

IV SHO'BA

OLİY TA'LIMDAGI INNOVATSION TEXNOLOGIYALAR: TA'LIM SIFATI VA O'QUV JARAYONLARINI LOYIHALASHTIRISH

VALUES EDUCATION WITHIN THE SCOPE OF THE TURKISH CENTURY EDUCATION MODEL

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Abstract. *Values are elements that guide individuals' lives and shape their social relationships. These values enable individuals to live in harmony both with themselves and with the society in which they live. While culture, fundamentally a social phenomenon, concerns people's ways of life, spiritual culture encompasses a set of ideas, norms, and values and varies across societies. Values education, which constitutes an essential component of spiritual culture, begins within the family and continues in educational institutions within a structured plan and program. Explaining the implementation of material and spiritual values within the human development system under the Turkish Century Education Model (Türkiye Yüzyılı Maarif Modeli) is significant in terms of promoting individuals' well-being—the primary aim of education—and fostering individuals who are beneficial both to themselves and to society, thereby contributing to societal happiness. In this study, document analysis, one of the qualitative research methods, was employed. A content analysis was conducted to examine the place of the core and sub-values specified in the Turkish Century Education Model within the curricula. The effective implementation of values education included in the curricula of the Turkish Century Education Model requires teachers to diversify classroom and school-based methods and techniques. Moreover, the internalization of values is greatly enhanced through extracurricular activities such as student clubs, social responsibility projects, cultural and sports activities, and*

community service initiatives carried out with the participation of students, parents, and the wider community.

Keywords: *value, culture, education, values education.*

ЦЕННОСТИ ОБРАЗОВАНИЯ В РАМКАХ ТУРЕЦКОЙ МОДЕЛИ ОБРАЗОВАНИЯ ВЕКА

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Аннотация. *Ценности - это элементы, которые направляют жизнь людей и формируют их социальные отношения. Эти ценности позволяют людям жить в гармонии как с самими собой, так и с обществом, в котором они живут. В то время как культура, по своей сути являющаяся социальным явлением, касается образа жизни людей, духовная культура охватывает набор идей, норм и ценностей и варьируется в зависимости от общества. Ценит образование, которое является важнейшим компонентом духовной культуры, начинается в семье и продолжается в образовательных учреждениях в рамках структурированного плана и программы. Объяснение реализации материальных и духовных ценностей в системе человеческого развития под турецкой моделью образования века (Türkiye Yüzyılı Maarif Modeli) имеет большое значение с точки зрения содействия благополучию людей. быть - главная цель образования - и воспитывать людей, которые полезны как для самих себя, так и для общества, тем самым способствуя общему счастью. В данном исследовании использовался анализ документов, один из методов качественного исследования. Был проведен анализ содержания, чтобы изучить место основных и субценностей, указанных в турецкой модели образования века, в рамках учебных программ. Для эффективного внедрения ценностей, включенных в учебные программы турецкой модели образования «Век», учителям необходимо диверсифицировать методы и приёмы в классе и на базе школы. Кроме того, интернализация ценностей*

значительно усиливается благодаря внеклассным мероприятиям, таким как студенческие клубы, проекты социальной ответственности, культурные и спортивные мероприятия, а также инициативы по общественному служению, осуществляемые с участием студентов, родителей и более широкого сообщества.

Ключевые слова: ценность, культура, образование, ценности образования.

ASR TURK TA'LIM MODELİ DOIRASIDA TA'LIM QADRIYATLARI

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Annotatsiya. Qadriyatlar shaxs hayotini yo'naltiruvchi va uning ijtimoiy munosabatlarini shakllantiruvchi asosiy omillardir. Ushbu qadriyatlar insonning o'zi bilan hamda yashayotgan jamiyati bilan uyg'un hayot kechirishini ta'minlaydi. Madaniyat mohiyatan ijtimoiy hodisa bo'lib, insonlarning turmush tarzi bilan bog'liqdir, ma'naviy madaniyat esa g'oyalar, me'yorlar va qadriyatlar majmuasini qamrab oladi hamda jamiyatlar kesimida farqlanadi. Ma'naviy madaniyatning muhim tarkibiy qismi bo'lgan qadriyatlar ta'limi oilada boshlanadi va ta'lim muassasalarida muayyan reja va dastur asosida davom ettiriladi. Turkiya Asri Ta'lim Modeli (Türkiye Yüzyılı Maarif Modeli) doirasida inson taraqqiyoti tizimida moddiy va ma'naviy qadriyatlarning amalga oshirilishini izohlash ta'limning asosiy maqsadi bo'lgan shaxs farovonligini ta'minlash, shuningdek, o'ziga va jamiyatga foydali shaxslarni tarbiyalash orqali jamiyat baxt-saodatiga hissa qo'shish nuqtayi nazaridan muhim ahamiyat kasb etadi. Mazkur tadqiqotda sifat tadqiqot usullaridan biri bo'lgan hujjatlar tahlili qo'llanildi. Turkiya Asri Ta'lim Modelida belgilangan asosiy va qo'shimcha qadriyatlarning o'quv dasturlaridagi o'rni mazmuniy tahlil asosida o'rganildi. O'quv dasturlariga kiritilgan qadriyatlar ta'limining samarali amalga oshirilishi o'qituvchilardan sinf va maktab miqyosidagi metod hamda usullarni diversifikatsiya qilishni talab etadi. Shuningdek, qadriyatlarning ichkilashtirilishi

o'quvchilar, ota-onalar va keng jamoatchilik ishtirokida tashkil etiladigan o'quvdan tashqari faoliyatlar – o'quvchi klublari, ijtimoiy mas'uliyat loyihalari, madaniy va sport tadbirlari hamda jamoat xizmatlari orqali sezilarli darajada mustahkamlanadi.

Kalit so'zlar: qadriyat, madaniyat, ta'lim, qadriyatlar ta'limi.

Introduction. Education serves as a means for transferring the culture, value judgments, and accumulated knowledge of societies – developed through their continued existence – to subsequent generations (Çorbacı, 2023; Karip, 2017). Values are shared ideas, moral principles, and social rules accepted by the majority of a society to preserve social order and ensure its continuity over time (Karasu-Avcı, Faiz, & Turan, 2020). Halstead and Taylor (2002) define values as principles guiding behavior, fundamental beliefs, and standards by which certain actions are judged as good or desirable. It is evident that values have emerged in all countries as necessary components for maintaining social order. Although values are generally considered universal, they vary across societies due to differences in lifestyles and belief systems.

Values education is the process of transmitting morally accepted principles, rules, and positive behaviors to new generations (Yıldırım & Demirel, 2019; Bardakçı & Mart, 2023). Changes and developments occurring in different parts of the world influence other countries as well. Individuals and societies with diverse cultural backgrounds increasingly interact more frequently and easily (Çorbacı, 2023; Kan, 2009). While globalization has fostered positive behaviors such as accepting differences, it has also introduced situations that may lead individuals toward behaviors incompatible with societal identity. Educators widely agree on the challenges individuals face in adapting to rapid global change without losing their personal identity.

Human beings, as the central subject of education, are values in themselves and inherently carry moral responsibilities toward others and the environment. These responsibilities influence the aims, content, and methods of values education. In the context of globalization, values education cannot remain indifferent to the interaction between traditional culture and emerging cultural forms and to the changes these

interactions produce in thought and life (Çorbacı, 2023; Polat, 2010). Social and economic transformations worldwide influence national value systems and may distance societies from their core values. The rapid advancement of new technologies and their unconscious use can lead to sociological and cultural disintegration. Therefore, societies require values education to preserve their unifying culture and values and to ensure their continuity.

The Education System of the Republic of Türkiye, through the Turkish Century Education Model aims not only at material development but also at preserving and strengthening national and spiritual values, as in previous curricula. The model seeks to build the future upon values such as justice, compassion, goodness, honesty, diligence, usefulness, and aesthetic sensitivity (MEB, 2025). Health, defined as the state of physical, mental, and social well-being, depends on an individual's balance both internally and within the social environment. While physical health relates to nutrition, sleep, exercise, and avoiding addiction, mental health is associated with responsibility, willpower, discipline, moral values, faith, patriotism, compassion, benevolence, and discernment (MEB, 2025:5). Explaining how material and spiritual values are implemented within the human development system under this model is therefore essential for promoting individual well-being and societal happiness.

Method. This study employed document analysis, a qualitative research method. Document analysis involves several stages: accessing documents, verifying their authenticity, understanding the documents, analyzing the data, and utilizing the findings (Yıldırım & Şimşek, 2018). In line with the purpose of the study, a content analysis was conducted to examine how the core and sub-values specified in the Turkish Century Education Model are integrated into the curricula.

Analysis and results. Rapid socio-economic changes, technological advancement, and uncontrolled technological use have begun to significantly influence both the material and spiritual structures of societies. This situation highlights the importance of world peace, sustainable living standards, and human values. The systematic transmission of values education and societal values, which possess the power to influence social order at both national and global levels, is an undeniable

necessity. Various approaches exist in values education. These differ in terms of how they define human nature and human–society/environment relationships, explain the process of value acquisition, examine the sources of values, and determine fundamental and advanced objectives (Meydan, 2014). Although numerous methods and techniques are available, teachers must prepare plans aligned with the specific values they aim to instill and take the necessary precautions (Çalışkan & Yıldırım, 2022; Bardakçı & Mart, 2023). Values education, often delivered within the hidden curriculum, is generally implemented through activity-based practices conducted by teachers (Akpınar & Özdaş, 2013; Meydan & Bahçe, 2010).

Within the Turkish Century Education Model, the core framework values of “respect–responsibility-justice” encompass additional values under three main categories. The values of diligence, privacy, modesty, patience, healthy living, and thrift aim to foster individual well-being; the values of family unity, friendship, honesty, freedom, love, patriotism, and helpfulness aim to establish peaceful families and a happy society; and the values of sensitivity, aesthetics, compassion, and cleanliness aim to create a livable environment (MEB, 2025). The Model also emphasizes that teachers are the primary actors in values education, describing them as design experts who guide students and structure student-centered learning processes to develop knowledge, skills, dispositions, and values (MEB, 2025:47). Examples from the curricula of the Turkish Century Education Model are presented below.

Table 1. Integration of Values into the 2nd Grade Life Studies Curriculum (Primary School Level)

Grade Level	Primary School – Grade 2	Primary School – Grade 2
Course	Life Studies	Life Studies
Learning area	Me and My School	My Health and Safety
Values	D1 Justice; D3 Diligence; D4 Friendship; D10 Modesty; D12 Patience; D14 Respect; D15 Love	D8 Privacy; D12 Patience; D13 Healthy Living; D16 Responsibility; D18

		Cleanliness
Learning Outcome	Ability to regulate friendship relationships	Ability to analyze the relationship between healthy growth and habits
Teaching– Learning Practices	Through the case study method, students focus on developing emotions, thoughts, and behaviors that positively influence friendships and abandoning those that negatively affect them (D15.1). Students share feelings and thoughts (D4.1). A behavioral checklist is prepared (D10.3; D12.2; D14.3). Students evaluate strengths and weaknesses (D10.1).	Visuals, animations, and infographics are presented. Students list requirements for healthy growth. They distinguish healthy/unhealthy foods (D13.1). Conduct self-assessment on hygiene, sleep, sports (D13.2). Fulfill health responsibilities (D16.1). Maintain cleanliness (D18.1–D18.2).

Source: Turkish Century Education Model Curriculum (MEB, 2025b)

As shown in Table 1, within the “*Me and My School*” learning domain of the 2nd Grade Life Studies course, the values of justice, diligence, friendship, modesty, patience, respect, and love are implicitly integrated in line with the learning outcome “ability to regulate friendship relationships.” In order to instill these values, the case study method is employed to emphasize the development of emotions, thoughts, and behaviors that positively influence friendships, while discouraging those that negatively affect them. In this context, particular emphasis is placed on the value of *love*. Students are encouraged to share their feelings and thoughts with their peers to reinforce the value of *friendship*. Being constructive in interpersonal relationships is associated with the value of *modesty*. Self-control in emotions, thoughts, and behaviors is linked to the value of *patience*, whereas self-respect is connected to the value of *respect*.

Furthermore, students are guided to evaluate their own behaviors and thoughts, identify their strengths and weaknesses, and thereby internalize the value of *modesty*.

Within the “*My Health and Safety*” learning domain of the 2nd Grade Life Studies course, the values of privacy, patience, healthy living, responsibility, and cleanliness are implicitly integrated in accordance with the learning outcome “ability to analyze the relationship between healthy growth and habits.” To facilitate the acquisition of these values, instructional materials such as visuals, animations, videos, and infographics are presented. The process of distinguishing between healthy and unhealthy foods is associated with the value of *diligence*. Hygiene, personal care, oral and dental health, sleep, and physical activity are addressed within the framework of the value of *healthy living*. Fulfilling responsibilities related to one’s own health is linked to the value of *responsibility*. Additionally, maintaining personal hygiene and ensuring that one’s living environment is clean and orderly are associated with the value of *cleanliness*.

**Table 2. Values Education and Implementation Examples
in the 9th Grade History Course**

Level	Secondary Education
Grade	9
Course	History
Unit	Ancient Civilizations
Values	D2. Family Integrity; D7. Aesthetics; D20. Benevolence
Learning Outcome	Ability to question the role of law in maintaining social order in Ancient Civilizations
Teaching-Learning Practices	Students examine sample texts related to written laws such as the Laws of Urukagina, the Code of Hammurabi, Hittite Laws, and the Twelve Tables, as well as unwritten legal traditions such as the Turkish customary law (Töre). They complete inference-evidence charts regarding the role of these laws in maintaining social order. Students compare the written and unwritten regulations developed

by Ancient Civilizations concerning family and women within their own historical contexts. They explain the importance attributed to the family in legal regulations (D2.1). Furthermore, students conduct research, compare the information they obtain with classroom learning, and evaluate its accuracy.

Source: Turkish Century Education Model Curriculum (MEB, 2025c)

As shown in Table 2, within the “*Ancient Civilizations*” unit of the 9th Grade History course, the values of family integrity, aesthetics, and benevolence are implicitly integrated in line with the learning outcome “ability to question the role of law in maintaining social order in Ancient Civilizations.” To facilitate the acquisition of these values, relevant texts are examined, and the importance attributed to the family institution in the legal regulations of Ancient Civilizations is emphasized, thereby highlighting the value of *family integrity*.

**Table 3. Values Education and Implementation Examples
in the 9th Grade Mathematics Course**

Level	Secondary Education
Grade	9th Grade
Course	Mathematics
Unit	Congruence and Similarity
Values	D3. Diligence; D7. Aesthetics; D12. Patience; D14. Respect; D19. Patriotism
Learning Outcome	Ability to make inferences related to geometric transformations
Teaching– Learning Practices	Students are provided with opportunities to examine works of art and architectural structures belonging to national culture that are created using geometric forms through visual interpretation methods. These analyses of national cultural elements contribute to students’ sensitivity and respect toward their own national and moral values and to their

appreciation of cultural heritage (D14.3). Studies on artistic and architectural works support students' imagination and emotional development and help them integrate art and aesthetics into their lives (D7.2). Students are asked to examine traditional Turkish carpet and kilim motifs through visual interpretation and compare these motifs with decorative designs they create themselves. Samples of carpet and kilim motifs are presented in the classroom as examples.

Source: Turkish Century Education Model Curriculum (MEB, 2025c)

As shown in Table 3, within the “*Congruence and Similarity*” unit of the 9th Grade Mathematics course, the values of diligence, aesthetics, patience, respect, and patriotism are implicitly integrated in line with the learning outcome “ability to make inferences related to geometric transformations.”

To facilitate the acquisition of these values, studies related to national culture are conducted with the aim of fostering students' sensitivity toward their own national and moral values, encouraging respect for these values, and promoting appreciation of cultural heritage. In this context, particular emphasis is placed on the value of *respect*. Through activities focused on works of art and architectural structures, students' imagination and emotional development are supported, and they are encouraged to incorporate art and aesthetics into their lives, thereby emphasizing the value of *aesthetics*.

Furthermore, students are asked to examine traditional Turkish carpet and kilim motifs through visual interpretation and to compare these motifs with decorative designs they create themselves. Samples of carpet and kilim motifs are presented in the classroom as illustrative examples.

**Table 4. Values Education and Implementation Examples
in the 10th Grade Geography Course**

Level	Secondary Education
Grade	10th Grade

Course	Geography
Unit	Disasters and Sustainable Environment
Values	D3. Diligence; D5. Sensitivity; D6. Honesty; D12. Patience; D16. Responsibility; D20. Benevolence
Learning Outcome	Ability to reflect on the benefits of developing disaster awareness for protection against disasters
Teaching– Learning Practices	Initiatives are undertaken to establish a student community or club to promote disaster awareness and foster disaster-resilient communities (D6.1, D12.1, D16.2, D20.4, OB6). The name, objectives, and areas of activity of the community or club are determined. Students organize seminars on the topic (SDB2.1, SDB2.3, SDB3.3), and parental participation is encouraged.

Source: Turkish Century Education Model Curriculum (MEB, 2025c)

As shown in Table 4, within the “*Disasters and Sustainable Environment*” unit of the 10th Grade Geography course, the values of diligence, sensitivity, honesty, patience, responsibility, and benevolence are implicitly integrated in line with the learning outcome “ability to reflect on the benefits of developing disaster awareness for protection against disasters.” To foster these values, activities aimed at establishing student communities or clubs to promote disaster awareness and disaster-resilient societies are proposed. In this context, particular emphasis is placed on reinforcing honesty, patience, responsibility, and benevolence. Students are encouraged to determine the name, objectives, and areas of activity of these communities or clubs and to organize seminars on relevant topics. Parental participation in these seminars is emphasized in order to strengthen values education through family support. The literature indicates that teachers play a central role in the implementation of values education. According to Karasu Avcı, Faiz, and Turan (2020), teachers are expected to model value-oriented attitudes and behaviors and to provide guidance to students. Role modeling is considered essential in the teaching of values; therefore, appropriate

individuals may be presented as role models in textbooks or classroom instruction. Furthermore, suitable teaching methods and techniques should be employed to concretize and contextualize values within a clearly defined framework (Bardakçı & Mart, 2023; Yeşilyurt, 2019). Patience, consistency, and determination on the part of the teacher are also emphasized as critical factors in values education (Aküzüm & Ergenekon, 2021).

Research demonstrates that teachers most frequently employ language-based activities, creative drama, and game-based methods in values education (Akıtürk & Bağçeli Kahraman, 2019; Kozikoğlu, 2018; Uzun & Köse, 2017; Karakaş, 2015; Bardakçı & Mart, 2023). In the Türkiye Yüzyılı Maarif Model, however, values education is integrated across all subject curricula. In addition to drama, games, and storytelling, the Model incorporates visual materials, animations, videos, infographics, text analysis, and social responsibility projects. Studies further reveal challenges in the implementation of values education. Aküzüm and Ergenekon (2021) found that preschool teachers experience difficulties due to insufficient family support, developmental characteristics of children, and inadequate school resources. Ünal (2018) reported that teachers assess students' acquisition of values through classroom observation and parental feedback. Yeşilyurt and Kurt (2012) highlighted that values are also acquired through extracurricular activities, field trips, and social events via the hidden curriculum.

Accordingly, the Turkish Century Education Model emphasizes family involvement and extracurricular activities. Moral development is defined as students' recognition and internalization of values such as conscience, justice, honesty, responsibility, and respect, and their transformation into action (MEB, 2025:53–54). Extracurricular activities provide opportunities to experience cooperation, compassion, solidarity, and fair competition, thereby fostering social responsibility. Student clubs, social responsibility projects, cultural and sports activities, and community service are presented as illustrative practices.

Conclusions and recommendations. The sustainability of societies depends on educating generations who unite around shared values. The Turkish Century Education

Model emphasizes the integration of skills and values across curricula in a manner appropriate to each subject and grade level (MEB, 2025:34). The Model concretely demonstrates values education across all levels and subjects under the overarching values of respect, responsibility, and justice, including diligence, privacy, modesty, patience, healthy living, thrift, family integrity, friendship, honesty, freedom, love, patriotism, benevolence, sensitivity, aesthetics, compassion, and cleanliness.

In light of the literature, the effective internalization of these values requires the diversification of classroom and school-based methods and techniques and the active engagement of teachers. Moreover, extracurricular initiatives—such as student clubs, social responsibility projects, cultural and sports activities, and community service—should be implemented with the participation of students, parents, and the broader community.

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