

## Value Literacy – A New Model for Education of Character and Values

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### Abstract

Life without interaction and communication cannot exist, neither without choices. In communication, firstly every source and then every message has a value; likewise, every choice humans are to make each and every second is a result of an e‘value’tion. Because there exists no moment or field without ‘value’ and e‘value’tion, they end up in a numerous value exchanges and e‘value’tion processes occurring in numerous ways. Under all disagreements and conflicts lies the failure to perform a proper analysis of the value to be passed across in the exchange of value before us in particular and then this limitless value exchange process and the values governing our choices and the consequences thereof for ourselves and people around us. The primary concern of the present paper is to discuss the conceptualization of ‘*value literacy*’ as a learning model allowing for an analysis of this kind. This is an analytical study based on an exhaustive review of the literature related to literacy, values, and character education. By allowing for the construction of relationships with an elevated awareness and sensitivity concerning the values underlying interpersonal relationships, ‘*Value literacy*’ has a notable potential for the resolution of conflicts in these relationships and reasoning thereof worthy of human dignity and for its capacity to complete literacy types such as values education, character education, personality development, emotion management, ethics literacy.

**Keywords:** Education, Values, Value Literacy, Values Education, Character Education, Literacy

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## Introduction

Interaction and communication are sine qua nons for human existence and development (Gaus/Drieschner, 2011, p.7; Ergen, 2011). Moreover, any perceived and non-perceived existence, primarily humans, in the realm of entities absolutely has a meaning for they are “values” and “anti-values” (Hartmann, 1962). Thus, any entity we interact and communicate has an authentic value. In communication act, this is what underlies the fact that every message is a value. In daily life, messages put across through any communication means, ranging from the simplest individual communication to the most complicated social, political, and intercultural communication, are referred to as a value conveyor and transmitter. Value and meaning exchange, in other words interaction and communication processes, occurring in unlimited ways and number, has become more complicated thanks to media and informatics technology. In the event of failure to understand values underlying bulks of simultaneously sent and received messages and the authentic value concerning the source of the message, it is impossible to describe a high-quality interaction worthy of human dignity and an effective communication. It is possible to suggest that failure to analyze properly the authentic value of humankind interacting and communicating and the value and meaning to be transmitted in this limitless value exchanging process underlies not only individual and socio-cultural but also political and intercultural disagreements and conflicts. Briefly, an interaction and communication of low quality, i.e. intended to degrade human dignity, are likely to serve as the initiator of all disagreements and conflicts. The way to ameliorate the quality of interactions and communications and minimize the occurrence of such disagreements and conflicts is to be personally aware of the unique value of the person we interact and communicate with and to analyze and encode properly the values and value perceptions, interpretations, and judgments, and eventually to exhibit attitudes and behaviors appropriate for these; that is, *to opt for acting in compliance with human dignity*. Any intentional act appears and develops as a result of multidimensional and very complicated patterns of relations between value perceptions, interpretations, and judgments produced in the mind based on knowledge, experience, and background. Moreover, every individual’s perception, interpretation, and judgment pertaining to concepts and values may greatly vary. This is because individuals’ considerations about a value, their preferences concerning the act of knowing, understanding, comprehending, and consecutively accepting or refusing it, and siding with it if and when accepted and staying loyal to it through sense of belonging, internalizing it and eventually their levels and forms to realize it with their attitudes and behaviors vary considerably. In this sense, whereas will as the sum of intelligence and emotions is referred to as individuals’ entire mental power and potentials as well as their ways of displaying their existence, i.e. everything they intentionally (start to) realize, value perceptions, interpretations, and judgments refer to everything to determine the ways they use their will. These value perceptions, interpretations, and judgments varying in every individual and underlying all human attitudes and behaviors, particularly ways of thinking (Parsons, 2005, p.7) underlies the

different ways of realizing all voluntary capabilities and potentials as the mental and emotional integrity of individuals in consideration of these differences. To minimize these differences and to agree upon a shared perception, interpretation, and judgment can be primarily achieved through individuals' awareness of their own perception, interpretation, and judgments and other perception, interpretation, and judgments, and thusly capacity to create new syntheses out of them. Therefore, the prerequisite for the development of effective syntheses is '*value literacy*'. Value literacy is very important for it allows for *choosing as human dignity entails* as the attitude and determination of expressing continuously and regularly our love, respect, care, and feeling of collaboration for people.

Humans as free as they are able to use their intelligence and will are accordingly expected to make instant choices. Each choice is a product of an e'value'tion process relying on knowledge, postulations, principles, causes, judgments, and beliefs and exhibited in the form of behaviors. Values determine humans' priorities and choices and individuals' priorities and choices disclose their values and what they deem valuable. Individuals' every choice and its resultant act lead to a consequence concerning their own and people around. Hence, every choice and the related act are a message communicating at least one value and having consequences for our social network. In other words, people have to make decisions and act according to these decisions. There are people, as agents or addressees, affected by the act. This is the reason why each act has a moral value; that is to say; each act either produces/communicates or preserves, or violates a value (Tepe, 1997: 75). However, it is impossible to claim that humans' choices and perception, interpretation, and judgments concerning the consequences thereof are based on an in-depth analysis. Individuals incapable of analyzing and predicting the consequences of their choices even for themselves are not mostly aware of their choices' consequences for other people. Because our choices certainly lead to consequences for ourselves and other people, we should assume the responsibility and obligation to know about values and e'value'tions governing our choices. When an individual make a choice regardless of the values, beliefs, criteria underlying the e'value'tions human perform when making choices, one cannot mention a 'good' choice or evaluation, i.e. made responsibly. On the contrary, these would be nothing more than irresponsibly made choices, not only for people around but individuals themselves as well. Such choices irresponsibly made as a result of failure to prefer what is worthy of human dignity are the primary causes of any kind of dispute and conflict.

In the lives of individuals always expected to interact and communicate with an entity which has a unique value, in other words, which is valuable and to make choices, there is no moment and medium without values and e'value'tions. Humans' capacity to foresee the long-term consequences of the life style and actions of their own choice even for themselves entails a substantial level of awareness. The ability of e'value'ting the short- and long-term consequences of this particular lifestyle for others by foreseeing them entails a higher level of consciousness and awareness. Humans born into an exchange of values and meanings occurring in numerous ways and numbers need a high level of

conscious, sensitivity, and awareness related to values and what is valuable to be able to lead a sustainable, humane, and virtuous life. Freyer stresses that societies need spiritual and moral energy reservoirs as much as they need such energy reservoirs as oil and uranium (Freyer, 1954, p.50); similarly, Fukuyama expresses that moral and technological developments should be achieved simultaneously; otherwise, technological advancements tend to damage humanity (Fukuyama, 1992). The aim of '*value literacy*' discussed herein is to help individuals develop a high level of consciousness and moral sensitivity and awareness required to lead a virtuous life and acquire *the competence and capacity to make preferences worthy of human dignity*.

Additionally, the state of being ignorant of values and what is valuable due to value exchange in limitless ways and numbers and the profusion of value perception, interpretation, and judgments adversely affects individuals' personality and character development. Individuals unable to be sensitive to unique values in their lives and ignorant of and contradicting values governing their lives, unable to analyze these guiding values and the communicated ones as needed, and incapable of foreseeing the consequences of their choices tend to turn into unreliable, and inconsistent people. This results in many other problems. Interindividual, intersocial, and intercultural disputes and conflicts are repercussions of these problems. The analysis of the causes of the failure to implement all values, primarily basic universal and humane values is likely to reveal that such failures result from lack of a proper character or values education and failure to pay the proper attention to such educations given that no human is purely 'evil'. Therefore, it is obvious that educational programs fall short of helping individuals develop the affective domain, i.e. emotions, knowledge, skills, and competencies pertaining to character education and values because they more often highlight the acquisition and assessment of technical knowledge and skills (Lickona, 1991; Goleman, 1995; Bacanlı, 1999, Kenan, 2007). As a matter of fact, since humans are both thinking and feeling entities, educators have to consider and develop not only the mental but also the affective side to learners (Wellington, 2006). As put by İnam, it is possible to account for the vast difference between the meaning age and knowledge age of individuals with this negligence. It would not be wrong to suggest that humans are still in the childhood state in terms of values, meaning, and ethics and morals; therefore, in terms of virtues needed for a life worthy of human dignity.

As evident from the abovementioned framework, humans need a high level of consciousness, awareness, and sensitivity concerning values and what is valuable for them to be able to prefer what is appropriate for human dignity. It is clear that the proposed designs and approaches of character and values education having been produced by the modern world so far fall short of satisfying this need. Actually, the incompetency of classical approaches of values education such as value transfer/teaching, value explanation, value analysis, moral reasoning (Superka, 1975; Kupchenko & Parsons, 1987; Standop, 2005; 2016) in producing individuals with a high level of values awareness has resulted in the emergence of such literacy types as moral literacy (Tuana, 2007). Because

contemporary approaches of values education discuss values merely from a functional, superficial, monodimensional, reductionist, and eclectic perspective, they cannot help realize the values, in other words paradigms, underlying values. Hence, current educational approaches and practices cannot do more than helping individuals acquire simple nomenclatures and symbols but helping them develop higher levels of sensitivity and awareness concerning the interrelation between values themselves and their effects on humans' attitudes and behaviors through in-depth discussion of values. For example, 'Value Transfer' (Brezinka, 1986; Michaelis & Garcia, 1996) can be regarded as the attempt to help individuals additively internalize the values thought to be important and beneficial. 'Value Analysis' approach (Naylor & Diem, 1987; Ryan, 1991; Welton & Mallan, 1999) briefly overlooks the relationship between significance and hierarchical priority of values by proposing to discuss values *per se* in certain contexts, in other words, in terms of their meanings in analysts themselves. 'Value Explanation' and 'Value Realization' approaches (Simon, Leland, and Kirchebaum, 1972), aiming to help individuals develop awareness of their own emotions, beliefs, and values and inform them about values and eventually making values totally subjective and relative, is far from presenting values multidimensionally. In fact, considering that each and every value has an irreplaceable place in its respective category, namely assigned, generated, and discovered or individual, social and global values (Ergen, 2015), the perceptions produced by these approaches in relation to values suggest that values are personal, condition-bound and values cannot be equally important. 'Moral development' approach (Kohlberg, 1984; 1995; 2001) proposes the ways to cope with conscientious dilemma cases, that is, moral development through conscientious reasoning. Since the resolution of these artificial dilemmas necessitates a higher level of knowledge and experience, therefore remains too theoretical, they fall short of helping individuals internalize values. As discussed above, most optimistically what is acquired is to understand and know values as mental representations, opt for values in line with their own needs, and finally appreciate the functional importance of values in establishing an order mandatory for social life (Kluckhohn, 1951; 1962; Rokeach, 1973; 1976). Approaches of this kind obviously fail to help individuals develop 'moral maturity' requiring a high level of awareness, sensitivity, and experience pertaining to values (Lickona, 1991). Lickona states that moral maturity comprises of moral knowing, moral feeling, and moral behavior. Accordingly, moral knowing refers to awareness of moral values and making moral decisions, while moral feeling is associated with conscience, self-esteem and humility and moral behavior means automatic real-life reflections of moral thinking and feeling.

In consideration of Lickona's statements, moral maturity can be briefly defined as the culmination of individual's moral knowing, feeling, thinking, judgment, attitude, and behavior and the bulk of moral qualities attaching the most essential, basic and the richest, deepest, and vastest semantic attributions to this situation. According to Lickona, moral maturity is the level of perfection allowing for immediate detection of any immorality and deviation in an individual's feelings, thinking,

judgments, attitudes, and behaviors. An individual having achieved such a moral level is a reliable, responsible, respectful, fair, self-monitoring, empathizing, and good person (Lickona, 1991, p. 51-58). It is evident that *value literacy* can make considerable contributions to the achievement of such a level of moral maturity because '*value literacy*' conception is intended for the development of a high level of awareness of unique value of entity and values and the identification of values as ontological facts by allowing for the analysis of values from an ontological, in-depth, analytical, multidimensional, holistic, and dialectical viewpoint. From this perspective, because '*value literacy*' is a prerequisite for and cover such fields as character and values education, personality development, emotion management, moral literacy, ethics literacy, culture literacy, information literacy, media literacy, it is expected to attribute a different quality and dimension to this and many other literacy types. Because the aforementioned literacy types are directly related to values, it is possible to foresee that these models will fall short of improving their potentials without a high level of awareness of values. This is because one cannot depict high-quality literacy lacking a deep awareness of values nurturing personality, character, ethics, knowing, feelings, culture, and media.

Since the discussion of both character and values education and the aforesaid literacy types will go beyond the scope of the present paper, these matters will not be handled in the present study.

#### **Values and Ontological Prerequisites for Values: 'Authentic Value of Being'**

Values refer to the source of criteria allowing for characterization, evaluation, and judgment of individuals' thinking and acts. These permanent judgments and criteria individuals acquire by internalizing as a result of interaction with the environment and guiding their acts are generalized behavioral principles accepted to be the best, the most correct, and the most beneficial (Turgut, 2010, p. 3). Accordingly, there are various definitions of values which exert a decisive effect on individuals and societies. For Aristotle, values refer to the criteria and principles to right knowing, right thinking, right evaluation, right acting (Kuçuradi, 1999). According to Kluckhohn, values refer to the characteristic features for a group or the discriminative features of an individual, but also an explicit or implicit qualitative representation known to affect and determine certain preferences of vehicles and goals and of what is needed and desired (Kluckhohn, 1951, p. 395; 1962). Rokeach (1973) defines values as the sum of internalized principles and rules supporting individuals' beliefs and attitudes, governing their choices, and playing a decisive role in their basic individual tendencies. From this viewpoint, values serve as standards or criteria to guide such social behaviors as comparison of "the self" – primarily action, attitude, ideology, moral judgment, rationalization, and argument – with others, representation of "the self," and affecting others. Therefore, as principles and beliefs associated with ideal behaviors and ultimate state, values affect humans by means of conscious and unconscious acts (Rokeach, 1973; 1976, pp. 124-125, p. 162).

As in the definitions above, all the definitions most commonly accepted and referred to depict values only as principles and mental representations governing relationships and determining behaviors. Therefore, such statements as changing values, lost values, and degraded values are frequently observed in the related literature. These definitions of and approaches towards values provide no insight into ‘what is valuable’. Actually, cause of existence and prerequisite of values as principles and mental representations governing relationships and determining behaviors are the existence of ‘inherently valuable’. In other words, the primary cause of value-based government of relationships majorly with other individuals and with the realm of beings is the fact that the interacted and communicated being is inherently valuable (Hartmann, 1962). Values’ cause of existence is embedded in the fact that every entity (every being in the universe) has a unique value. Thus, values which are derived from the unique value of being which are their source and prerequisite and serve as behavioral principles worthy of human dignity refer to fundamental criteria needed to characterize, evaluate, and judge our thinking, attitude, and acts. When being which has an inherent value is eliminated, such criteria will make no sense. Therefore, any value conceptualization, perception, judgment, and representation produced by overlooking ‘the valuable’, i.e. the authentic value of entity, (will) fail to fulfill its purpose. As a result, values are perceived as functional and relative mental constructs intended to facilitate activities in daily life even though nothing is more valuable than itself rather than as criteria for what is worthy of ‘the valuable’ and how to act accordingly. Different from values system deriving its power from the authentic value of being, the claim of a values system overlooking the valuable cannot be more than a relative claim attaching some value to a certain way and system of thinking because it assumes itself nullified. This is because no value-oriented claim, consideration, perception, interpretation, and judgment unable to grasp the objective and semantic reality of being can lead to knowing right, thinking right, evaluating right, and finally acting right. Whereas decent analysis of the valuable and values are prerequisite to knowing right, thinking right, and evaluating right, moral thinking, moral feeling, and moral acting as described by Lickona are to moral maturity (Lickona, 1991).

In the realm of being and organisms, there are countless phenomena, qualities, and realities, briefly ‘values’, independent of experience, to be discovered, and containing unlimited amount of significance and meaning. Much as these supra-individual values are discovered thanks to individuals’ awareness and capacity of perception through experience and are expressed in proportion to repertoire of knowledge and behaviors, as of the moment that they are discovered and expressed they turn into a new source of inspiration to facilitate other people’s discovery. Because ‘being’s authentic value’, primarily that of humans, is accepted as the prerequisite to values, the concept of value is used to encompass the meaning of ‘being’s authentic value’. One of the lacking basic conceptions of classical values and values education is its negligence in sensitivity towards and awareness of ‘being’s authentic value’. This shortcoming is listed among the basic causes of classical values and values

education approaches' impotence. Thus, perception, interpretation, and judgments concerning the valuable and values incorporate "interesting" discrepancies. As stressed by Ehrenfels, things priceless for humanity are often considered "worthless". For example, gold good for almost nothing is deemed very valuable. Is iron with a vast range of uses from the most complicated technology to edifices less valuable? The invaluable crucial oxygen and water as prerequisites to and sources of life are not attached their righteous value (Ehrenfels, 1983). Is the reason why oxygen is not attached a fatal importance the fact that we do not pay for it while we pay for steam or fume we like to breath in? Even though there is a price of every object we can see, is it due to the worthlessness of sight that there is no price tag on it? As can be understood from these examples, it is possible to discuss misconceptions of perceptions, interpretations, and judgments concerning being's authentic value and values. How effective the paradigm of classical values built on such misconceptions is in taking humans to 'the valuable' and 'values' is a crucial question and problems. This must be the reason why the phrase "to value someone" can be found in 97 languages, Turkish, German, and English in particular, on search engines, e.g. Google. Only in Armenian, Cambodian, and Chewa, an official language of Malawians can one observe the linguistic usage 'to discover a person's value'. As a matter of fact, a person "cannot value" another; that is, an individual is either aware or unaware of the value of another individual that is inherently valuable and dignified (Ergen, 2015).

To be open for value discovery entails an acceptance and belief that every entity with which we interact with a high level of sensitivity and awareness has an authentic value. The acceptance and belief that every being has an authentic value obligate the development and exhibition of attitude and behavior worthy of that particular being's value. A contradicting perception, interpretation, judgment, attitude, and behavior come to mean that we neglect meanings, significances, and realities other than ours. This means an attempted lynch and tyranny intended for the valuable and values, particularly human dignity, at best by demeaning values as subjective and relative mental representations and at worst by overlooking authentic values in the realm of being. Conceptions of classical values education consider values as subjective and relative mental conceptualizations due to the effect of the positivist paradigm and define values as a kind of precipitation left over from the evaluations of values (Bochenski, 2000), thus nothing is valuable in deed (Hobbes, 1996; 56). This paradigm is satisfied only with a discursive and artificial agreement at least for the purpose of ending up tyranny through values education. It is clear that the positivist paradigm's doctrine that humans and all other creatures has no meaning and significance for they have come into existence by chance has infiltrated all social and natural sciences. To sum up, according to positive philosophy, values are mental conceptions produced to minimize interpersonal and intersocietal chaos and values education is nothing more than an effort to condition people "act or behave as if valuable". As proposed by this paradigm, even values education itself is controversial because values education is an open endeavor for the development and



realization of values and which values to teach students is the primary matter of discussion (Dale 1994; Lickona 1993; Superka, Ahrens, Hedstrom, Ford & Johnson 1976).

As a matter of fact, in values education relying on the belief in genesis, since the stance and consciousness that man and being have inherent values underlie values education, it bestows a very different dimension to the need to discover these values and values themselves particularly from an ontological perspective. The values paradigm the present study builds on presumes that every entity, humans and their dignity in particular, has an authentic value and regards values as the criteria of behaving in accord with this fact. Different from classical values education models, '*Value literacy*', developed based on such a paradigm, is the nomenclature of the process of developing attitudes, behaviors, skills, and potential, in other words, the proficiency, competency, and capacity to make choices worthy of human dignity within the framework of the adventure of discovering authentic value of being as a whole and the effort to be worthy of it. *Value literacy* is also important to solve the question of 'which values to teach' (Brynildssen 2002; Vess & Halbur 2003), artificially generated by the positivist paradigm because helping individuals develop a high level of awareness and consciousness of values and anti-values and how these affect the life is more important than the question of which values educator will transmit for the development of *value literacy*. The Hierarchical Structure of Values model (Ergen, 2015), manifesting the ontological structure of values, reveals how multidimensional, in-depth, and multilateral values education is.

However further values, value perceptions, interpretations, judgments are explained, including the discussions herein, value can only be exposed by awareness and analysis. Values basically determining the personality and then character, attitudes, and behaviors of a person (Kluckhohn, 1951; Rokeach, 1973) can be identified by the analysis of firstly behaviors, attitudes, character, and lastly personality. Hence, to be able to analyze all these domains of humans in terms of values, i.e. by testing with them, is the prerequisite to knowing the self and other people and constructing their attitudes and behaviors in line with values. Such an analysis either manifests that a person leads a life style abiding by values internalized and declared by himself/herself or reveals his/her '*implicit values*'. One can mention implicit values in the event that individuals' choices, priorities, and behaviors contradict the values they have adopted, internalized, and declared. In fact, the necessity to describe the values which must be exposed by analyses as implicit values depends on at least three reasons. The first reason is an individual's failure to be aware of his/her own value. The second is the unintentional failure to exhibit proper choices, priorities, behaviors, and attitudes appropriate for the internalized and declared values. The last one is intentional failure to exhibit proper choices, priorities, behaviors, and attitudes appropriate for the declared values. In these three cases, there is a discrepancy between the values the one conducts analysis concerning values and the values claimed by the one who is analyzed in relation to values; therefore, one can talk of '*clandestine*' or '*implicit values*'. *Value literacy* enables people to analyze and expose their own and others' *implicit (clandestine) values*.

In the end, the following can be reported about values: Values are expressed in acts and behaviors are the most superficial side to values. Values are like icebergs, and behaviors are only its visible tip. Values refer to evaluations achieved by reasoning meanings, phenomena, sets of knowledge, principles, causes, experiences related to the good, bad, right, wrong, desired, undesired, positive, negative, beautiful, and the ugly and the ones that should be aimed at which humans realize in their minds as a means of constructing relationships worthy of being's ontological value, primarily human dignity. These evaluations exhibit consistency and constancy in a process and continuity other than extraordinary conditions given that these values are present- and future-oriented. Values have an intensive, interdependent, and hierarchical relationship; therefore, it is impossible to care one value and to neglect the other. Values should be discussed in their respective categories and discovered, global, the most comprehensive, and the most sustainable are located in the category at the top of the hierarchy and referred to as the superior values. Assigned, individual, subjective, and narrow-scoped and the most transient values refer to the lowest values (Ergen, 2015). Each value has an unlimited significance and a virtuous behavior is to be able to opt for and abide by higher values when faced with an extraordinary and artificial case. Deciding upon the contrary is either lack of knowledge or illiteracy, or selfishness and self-seeking, so this is neither a responsible preference and act nor virtue. Failure to recognize and defy such a hierarchy is the fundamental cause of turmoil, tyranny and irresponsible behavior and lifestyle.

### **Meaning, Significance, Aims and Goals of *Value Literacy***

At the present time, 'literacy' has been associated with many fields. Among the literacy types having emerged from these associations are computer literacy, science literacy, geography literacy, world literacy, critical literacy, economy literacy, prehistorical literacy, culture literacy, library literacy, media literacy, cinema literacy, political literacy, history literacy, technology literacy, television literacy, consumer literacy, citizenship literacy (Snavelly and Cooper 1997: 12), information literacy, global literacy, mathematics literacy, and technical literacy (Gürdal, 2000, p. 178). Literacy is by and large referred to as "the ability to use the communicational symbols assigned particular meanings by the society" (Kellner, 2001; Kress, 2003). Literacy of this kind different from reading and writing skills requires *encoding* and *semantic matching* along with higher level of mental processes such as *meaning construction* (Potter, 2005).

In the present global world where people are "bombarded" by messages, to analyze authentic values of such messages and values communicated in them, to be aware of e'value'tions and value perceptions, interpretations, and judgments underlying their own choices our of countless choices, to analyze and foresee the short- and long-term consequences of their own e'value'tions and value perceptions, interpretations, and judgments for people around, and lastly to have a high level of awareness of human dignity and value and to implement suitable one after weighting all the

e'value'tions, value perceptions, interpretations, judgments, and choices, in other words *to choose and lead a virtuous life worthy of human dignity* will be absolutely listed among the most important skills and abilities of the upcoming centuries. The 'value literacy' model devised and designed to fulfill such a competency and potential is an analysis and learning model to identify and analyze values and causes underlying an individual's identity, character, attitudes, behaviors, and preferences (Kluckhohn, 1951; Rokeach, 1973). Because this model is expected to increase the awareness of and sensitivity towards the valuable and values to a maximal level and develop the capacity of make choices in accord with human dignity, it is capable of settling effectively disputes at any level ranging from individual to intercultural interactions and communications. Value literacy allows for the development of value perceptions, interpretations, and judgments and the exhibition of attitudes and behaviors in line with these by helping people develop a high level of awareness of and sensitivity towards individual, social, cultural perceptions, interpretations, and judgments and particularly their own values and values at individual, organizational, social, cultural and global level (Ergen, 2015)

Will as the sum of mind and feelings is the prerequisite to value awareness; therefore, value discovery cannot occur without mind, i.e. thinking capacity just like mind cannot be without values, in other words feelings. Since such non-consumable concepts as will, mind, feelings, values, education, learning enable the development of value literacy, value literacy too is a non-consumable, open-ended competency and potential and the extend of value literacy is limited by the extend of perception, awareness, and will power. In other words, value literacy is directly and closely related to the sum of such components as perception capacity, comprehension, knowing, understanding, thinking, feeling, awareness affecting and determining will power and to all other components such as all perceptions, interpretations, and judgments concerning the valuable and values and individual, social, and global perspectives affecting all these perceptions, interpretations, and judgments, the scope, sustainability, and historicity of these perceptions, interpretations, and judgments (Ergen, 2015).

From this perspective, because value literacy is capable of developing all mental/spiritual capacities, will power in particular, at the highest level possible, whatever world view, ideals, and belief a value literate individuals internalize, they have the opportunity to develop the highest level of awareness of these values' worthiness of human dignity and the highest level of sensitivity towards all and of consistency with world view, ideals and beliefs, to be exemplary and ideal, in other words virtuous individuals. To be virtuous, one should possess such data as the dates and sources of values. To be virtuous is to face confidently and to be open to new and different value systems, and this is achievable only by being aware of values underlying and nurturing our virtues and to be virtuous means to take values seriously, to adopt them as standards and guides for our lives, to live them and help them live on, and to engage in them.

'Value literacy' refers to;

1) being aware of the authentic value of being, particularly humans and human dignity it interacts with and being in compliance with and worthy of it,

2) being conscious that under all attitudes and behaviors lie values and value perceptions, interpretations, and judgments and being aware of the values underlying own attitudes and behaviors,

3) Individuals' abilities (a) to analyze which values and value judgments interaction and communication process include, (b) to analyze which values and value judgments messages of the source(s) rely on and convey in the communication process, (c) to interpret correctly these values and value judgments messages are based on and convey in consideration of their purposes and categories, and finally (d) to offer feedback, behave and act in compliance with values and value judgments suitable for these as individuals' competency and capacity to communicate effectively at both individual and social level, to communicate effectively the message they wish to put across considering its purpose and to receive a delivered message in a manner appropriate for its purpose.

4) being aware of value perceptions, interpretations, and judgments resulting in problematic situations,

5) developing the consciousness of the necessity to be aware of value underlying problem-solving and decision-making process in a problematic case and being able to diagnose and analyze them,

6) being aware of and being able to analyze values and principles underlying choices,

7) being able to foresee the short- and long-term consequences of their choices for themselves and people around.

8) possessing multilateral analysis capabilities to analyze values underlying human relationships from a narrower angle and organizational, socio-cultural, political, legal, religious relationships from a wider perspective owing to the multidimensionality of values and being able to implement them effectively.

9) being able to revise and rearrange their attitudes and behaviors in accordance with internalized values,

10) being able to transfer value literacy to every component of their lives.

Individuals should be value literate to be able to develop a high level of awareness of and sensitivity towards their own values in particular and individual, organizational, social, cultural, and global values and to be able to produce and develop shared and powerful value perceptions, interpretations, and judgments at organizational, social, cultural, and global level. As put forward in the framework above, value literacy is prerequisite to the competency and capacity to characterize, analyze, evaluate, and communicate primarily one's own values and all other values, analyze and synthesize values according to their meanings, sources, purposes, functions, scopes, significance, priorities, consequences, and sustainability (that is, in a time-bound or -independent manner), and lastly to implement them. Value literate individuals can integrate newly detected and discovered

values into the existing value perceptions, interpretations, judgments, sets of knowledge and systems and internalize them, analyze values of contextual significance according to their dimensions, scopes, and structures, and skillfully and effectively implement such values after testing them in consideration of global values - values at the top of the hierarchical structure. Thusly, they can analyze values underlying moral dilemmas and problems and value perceptions, interpretations, and judgments leading to dilemmas and identify the values required for solution. Eventually, they find the opportunity to achieve the highest level of moral development. In this sense, value literacy can also be defined as the competency to analyze the most basic, effective, and important values at problem-solving and (moral) decision-making stage and implement effectively the results of this analysis. As discussed here, value literacy is of great importance for a sustainable world and life because value literacy is prerequisite and key to character education and production of an ethical culture and a virtuous society. Relatedly value literacy is crucial for it makes it possible for individuals to lead a productive, healthy, and nurturing life in a virtuous society, allows for the creation of a better future for upcoming generations, and it encourages individuals to take part in social life more actively and in a more constructive way. This is because value literate individuals are humane, environmentally conscious, environment-friendly, peaceful, highly qualified people since they are individuals aware of and sensitive to all values and everything valuable. For a virtuous life, value-wise tested knowledge and thinking - i.e. valuable knowledge and thinking -, value-wise tested feelings - i.e. valuable feelings -, value-wise tested choices and priorities - i.e. valuable choices and priorities -, thusly value-wise tested behaviors - i.e. valuable behaviors are needed. Value literacy as a dialectic synthesis of all knowledge, skills, abilities, and qualities individuals will need to lead a virtuous and sustainable life in the world is gravely important due to the fact that it has the potential to create a virtuous individual habitus and a virtuous organizational, social, cultural, national and global habitus. Values play a key role for individuals to be able to understand and make sense of the self and the environment. Individuals' self-knowing, -understanding, and -discovery are achievable through an awareness of the values underlying their own attitudes and behaviors and their knowing, understanding, and discovering the environment, society, and culture is possible through the awareness of values underlying them. Therefore, values has a guiding influence and media messages in particular should not be overlooked because they contain certain ideologies and values. Thus, it is very important to be aware of how our values, value perceptions, interpretations, and judgments guide us and our environment and how other values, value perceptions, interpretations, and judgments guide us, the fact that individuals may attempt to impose their own values on each other, the fact that being capable of analyzing value is essential to 'valuable' decision-making, and the fact that there is no worthless moment or field. Value literacy highly matters because it allows for the development of an awareness and sensitivity at this level.

Awareness of basic values determining and governing people, environments, societies, and cultures we interact and communicate with is a *sine qua non* to understand them correctly and to build high-quality relationships because being aware of others' values and acting by taking these values seriously and into account, being able to know values based on thoughts and behaviors, being able to express values with thoughts and behaviors, and being aware of basic attitudes and approaches related to values are of the utmost importance to be able to form high-quality relationships. One must know that the meaning of a value does not occur based on either a single situation or a single person, these components do incessantly change, thus there are countless combinations of countless concepts, situations, and people. Hence, because the meaning of a value has a dynamic structure and these components emerge from the interaction among themselves, value perceptions, interpretations, and judgments must be reconstructed through a new reasoning of each new situation, phenomenon, event, and relation. Even though it is true that the road to an enlightened mature adult goes through individuals' ability to use their minds proficiently (Kant, 1873), it is impossible to become a conscientious adult without a high level of awareness, sensitivity, and reasoning concerning values. Without being conscientiously mature, in other words a virtuous individual, it is impossible to use the mind proficiently because to use the mind in misconceptions through incomplete, limited, and dependent value perceptions and judgments does not is not a proficient and independent way to use the mind. Moreover, the prerequisite and the way to choose in a manner worthy of human dignity is to be conscientiously mature.

The primary concern [aims] of value literacy is to help individuals make choices worthy of human dignity and develop a proficiency and capacity of leading a virtuous life. Its *general goal* is to help people become aware of the effects of attitudes and behaviors, choices and priorities governed by values on people and environment and develop the competency to foresee their consequences. Its *specific goal* is help them become knowledgeable about values, value perceptions and judgments, value doctrines and their importance order, priorities, and superiorities within their respective systems and develop the competency to recognize, understand and analyze them. In the light of these goals, *the objectives of value literacy* can be listed as follows:

a) to help individuals develop a moral thinking, a responsible conscience by the aid of a high level of sensitivity and awareness by using reflective and critical thinking skills intended for values and value perceptions, interpretations, and judgments

b) to help individuals become aware of the fact that moral behaviors can be developed only by knowing, understanding, internalizing and implementing values and therefore encourage them to learn values voluntarily and consciously and to develop their strategies of sense of belonging intended for values.

c) to help individuals, particularly parents and educators, develop a responsible language and discourse, in other words a moral language, through value-based communication, i.e. the use of valuable concepts and statements.

d) to help individuals, particularly parents and educators, develop an awareness that high-quality education can only be achieved through a value- and love-based interaction and communication and to assist them to acquire the skills and competencies as such.

e) to help individuals realize values' meanings and significance both in daily life and anytime and become virtuous individuals exhibiting valuable and responsible behaviors by means of developing their value attitudes.

f) to help individuals develop an awareness of and sensitivity towards the importance of being virtuous to be worthy of human dignity.

g) to produce responsible individuals, in other words virtuous environment and society, with an advanced capacity to discern valuable from worthless, good from bad, and right from wrong and to retrieve and act by the most current perceptions, interpretations, and judgments by creating an atmosphere of values.

h) to produce a responsible environment and society, in other words a virtuous culture and humanity, by creating and promoting a culture of values.

i) to produce a responsible culture and humanity, a virtuous civilization, in other words a responsible future as a result of responsible values, value perceptions, interpretations, and judgments by creating a civilization of values.

j) to help individuals acquire the capacity to feel responsible, assume responsibility, and act responsibly in the cases concerning values, moral issues, and virtues.

k) to help individuals develop critical perceptions, interpretations, and judgments pertaining to values, moral issues, and virtues.

All the intentional potentials such as behaviors, attitudes, skills, competencies, and proficiency allowing to identify and depict an individual, personality, and character are developed and reinforced through principles, criteria, rules, norms, and priorities as products of values, value perceptions, interpretations, and judgments. These, later on, become individualized in the form of values and motivations by means of internalization, turn into a bulk through experiences, and eventually are implemented by intentional processes. As can be understood from the abovementioned, to exhibit a competent, free, and authentic is possible only by being *value literate*. To develop conscious attitudes and behaviors related to values through literacy can be achieved by realizing, discovering and learning values. This will lay the groundwork for individuals to form, acquire, and develop a sustainable habitus (Bourdieu, 1998) in relation to virtues in the environment and society by participating in their environments and world teemed with values experiencing values and helping people experience them. Thus, it is possible to make values experienceable in society to make contributions to the formation of

a virtuous lifestyle constructed at an individual, social, cultural, global scale and to form a virtuous cultural structure (*habitus*) through value literacy.

### **Building Blocks and Components of *Value Literacy***

‘Value literacy’ is directly proportional to metacognitive awareness, higher order thinking skills, and metacognitive learning strategies as potentials and capacities of will power. The more powerful and advanced these potentials and capacities, the more potential to develop *value literacy* have because, due to these capacities of will power, building blocks of value literacy allows for the following syntheses styles as the building blocks of value literacy itself. The synthesis types of value literacy in relation to values are as follows:

a) perceptual and comprehensional synthesis, i.e. analysis and synthesis with a higher order awareness.

b) intentional (within the encompassing framework of mind and emotion) synthesis, i.e. analysis and synthesis being aware of one’s own and other people’s thinking and emotions and testing these with values themselves.

c) conceptual synthesis, i.e. verbal-linguistic and etymological analysis and synthesis

d) semantic synthesis, i.e. analysis and synthesis in terms of ontological, individual, social, global, universal, and ideal meanings and testing these with values themselves.

e) epistemological synthesis, i.e. Analysis and synthesis in terms of scientific paradigms and information sources and testing these with values themselves.

f) axiological synthesis, i.e. analysis and synthesis in terms of value philosophy.

g) theological synthesis, i.e. Analysis and synthesis in terms of religious beliefs, world views, ideals, and postulates and analysis and synthesis by testing perceptions, interpretations, and judgments concerning religious beliefs, world views, and ideals in view of values.

h) ethical and conscientious synthesis, i.e. Analysis and synthesis in terms of morals and conscience and testing these with values themselves.

i) operational synthesis, i.e. Analysis and synthesis in terms of values, attitudes, and behavioral consistency, in other words virtues and being able to develop new attitudes and behaviors agreeable to values.

j) judgmental synthesis, i.e. analysis and synthesis in terms of decisions and judgments and testing these with values themselves.

k) critical synthesis, i.e. multidimensional inquisitive analysis and synthesis of knowledge, meaning, perception, interpretation, judgment, etc. and testing these with values themselves.

l) reflective synthesis, i.e. Analysis and synthesis of values by testing them in themselves and with other values and being aware of its own effect, responsibility, and position.

m) derivative/productive synthesis, i.e. Analysis and synthesis in terms of new production and discoveries out of existing ones and testing these with values themselves.



n) empathetic synthesis, i.e. Analysis and synthesis sensitive others' perceptions, interpretations, judgments, thoughts, and experiences and putting one's self in someone else's shoes and testing these with values themselves.

Metacognitive learning strategies are the most effective strategies in the process of becoming 'value literate'. These synthesis types are building blocks of higher-order literacy of values.

### **Values as Stages of Value Literacy and Their Education**

Since the concept of education and the claim 'to educate' necessarily include at least one ideal and a human model, they necessarily contain values and value judgments. Therefore, education without 'values' is impossible (Ergen, 2017). Thus, each and every educational stakeholder should hold a high level of awareness of and sensitivity towards values and must be value literate allowing for the emergence of such a condition. This is how it is possible to analyze values underlying education and to test them in the light of basic universal values and how one can play an active role in acquisition of these values. The way to identify basic universal values can be characterized with the following inquisition: if a single person gets harmed in its absence and when neglected, then it is a basic universal value. Just as value perceptions, interpretations, and judgments cannot exist without education, nor does education without values (Ergen, 2017). Values necessarily underlie almost all attitudes, choices, and behaviors of humankind. To be specific, values necessarily underlie education that is based on more complicated theories and assumptions, contains multidimensional goals and ideals, attempts to realize these with purposeful and planned actions. No activity overlooking the underlying values, failing to question and transparently expose the source, scope, sustainable, and superiorities of these values (Ergen, 2015; 178), or sacrificing values for certain ideologies cannot be construed as a legitimate educational activity. In this respect, education can be referred to as a guiding practice intended to help individuals develop a high level of awareness of and sensitivity towards values and the valuable, primarily basic universal values it features and adopts as the basis of its existence and produce attitudes and behaviors suitable for these values. Yet values and value education as perceived so far are not merely juxtaposition of the value-related concepts and inclusion of behavioral patterns suitable for them. Values are not like numbers; once numbers, even if abstract concepts, are verbally articulated and represented in writing, they come to communicate the same absolute meaning. The same meaning is represented in everyone's mind, thus when a person has learned the numbers, he/she can produce the same results through certain calculations, that is to say by observing certain rules, principles, and formulae. However, there is a single, unanimously agreed-upon way to expose values as tangible aspects. Hence, to be able to produce common perceptions, interpretations, and judgments, it does not suffice to help individuals acquire values by the aid of particular behavioral patterns, codes, and concepts. Principles and rules mark the ultimate solution-oriented limits in natural sciences, such as mathematics and physics and produce the same results in

each and every case and for every one when implemented. However, principles in relation to values, e.g. fairness, only signify the most basic principle and a fair attitude transcends this principle (Ergen, 2017). Values are level-based in both their intrasystemic and intersystemic formations, thus a value should be reconstructed each time in consideration of the shared meaning and context. How to produce common perceptions, interpretations, and judgments concerning values relies on their analyses based on their intrinsic and interrelated meanings and in terms of their individual, social, and universal scope and of their instantaneity or sustainability in terms of temporal aspects (Ergen, 2015). As summarized above, values education approaches having been adopted so far are far from allowing for such analyses. Metaphorically, to be able to pass a judgment about the overall health of a person, it is not enough for a diagnosis to examine whether organs like eyes, ears, stomach, and heart operate properly; whether there is at least a decent interorganal coordination, this coordination's characteristics should be examined and lastly the individual's psychological wellness as the bulk of emotions, mind, and will power should be observed. As can be understood, the interrelation between values and education is more sophisticated and comprehensive than expected. Because value literacy allows for the analysis of values from the perspective of these relations, it differs from previous values and character education models. '*Value literacy*' model constructed in consideration of this intensive relations network entails value-based reconstruction and internalization of all the educational and instructional theories in the light of values and synthesis of goals, attitudes, and behaviors with a higher level of awareness of values.

Values and values education constituting the pre-stages of Value Literacy starts right in the mother's belly. The primary prerequisite for a child to be able to develop healthily and develop a positive sense of the self is to be brought up in a loving, compassionate, and trust-based setting. This also serves as the prerequisite for him/her to be able to develop a perception, awareness, and sensitivity concerning the valuable and values. This process initiated within the family should be supported and developed in different manners according to developmental stages and education tiers. It is possible to summarize the process to help individuals realize and acquire these values varying according to developmental stages and educational tiers as follows:

### **Values and Values Education as Stage 1 of Value Literacy in Basic Education Tier**

Humans' upbringing in a nurturing and compassionate environment from the moment they, as babies, are realized in their mothers' wombs is the prerequisite to the development of values-related perception in them. Therefore, this is how it is made possible for a child that starts to go through a self-realization process to realize that he/she is valuable and a value. This first discovery that he/she is a valuable being and thus a value serves as the first and foremost step of values and values education and then value literacy. The first and the most primitive cases in which they can provide value-based explanation of the causes of their behaviors, recognize and conceptualize values as a result of

experiential learning are observed at this stage. Hence, a child firstly comes to realize the values and significance of the people and entities around him/herself and then becomes sensitive and open to the discovery of new values.

### **Values and Values Education as Stage 2 of Value Literacy at Middle School**

In late childhood and early adolescence, individuals come to realize that people and other beings around them are valuable and associate these with their belief based on which they account for their cause of existence. It is possible to help them raise awareness of the fact that beings are inherently valuable by allowing them to comprehend a paradigm helping them discover authentic values of beings. At this stage, child learns by experiencing and from the experiences of others. Through experiential learning, individuals can characterize and conceptualize their experiences, account for, depict, and conceptualize their own values and their causes and principles. By the end of the middle school, the adolescent can realize and account for attitudes and behaviors, values, causes, principles, and concepts underlying experiences and priorities of other individuals, can learn from them, and ultimately achieve the level of capability of analyzing them from a critical viewpoint and establishing new diagnoses about them. Now, they are aware of what a value is and what is valuable and able to distinguish one from the other. At this stage, individuals should be provided with a wide range of interaction and communication ways and situations to allow them to realize their own values, value perceptions and judgments, beliefs, assumptions, and principles, to raise consciousness of these aspects, and face them. These interaction and communication forms should offer the opportunity to ask question about their own values, value perceptions and judgments and to define their values, value perceptions and judgments. Finally, they should be supplied with the opportunity to revise and re-evaluate their own values in particular, value perceptions and judgments, beliefs, assumptions, and principles and causes thereof.

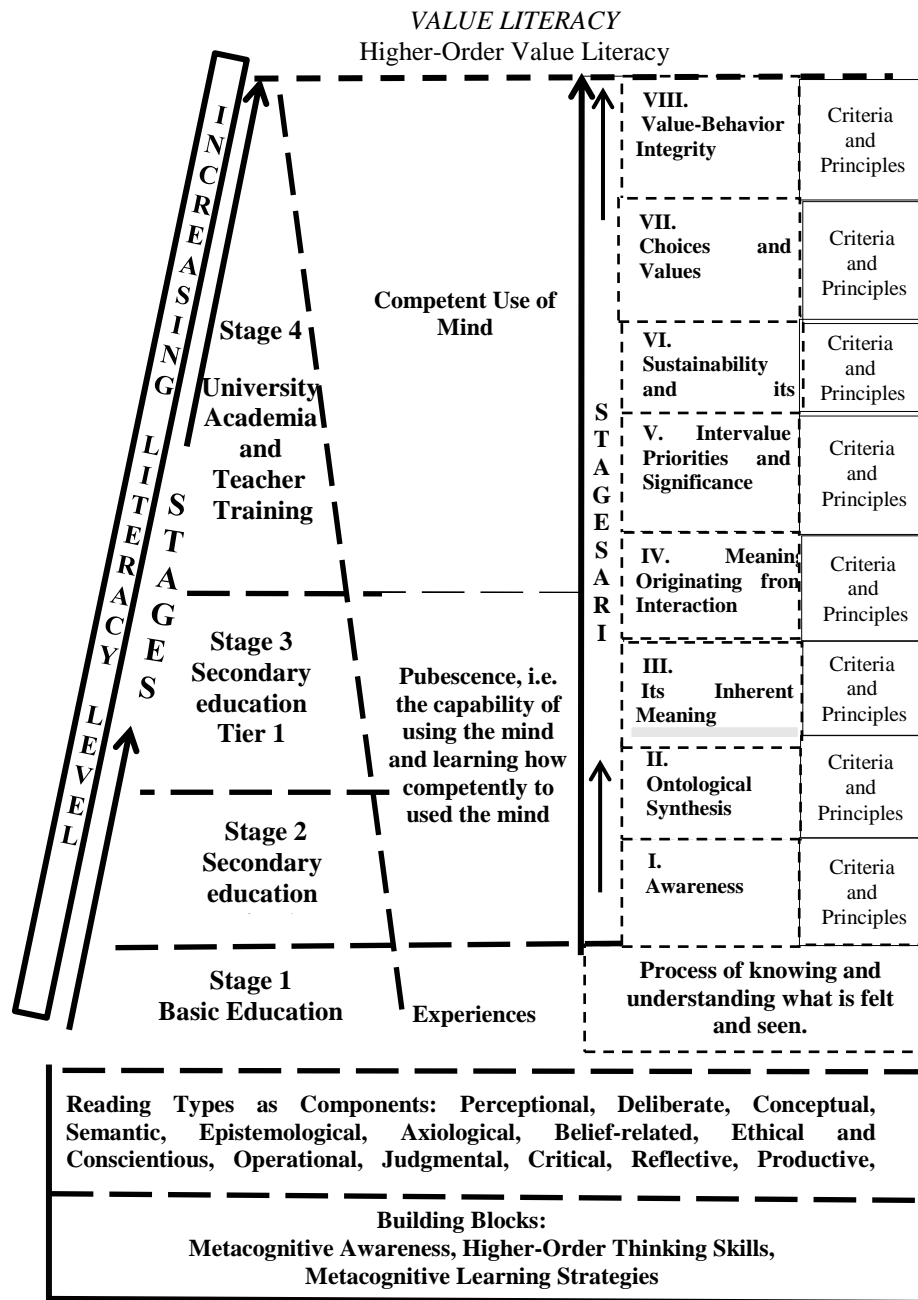
### **High School as Stage 3 of Value Literacy**

This is an open-ended stage and value literacy is limited to the extent of individuals' capacities of perception, interpretation, judgment, mind, will power, and awareness. Any level individuals' perceptions, interpretations, judgments, minds, will power, and awareness can achieve is achievable by value literacy as well. At high school stage, ontology, epistemology, and axiology as the basic questions and matters of philosophy should be tackled and analyzed in detail.

At this stage, the adolescent can realize the patterns and relationships between values, analyze values according to their hierarchical structures (Ergen, 2015), and establish new patterns and relationships between the valuable and values. Moreover, they can make discoveries in relation to values and what is valuable and their intra- and interrelations and associate these with their previous accumulation of knowledge and experiences.

#### **Stage 4 of Value Literacy as in Universities, Academia, and Teacher Training**

The adult as an individual capable of using his/her mind competently at this stage can perform multidimensional analyses and in-depth syntheses of values and the valuable. They can analyze the causes and principles of values, attitudes, and behaviors and produce new causes and principles of values. They can also evaluate relations between values and value systems in the values system from top to bottom and from bottom to top by adopting a holistic perspective and analyze anything related to values with their higher-order thinking skills and by acquiring a metacognitive awareness. They can conduct multilateral analyses of philosophy of values, different ideologies, and belief systems from the viewpoint of values in particular and produce new syntheses out of them, analyze different value doctrines and theories and produce new ones. They can expose values and the valuable in every scientific discipline and decode their relationships and networks with every scientific discipline and develop new ones. Moreover and exclusively Value Literacy is absolutely necessary in Teacher Training and it is crucial for education and the future of humanity to help individuals acquire the knowledge, skills, and abilities to teach 'value literacy'. Actually, every educator should assume the responsibility of motivating individuals for positivism, goodness, beauty, and reality and help them realize the negative, evil, ugliness, and what is not compliant with reality.



### Value Literacy: Stages, Criteria, and Principles

The capacities of the aforementioned will and the components of 'value literacy' directly determine the quality of 'value literacy'. The criteria and principles of the stages of 'value literacy' that take place through these capacities and components, also including elements also of hermeneutic, phenomenological and critical analysis, are as follows.

I. Be aware of and sensitive to 'valuable being' that is authentic values;

-To be able to recognize, identify and to grasp the meaning of everything that is valuable in the realm of being

-To identify, grasp the meaning of and analyze 'all valuable things' in every kinds of realms of being, context and condition and the values

- To be aware of, grasp the meaning of the authentic values of being and to analyze them
- To develop a high level of consciousness and awareness of what is valuable, values and their meanings.

II. To be able to do ontological analysis and synthesis of valuable being and values;

- To be able to distinguish values as principles that organize the authentic values such as human being and honor and the principles that organize the relations among these values

- To be aware of the fact that values, value perception, interpretation, provisions and estimations are different categories.

- To be aware of that each thing conducting a message has its unique value and each message has its own value as well

- To access to the meaning of value, that is to analyze the meaning of the concept of value

- First, to analyze the values, and then, to analyze the perceptions, interpretations, and judgments in relation to those values

- First, to be able to encode the values, and then, to properly encode the perceptions, provisions and judgments in relation to those values

- To be able to analyze the values according to their means value, aim value, individual value, social value, political value, aesthetic value, etc,

- To be able to analyze the meaning of the conceptual meaning of each value, and to be able to analyze his/her own perceptions and the perception, interpretation and judgments of his/her environment in relation to the same value

- To be able to analyze what kinds of information, feeling and thought the conveyed values include

- To be able to identify and analyze each value according to its value perception, interpretation, judgment that is as a value that is attributed produced or discovered

- To be able to identify and analyze each value, value perception, interpretation and judgment according to its value perception, interpretation, judgment that is as a value that is attributed produced or discovered

- To be able to understand the all values within a structural integrity and to be able to analyze the relations among them

- To be able to test the value preferences in relation to content, importance and sustainability, and to the able to explain the reasons of his/her preference

- To be able to test the preferences and the content in relation to importance and sustainability and to be able to explain the reasons of his/her preference

- To be able to test the values in terms of time, that is in terms of its former meaning, its present meaning, and its possible future meaning

- To recognize, identify and analyze the values in relation to their nature

- To recognize, identify and analyze the ontological values

- To recognize, identify and analyze in relation to the nature of values, that is in relation to their ontology

- To be able to distinguish the values and anti-values (Hartmann, 1962)

- To be able to identify and analyze the anti-values

- To open the values for others to explore and to develop capacity to facilitate this exploration

- To be able to analyze the value systems, theories and doctrines, and to be able to develop new ones

- To study and analyze the formation, foundations and principles of values (value perception, interpretation and judgments)

III. To be able to analyze the valuable being and values according to our own perceptions and in relation to their importance for us;

- To identify and recognize his/her own values and his/her perception, interpretation and judgment in relation to those values

- To analyze the consistency of his/her own values and behaviors with his/her own values

- To be able to analyze all the values, interpretations, judgments and value perception, and value judgments through high level thinking skills

- To analyze and improve the value perception, judgment, level of understanding

- To analyze and improve our value interpretations, judgments and perceptions

- To develop a high-level judgment ability by means of a high-order value consciousness

- To develop an argument and discourse through opening up all value perceptions, interpretations and judgments to discussion

- To develop value attribution, that is to develop an ability of transferring value

- To develop an ability of producing value

- To be able to develop an ability of discovering value

- To be able to develop a critical view of value perceptions, interpretations and judgments

- To develop value perception, interpretation, judgment, analysis and synthesis capacities,

- To be able to analyze and, if necessary, develop and change the values, premises, principles, reasons and beliefs that influence and determine the values that influence our paradigm

IV. To be able to understand and analyze the significance of the meaningful value and values, rising from the interaction and communication; to be able to analyze the meaning in the social, cultural and global contexts, that emerges in the process of interaction and communication of an individual with the environment and points out a dimension beyond the individual, and to be able to create new syntheses thereon.

- The ability to analyze the meaning and value of numerous messages transmitted in unlimited ways

- The ability to analyze the meaning and significance of values in different contexts

- The ability to analyze the meaning and significance of the values for individuals, for society, for culture and for humanity in different dimensions

- To be able to identify the values that are the main principles and motivations of preferences and behaviors in all kinds of interaction and communication processes,

- To be aware of and able to analyze the meaning of a value in a particular context and our own - together with the ones in the society and culture- perceptions, interpretations, verdicts and judgments regarding this value.

- To be able to analyze and evaluate the meaning and importance of a value in a particular context

- To be able to analyze and interpret the meaning of value in the cultural context

- To be able to analyze and interpret the meaning of value in the global context

- The ability to interpret values in different contexts and situations and separately in each dimension

- The ability to analyze the meaning, perception, interpretation, verdict and judgment of the value in the one who transmits it.

To be aware of the limitations in the process of expression, formulation and transfer of values and value perceptions, interpretations, verdicts and judgments, when exhibiting them individually, socially, culturally and as behaviors

- To be aware of how values affect individuals, society and culture, and how individuals, societies, cultures influence values; and to be able to analyze this process.

V. To be able to analyze and synthesize values according to the importance, priority and superiority they possess.

- To be able to analyze and synthesize values ontologically in terms of importance, priority and superiority

- To be able to analyze and synthesize values according to the importance, priorities and advantages they hold against each other.

- To be able to analyze and synthesize values according to the importance, priority and superiority in different contexts

- To be able to analyze and synthesize values in terms of importance and priority in certain contexts

- To be able to analyze values according to their importance, urgency and priorities, and make decisions and develop attitudes and behaviors accordingly



- After analyzing the values according to the priorities and significance they hold against each other, being able to create new syntheses for the relevant interaction and the problem and its solution.

VI. To be able to analyze and synthesize the values in regards to both the individual and the humanity, in the context of their sustainability and short and long term results;

- To be able to test and analyze each value and value perception, interpretation, verdict and judgment in terms of its sustainability

- To be able to analyze the character, attitude, choices and behaviors that develop due to each value (paradigm of values) in terms of short, medium and long term results for himself and his environment,

- To be able to test and analyze the character, attitude, choice and behaviors that develop due to each value (paradigm of values) in terms of their sustainability,

- To be able to foresee and analyze short, medium and long term results of preferences and behaviors depending on each value and value perception, interpretation, verdict and judgment

- To be able to test and analyze the values and perceptions, opinions, verdicts and judgments about values and values in terms of sustainability

- To be able to test and analyze values and perceptions, interpretations, verdicts and judgments related to values in terms of its range and universality

- To be able to foresee the consequences of attitudes and behaviors related to the values (perception, interpretation, verdict and judgment)

- To be able to evaluate the consequences of attitudes and behaviors related to the values (perception, comment, judgment and judgment)

VII. Being able to analyze and synthesize the relations between our choices and our values

- Each choice is a product of an evaluation, thus values determine our choices

- To be able to analyze the short and long term results of our choices (our values, value perceptions, interpretations, verdicts and judgments) for ourselves, society and humanity, through high level thinking skills

- Being able to explain the reasons of value preferences

VIII. To be able to analyze and synthesize values as values, attitudes and behavioral integrity, thus semantic virtue.

- To be able to develop new attitude and behavior codes related to the values and thus expand the relevant behavior repertoire.

- The capacity to test other people's desires, wishes, choices and priorities in the light of values, including and especially his own desires, wishes, choices and priorities

- The capacity to rearrange value-tested desires, wishes, choices, and priorities and the ability to help others in the process of a similar rearrangement

- To be able to analyze the value systems from the simplest to the most complex ones, i.e., value perceptions, interpretation, verdicts and judgments, meanings, causes and principles, all of which underlying the desires, wishes, choices, and priorities shown.

- To be able to analyze the value systems from the simplest to the most complex ones, i.e., value perceptions, interpretation, verdicts and judgments, meanings, causes and principles, all of which underlying all the attitudes and behaviors exhibited

- To be able to analyze whether the inevitably occurring acts are value-generating, -preserving, or -violating acts - acts originating from anti-values.

- To be able to create a high-level awareness of values and what is ultimately valuable and transform individuals into virtuous ones by helping them acquire competence to express this awareness through behaviors.

As revealed in the present study, it is a critical shortcoming, if not a mistake, to consider values as functional, superficial, monodimensional, reductionist, eclectic aspects and to let individuals acquired them as 'relative values' based on self-contradicting values paradigm. It is clear that *value literacy* handled as ontological, in-depth, analytical, multidimensional, holistic, and dialectical elements and help individuals acquired as such will allow for a higher-quality establishment of values sets. For all emotions and values, particularly universal values, as concepts worthy of human dignity, to be able to turn into virtues they should be fostered with knowledge, integrated to mind and reasoning (analysis and synthesis), managed with will power and expressed in behaviors.

Capacity is the prerequisite to the realization of abilities, while competency is developed by means of knowledge and ability and literacy incorporates proficiency and competency, in other words knowledge and skills. Proficiency and competency refers to the capacity/power to come over successfully contextual and situational requirements and to all the cognitive, affective, and motivational sources such as skills, attitudes, and values needed to operationalize this capacity/power (Weinert, 2001). Besides, value literacy denotes the all willful capacity and potential of re-organizing and operationalizing all the components of proficiency potentials such as behaviors, attitudes, skills, capacity, competency, and proficiency in consideration of basic universal values, value perceptions, interpretations, and judgments, moral principles and virtues to analyze any kind of problem concerning values, comprehension, conscience, ethics, morals, and aesthetics and to achieve the best, the most accurate, the most valuable, the most beautiful, and the most sustainable results in favor of all stakeholders in any field, context, and condition. Proficiency refers to practice-oriented behavioral skills, while value literacy to the tested and re-organized version of all in the light of values and virtues. It is obvious that none means anything in the case that one is value illiterate. To be able to appreciate this proposition properly, one should look at savage war and death machines of Nazi

Germany created by competent, skillful ‘engineers’, ‘doctors’, and ‘scientists’ acclaimed in their respective fields. Therefore, the sole goal of education cannot be the resultant acquisition of knowledge, skills, proficiency, and competency; education obligatorily incorporates values. Based on this attitude, value literacy also has a critical potential of allowing for the most comprehensive agreement possible on value-related matters and problems.

### **Conclusion**

Education cannot exist without values, for they are criteria and semantic concepts guiding life and education. Thus, education is influenced by any discussion on values and covers all of these discussion because humans have the capacity to develop themselves by living and thinking uniquely, freely, and competently and should responsibly preserve their freedom and free will. What they need is not knowledge and a rational education. On the contrary, they need meanings and criteria as to for what and how to implement the acquired knowledge, skills and abilities. Therefore, man needs a sense of responsibility and moral judgment rather than flexibility and resilience (Jürgens, 2016). In this sense, for humans to know themselves and become virtuous individuals, they need a value-based education.

As long as education, specifically values education, is conceived and perceived as performing operations on learners, it is "doomed" to failure. Education can fulfill its meant purpose by guiding individuals to become active and competent and enabling them to be able to act on their own for their education to progress properly. This is because education (as *Bildung*) means the process of becoming an individual self-learning and -educating and self-evaluating, self-conscious and of acquisition of self-esteem, of evolving into a responsible person with a characteristic personality, capable of renewing and reconstruct themselves (Mokrosch, 2013, p. 50), and of developing and maintaining intrinsic motivation and becoming an individual with a highly-improved sensitivity and awareness of self-control and values. In other words, education is the process of developing the capacity of realizing, comprehending, internalizing the values making life meaningful and living by these values. As indicated by Tepe, in the event that individuals do not evaluate each incidence as prescribed but adopt an open-minded and informed approach thereto, then such an experience can help them understand what not to do for each single case. However, they cannot be told what not to do in each single case and no rule suffice in determining what to do in each case since the unlimited nature of experiences does not allow for the creation of an overarching rule (Tepe, 1997: 75). Thus, to be able to exhibit a virtuous approach and behavior, in other words to be able to analyze what to do in each individual case, one needs a high level of consciousness and reasoning capability. Value literacy is just the way to develop such a consciousness and reasoning capability.

Values refer to a culturally and socially assigned, dynamic, personally constructed, individual-centered organizational design guiding individuals’ lives, in other words, selectively organizing all

perceived inputs and governing all behaviors as outputs, and allowing them to operate capably and by actively planning and governing their behaviors (Kmieciak, 1976: 150). As exposed above, values do not have a single meaning, a single cause, and a single result due to their multidimensional natures and they transcend individuals, societies, cultures, spaces, and time just like universality and historicity. The fact that values are directly related to all potentials and capacities such as perceptions, judgments, skills, abilities, and will power makes value literacy that multidimensional and multilateral. As can be understood, the dynamic-transactional paradigm underlying both values and value literacy in the present study is a paradigm relying on cause-and-effect networks based on multidimensional, complicated, and multilateral interaction (Früh, 1991, p.18). Thusly, value literacy can also be defined as follows: Value literacy is referred to as the capacity and competency of realizing the meanings of all values and the valuable by identifying any kind of being form and appearance in all existence settings of values and the valuable as assigned based on transparent knowledge and intellectual repository where networks among values become integrated, enriching the repertory of values (in terms of assignment, generation, discovery and appearance) after testing, analyzing and justifying them in consideration of absolute/universal values, ethical values, and aesthetic values, and discussing all by adopting a critical and conscious approach, then responsibly and productively implementing them after reconstructing according to inherent content, semantic and aesthetic perceptions, interpretations, and judgments. From this perspective, it should be reminded that just as education and values cannot be conceived without love, care, grace, politeness, and aesthetics, they cannot be implemented without these aspects. This is why no value can be instilled only by imposition and cruelty, but by inspiring, motivating, encouraging through love, care, grace, politeness and aesthetics.

Human-Value Interaction: Individuals' value perceptions, interpretations, and judgments affect and are affected by social, cultural, and global atmosphere of values. This interaction lay the groundwork for the discovery of new absolute values and the discovered absolute values affect and determine all of them just like a river feeding a basin, the basin feeding ecology, and the ecology feeding the river. This interaction assumes two basic dimensions, namely semantic and objective. The semantic dimension refers to level of understanding, sensitivity, and awareness of values, while objective dimension demotes technical knowledge, intellectual repository, and capabilities concerning values. In this interaction, one needs at least understanding and sensitivity to appreciate the other side's meaning, i.e. His/her perceptions, interpretations, and judgments, and objective knowledge to persuade technically. Therefore, value perceptions, interpretations, and judgments should be tested and questioned in consideration of their suitability in terms of their objective reality. Thusly, changed value perceptions, interpretations, and judgments allow for semantic changes. It is possible to foresee that *value literacy* based on a paradigm relying on value perceptions, interpretations, and judgments in search of the conglomeration of values at a universal level because they have an improvable dynamic structure rather than based on values education approaches relying on a inflexible, unchanging, static

paradigm of values idolized by and for individuals themselves considering that values perceptions, interpretations, and judgments are relative will play a key role for character, values, and their education.

In a world where future lives of humans are becoming more and more complicated, value literacy is of the utmost importance for sustainable humane relationships and a sustainable future. In this respect, as discussed herein, because values determine individuals' existence and will power and hence nurture and shape all intelligence type, it is possible to coin a new term, i.e. values intelligence (VQ).

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