, power (f=6), homeland (f=2), good citizen Father, family (f=4), mother (f=4) friends
Man-made (f=10) Heritage Stove, scales, Mold, Baking powder in the cake, book, Nara, road map, Galatasaray team, Equivalence (mathematical symbol)	Association with the concept of life (f=19) Life (f=2), quality of life, lifestyle (f=2), life (f=5), life itself, essential need (f=2), decisions, the reason for living, the most important concept of life, the basis of human life, breathing (f=2) Association with religion and history (f=8) Religion (f=2), spirituality, belief, science, value, measure, history

According to Table 3, analogies were made with mostly abstract concepts (f=85). The subgroup that is most frequently compared is metaphors about natural substances (f=60). The students most frequently compared the worth of water (13) and trees (8). After coding what originates from nature, metaphors based on psychological associations were created (f=34). The following are direct quotations.

"Value is like equivalence to me. Because it is the criterion for determining the necessity of something and its importance." (T3)

"Value is like water to me. Because, just as water gives life and beauty to nature, our values give us life and beauty." (T15)

"Value for me is like baking powder in cake. No matter how many other ingredients you add, if you do not include baking powder, the cake will not rise. Similarly, regardless of how well you equip a person with positive sciences, if he lacks certain values, he will not be complete." (T38)

"Value is like a puzzle to me. We cannot provide integrity if a portion of it is lacking." (T55)

"For me, value is comparable to parliamentary immunity. Since my values are sacred, they cannot be violated." (T109)

"To me, value is like a scale. Because it must always be in equilibrium. It should be exactly the right amount." (T122)

The sixth question posed to the students was, "What do you believe should be the fundamental values of the teaching profession?" A total of 31 values were determined based on the coding obtained from the responses. Table 4 displays the encodings pertaining to the fundamental values of the teaching profession as perceived by prospective teachers.

Table 4. Basic Values of the Teaching Profession According to Pre-Service Teachers

Codings	N	%	Codings	N	%
Respect	42	16	Conscience	4	1
Love	41	15	Traditions and Customs	3	
Justice	22	8	Merit	3	3
Tolerance	21	8	Belief	3	
Professional Commitment/Professional Ethics	18	7	Helpfulness	2	2
Responsibility	13		Sacrifice	2	
Empathy	13	10	Compassion	2	
Equality	11	4	Hospitality	1	
Honesty	10	3	Truth	1	
Patriotism	8		Unity and Togetherness	1	3
Good Personality/Ethics	8	6	Virtue	1	
Mercy	7		Ethic	1	
Be Considerate	7	5	Stability	1	
Patience	6		Historical Values	1	
Scientificity	6	7	Bravery	1	
Confidence	6				

According to Table 4, the majority of students identify respect (16%), love (15%), justice (8%), tolerance (8%), and professional commitment (7%) as the fundamental values of the teaching profession. 10% of the students stated that responsibility and empathy are the fundamental values of the teaching profession. The lowest values are cohesion and unity (f=1), virtue (f=1), historical values (f=1), ethics (f=1), and bravery (f=1). Listed below are examples of direct quotations.

"The teaching profession is the most important in the world. It is in the hands of the next generation of educators. To direct the future, Turkish youth study the past and follow the path paved by their teachers. Teaching is more than simply imparting academic knowledge. It is to impart all life and living experiences to students. It is a mother and father as well. It imparts not only knowledge but also affection." (T2)

"Justice, responsibility, honesty" (T120)

"A compassionate approach may be suggested. Because, during the execution phase, the teaching profession should adapt to the quality and level of the class and student. Always, uniformity presents insurmountable obstacles." (T19)

Discussion and Conclusion

This study describes the meanings assigned to the concept of value by higher education students who received pedagogical formation from various faculties. In this study employing the scanning method, it was determined that the majority of pre-service teachers perceive the concept of "value" in terms of material and moral elements, behavior and rules, rare and sacred objects, and essential, unifying, and organizing societal criteria. Some pre-service teachers stated in their responses that society has adopted the concept of value, expressed as unifying and regulating rules and criteria. These findings are comparable to those found in studies

conducted by Kolac and Karada (2012) and Akkutay (2006). The findings of this study indicate that pre-service teachers have positive perceptions of the concept of value in terms of guiding the comprehension and interpretation of life and the formation of behaviors.

75% of students consider family, respect, and religious and cultural values to be the most important guiding principles in their lives. This may be because Turkish culture places a premium on family, respect, and religious principles. In particular, family values shape lives significantly. Tezcan (1974) classified Turkish values into six categories: family, educational, economic, religious, political, and recreational. He demonstrates positive Turkish values such as heroism, patriotism, bravery, piety, frugality, frugality, land loyalty, hospitality, respect-respect, philanthropy, tolerance, honor, seriousness and dignity, modesty, and internal cleanliness. According to Arslanoglu (2005), the most important of Turkish values is the sacred land of the homeland.

The majority of students describe the fundamental values of the teaching profession as respect, love, justice, tolerance, and commitment to the profession. 10% of the students stated that responsibility and empathy are the fundamental values of the teaching profession. The fundamental values of the teaching profession, according to Zan and Zan (2017), are fair and equal treatment of teacher candidates who continue their education. According to Altinkurt and Yilmaz (2011), the unethical behaviors that teacher candidates believe are least prevalent are not affected by factors such as students' religious beliefs, ethnic origins, and social status. Karatas et al. (2019) stated that formation students do not discriminate, do not compare, act fairly and impartially, adhere to professional principles and do their job with integrity, model their behavior, pay attention to their clothing, appearance, speech, and communication skills, strive to improve their field, and develop their own ideas. It has been observed that ethical educators are those who do not impose, value diverse viewpoints, and adhere to regulations. Pala and Gogebakan (2019) reported that respect, justice, honesty, trustworthiness, patriotism, environmental awareness, responsibility, helpfulness, understanding, and tolerance values came to the forefront in prospective teachers, respectively. In the study conducted by Gunduz (2019), it was seen that especially tolerance was found to be at a very high level in the pre-service teachers participating in the research.

Family characteristics, teacher society characteristics, culture, lived events, environmental characteristics, teacher characteristics, family characteristics, and experiences all contribute to the evaluation of teacher candidates. According to the students, the positive effects of family, school, teachers, and the surrounding environment contributed to value addition. The students emphasized that the education received, the books read, the locations visited, the films viewed, the relatives, religion, traditions, and customs have a significant impact on the value added. In addition, pre-service teachers reported that character is the factor influencing values in general. In the related literature, it has been reported that the factor affecting value may be related to social media (Gunes & Toprak, 2022; Dogan, Kutlu, & Seckin, 2022; Dogan, 2018). For example, Gunes and Toprak (2022) showed social media as a factor affecting tangible and intangible values in a study. There are opinions regarding the effects of social media, on schools, teachers, community and environmental structure, family environment, and the perspectives of families regarding values. Society's value perceptions and value judgments are undergoing a rapid shift as a result of the ever-evolving media (Du Preez and Roux, 2010). Under the influence of the media, many things that were once regarded as worthless are now commonly accepted. This demonstrates that the media, and by extension social media, influence the value judgments of individuals (Yazici, 2014; Ozen, 2014). The most significant effects of social media on individuals occur during socialization, identity formation, certain behaviors,

habits, and value-creation processes (Ayaydın & Yildıı Ayaydın, 2018; Bakiroglu, 2013; Ozturk & Talas, 2015; Oguz & Sozcu, 2016).

The students most frequently compared the value of water and trees. In addition, there are analogies between concepts such as the heritage stove, the scales, the mold, the baking powder in the cake, the book, the road map, the Galatasaray football team, and equivalence. Examining the contents of the similes revealed comparisons to the beautiful, multidimensional function of value, significance, and the significance of love. In abstract concepts, love and respect are frequently used as metaphors for the expansive and indispensable meanings of the concept of value. Middle and high school students use the metaphor of love to describe the concept of value, according to Gocen et al (2019). Numerous studies (Kolac & Karadag, 2012; Evin & Kadadar, 2004) apply the metaphor of love to the concept of value (Botha, 2009; Yazar, Ozekinci and Lala, 2017). In addition, studies that emphasize the metaphors of giving importance to family unity and respect support the study's conclusion (Kolac & Karadag, 2012; Kinnier, Kernes & Dautheribes, 2000).

Based on the findings of the research, the following recommendations can be made:

- Pedagogical formation students were involved in the research. By conducting research with elementary, middle, and high school students, teachers, academics, and various professional groups, comparison studies can be made possible.
- By extending the research's scope, many researchers can design and implement novel forms of research on a national scale.

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