

Hierarchical Classification of Values

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Abstract

Values are of utmost importance for the creation, development and sustainability of a life worthy of human dignity. However, because even superficial views of values are regarded as values themselves, they have become relative and become degenerated; therefore, they have lost the properties – potentials and powers – essential to human dignity. This means that values have turned into subjective options and ideals that are no longer binding to personal, social and international relations. Restoring values' righteous potential for the establishment of a humanistic life is possible only by enriching our personal perceptions and judgement with social and even universal values and revealing the hierarchical relations among them. All values are integral parts of a qualitative hierarchy of interrelated values. The primary concern of this study is to fill a niche in the literature by revealing this hierarchical interrelation and building a model to enable analysis of these values in terms of their instrumental or terminal functions, characteristics and scopes. For the purpose of the study, a new theoretical discussion on the hierarchical structure of values is introduced in consideration of their patterns and interrelations through a conceptual analysis of the values. This research is an analytical study based on a comprehensive literature review.

Keywords: Values, value education, hierarchy of values, classification of values

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Introduction

Most of the experts including the UNESCO instructors are in consensus that values education one of the major problems of societies is. (Delors, 1996; Wynne & Ryan, 1996). It is a *sine qua non* for an internationally acceptable value education to arouse an internationally acceptable value perception and judgement. Therefore, an effort to answer three questions would lay the groundwork for an axiological discussion: Are values subjective or objective? Do values change? Do values have a hierarchy? However, because the literature has not yet to produce an internationally acceptable perception about values and their hierarchy and instead treats values as cultural and subjective judgements, which are incapable of producing supranational global perceptions and judgements (Bengston, 1975; Luhmann, 1984). To do so, it is necessary to reveal that values have supra-individual and supra-national components. For this study, the literature in Turkish, German and English was reviewed, and perceptions, judgments and classifications concerning values were investigated. The study is limited to sources in these three languages. It has been discovered that values are discussed mostly as relative and non-functional ideals.

The study begins with the definition, function and significance of the value concept in order to eliminate such degenerated conceptualizations and to strengthen these perceptions and judgments. Then, debated properties of the analyses in the literature on value theories, values and value judgments are discussed. Lastly, after a description of prevailing value classifications, a new theory of the structure of values is introduced in the form of a hierarchical model.

Concept and Definition of Value

Değer in Turkish originates from *değmek* (to be worthy of), while it means “value, expense, gem/jewel” in Ottoman Turkish (Hançerlioğlu, 1976, p. 275). In English, *value* is derived from *valere* in Latin, which means “to be of value” or “to be strong” (Atay, 2003; Bilgin, 1995; Özensel, 2003; Rokeach, 1973). Values are among the basic and ancient topics of philosophy; W. Windelband defines philosophy as “a science of values” (Özensel, 2003, p. 218). Therefore, “value” in philosophy appears as an issue of “valuing” and “values” because such questions as “what is good?,” “what is beautiful?,” “what is useful?,” “which value to teach/install?” mean that value has been problematized and analyzed by many thinkers (Kuçuradi, 1971; Noll, 1997).

The concept of value in the social sciences was first used by Znaniecki in 1918 (Rokeach, 1973; Yılmaz, 2006, p. 50). Values are yardsticks for the description, evaluation and judgment of individuals’ thoughts and actions. These permanent judgments and criteria are internalized as a result of an individual’s interaction with the environment and during the socialization process. Actions are generalized behavioral principles accepted as “the best, the most appropriate and the most useful” practices by society (Turgut, 2010, p. 3). Some definitions of values as such are available in the literature. For Aristotle, *values* are the criteria, principles of knowing what is right, and thinking, evaluating and acting in the correct way (Kuçuradi, 1999). According to Kluckhohn, “a value is a concept, explicit or implicit, distinctive of an individual or characteristic of a group of the desirable which influences the selection from available modes, means and ends of action” (Kluckhohn, 1951, p. 395; 1962). Rokeach (1973) defines values as a set of internalized principles and rules supporting the beliefs and attitudes of an individual, governing his choices, and playing a decisive role in his 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).

Schwartz defines values as conceptions of the desirable that guide the way in which social actors select actions, evaluate people and events, and explain their actions and evaluations and that are trans-situational criteria or goals, ordered by importance as guiding principles in life (Schwartz, 1999,

pp. 24-25). For Allport, “a value is a belief upon which man acts by preferences” (cited by Herriot, 1976, p. 18). Hofstede defines values as principles determining the attitudes and preferences (Hofstede, 1991, p. 18; Özen, 1996, p. 12) Williams defines values as preference criteria or standards (Kilby, 1993, s. 33), and Fichter as criteria attaching meaning and importance to culture and society (Fichter, 2011). For Boltin and Bolsinger, values are above all based on people’s preferences and priorities regarding possible goals and behaviors of individuals and related groups (Boltin & Bolsinger, 2010). V.E. Frankl, a neurologist and the founder of logotherapy describes value as a sense of possibilities that can be innate, enforced and modified (Boltin & Bolsinger, 2010). W. Kurz describes a value as what men are offered for the conservation, development and fulfilment of life. His view is that people realize these values through value-oriented actions, both for themselves and others by means of participation (Boltin & Bolsinger, 2010). Güngör defines value as “the belief that something is desirable or undesirable” (Güngör, 2000, p. 27). Value is a higher and useful quality considered to be spiritually, socially, morally, and aesthetically possessed by a being (Oğuzkan, 1993). Values are important yardsticks of attitudes, ideologies, moral judgments and behaviors (İmamoğlu, Karakitapoğlu & Aygün, 1999, p. 2). Ünal defines values as general goals observed and accepted by a community and therefore values can be regarded as generalized motivators based on basic human drives and shared by the members of a society (Ünal, 1981, p. 18).

From an individualistic viewpoint, values that can be defined as permanent judgments and criteria which individuals have internalized through interaction with peripheral elements and which guide their actions, but also socially as generalized behavioral principles accepted to be the best, the most appropriate and useful by society (Kaymakcan, 2008). Similarly, for Özgüven values are persistent motivators that establish the basis of individuals’ attitudes and that force individuals to reach certain goals and to make certain choices (Özgüven, 2000, p. 36). Especially, in consideration of the classical definition of Kluckhohn (1962), value refers to all mindsets, mental patterns related to qualities and judgments worthy of thriving to achieve.

In light of all these definitions, it can be suggested that values are influential in understanding human behavior (England & Koike, 1970). Thus, it can be asserted that values are the most valid benchmarks and explanations of attitudes and behaviors (Güvenç, 1976). They are the essential components of human mental patterns. For someone to be well-balanced and peaceful, a high level of conformity among these components is required. Therefore, any dispute should be immediately resolved to ensure the sustainability of the maintain social welfare and peace (Güngör, 1993).

Rokeach (1976) remarks that “an individual incorporates tens or hundreds of thousands of beliefs, thousands of attitudes, but only dozens of values. Importance of each of these values depends on individuals, and might be of low or high importance” (denoting a hierarchical structure). This structure is comprised of instrumental and terminal values (Rokeach, 1976, pp. 124-125, p. 162). Although Rokeach’s holistic model has several advantages and has been adopted by many researchers, it has been criticized by Luhmann (1984) and Bengston (1975) for being only partially persuasive (Albert, 2008).

Characteristics and Functions of Values

Humans, as the only being to aspire to a meaningful life, are unique for having a bi-componential nature: the mechanical (biological) and the transcendental characteristics, which is the “being” (Tozlu, 1992). While all organisms depend on their physical-natural environment to survive, only human can turn this environment into a spiritual setting of meaningful components and can transcend the natural and physical environment. As a being with a reasoning capability, man’s constructive attributions manifest themselves in intellectual theoretical activities (Gündoğan, 2013). Man has to learn how to balance these two complementary components in an appropriate. Therefore, man must “know.” Knowledge is not absolute; when knowledge is at stake, its validity and reliability, inaccuracy, and accuracy should be discussed. The incorporation of knowledge into life requires it to be tested and investigated. In this process of evaluation, “value” comes in. Any knowledge that has not

been subjected to such an evaluation which has no relation to life itself, and thus cannot exist (Erdemli, 2003; Tozlu, 1992).

In conclusion, human acts are not merely simple moves or behaviors, but tangible reflections of intention. Therefore, the purpose of an act can be understood only with the discovery of the intention. Because the purpose of behavior is to put a value into action, the significance of an act can be measured in terms of its appropriateness to the desired value (Gündoğan, 2013). In this sense, no behavior has a goal but no purpose. All behaviors of men are directly or indirectly guided by values, defined as principles/criteria underlying, guiding and governing all actions of men (Uysal, 2003, p. 52). Thus no act can exist without a purpose/intention, and there cannot be a purpose and an intention unrelated to values. Thus, anyone thinking either about humans and their personality or about education must answer questions about the purpose and criteria to adopt. In other words, people have to know what values govern their conceptions about others, about their own attitudes and behaviors, and by what ideals they should raise their children. Values are personal structures that guide an individual's goals, principles and behavioral priorities and are vital his or her happiness, peace, consistency and quality of life (Renner, 2003). Values governing an individual's life are the fundamental principles underlying his or her actions, particularly decision-making, problem-solving, communication, motivation, and sustainability of personal development. Values profoundly influence our lives. They are the part of the very reality that each of us experience daily. They help supply meaning of existence (Kilby, 1993; Özensel, 2003). In this sense, values allow us to reach beyond the objective reality. Thanks to our values, our thoughts transcend physical reality (Tozlu, 1992).

Values have a remarkable place in social life. According to Toku (2002), values make social life possible because they are shared by members of a society. This proposition alludes to the objectivity of values (Toku, 2002). Values as socio-cultural aspects are the general criteria and standards of basic, selective, conscious and purposeful behaviors, and serve as a yardstick for the acceptability of an individual's desires. Value judgments are influential in and shaped by social life and culture (Gökçe, 1994). The effects of values on cultures and of cultures on values in return signify a complicated interrelation and interaction. From this perspective, analyzing the values of individuals, organizations, societies, and cultures is the basic means of understanding them. While an individual's priorities, beliefs, attitudes, behaviors and personal desirables and undesirables can affect his or her personality, understanding the value systems of a culture is possible by understanding that culture's characteristics (Roy, 2003, pp. 1-2). In other words, individuals, societies, and cultures can be described through their value systems (Kuşdil & Kağıtçıbaşı, 2000).

Values as factors guiding us to choose some from among a large variety of possible behaviors are subjective reactions facilitating and governing the individual's relations to the world outside. These values shaped by individual, environment and emotions facilitate peaceful coexistence (Zeylan, 2007, pp. 1-2). An attitude as the building block of socio-psychology is "a mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related" (Allport, 1935; cited from Freedman, Sears & Carlsmith, 1993).

An attitude is as a longitudinal behavior and evaluation tendency. It has at least an affective and a cognitive factor towards a thing, phenomenon or human (Bohner, 2003, p. 267; Fröhlich, 1993, p. 132; Giner-Sorolla, 1999, pp. 442-443). Values underlie attitudes. Values are the determinants of attitudes, thus because values are the source and determinants of attitudes in the formation of cognitive system and personality of an individual, values precede attitudes (Rokeach, 1973). Attitudes refer to actions, emotions and thoughts deriving from values (Sweeney *et al.*, 1999) and values influence attitudes, which guide and affect behaviors. For Rokeach (1973), values are enduring facts that are related to beliefs, choices, individual and social understanding. They are yardsticks for decisions and behaviors (Rokeach, 1973, pp. 5-10). Values influence the formation of thoughts, judgments and attitudes and shape our tendencies and propensities. Therefore, they are inescapable and individuals do not choose values; values claim individuals (Everard, 1995, p. 131).

Feather sums up the characteristics of values as follows/ Values are generalizations in relation to expected, desired behaviors and goals, and incorporate necessities along with such characteristics as “good” and “bad.” Values are general beliefs about expected social behaviors and goals that include the dimensions of good and evil and unlike individuals’ desires and needs, implement a moral necessity. They are determinants and benchmarks of evaluation of behaviors, justification and substantiation of opinions, planning and management of actions, selection of one option over the others, introduction of the “self” to others and social influence. Values are hierarchically ordered. Their importance is subject to modification in the course of a lifetime. Value systems vary from person to person, from group to group and from culture to culture (Feather, 1986, 1988; Hogg & Vaughan 1998). Functions of values are beyond the scope of this study.

Education and Values

Despite the proliferation of the definitions of education, only a few very influential ones are considered here. For example, Yıldırım (1999) defines education as an organized interaction required for personal development through the inculcation of significant personal qualities such as knowledge, skills, understanding, attitudes, and traits. According to Bilhan, education is the realization of individual’s methods and techniques to reveal his or her own value sources so as to develop his or her physical, spiritual, mental, social and moral features (Bilhan, 1986, p. 14). Simply put, education helps individuals acquire a personality and identity. By education, “it is important to help a child think conscientiously, assume the responsibility of his or her behavior, have a strong will, and be happy, well-balanced and well-respected” (Atmaca, 2007, p. 150). From this viewpoint, education “is the process of guidance to train enlightened characters and capable/mature individuals who live in a reflective and responsible manner, think independently and critically and act accordingly, consider social and rational values when making decisions, confront existentialistic questions, resolve vital problems, and possess and manage a mental, emotional, conscious and behavioral integrity” (Ergen, 2013, p. 177).

Education denotes the highest level of humanistic learning and a learning process reduced to techniques learning are different from each other.

A high level of humanistic learning is a conscious and reflective learning process, and enhances the thinking capacity. It is a free and liberal learning type that helps individuals gain a learning skill in an individual, autonomous, and responsible way. It is holistic and arouses a temporal consciousness of past, present and future. It is value- and character-based, develops personality, and helps people acquire a characteristic nature of their own. (Ergen, 2013, p. 177).

The modern world has almost completely changed the perception of time and space. People who had a local thinking perspective and perception 100 years ago can think on a global scale now. Humans, previously just aware of the history and period they live in need to live in consideration of the longest lifespan their respective generation can ever live, which implies that education has acquired new dimensions global perspective and sustainability. In this sense, educational guidance can be defined as the development of consciousness, attitudes and behaviors gaining awareness and by taking into account a particular generation’s longest lifespan possible. In other words education can be defined as a way which temporally sustainable and spatially universal by inviting and involving humans into a new affection (love)-based thinking and knowing dimension in the light of individual, social, cultural and universal (basic) values.

Values are the keystones of education. Unlike an educated person, a well-trained person is not necessarily a person with a command of professional practical capabilities, but one who has discovered value and the valuable, developed sensitivity about human dignity and acquired good manners, judgment, and a commitment to wisdom (Eryaman, 2007). According to Brockhaus (1953), an educated person has already discovered values accessible to himself or herself and made those

values discoverable to others. Education is a process that man makes real by his own attitudes and behaviors. Winkel (2005) suggests that no matter how effective the external powers and factors are in human development, such internal (intrinsic) powers and factors as development of opportunities and potentials, the process of becoming a human being, becoming meaningful, (self-) discovery are more influential in education (Winkel, 2005, p. 496). Education should help individuals acquire responsibility through experience and reflective thinking on the basis of various texts, problems and positions (Wiater, 1995, p. 2). Therefore, people who believe that they are being lectured at do not learn. Values are learnt through participation and experience. In other words, experienced values can only be learnt if structured by the learner (Grammes, 2000, p. 354). The most effective method of value acquisition is to experience values. It is possible to be aware of values by experience or since they already exist in human perception. A person can experience a value only by forming a new and direct connection to it (Scheler, cited by Pieper, 2007, p. 245). Education should help individuals develop a consciousness of their position in relation to the universe, life and spirit and his position and place in this relation (Wilber, 2006; p. 12). Wilber emphasizes that an ecologic consciousness should be developed, and that this is possible only with a universal (cosmic) consciousness guiding the future. This universal consciousness encompasses material, life, mind and spirit and covers the entire universe (Wilber, 2006, p. 13; 2011, p. 39).

For Jung, the desires of the individual who has realized his or her connection with limitlessness and infinity even in this world will change forever. Jung thinks that this fact makes man meaningful and a person who misses this connection will lose the essential meaning as a human (Jung, 2009). This is where values and value education come in because the way to discover this wholeness is to discover it as a value. Affection/love are the source of all these values (Ergen, 2011, p. 263), in other words, without accepting others and allowing them to live with you, socialization cannot be achieved, and without socialization humanity cannot survive (Maturana & Verela 2009, p. 266).

People learn about language, religion, moral codes, culture, art, customs and traditions through such methods as observation, mimicking, modelling, and internalization (Güngör, 2000). Senses, feelings, beliefs, thoughts, values, goals, judgments and their interaction with the environment give structure to the human personality. The values, beliefs and attitudes acquired in the course of development process determine behavior (Tyler, 1965).

Values and value judgments guide the development of personality as a dynamic structure that changes over time because of countless internal and external factors (Knafo & Schwartz, 2004). This change should be monitored and managed by the individual; Rogers (1951) suggests that an individual should always revise his or her values. The constant revision of values is a dynamic of social change and a key to personal development (Schultz & Schultz, 2001).

The ability to understand how emotions affect performance, to become aware of our values and to be guided by them can be acquired only by self-consciousness. Besides, self-consciousness is still needed for the acquisition of emotional competencies like a realistic sense of limits, courage, and strengths resulting from our perfected skills, well-planned goals and realized values. People who are capable of recognizing their own emotions and their effects “have a guiding awareness of their values and goals” (Goleman, 1998). Thus, people should not be satisfied with people and things, but should find the treasure that is an integral part of existence (Comenius, 1998, p. 161). People need a value-based education to be able to discover this treasure and to achieve this goal. There is no humanistic education not relying on values, education without values is not humanistic. Value-based education enables people to discover their most comprehensive and highest values and thus to discover themselves. Failure to do so would result in an underqualified humanistic education process.

Values and Debated Issues

Value Systems

Value perception and evaluation cannot occur without differences and discernments. Criteria that make evaluation possible comprise value systems and groups. There are several ways to systemize and categorize values. Values can be absolute or relative, in terms of their nature; as economic, theoretical, aesthetic, political, social and religious according to corresponding areas of life; as a person's value, an object's value, capital value, file value, function value, mental value, purposive value, achievement value, situational value, relational value, individual value, collective value according to their carrier; as terminal value, instrumental value, pragmatic values, authentic value in terms of their interrelations; as sensual value, vital value, spiritual value, moral value and religious value according to ranks of feelings; as physiological, psychological, mental, historical, humanistic values according to dimensions of knowledge acquired about human being; and according to experiences, attitudes, creativity (Boltin & Bolsinger 2010).

Chumakov (2000) regards human values as a key to solving global problems. Philosophers worldwide who convened in Boston in 1998 for the 20th World Congress of Philosophy to discuss the most important global problems of the 21st century concluded that the majority of the social, political, economic and ecological problems were related to revolutions in science and technology. This observation, which reveals the link between morality and technological achievements, highlights the necessity of moral re-evaluation and the need to be flexible concerning value orientations for global instability (Chumakov, 2000).

According to Einstein, "without ethical culture there is no salvation for humanity (Einstein 1951, 1991, p. 20). No matter how much science refrains from semantic truth, its effects on organisms and humans are not objective. For moral values to pioneer technological innovations, science should seek semantic truth. Just as no being and meaning can exist without an earthly object, there is no being and object without meaning. Natural sciences work to reveal the objective truth of being, while social and human sciences seek semantic truth. Therefore, rather than discussing the superiority of one over the other and causing irreversible consequences by opposing these two aspects, it is necessary to allow them to produce "masterpieces" by complementary work that each investigates different dimensions of being.

According to Tozlu, values can help the individual and society go beyond reality because they emerge and exist in the mind. In this sense, values not only bind individuals and communities but also ensure their continuity. On the one hand, values are a means of discernment for communities, on the other they are unifying and integrative because they are the source of shared social characteristics. While social values differentiate one society from the other, universal values unify humanity (Tozlu, 1992, p. 52). In other words, some values are specific to certain societies and ages and other values are universal shared by every society in every age. Some of the time- and space-independent values are justice, peace, understanding, forgiveness, courage, generosity, truthfulness, thoughtfulness, empathy, reliability, tolerance, collaboration, benevolence, leadership, compassion, kindness, self-confidence, patience, loyalty, respect, love, responsibility, thankfulness, fidelity, charity, joy of living, discipline, verbal and behavioral consistency (Aydm & Akyol Gürler, 2012, p. 8).

All values by nature, are multi-dimensionally and hierarchically organized (Albert, 2008). From this perspective, it is impossible to consider a value in isolation from a system of values. Given that there is no system without differences and discrimination, any system of any size contains values. Although there is literature on "system of values," the basic problem with this topic is the fact that there is no exhaustive classification of values based on their interrelations or characteristics. Previous studies discuss values only as subjective and situational rather than as an integrated qualitative body of integrated qualitative sub-systems. For example, for Kluckhohn, there is no linear hierarchy among values, only clusters. Some values may be prioritized over the others, not governed by universal

principles. Value classifications are not effective enough to multi-dimensionally (in depth, comprehensively, and in terms of their respective group) and account for the patterns and interrelations between among values. Those classifications adopt a unilateral methodology to examine value and they see values either in terms of a vertical or a horizontal structure.

Albert states that values exhibit a multidimensional and hierarchical structure, and a value's higher position in the hierarchy does not signify that it is absolute or more important. Their importance is determined on the basis of feasibility, urgency, or ability to satisfy basic needs (Albert, 2008, p. 8). The scope, depth, complexity and multidimensionality of values are too broad. There is a system of values for anything perceptible, apprehensible, and known. All values are interconnected, and no value can exist in isolation, independently of other values (Rokeach, 1973). For examples, social, artistic and physical values are intertwined; without our physical, that is, corporal existence, social and artistic values cannot exist. Scientific, educational, political values are related to all other values. When economic sources are scarce, they adversely affect all other values. Conversely, scientific, mental, and political values directly influence the economy (Min, 2000). Therefore, all values are integral parts of a qualitative hierarchy of values which are hierarchically organized.

“Giving Value,” Value Perception and Value Judgment

“To give value to somebody” is the literal translation of Turkish expression “değer vermek,” used to express “how valuable somebody is,” and literally means “assigning or transferring some amount of value to somebody.” Similarly, the German (*jemanden wertschätzen/würdigen*) and the English phrases (valuing a person) have nearly the same meaning as the Turkish phrases. This understanding is not appropriate in consideration of the scope – value perception and value judgment – of this study because the expression refers to “assignment of value to somebody,” not to considering “human as a value.” Human dignity is a value in its own right and “value” cannot be assigned to it. A value is discovered or realized, not assigned. In other words, man either accepts or denies the presence of a value. Humans cannot assign or transfer “value” to something whose value they cannot eliminate. It is therefore impossible for a human being to destroy or eradicate human dignity as long as there is an intellectual, emotional and spiritual life. Human being can only assign or transfer value to an object, meaningless in isolation – the existence of such an object is still controversial. As shown, “to give value to somebody” is not a proper usage since it denigrates human value and implies that some people have more value than others. What does vary are value perception, judgment, and the awareness of personal characteristics and behaviors. The incapability to investigate whether such expressions as “discovering value of a human being” or “being aware of his or her value” exist in every culture and language is among the limitations of the study. However, such an expression was not detected in Turkish, German and English literature. Further, even if such an expression existed in any language, it would be expected to occur as translated.

Even the simplest opinions on value are considered and discussed as the value itself. But opinions themselves are by no means “values” from a scientific perspective. In this sense, values are downgraded by individual, social and temporal value perceptions and judgments. As a conclusion, the perception prevails that nobody can know what values are really (more) important and necessary to lead a humane life style (Engelstädter & Weber, 2008, p. 1; Thierse, 2005, p. 8). By the same token, even though everybody is expected to act by basic human values, decisions on these values are not long-lasting, consistent and integrative, but provisional, situational, and case-based. In today's world, where the most enlightening ideas of cultural legacy which guide human history are incapable of providing a life style worthy of human being, it is doubted how effective the subjective value expressions and judgments can be in making a more humane life style.

Values are not only ideas and decisions that apply to human dignity, they are humanistic and social interrelations which are connecting humans and societies (Engelstädter & Weber, 2008, pp. 1-2). It is impossible to establish a sustainable life worthy of humans with individual and provisional goals without setting a common goal for humanity. Even if social, organizational and individual goals seem

useful in the short run, they are unsustainable. Because the ethical elements of a humane life are basic human facts, they are regarded as universal. Hence, these values are fields of human activities and become diversified according to the relevant fields, such as economic, political, scientific, religious etc.; then, they form a pool of human values with social and regional manifestations (Engelstädter & Weber, 2008, p. 1).

As expressed above, value *per se* and value perception are basic and universal facts. From this perspective, only when value perceptions and value judgments derived from the concept and perception of value converge on a common ground can all misperceptions and misjudgments in the form of dilemmas and conflicts in perception pertaining about values be eradicated. The subject of “value,” as a determinant of world peace can reach its potential only if pure values are introduced into daily life as purged of most dilemmas and conflicts.

Classification of Values

Difficulties faced in the description/definition of values are also true for their classification. There are numerous views on how to classify values and what basic values are (Kluckhohn & Strodtbeck, 1953 /1973). Values can be individual and social, or ethical or aesthetical. Moreover, values are also categorized in consideration of whether they are general or specific and permanent or temporary, or according to their degree of difficulty and functions (Ünal, 1981). Another classification is based on values’ origin and content, and contains worldly and transcendent values (Debats & Bartelds, 1996). Min (2000) has conducted an exhaustive study.

Everett’s (1918) values are “(1) economic values, (2) bodily values, (3) value of recreation, (4) value of association, (5) character values, (6) aesthetic values, (7) intellectual values, (8) religious values” (cited by Min, 2000). Min (2000) adds

political values, social values, legal values, cultural values moral values, educational values, scholastic values, industrial values, athletic values, values of life, medical values, values of language, technical values and emotional values. In addition to values in our life, things have natural values, whether they are directly related to us humans or not. p. 1

Similar classifications were created by Forest (1973) and Fernandes (1999). Forest mentions values in terms of the environment, natural resources, and ecological relationships (Forest 1973). Following are additional classifications that have guided value research and been cited in scientific studies.

E. Spranger’s Value Classification

Spranger categorizes values as theoretical (scientific), economic, aesthetic, political, social and religious (Akbaş, 2004, 30-31).

Theoretical men attach importance to empiricism, reasoning and critical thinking; therefore they are empirical, critical and intellectual.

Men with economic values favor usefulness and practicality.

Aesthetic men see the highest value in grace, symmetry and fitness. They regard life as a procession of events and art as a necessity.

People who possess social values are characterized by the altruistic or philanthropic aspect of love, and they are kind, sympathetic and unselfish. The highest value is love of people for them.

Political people prioritize personal power, influence, and renown over anything else, and interested primarily in power.

Religious people see the universe as a whole and relate themselves to its unity. Moreover, for the sake of their own beliefs, they refrain from earthly pleasures (Akbaş, 2004, pp. 30-31).

A similar classification was produced by Allport, Vernon and Lindzey (1960). The value dimensions in this classification vary from person to person. Each person is guided by one or more values. The highest value for an individual determines his or her goal in life (Allport, Vernon & Lindzey, 1960, 133).

C. K. M. Kluckhohn's Value Classification

Kluckhohn's (1951) value classification incorporates modality (e.g., positive and negative value); content (e.g., cognitive, moral and aesthetic value); generality (e.g., thematic and specific value); intent (e.g., instrumental and terminal value); intensity (e.g., categorical and preferential value); explicitness (e.g., implicit and explicit value); extent (e.g., personal and group value); and organization (e.g., systematic value) (Kluckhohn, 1951/1962).

M. Rokeach's Value Classification

For Rokeach, values coexist in an interdependent network as follows. Honesty results in justice, justice in trust and trust in peace. No peace can be established without justice because without justice, trust cannot prevail (Rokeach, 1973). Values interact with and affect each other, and are organized in order of importance and priority (Güngör, 2000).

Rokeach categorizes values as terminal and instrumental. Terminal values have desirable expected end-states, defined as aims and goals. Among the terminal values are peace, safety, wisdom, religious maturity, justice, friendship, and a world of beauty, inner harmony, self-respect, happiness, freedom, welfare, social recognition, and pleasure (Rokeach, 1973). There is a relatively small number of terminal values.

In contrast, instrumental values are universal and less variable. They are expected to help an individual, a group, or a society reach terminal values. They are thus relative (Rokeach, 1973). It is impossible to draw a line between instrumental and terminal values. While terminal values are ultimate goals for other values lower in rank to achieve, they are instrumental for the ones at a higher rank. For instance, honesty may be an instrumental value for trust, which is an instrumental value for peace (Argandona, 2003, p. 18). Among instrumental values are independence, forgiveness, courage, honesty, broad-mindedness, self-control, politeness, logic, cheerfulness, love, responsibility, cleanliness, helpfulness, imagination, ambition, capability and intellect (Rokeach, 1973).

S. H. Schwartz's Value Classification

Schwartz (1992) describes higher and lower values on the basis of three universal requirements of the human condition: "needs of individuals as biological **organisms**, requisites of coordinated social **interaction**, and survival and welfare needs of **groups**" (Devos, Spini & Schwartz, 2002; Schwartz, 1992; Schwartz, Schmidt & Bamberg *et al.*, 2007, p. 262).

Table 1 *Schwartz's Value Classification*

High Values	Value Types	Terminal Values and Their Definitions		Sources
Openness to Change:	Self-direction	Independent thought and action; Independent production and exploring	Creativity, freedom, independence, independent choosing, curiosity, self-respect	The needs of organism for mastery and the interaction requirements of autonomy and

Independent action, thought and feeling and readiness for new experience	Stimulation	Excitement, novelty, and challenge in life	An ever-changing and exciting life, self-confidence and courage	independence The need of organism for variety, change and inspiration
	Hedonism	Pleasure and sensuous gratification for oneself	pleasure, enjoying life	The need of an organism for pleasure
Self-enhancement: Being in pursuit of achievement and ruling other people	Achievement	Personal success through demonstrating competence according to social standards	ambitious, successful, capable, influential, wisdom	Interaction/group Provision of vital sources
	Power	Social status and prestige, control or dominance over people and resources	social power, authority, wealth, preserving my public image	Interaction/group Justification of social strata and institution
Conservation: Safety, harmony and stability of society, of relationships and of self. Preservation of traditions and obedience	Security	Social and individual security, order, strong society	national security, family security, clean, social order, reciprocation of favors	Organism/interaction/group; securing social and individual needs
	Conformity	Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms	obedience, honoring elders, self-discipline, politeness	Interaction/group; establishing social order with social norms and obedience
	Tradition	Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self	respect for tradition, moderate, devout, humble, accepting one's portion in life	Group; shared values, solidarity and integrity for a strong society
Transcendence: Respect for others and concern for their welfare and interests	Benevolence	Preservation and enhancement of the welfare of people with whom one is in frequent personal contact.	helpful, honest, forgiving, loyal, responsible	Organism/Interaction/Group; The need for belonging and smooth functioning of group
	Universalism	Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature	social justice, equality, world at peace, protecting the environment, unity with nature, world of beauty, broadminded, wisdom	Interaction/Group/Organism; Individual and group's need for survival

Acquired from <http://segr-did2.fmag.unict.it/Allegati/convegno%207-8-10-05/Schwartzpaper.pdf>

Hilmi Ziya Ülken's Value Classification

Ülken (2001) categorizes values as immanent (technical, artistic and intellectual), transcendent (moral and religious) and normative (linguistic, legal and economic) (cited by Poyraz, 2007, pp. 85-86). According to Ülken, immanent values comprise the "culture" that humans create by using natural materials. Within the technical domain, men use their hands and minds to produce tools, devices, and machines from earth, water and underground resources. Works of art are created when hands and minds use colors, sounds, stones, mud and emotion. In the intellectual domain, hands and minds form informational and conceptual systems based on observation, experience and reason. Ülken states that the first of these value domains is based on senses, the second on senses and emotions, and the third

on concepts with the help of the first two. But because all three are created with natural and mental data – ingredients of human consciousness, they are referred to as immanent values (cited by Poyraz, 2007).

Transcendent values are associated with human relations to the living and the dead. Immanent values are supra-individual, meaning that they cannot go beyond the consciousness. However, transcendent values belong to an individual's relations to "others" and "other realms" that are inaccessible by consciousness. It is impossible to influence it through knowledge. Understanding others and establishing interpersonal relationships can be achieved by believing, not knowing. Transcendent values go beyond the "knowing" domain, and enter the "believing" domain. Religion, as a commitment to moral values and relation to "other realms," can be reached by believing rather than knowing; therefore, these values are "transcendent" (cited by Poyraz, 2007).

Hierarchical Structure of Values – Classification of Values by Their Superiorities

According to Min (2000) the realm of existence has limitless power and values over all living organisms. For example, the stars have values of sustenance and change, of combination and dissolution, of conservation and generation, and of stillness and movement. Moreover, weight, energy, objects and light have their own values. Thus nature has many values which constitute the basis of human existence.

Values can be (1) individual and social, (2) natural and artificial, (3) physical and mental, (4) instrumental and intrinsic, (5) temporary and permanent, (6) exclusive and universal, (7) lower and higher, (8) unproductive and productive, (9) active and inactive, (10) personal and impersonal, (11) theoretical and practical, (12) relative and absolute. Values are indeed manifold, countless, and interconnected (Min, 2000).

Max Scheler (1921) claims that there higher and lower values. This scale of values is objective, independent of any cultural and personal resentment. In order to determine the ranking of these values, the following principles should be kept in mind:

1. The more enduring a value is, the higher it is in the hierarchy. For instance, the spiritual value of justice as an enduring value is higher than the transient value of joy.

2. The less divisible a value is, the higher it is. Material goods, for example, are divisible and the more divisible they get, the less valuable they become. In contrast, spiritual values cannot be subdivided. They acquire a higher quality as more people adopt them.

3. The more capable a value is of nurturing other values, the higher it is. A value that constitutes the foundation of another value is higher. A value is of a lower quality if substantiated by another that is higher.

4. The more contentment a value gives, the higher it is. For example, while delight is powerful but superficial, love and trust as spiritual and mental contentment are deeper.

5. The more independent of individual perceptions a value is, the higher it is (to the extent of its absoluteness). Excitement depends on individual perception, but life, safety and security are the basic human needs (Scheler, 1921, p. 88). In accordance with these principles, Scheler ranks values from "lower" to "higher": 1. Sensual values, 2. Values of utility, 3. Vital values, 4. Mental (Psychic) values, 5. Values of the holy.

Scheler's five criteria can eliminate the misconceptions and misjudgments about values and arrange values in terms of quality. Scheler considers spiritual values to be higher than transient and physical values. By the same token, spiritual peace and tranquility are more important than biological satisfaction and a meaningful life is more important than sensual pleasure. According to Scheler,

ethical or moral behaviors should parallel the hierarchical structure of values. For example, when a man has to decide between buying a new car and paying for his cancer surgery, he is expected to choose the latter (Scheler, 1921).

Hartmann (1962) states that this classification highlights the qualitative difference between values. His proposed realm of being consists of four strata. The highest stratum is of spiritual being. Below it is the stratum of psychic being then the stratum of organic beings with inorganic beings at the bottom. For Hartmann, a being at a higher stratum is formed out of the ones in the lower strata. The spiritual stratum consists only of men; the stratum of psychic beings consists of men and higher animals. In the stratum of organic beings are comprised of men, higher animals and lower animals like plants, whereas the stratum of inorganic (physical) beings is composed of men, higher animals, plants and inanimate substances (Hartmann, 1962). All beings in the real world can be found in the stratum of inorganic beings. Therefore, this stratum is the basic stratum of the real world. If it is destroyed, the higher strata cannot survive. Its existence is essential and vital; thus, to sin against this stratum is the most grievous crime. As Hartmann puts it, just as there are values, there are anti-values, one of which is murder (Hartmann, 1962).

Min revealed that this category of anti-value is composed of felonies. The lowest felonies are destruction of the earth, the annihilation of mankind and all living organisms. The second-lowest are mass killing of people in war or the acts of treason. Murder is third. Inflicting physical harm on a person is fourth. Damaging the body of a human. Harming society is fifth, and all other crimes are sixth (Min, 2000).

For Min, values can be ranked: (1) absolute values such as truth, goodness, beauty, and holiness, (2) contributing to the development and happiness of the mankind, (3) serving one's nation or state, (4) contributing to the regional society, social organizations, the work place, the school (5) cultivating oneself and taking care of one's family (Min, 2000). As the lowest act we can add living only by minding one's own happiness. Humans are inclined to pursue their own pleasure rather than absolute goodness. Absolute goodness, however, is a higher value than pleasure. To aspire to absolute goodness, people should discover and internalize values and their meanings on their own. This cannot be forced or coerced, but through the acquisition of *ad hoc* skills and knowledge through education based conscience (Min, 2000).

A New Model of Values Hierarchy

A value can exist only in interaction with all other values. What matters is awareness about the position/rank of a value in terms of its relation to other values in terms of quality, importance, priority and urgency. The lack of a hierarchical structure to facilitate the analysis of values has caused every value to be regarded as relative, i.e. individual and subjective and therefore they have been studied in terms of their subjective superiority, importance, priority and urgency. In addition, some researchers have claimed that a value's urgency and capability of satisfying a person's needs are what determine its position and significance in the hierarchy (Turgut, 2010, p. 17). However, urgency is not necessarily way to assess the characteristics of a value because so-called urgent values are sometimes chosen over more important ones.

This study discusses the structure and characteristics of the hierarchical system that can facilitate the description of values' interrelations and positions/ranks from a critical, conscious and reflective perspective. To this end, it is necessary to classify values in terms of their sources, i.e. their form of emergence, in the first place, and then by their dimensions and contents; in other words, their domain of validity. Their sources, that is, from what they are derived and how they are formed, offer significant tips pertaining to their characteristics. According to their sources, values consist of three groups, namely assigned/transferred, produced/generated and discovered/realized. All values derive from these three sources and a value must have at least one source. One of the basic determinants of a value is its "sustainability." If a value is not sustainable, then it is of a lower rank.

Assigned/Transferred Values

Only man assigns value to materials (Büyükdüvenci, 2003). The value assigned to an object shows how much it is worth to whoever assigned that value (Ünal, 1981; cited by Sağnak, 2005: 150). This set of values refers to values that are not valuable on their own. These are significations or values which are *assigned or transferred* to something. They are the lowest in rank in terms of quality and superiority. For example, a souvenir is a value of this kind. *Assigned/transferred values* can be categorized into four sub-domains according to assigners: *Individual assigned* values are the most subjective, transient, narrow in scope and the least valid. They are worthless to a second party. The literature tends to describe these as individual values. The other types of values are *organizationally assigned (values assigned by a group)*, *socially assigned*, *culturally assigned* and *universally/globally assigned*. The hierarchy of these values is clear. Individually assigned values are at the bottom of this structure, and globally assigned values are at the top. The latter are the most comprehensive and valid values because they derive from a common sense and cultural accumulation. These values vary by individuals, societies, cultures and time.

Produced/generated values

These *produced/generated values* as the category of instrumental values are located in the middle of the hierarchy. They are the products of sustained and relentless effort. Assigned values, produced/generated values can be *individually produced*, *organizationally produced*, *socially produced*, *culturally produced* and *universally/globally produced*. Here again, individually produced values are at the bottom of this hierarchical structure and are the least valid. Globally produced values are the highest, most comprehensive and most valid. Money is such a value. It is a functional trading instrument. Most of the research in the natural sciences is produced values. These values may be transient and vary according to individuals, communities, culture and time.

Discovered/realized values

The *discovered/realized values* can be referred as the discovery of the values which are absolute like absolute goodness, absolute beauty, absolute justice and divinity as in the idealism. Discovered values can also be regarded as the product of a higher consciousness and culture as defined by realistic philosophy. *Discovered values* are characterized by unchangeability, permanence, sustainability, in other words, they are universal and time-independent and thus have the highest validity. Neither assigned nor produced, is each a factual value *per se*. These values are inherent in the nature of remaining hidden unless discovered. People may be denied, overlook and refuse to accept their existence, but cannot ever damage and destroy them (von Hentig, 1999, 45). Hentig stresses that values are not produced by people or ethics. Values exist independently of human beings, and are described by humans, accounted for, justified, approved by ethics, and put into a hierarchical order (Hentig, 1999, p. 69).

For Scheler, values are supra-individual, supra-cultural, and thus timeless. Values are independent of and superior to any empirical and statistical condition, so they are universal and have an emotional dimension for Scheler and a rational dimension for Kant (Scheler, 1921). Discovered values are also terminal values for being supracultural, timeless, and transcendent. All other values derive from discovered values and are instrumental to reach them. Discovered values can be *individually discovered*, *organizationally discovered*, *socially discovered*, *culturally discovered* and *universally/globally discovered*. Some of findings in the social and human sciences that reveal semantic judgments and truths are discovered values. Even if people, societies, cultures and times have changed, these values remain eternal. What changes, are the value perceptions and judgments and awareness about them. Hence, value perceptions and judgments cannot be discussed as if they were absolute values. Vitality, being, nature, human being and dignity, will, intelligence, emotions, love, respect, trust, responsibility, goodness, divineness, freedom, interaction, solidarity, justice, protection exemplify discovered values. These values sit at the top of the hierarchy of values and form the basis

of all other values. For example, vitality is a discovered value that is essential to the others. It is unchangeable, universal, timeless, and unquestionable. Without consciousness, it is impossible to *assign, generate* and *discover*. That is to say, anything that motivates all conscious beings to realize their potential is valuable and is therefore a value. As the only conscious beings, humans are value-generating beings thanks to this feature. Values' sources and types determine the dimension and scope of these values' in other words, their validity. It is possible to classify these areas as individual, organizational, cultural and global/universal. The more valid a value, the higher it is. For instance, the dimension and scope of an individually assigned value is covered by individual values, therefore, a value of this kind is the most relative, subjective and transient, making it the lowest value in the hierarchy. The apex of this hierarchical structure is occupied by globally/universally discovered values. The most comprehensive value in terms of sustainable humanism (free of personal interests) is the highest, the most transient and the least comprehensive value marked by selfishness and self-seeking is the lowest. The next section introduces a new model of value hierarchy.

Individual Values as Microsystems

Individual values refer to individual ideals and concepts to which an individual attaches importance. Values affect a person's lifestyle, attitudes, principles and valuing something deriving from his or her personality. Values are integrated with a person's world view and determine his or her priorities (Hostetter, 2003, p. 13). Individual values are products of culture and social systems because culture affects behaviors through the values instilled in its members (Uyguç, 2001). Individuals form a system of values in social life and this individual values system is governed by a shared culture (Bradshaw et al., 2001). In short, individual values hinting the unique characteristics of an individual and denote a person's perceptions, judgments and interpretations of assigned, generated and discovered values.

Organizational Values as a Mesosystem

Values exist and develop at the individual and organizational levels (Aydın, 2001). At the organizational level, values can be conceptualized as measurable elements of organizational culture (McDonald & Gandz, 1991; Sağnak, 2004). Organizations too have values and value systems (Pang, 1994). In order to analyze the decision-making processes in an organization, it is important to know that organization's goals and values (Clemen, 1996, 19). An organization's elemental values are the expression of its philosophy and ideology (Clark, 1992, 202). Deal and Kennedy (1982) define values as the fundamental beliefs of an organization and as the heart of its culture (cited by Gizir, 2003). To sum up, organizational values are the perception, judgment and interpretation pertaining to assigned, generated and discovered values that characterize an organization.

Social and Cultural Values as Mesosystem and Exosystem

Özlem (2002) defines values as generalized principles and beliefs that entirety of a social group or community considers necessary for its own existence, unity and operation and that reflect the shared emotions, thoughts, goals and interests of its members. A culture's values are organized in order of their importance. This hierarchy is based on the values' reliability and persistence in system and their capability of influencing social life. Values higher in rank are more important, reliable, persistent and change-resistant than low values, and used more frequently for social control because of their higher acceptability. Lachman et al. (1994) call these "core values" (Lachman et al., 1994, p. 41).

In this sense, social values are standards by which groups and communities determine what is desirable or undesirable, acceptable or unacceptable, and right or wrong. These values refer to social perceptions, judgments and interpretations related to the transferred, produced and discovered values that characterize a society. Among the values strengthening a social life worthy of human dignity are integrity, empathy, friendship, harmony, peaceful attitude, protectiveness, benevolence, politeness, grace, sincerity, communication competence, collaboration, participation, understanding, loyalty,

forgiveness, congruence, patience, sacrifice, altruism, responsibility, cleanness, self-control, temperance, safety and security, courage, transparency, broad-mindedness, happiness, tenderness, authentic productivity.

Global/Universal Values as a Macrosystem

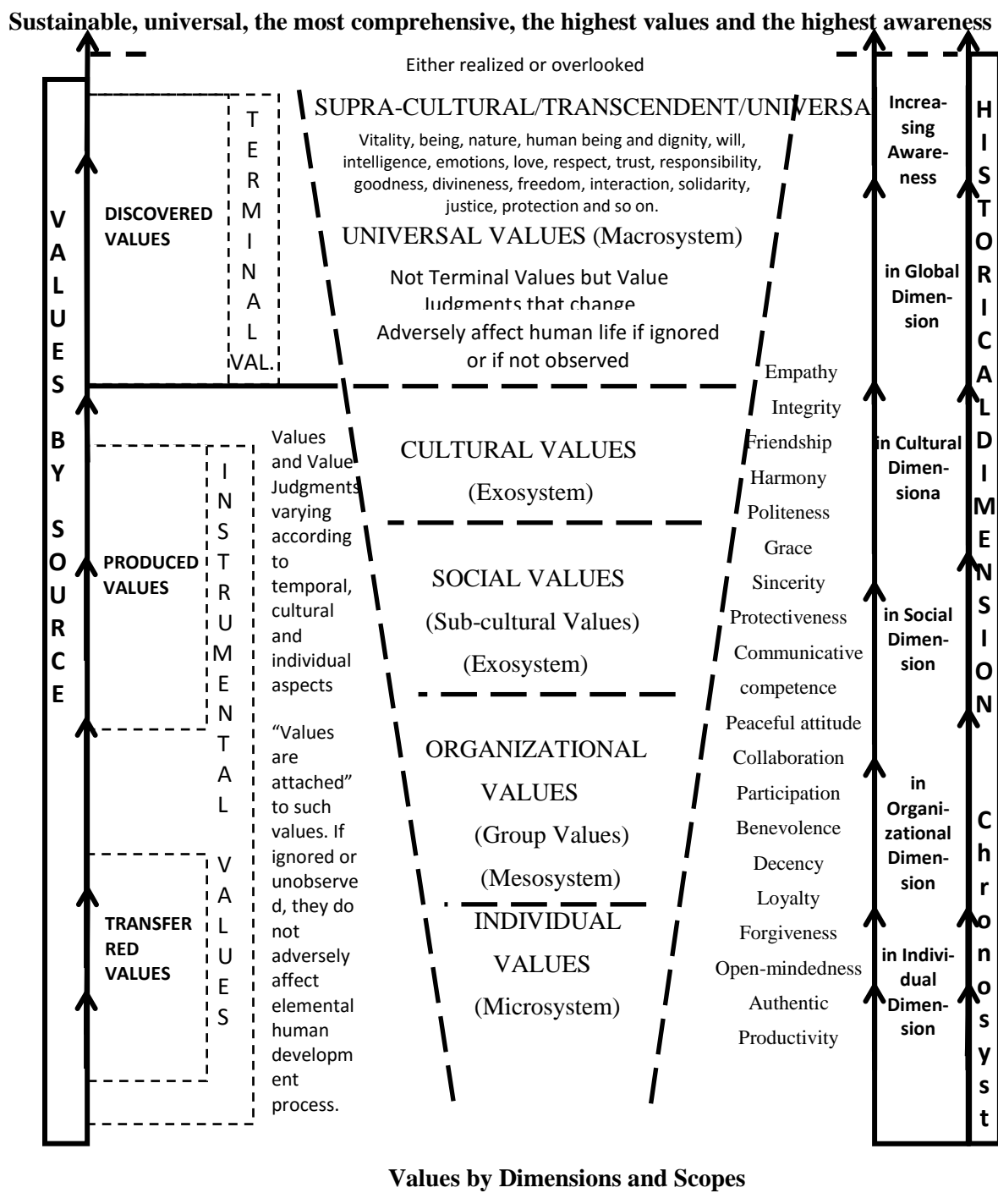
Global values refer to the perceptions, judgments and interpretations concerning transferred, produced and discovered values. Philosophers and sociologists agree that all humans share some values. Universal values appearing through discovery and awareness of the absolute are timeless and transcendent. Universal values have been defined as discovered values in this study.

According to Leithwood *et al.*, over the last century, some new universal values have appeared. Among these are openness to new views and participation, tolerance, questioning, critical thinking, interdependence, and openness to mistakes (Leithwood *et al.* 2003; cited from Yılmaz, 2008, p. 94). At the same time, the paradigm of limitless consumption and luxurious lifestyle represents as universal modern values has failed because such a lifestyle for everybody on earth is not sustainable because of world's resources such as mines, energy. Thanks to the globalization, men have re-discovered such old values as thrift, patience and solidarity. These are not individual values for individual happiness but universal values essential to a sustainable world. In order to educate to peaceful, good-tempered and happy individuals, there is an urgent need for a paradigm shift to re-arrange value perceptions and judgments in science and culture.

Historical Dimensions of Values as a Chronosystem

This dimension refers to the historical basis of values, in other words to values bequeathed from previous generations. They lay bare the values that governed the past and the present. The model depicts the hierarchy of values. It also shows their sources, dimensions and types. The model makes possible that it is possible to analyze each value and identifies its characteristics in their categories and dimensions. Values are shown to create microsystems, mesosystems, exosystems, macrosystems, and chronosystems. It is possible to extend these categories, for example like from objects derived and form values derived values so on.

Table 2 Hierarchical Structure of Values



Transient, relative, the least comprehensive, the lowest values, and the lowest awareness

Do Values Really Conflict?

There is no society without values (Özensel, 2003). In this sense, values pertain to shared social reality and produce the rationale, justifications and evaluation criteria needed to account for behavioral patterns peculiar to a given group, society or culture. An individual creates his or her own values and attitude by interpreting socially structured values, by relating them to his or her needs and motivations, and then transforming those values into subjective judgments. Each person can evaluate his or her interpretations, evaluations, decisions and behaviors by comparing them to those of others. Yaman defines *values* as an individual's interests, as his or her sensitivity to an event, situation, human and object, knowledge, acquired consciousness and wisdom (Yaman, 2012, p. 17; Yaman, 2013).

There exists a value system for whatever is perceived in life. Many value perceptions and value judgments are derived from these value systems. A person should be aware and be able to justify his or her goals and desires in reference to his or her values. No discovered value is relative. Relative are the individual, social and cultural value perceptions and judgments of individuals pertaining to these values. Furthermore, every individual has a different awareness of values. Despite these individual differences, the judgment situations are discussed as if the values were different per se. The misconception that values are relative causes people to mistake these conflicting perceptions and judgments for conflicting values. Thus will be destroyed the common of the humanity. None of the discovered values conflict or cause conflicts except under extraordinary conditions, for example when only one of two organisms can be rescued. It is the value perceptions, judgments and conceptions that cause conflict. Moreover, these conflicts are generally artificial and caused by a categorical mistake. In conflict situations values must be categorized correctly because each value must be compared with another in the same category. This is a categorical mistake. This is the cause of the misconception that values conflict. A discovered value is a complement to another. Artificially comparing a subjective value in one dimension with a discovered value in another is a categorical mistake, not conflict. That is, juxtaposing abortion as a value in the individual dimension of freedom (the right to have a say in one's body and life) with the right to live as discovered universal value results in a categorical mistake. In this case, an artificial conflict has been created by discussing the composition between an individual value (the right to control one's own body and life) and a universal value (the right to live) as if they were equal. As a matter of fact, the right to live as a value is always superior to the right to control one's own body and life. Hence, the right to live (i.e. value of human life) and freedom never conflict except in extraordinary cases, but instead they are complementary. The value perceptions and judgments are what conflict.

In another example, people have the right to eat whatever they want, but if this choice costs a life, people are expected and even required to change their choices and eat something that doesn't require someone to die. The right to life is superior to the right to eat. As understood, what really conflicts are individually, socially, and culturally subjectivized value perceptions, judgments and conceptions. The only way to eliminate these conflicts is to re-consider value perceptions and judgments by analyzing the corresponding values in their rightful categories. If it proves unfruitful, it can be achieved by comparing value perceptions and judgments in the light of their positions and specifications in the higher category and if need be by repeating the analyzing process up to the top category and by increasing the awareness of the value in question.

Another debated issue is the juxtaposition of the values of security and freedom. These two values can replace each other in an extraordinary case. In a period of terrorism, security can be prioritized over freedom because protection of life is a basic universal value. When the danger is eliminated, freedom becomes the superior value once more. This case is not indicative of relativity and conflict of values; on the contrary, it is natural because security is a prerequisite of freedom.

Conclusion

The realm of being includes numerous values that humans can discover. Considering these values as interrelated rather than as random and independent places the discussion of value perceptions and judgments on solid ground. Bauch defines *values* as a body of interactive obligatory responsibilities waiting to come alive and to be realized (Bauch 1923). Cohn (1932) defines the science of values as the science of realizing value. As expressed above, the common denominator of any human activity is purpose or intention. Such a holistic system of values helps realize, question, and determine the position, importance and legitimacy of these intentions in terms of values. At the same time, organizing education and designing character education programs will fail to instill the desired value consciousness unless students acquire the semantic integrity concerning values which are considered to be acceptable at present but whose scope, sustainability and quality are likely to change. The researcher believes that the model should open up new dimensions in developing character education programs and in creating holistic value perceptions and judgments. As this model suggests, rather than instill value perceptions and judgments, actors in value and character education should understand that such education programs which helping individuals to understand value perceptions and judgments are flexible and dynamic. Therefore, instructional design should focus on value perceptions and judgments that are constantly being critically and reflectively revised. Unlike beliefs, values are principles offer sustainable justification for attitudes and behaviors. Acquisition of such sustainable principles is crucial for a person to develop a strong and consistent personality. The path to attaining these principles entails discovering and being aware of values as a holistic system. Therefore, this study serves as an inspiration for value and character education.

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