

The Applicability of the Moral Virtues Scale in Higher Education¹

Refik BALAY²

ABSTRACT

This research was conducted to develop a valid and reliable likert type scale to measure the perceptions of students towards moral virtues expected from academic staff in higher education. 242 students from Faculty of Education in Harran University constitute the study group of this research. In this study Kaiser-Meyer-Olkin (KMO) and Barlett test, factor analysis, simple component analysis and varimax rotation techniques were utilized. According to the exploratory factor analysis results, the scale consists of seven factors including: *respect, justice, loyalty, courage, honesty, grace, and trust* with a total of 50 five-Likert type items. Total variance explained was computed as 65.5%. Item factor loadings in the related scale range from 0.30 to 0.78. It was found out for sub scale of scale between 0.72 and 0.95 and the level of 0.97 for whole scale. Results of analysis revealed that Moral Virtues Scale is a valid and reliable scale can be used in higher education.

Key Words: Moral Virtues Scale, Higher Education

Moral Erdemler Ölçeğinin Yükseköğretimde Uygulanabilirliği

ÖZET

Bu araştırma, yükseköğretimde öğrencilerin öğretim elemanlarında görmek istedikleri moral erdemlere ilişkin geçerli ve güvenilir bir ölçme aracı geliştirmek amacıyla yapılmıştır. Araştırmanın çalışma grubunu Harran Üniversitesi Eğitim Fakültesinde okuyan 242 öğrenci oluşturmaktadır. Verilerin analizinde Kaiser-Meyer-Olkin (KMO) ve Bartlett testleri, faktör analizi, temel bileşenler analizi ve varimax dik döndürme teknikleri kullanılmıştır. Açıklayıcı faktör analizi sonucuna göre ölçek, *saygı, adalet, sadakat, cesaret, dürüstlük, zarafet ve güven* gibi beş alt boyuttan ve beşli Likert tipi 50 maddeden oluşmaktadır. Ölçeğin açıkladığı toplam varyans % 65.5'tir. Ölçekte bulunan maddelerin faktör yük değerleri .30 ile .78 arasında değişmektedir. Güvenirlik analizi sonuçlarına göre ölçeğin alt boyutları için güvenirlilik katsayıları 0.72 ile 0.95 arasında değişmekte; ölçeğin tamamı için ise 0.97'dir. Araştırma sonunda Moral Erdemler Ölçeği'nin yükseköğretimde uygulanabilir geçerli ve güvenilir bir ölçme aracı olduğu sonucuna varılmıştır.

Anahtar Sözcükler: Moral Erdemler Ölçeği, Yüksek Öğretim

¹ Part of this study was presented in International Congress on Philosophy of Education.6th-8th March 2009 Ankara

² Assoc. Prof. Harran University Faculty of Education – refikbalay@hotmail.com

INTRODUCTION

In recent years, worrying events such as the violation of human rights, aggressions, violence against women, child abuse, and violence in family, murdering and injuring someone have been common all over the world. Disapproved human sense surrounds the souls so much that even the educational institutes which should be the last ones experiencing the depression have gone into a quite rapid period of disintegration. While the knowledge acquired at school is dominated by the one got from outside of school, by paying high prices families try to send their children to private schools which are relatively believed to be safer and provide a better education. The education system has some problems in growing a person who is flexible, tolerant, respectful, honest, and loyal to human rights and democracy sincerely and considers national and universal values, minds the esthetics. This case, on the one hand, weakens the trust towards education and educational institutes and on the other hand, it makes the social spoilt and corruption deeper step by step.

Wherever it is, there are two great fields in an education and training model. Ancient scientists call the first one 'talent' and the second one 'virtue'. Each of them has a certain emphasize. One of them is *instructing*-weighted and the other one is *disciplining*-weighted. Improvements for both individuals and society positively is connected to being in harmony and balance for these two aspects. Turkey's independence poet Mehmet Akif Ersoy mentions this reality in the following way in his book *Safahat* (Aydın, 1994):

*"Because for the future of the nations, my child
Talent and also virtue...Two powers are needed."*

In spite of this reality, the researches on school reforms and effectiveness show that we concentrate on improving the quality of education and on the other hand, we consider moral progress of children at second degree of importance. The fact that schools consider the aspect of instruction more important than the aspect of education overshadows the moral developments of children and it breaks the relation human-education off a *semantic* frame and reduces it to a *schemed* frame. The people who search the ways of being a good doctor, engineer, contractor or a business man and earning much money for their children don't seek for being a good person for them so much. This schemed approach is reflected to university entrance examinations and students don't previously prefer the departments which they like, they prefer the departments which will provide more money for them as the first choice.

Reducing learning to a schemed purpose is a significant indicator of the moral crisis that the Turkish education system faces. A person who breaks off his connection with the moral virtues ignores performing learning *for the sake of meaning* with Lao'tse's prevision. (Kurul-Tural, 2004). Such a person prefers being schemed in his relations as a life style while he is doing his work. He becomes self-centered and selfish. Clearly, being deprived of the moral values for such a person makes him irresponsible towards others even if his mental skills are improved. The child moves away from the school spiritually even if he is physically together with the school which he is a part of. He gets a low satisfaction from being at school and finally experiences dense sensations called loosing self-enthusiasm. The individuals who lost their self-enthusiasm get almost no personal satisfaction from the works they do and the roles they play. What direct their behaviours are external awards? This kind of people act in order to make someone happy or just to earn money (Pehlivan, 2000).

The fact that despite the students don't have any taste from the academic life, they continue their education in order to please their families or thinking that the certificate they will get will provide high capital for them is an sign of the deep moral crisis that schools

experience. Therefore, at school, a motivation further than this, that is the satisfaction obtained directly by succeeding the role (such as acting by believing the value of learning and getting satisfaction directly from his learning for a student) and the approaches which internalize the aims and values of education are needed (Katz & Kahn, 1977).

Growing up good people and citizens is a hard goal to achieve without a good ethical education (Çelik, 2007). Accordingly, when structural and administrative transformations are mentioned, we should not only concentrate on cognitive skills and information production standards but also bringing out first students' and then all the other school shareholders' moral energy and using it effectively should be provided (Starratt, 1999). For this reason, firstly moral proficiency of administrators and teachers of school have to be at a sufficient level for revealing this energy. Being able to use the ethical capacity for the administrators while using their cognitive mental power (mind-intelligence) at school may carry them to the wise leadership. Because *wisdom* means having information and moral (Summak & Özgan, 2007). Christopher Hodgkinson, who calls school leadership as "a moral art" without any doubt, says that education joins all the humane values together and deep origins of the purposes which form the basis of schools shouldn't be desiccated. Schools which are the institutes devoted to improving social norms should encourage the students to participate in this period. But for this reason "The attitude of leaders first of all consciously should be ethical" according to Greenfield's approach (Lashway, 1997).

Moral Leadership and Social Integrity at School

Dense ethical depression in society reflects to the school which is a lower system of it and therefore it makes the schools become less reliable institutes. Ethical pollution causes to lose the trust which is the most important power of social integrity, and as a result risk societies are formed. In a risk society, schools are also under risk, worse they become institute which produce risk (Çelik, 2007). In recent years, it is put forward that the fact (that) the aims of the school are problematic and inconsistent within itself makes the schools organized anarchies. The decisions made at schools which are organized anarchies have temporary qualities and are in the form of escaping from troubles instead of being serious solutions (Balci, 2008). Discipline problems, acts of terrorism, usage of drugs, harassment and injury acts which have increased in recent years are the clear indications of this.

Where as, the school exists in order to get the students to obtain information, skills and positive attitudes in the direction of the aims and principles of the education systems. The school which has influences on individual's improvement is a special environment created intentionally opposite to the general environment. This environment is developed in order to eliminate the negative effects of general environment and strengthen the positive sides (Balci, 2005). In spite of this fact, the school could not be an environment which provides sufficient level of trust for teachers and students; on the contrary it has become an institution which produces risk. Despite the fact that violence problem at school is permanently emphasized in media and community, it is not clarified what kind of moral road map should be followed in order to solve the discipline problems. As a result, school administrators and teachers encounter many problems everyday; they are surprised when they see the increasing amount of these problems, not the decreasing one. The solution lies in the fact that educators should have moral leadership features and use them in human relationships in an effective way. Moral leadership is the most effective leadership which repairs the disordered sides of human relationships.

Moral Virtues

The concept of “ahlak” in Turkish correspond the word “moral” in Latin. Ahlak (actor-morality) is the plural form of the word “hulk” which means temper, temperament, creation and it includes the principals and the rules which have to be obeyed in the relationships between people. The effect and coercive power of ethics is the human conscience. Human, listening to the voice of his conscience, evaluates his feelings thoughts, conscience, attitudes and behaviour as right-wrong, beautiful-ugly, good-bad, positive-negative. Thus the individual provides balance, order, control and harmony in the relations between himself and the others (Pehlivan, 1998).

Moral beliefs are normative statements. They tell us how we should behave. Every normative statement is not ethical. Ethical behaviour problems occur when our behaviour affects other people. In other words, we answer ethical problems with decisions based completely on our elections without any limitations. Ethical problems occur in areas not regulated by law when people believe that their certain behaviour is the desired one. For example, there is not a law which tells that we have to warn our neighbor who left his car’s headlights on. But many people agree that we need to do this. Likewise an administrator can solve a problem by blaming someone innocent or telling a lie. However, this solution never includes any ethical sides. The direct approach about what is ethical belongs to Lord Moulton (According to him, “Ethics is loyalty to something we are not compelled” (Lashway, 1997).

On the other hand, leadership is a two-sided interaction between the leader and the people following him. Leader is the person who is followed by all or a big part of the group members. A leader, in the approaches that consider leadership as an impact process, is defined as the person who activates this process (Çelik, 2000). According to Bursalioglu, especially effective leaders focus on relationships between people more than the structure of the institutes. They rely on moral power in principal when they perform these relationships (Bursalioglu, 2000).

If we want an educational environment in which moral principals are dominant, then firstly we have to form a school environment in which moral principals are internalized and there are individuals who perform ethical behaviour. This obliges school administrators and teachers to fulfill their ethical responsibilities and to consider moral atmosphere of the school when they do this. According to Greenfield (1995), moral leadership is the leadership which has a strong effect on people, has a moral point of view on himself and his work and helps him to reach his goals. According to Sergiovanni (1992) moral leadership is a kind of leadership which affects his sub-ordinates using moral power. The most remarkable aspects of moral leadership are that the power source of leadership is based on moral power (Çelik, 2000). Accordingly, the administrators and teachers in a school have to start to change behaviour in education with the source of moral leadership which provides power (not the one needs power); they should act with a moral perspective both for themselves at their works. A leader who unites with a group is first of all based on moral authority. Leader motivates the followers by this way and lights and inspires them (Çelik, 2000).

If we don’t teach our children goodness, truth and justice in the universal scale, then everyone is not going to avoid setting up his own good, right and justice. When we make our children understand truth, justice and goodness criterias in the universal scale, society is going to be less risky and schools are going to be safer institutes. To do this, we need to teach clear and universal definitions of concepts such as right, justice, freedom and equality to our children. If we consider our children as the guarantee of future, we need to rebuild their understanding of ethics. This new building movement will succeed with the help of school

administrators and teachers who have moral leadership features. The important differences which separate moral leader administrators from non-moral ones are given below as outlined in Table 1 (Çelik, 2007).

Table 1. *Moral leader and non-moral leader administrators*

Moral Leader Administrators	Non-moral Leader Administrators
They form personality	They exploit personality
They build character	They kill character
They are open to being universal	They are open only to themselves
They are sensitive about the rights of others	They are sensitive about their own rights
They love others and show respect for them (Altruist)	They love and respect themselves (Narcissist)

Table 1 demonstrates that administrators with moral character differ significantly from their non-moral counterparts. As seen in Table 1, contrary to non-moral leader administrators, moral leader administrators form personality, perform character, open to being universal, sensitive about the rights of others, love others and show respect to them.

Seven Moral Virtues

Leaders are human beings first of all. Every moral leader has a moral human inside himself/herself. Virtue, with the meaning used here, is that a person lives in a certain way consciously and he/she struggles in order to do right even if he is forced to behave in a different way. All virtues are guides for the school leaders but the following seven moral virtues can be said to be fundamental virtues (Lashway, 1997):

Honesty

In general, believing that people are honest is essential. It is found in researches that the feature which is expected from leaders at most is honesty. Honesty is the clearest virtue which exposes the moral capacity of the school leader. Therefore, a school manager should behave honestly first of all. An honest school manager becomes the trust monument of the school he administrates. Gardner (1995) says that great leaders stand for the concrete sample of their message. These leaders don't just teach with their words, they also teach with their actions. The researches which Kouzes and Barry (1995) have made on 20.000 employees for 10 years expose the fact that trustfulness is clearly the essential of leadership. These scientists summarize this fact with a unique slogan: "Do what you promise, accomplish what you say" (Lashway, 1997).

According to Schermerhon, Hunt and Osborn (2000), the first feature of the leaders is being reliable people. Leaders should have a strong character and honesty in order to create a trust. Accordingly, leaders cannot proceed having loyalty of their audience without trust. In the researches in which employees are asked what the features of their superiors who they work together, which they like at most are, when employees put the feature of being realistic, faithful, having a good character and being reliable into the first order, they assert that 90% of the failures of the leadership is caused by the character defect (Summak & Özgan, 2007). Sockett (1993) argues that moral accountability must be based on trust which is best gained through repeated face-to-face encounters. In this context, small interactive communities offer the best chance of providing the conditions for meaningful accountability. The researches which have been made in this topic expose the results which justify this fact. It is found that to be reliable for a teacher as the class leader comes first of the features that students want to

see most (Balay, 2003). The teacher as a moral leader is a consistent person with his/her values, words and actions. Having a good character in moral leadership is more important than having both the legal authority and technical proficiency. A teacher participate the learning-teaching process as a representative can never behave in a way which breaks the moral principles. His/her first mission is forming the set of the moral values on student (Çelik, 2000). Nowadays, the importance attached to personal benefits and decreasing in amount of people who are trusted raises the need for moral leaders. Although people are not suspicious about the abilities of the leaders, they examine whether the leaders behave ethically or not. In recent years, leaders are expected to “appear as they are, being as they seem” (Kesken & Ayyıldız, 2008).

Loyalty

Loyalty with the meaning of an employee’s faithfulness to his/her duty, a soldier’s faithfulness to his country, ‘faithfulness’ with the old words, explains the situation to be loyal. To say in general, loyalty is a feeling of highest degree. Loyalty to someone, an idea, an organization or something that we adore explains an obligation that we have to fulfill (Ergun, 1975; Balay, 2000). Loyalty is the personal belief of the individual that explains the moral responsibility which he/she has in away reflecting his/her faithfulness in social situations. Such a person begins to believe that for example, being loyal to his/her family, country, friends and in the meantime his/her own school is a ‘right’ behaviour (Wiener, 1982).

Chaleff (1995) says that “Representing our loyalty to somewhere is an important identity statement” (Cited in: Lashway, 1997). What the most sensitive point of loyalty is knowing well what and to whom we owe. At this point, the position of the school leaders is especially critical. They should be sincerely loyal to the school they work in. Being sincerely loyal keeps the school leaders being loyal to a certain behaviour style, requirement of going on having and proceeding in that they do even if there is not a clear reward or punishment alive (Schwenk, 1986). Clearly a school leader who is loyal/commit to the school mission fulfills his roles for the sake of school (DeCotiis & Summers, 1987).

The most obvious threat against loyalty for individual is not to be loyal to something except his own benefits. If a person is not loyal to someone else except himself, he becomes an irresponsible person who doesn’t take into account the cost which his behaviour stored in other people. A school manager who acts considering his career or a teacher leaves his/her students when he gets a better job offer internalizes his own internal goals and values, not the aims and values of the school. In the researches, it is observed that school employees who are loyal to their school avoid the retirement behaviour and continue adherence to their jobs (Sagie, 1998). Loyalty, beyond a schemed value, is a person’s fulfilling his role just for the sake of the school in a way associated with the aims and values of school. Loyal school leaders believe in the aims and values of school sincerely. These leaders also spend too high effort above the minimum expectations in order to accomplish the desired goals and show stability for stowing at school. Loyal school leaders are motivated internally. Their internal awards come from the action itself and its successful results rather than the conditions controlled by the others (Firestone & Pannel, 1993; Balay, 2000).

Courage

The school leadership is a job which needs to be brave. Thomas (1984) defines “courage” as “the harmony between a person’s principles and behaviour. The harmony between the words and actions of a person means not to compromise his principles and to accept the results of his actions without producing any excuse. Chaleff (1995) expresses that

courage requires an independent behaviour. Instead of escaping from it or reducing it, risk and responsibility must be taken by heart. Trying to solve a complex and hard question which may be neglected for a long time or declaring a defeat which doesn't have a guarantee for success clearly is an example of courage which is not easy to be displayed by everyone.

Respect

Respect is to regard people as noble and valuable and to treat them accordingly. According to this principle, we cannot treat people as if they are objects or tools which develop our own goals; we have to respect their rights to select. Real respect requires listening to the people and hearing them in the dialog. Respect, more concretely, can be shown by giving feedback, being accessible, encouraging constructive debate and using reflective listening. One of the risk factors of respect is professional arrogance. Sometimes, educators get regardless about the ideas of the others who are not trainers. Teachers pretending students as if they have no status and despising them is a kind of professional arrogance. Every behavior which weakens the respect feeling on student is propulsive. In such cases, when teachers are comfortable, students may actually be suffering. Evidence indicates that children have a deep sense of credibility. A sixth grade student said 'Children love learning; we just don't like being pushed hither and thither'.

Interest

In modern education interest in most location is used together with the concept of love. Lipsitz (1995) says 'Without love, human beings cannot succeed, societies become severe battle fields, life on the planet cannot continue.' Interest, according to Nel Nodding, is not an abstract concept which is necessary just for the education of children. This is an individual responsibility which should be shown to certain people in a certain time: 'When we care about someone, we really hear, see and feel what he is trying to deliver to us.' When we see a little child trying to tie his shoes, we feel our fingers are moving as if they want to help him. This is the sense of transmission of our energy to the aims of others, that is, it is interest. This kind of attention requires an absolute attention especially towards children. A teacher who cares his students leaves his own mental occupation aside for his student and participates in what his student wants to do. This is especially important for the training organizations which require prevailing high motivation by showing interest.

Justice

How do we know what is fair in a world in which life is the only and unique and whether we behave fairly or not? Sergiovanni (1992) talks about three principles for this.

First, we should regard people as the ultimate goal, not as the tools to achieve the objective. If we need the help of people to access our purposes, this must be done by persuading them, not by manipulating them.

Second, it is mentioned that we should act as if we don't know our own benefits when we decide about the events. This approach expresses our ability to forget our own benefits in order to identify the problem correctly and act in a just manner.

Third is "The moment of empathy" of Habermas which wants us to put ourselves into another person's place. According to these three principles, a person's own benefits come at the beginning of the elements which constitute threat against ensuring justice. The equity of the decision can be questioned in each case where the benefits of the decision maker are affected by the results. It requires great attention to decide in an objective and fair manner because the benefits of the school leaders are affected by every event occurs at school. Another danger is to loose sight of all the principles when being too much busy with the personal details.

Grace

Rishel and Suzanne (1995) describe this virtue including the elements “grace (finesse), nobility (honor), excellence, tolerance and freedom of movement”. At this point, patience which doesn’t give up against the difficulties and tolerance are under consideration (Cited in: Lashway, 1997). Grace is the elegance and loveliness in a person’s behaviour. The grace displayed under a pressure or in a hard time is more elegant and finer than the one in usual. Hemingway’s concept “Grace under pressure” reminds this. Because if a person still continues to do what he has to patiently in spite of the pressure or difficulty he faces (or is exposed to), he is clearly graceful (Yüksel, 2007). For example, the behaviour of a teacher whose agreement isn’t renewed arbitrarily but nevertheless who tries to accomplish his task period with an endless dedicated determinedly has an extraordinary graceful fine message.

Maintaining a Virtuous Life

What is the source of seven virtues mentioned above and how can they be strengthened? In some training programmes even if moral lectures are given, Robert Starratt claims that the moral power of a leader comes from somewhere deeper. Role models of parents, the lessons acquired by the positive and negative life experiences of the heroes and many factors such as even the reflections of comments of historians, poets and novelists shape the moral world of the person. Such a moral power is the product of a life which tries to derive meaning from experience, questions how life should be and discovers the great challenges. In short, moral power is the result of an understanding which goes on according to the existence purpose and meaning of human beings. While Starratt tells that this search is not an adventure experienced individual (alone), MacIntyre expresses that virtues are strengthened by the traditions and standards shared in the community. 2000-year-old determination of Aristotle also tells that virtue is a habit (custom). As it is needed to take it and practice in order to learn how to play an instrument, people can only be virtuous by application (Lashway, 1998).

The alternative form of moral leadership is chaos and conflicting character. If there isn’t moral leadership in somewhere, there are always conflicts. People are lost in the places conflicts exist. We have to transform schools into peaceful residences where the people aren’t lost and are reformed. For these reasons, seven moral virtues “honesty, loyalty, courage, respect, interest, justice and grace” should be used effectively by the administrators and teachers. In order to practice the moral virtues in school system we should firstly focus on students of faculty of education who are the teacher candidates of new generations. In this respect academic staff plays an important and critical role. Because in case if academic staff can not possess and demonstrate moral virtues in their teaching and implementations, then neither administrators nor teachers candidates will not be able have and share moral virtues in school system. In the light of these informations this research aims to develop a usable, valid and reliable scale to be used to determine the moral virtues expected from academic staff in higher education from students point of view.

Purpose

The purpose of this study is to develop a valid and reliable Likert-type instrument that can be used for moral virtues which students in higher education want to see in teaching staff.

METHOD

Below, it is emphasized on study group, instrument development and techniques used to analyze the data.

Study Group

The study group of the research consists of students studying in undergraduate programs in Harran University Faculty of Education in 2010-2011 academic years. In the study group, there are a total of 242 students consisting of 52 (21.5%) Primary School Teaching, 52 (21.5%) Primary School Religious and Moral Studies Teaching, 73 (31%) Music Education and 63 (26%) Art Education. Participants of the research consist of 93 (38.4%) Public High School graduates, 66 (27.3%) Vocational High School graduates, 55 (22.7%) Fine Arts High School graduates and 7 (2.9%) other high school graduates. 136 (56.2%) students describe themselves as “social democrat”, 18 (7.4%) students as “liberal”, 42 (17.4%) students as “nationalist-conservative” and 46 (19%) students as “religious”. Sociologically, 17 (7%) students see themselves as the membership of lower socio-economic layer, 202 (83.5%) students as the membership of middle socio-economic layer and 23 (9.5%) students as the membership of upper socio-economic layer. Finally, 64 (26.4%) students expressed that they wanted to be known as “open-minded”, 103 (42.6%) students as “moral”, 18 (7.4%) students as “planned”, 43 (17.8%) students as “hardworking”, 2 (0.8%) students as “rich”, and 12 (5%) students as “practical”.

Instrument Development

A draft of survey consisting of 92 items was created to improve a valid and reliable measurement tool which will be used to measure the moral virtues that students in higher education want to see in teaching staff. In the development stage of survey draft, local and international literature were examined and with the help of the information obtained, moral virtues of scale draft are prepared to include honesty, loyalty, courage, respect, concern, justice and grace dimensions. In the second stage, the number of items in survey draft was reduced to 84 items as a result of the elimination of items which were estimated as low or no relationship with the items above and elimination between the similar expressions. In the third stage, this draft instrument was presented to the opinion of 18 people who are experts in their field in Harran University. After review by the experts, the number of items of that scale was reduced to 72 items with the elimination of duplication and similar expressions and to 66 items as a result of the elimination of items which have the same meaning content, then, it was called as “Moral Virtues Scale” (MVS). In MVS, the five-point Likert rating scale was used to determine participants’ reactions to given expressions. Scale is composed of 1-strongly disagree, 2-somewhat agree, 3-moderately agree, 4-much agree, and 5-strongly agree options. 272 questionnaires of which were applied to 290 students at Harran University Education Faculty undergraduate programs and were used to measure the moral virtues that students in higher education want to see in teaching staff were returned and 242 questionnaires of these were used in the analysis. Thus, 83% of the questionnaires have been identified as available for analysis.

Data Analysis

In this study Kaiser-Meyer-Olkin (KMO) and Barlett test, factor analysis, and simple component analysis and varimax rotation techniques were utilized.

FINDINGS

Moral Virtues Scale (MVS) for construct validity was observed about whether it has a simple and consistent factor construct. It is indicated that the data obtained from 200 subjects are adequate for factor analysis (Çokluk, Şekercioğlu & Büyüköztürk, 2010). Therefore, it is accepted that the number of subjects reached by this study (N=242) is adequate for factor analysis. In order to investigate the construct validity of MVS, factor analysis method and basic components analysis technique were used. Whether the data is suitable for factor analysis was examined as a result of Kaiser-Meyer-Olkin (KMO) and Barlett test.

As a result of factor analysis applied to MVS, KMO value was found .96 while Barlett test was found as significant (X^2 ; 12606, $p < .05$). As a result of the research values of common variance that all of the items explained were found to be over .30. Therefore, at this step no item was taken from the data set. In Figure 1, scree plot graph of the scale is given.

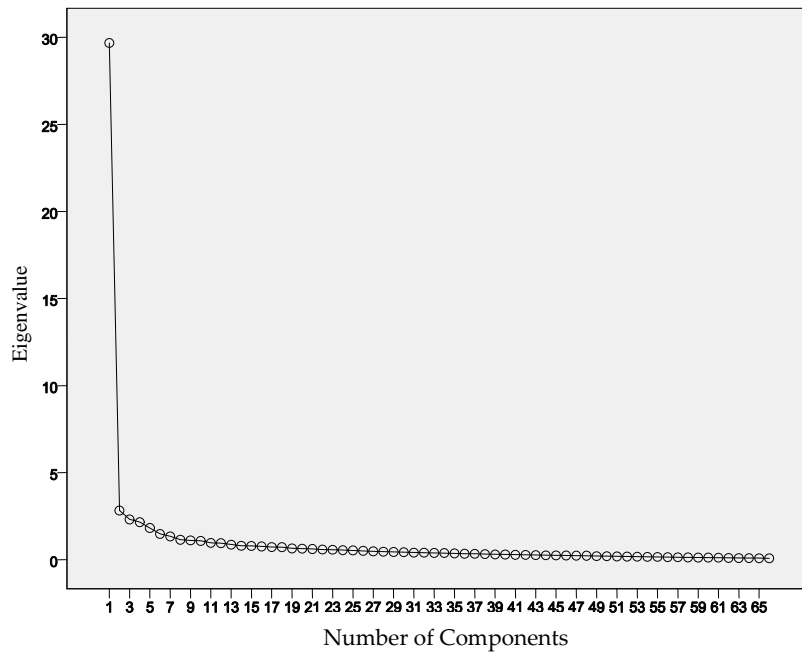


Figure 1. Scree plot graph of the scale

As shown in Figure 1, MVS has a one-dimensional structure. However, it was expected that the scale which was developed by the researcher, taking into consideration the moral virtues classification by Lashway (1997), had seven factors. When the scree plot graph was examined, it was found that the scale had the seven-factor structure. After this step, to examine the factor structure of the scale items, factor analysis was repeated by compression to seven factors of which eigenvalues were greater than 1.

The factor loadings' distribution of scale items compressed in seven factors was examined by using the varimax vertical rotation technique. When the distribution of factor loadings after rotation was examined, it was found that there were items showing overlapping. Determining the scale of items to be eliminated, expressions and factor loadings of items were taken into consideration. At this stage, from the scale of 66 items, respectively, i16, i10, i46, i51, i59, i58, i9, i47, i43, i21, i60, i61, i41, i62, i20, i18, 16 items were removed. As a result of removal of the items from the scale, it was found that the scale had a consistent factor structure. The factor structure of the scale, the distribution of factor loadings of scale items and variance values explained by the factors were given in Table 1.

Table 1. *Moral virtues scale factor analysis results*

Item No	Component Common Variance	Component-1 Common Value	Fac. 1	Fac.2	Fac.3	Fac.4	Fac.5	Fac.6	Fac.7
32	.671	.710	.717						
33	.655	.674	.715						
29	.712	.754	.700						
31	.705	.779	.694						
30	.730	.762	.693		.305				
39	.689	.759	.681	.310					
34	.634	.722	.676						
40	.660	.766	.638						
38	.603	.743	.577	.332					
44	.686	.766	.576	.353	.370				
35	.619	.753	.571						
45	.634	.728	.524	.353	.439				
42	.627	.769	.508	.364	.353				
37	.546	.677	.487			.314		.320	
36	.469	.620	.445			.324			
49	.720	.664		.751					
55	.667	.637		.723					
53	.768	.762	.346	.702					
52	.671	.697		.670					
48	.689	.726	.337	.663					
54	.691	.717		.659					
56	.675	.746	.391	.628					
57	.731	.805	.438	.559				.337	
50	.684	.757	.449	.553	.370				
14	.735	.652			.762				
13	.701	.590			.758				
12	.707	.639	.311		.707				
15	.595	.669	.312		.615				
17	.669	.702			.591	.304			
11	.592	.672	.326		.520				.333
22	.536	.638	.337		.481	.355			
26	.684	.546				.733			
25	.613	.373				.729			
27	.719	.626	.333			.719			
23	.619	.467				.615			
28	.623	.666	.427			.520			
24	.551	.642			.355	.493			
19	.448	.517			.346	.455			
1	.746	.571					.788		
3	.721	.625					.705		
2	.728	.668					.698		
7	.617	.565					.626		.313
8	.612	.675					.472	.339	.312
63	.723	.632						.698	
66	.657	.637	.317					.641	
64	.711	.714		.363				.611	
65	.748	.766	.315					.596	
5	.659	.502							.699
4	.630	.564					.400		.576
6	.469	.500							.542

Total Variance Explained: 65.50%

Component-1: 16.88%; Component-2: 12.20%; Component-3: 10.20%; Component-4: 8.14%; Component-5: 7.22%; Component-6: 6.19%; Component-7: 4.67%

As shown in Table 1, it was found that MVS had seven factors. Of the factors identified significantly, the first factor explained 16.88% of the total variance of the scale, the second factor 12.20% of it, the third factor 10.20% of it, the fourth factor 8.14% of it, the fifth factor 7.22 % of it, the sixth factor 6.19 % of it and the seventh factor 4.67% of it. Common variance that items of MVS explained changes approximately between 47-77%. Total variance explained was computed as 65.50%. For the reliability of MVS factors, Alpha values were checked, and they are called by taking into consideration expressions of items that factors contained, and are given in Table 2.

Table 2. *Moral virtues scale factors*

Factor 1	Factor 2	Factor 3	Factor 4	Factor 5	Factor 6	Factor 7
32	49	14	26	1	63	5
33	55	13	25	3	66	4
29	53	12	27	2	64	6
31	52	15	23	7	65	Alpha= .72
30	48	17	28	8	Alpha= .87	
39	54	11	24	Alpha= .88		
34	56	22	19			
40	57	Alpha= .90	Alpha= .86			
38	50					
44	Alpha= .94					
35						
45						
42						
37						
36						
Alpha= .95						

As shown in Table 2, MVS were collected under seven factors independently from each other. The first factor including 15 items was called as *Respect*, the second factor including nine items as *Justice*, the third factor including seven items as *Loyalty*, the fourth factor including seven items as *Courage*, the fifth factor including five items as *Honesty*, the sixth factor including four items as *Grace*, the seventh factor including three items as *Trust*. For the reliability of MVS, the alpha values were examined. The resulting alpha values were calculated as .95 for the first factor, .94 for the second factor, .90 for the third factor, .86 for the fourth factor, .88 for the fifth factor, .87 for the sixth factor, .72 for the seventh factor. The overall reliability of the scale was found as .97. Thus, it is concluded that Moral Values Scale is usable in higher education, a valid and reliable measuring instrument.

CONCLUSION AND IMPLICATIONS

The primary purpose of the present research is to develop a valid and reliable likert type measuring instrument which can be used to measure the moral virtues that students/teacher candidates in higher education want to see in teaching staff. Results of analysis revealed that Moral Virtues Scale (MVS) with *respect, justice, loyalty, courage, honesty, grace, and trust* dimensions can be used as valid and reliable instrument in higher education. Dimensions which were included in Moral Values Scale (MVS) are also mentioned and discussed in terms of their effectiveness in education in the literature.

In fact in recent years we began to experience serious ethical problems in many areas. Ethical issues have been discussed more than in business, education, politics, media, and in

health. Political pollution, tax evasion, corruption, favoritism, bribery and the biased evaluation of students are treated the most striking examples of ethical problems. The ethical dizziness experienced by school administrators and teachers, ultimately led to the students and the community to live the same problem of dizziness.

Educators as school leaders are people first; within every moral leader is a moral human being. As we used the term here, *virtue*, comes from consciously trying to live one's life in a certain kind of way, striving to do the right thing even when tempted to do otherwise. Children are prepared through education in social life. The assimilation of courage, confidence, kindness, humility, brotherhood, of being useful, solidarity and like other virtues is a matter of education. The main aim is to eliminate barriers to the child to behave perfectly. Aristotle, for thousands of years ago when searching for the perfect thing to bring the agenda of human activities and holds them subject to review in two ways. According to him, human activity is divided into two major areas, including intellectual and moral (Bilhan, 1991). The first related with intelligence, and the second is about virtue. Intelligence produces information, whereas moving the virtue creates well-being. The fundamental aim of education must be to develop the intelligence and virtue simultaneously.

In spite of this reality, recently school administrators and teachers tend to concentrate on improving the quality of education and on the other hand, they consider moral progress of children at second degree of importance. However, focusing on the process of gaining knowledge whereas ignoring the requirements related to behave well is not a way out. One school of thought says that moral reasoning is not a matter of deep abstract thinking but simply the willingness to respect the moral impulses that we all have. Christopher Hodgkinson, for example, asserts that education connects with the whole range of human values and those administrators and teachers must be aware of "the deep roots of purpose" that underlie their schools (Lashway, 1997). Furthermore, Karaköse & Oğuz (2007) reported that school leadership is associated with integrity and respect virtues. According to Lashway (1997) to be a moral leader, then, is not a matter of following a few simple rules. The leader's responsibility is complex and multi-dimensional, rooted less in technical expertise than in simple human integrity. Ozdemir (2008) states that to accomplish the major objectives of the education administrators and teachers must act in justice and honestly. According to a famous female educator, Montessori the essence of education is to respect the child's personality (Bilhan, 1991).

Taymaz (2003) says that administrators and teachers need to demonstrate some important ethical principles in their profession. According to him, these major principles are equality, honesty, impartiality, accountability, human rights, and adherence to the rule of law, love, respect, tolerance, democracy, positive human relations, openness and humanitarian efforts. Tarakçıoğlu (2003) reports that the unethical behaviours of administrators and teachers in the school damage an environment of trust. Accordingly the communication are damaged, self-esteem and sense of loyalty is lost.

In his last study "On the way of Virtues Society" Tozlu (1998), draws attention to the virtue aspect of education. He asserts that in a virtuous society, the individual is not a tool, but a goal. Creation of a virtues society through the school system is essential. School administrators and teachers should disseminate the tolerance, liberation, justice and love to the school first and then to the overall of the society (Tozlu, 1998).

Greenfield (1995) reported that administrators and teachers who internalize a set of moral values create a strong moral impact on the employees and students in the school. Sergiovanni (1992) also pay attention to the moral aspect of education. He states that

administrators and teachers with moral leadership characteristics endure on moral power rather than on the basis of technical or legal qualifications.

These studies clearly display that moral virtues revolve around a *covenant*- a shared sense of purpose that forms the basis for all actions and decisions. In school with covenants, educators share beliefs about what students need, how students learn, and how schools work. Furthermore, they hold one another accountable to those shared standards (Lashway, 1997).

This study will contribute to researchers and practitioners who want to research about this subject in future at the point of exposing the dimensions of the subject and creating the moral values set in the school system. The above results of research clearly set out the importance of having some moral values or virtues at the school and alive in them in education process. Taking the moral virtues to the center to provide educational services in higher education is more important. Both future administrators and teachers are trained at this level of education. The training of teachers with a strong character in higher education is quite important. In this process academic staff of educational faculties who trained teachers plays a strategic role. Most of the teaching staff working in education thinks that they have the right values and ethics rules. However, over time as a result of the changes they can move away from the values and ethical principles they adopt.

Teaching staff are not just the lecturer in higher educational institutions but also the moral leaders of the future administrators and teachers. Any weakness in terms of values and behaviours displayed by the teaching staff may lead administrators and teachers in the future to apply wrong practices in the school system. The only way to keep schools on moral standards we should ensure all employees especially administrators and teachers to internalize a certain moral values.

APPENDIX - Moral Virtues Scale

Moral virtues that I want to see in my teaching staff in higher education:

Dimension 1-Respect

1. Teaching staff give the right of decision about matters concerning the students.
2. Teaching staff listen to the students to the end when they speak.
3. Teaching staff respect their students.
4. Teaching staff respect students' selection right.
5. Teaching staff give value to their students.
6. Teaching staff give great importance to students' individual ideas.
7. Teaching staff try to solve the problems related to students through dialogue.
8. Teaching staff take care to protect the students' prestige.
9. Teaching staff are modest towards their students.
10. Teaching staff take into consideration their students in all circumstances.
11. Teaching staff try to be accessible to their students.
12. Teaching staff feel and hear from inside the messages students try to transmit.
13. Teaching staff motivate students showing interest in them.
14. Teaching staff support the constructive discussion among their students.
15. Teaching staff give concrete feedbacks about students' performance.

Dimension 2-Justice

16. Teaching staff behave equally to students in all respects.
17. Teaching staff evaluate students, regardless of their identity and ideas.
18. Teaching staff take care of respecting to students' rights.
19. Teaching staff are careful about having attitude to events.
20. Teaching staff try to be fair about their behaviours related to their students.
21. Teaching staff behave unbiased about decisions related to students.
22. Teaching staff take care of being fair about students' rights.
23. Teaching staff show delicacy in their attitude and behaviours related to students.
24. Teaching staff take into account students' expectations when they give decision about events.

Dimension 3- Loyalty

25. Teaching staff perceive students' priorities as their priorities.

26. Teaching staff accept the criticisms made to their students as criticisms made to them.
27. Teaching staff accept students' problems as their problems.
28. Teaching staff act properly to students' expectation and sensitivity.
29. Teaching staff tolerate to every sacrifice for students' benefit.
30. Teaching staff act thinking their students' future.
31. Teaching staff take on results of the failure, as success.

Dimension 4- Courage

32. Teaching staff are courageous about doing what to be done.
33. Teaching staff are courageous about telling what to be told.
34. Teaching staff frankly express the truth while doing their jobs.
35. Teaching staff are natural in their behaviours.
36. Teaching staff show stability in solving the problems.
37. Teaching staff easily take on the responsibility when necessary.
38. Teaching staff give importance to courage in their attitude and behaviours.

Dimension 5- Honesty

39. Teaching staff are honest in their behaviours related to students.
40. Teaching staff are consistent in their words and actions.
41. Teaching staff are sincere in their attitude and behaviours related to students.
42. Teaching staff keep their words when they promise.
43. Teaching staff make an effort about 'appear as they are or be as they appear'.

Dimension 6- Grace

44. Teaching staff maintain their calmness in undesirable situations.
45. Teaching staff avoid from discourtesy in their words and actions.
46. Teaching staff continue to make the expected one despite the obstacles.
47. Teaching staff try to see the positive side of the events than the negative sides.

Dimension 7- Trust

48. Teaching staff support the ideas which they advocate with concrete behaviours.
49. Teaching staff give confidence to students with their attitude and behaviours.
50. Teaching staff teach not only with their words but also with their behaviours.

REFERENCES

- Aydın, M. (1994). İnsan yetiştirme modelimiz ve değer eğitimi. *Türkiye I. Eğitim Felsefesi Kongresi*. Yüzüncü Yıl Üniversitesi Eğitim Fakültesi 5-8 Ekim 2005. Van. ss. 249-255.
- Balay, R. (2000). Özel ve resmi liselerde yönetici ve öğretmenlerin örgütsel bağlılığı. *Yayınlanmamış Doktora Tezi*. Ankara Üniversitesi Sosyal Bilimler Enstitüsü, Ankara.
- Balay, R. (2003). *2000'li yıllarda sınıf yönetimi*. 2. Baskı. Ankara: Sandal Yayınları.
- Balcı, A. (2005). *Açıklamalı eğitim yönetimi terimleri sözlüğü*. Ankara: Tek Ağaç Basım-Yayım.
- Balcı, A. (2008). Eğitim örgütlerinde yeni bakış açıları: Kuram-araştırma ilişkisi. *Örgüt Mecazları* (Edt: A. Balcı), Ankara: Ekinoks Yayınevi. ss. 169-185.
- Bilhan, S. (1991). *Eğitim felsefesi*. Ankara: Ankara Üniversitesi Eğitim Bilimleri Fakültesi Yayını.
- Bursalıoğlu, Z. (2000). *Eğitimde yönetimi anlamak, sistemi çözümlmek*. Ankara: Pegem A.
- Chaleff, I. (1995). *The courageous follower: Standing up to and for leaders*. San Francisco: Berrett-Koehler.
- Çelik, V. (2000). *Eğitimsel liderlik*. 2. Baskı. Ankara: Pegem A.
- Çelik, V. (2007). Karakterin ölümü ve moral liderlik. *Eğitime Bakış*, 8, 40-42.
- Çokluk, Ö., Şekercioğlu, G. & Büyüköztürk, Ş. (2010). *Sosyal bilimler için çok değişkenli istatistik*. Ankara: Pegem Akademi.
- DeCotiis, T. A. & Summers, T. P. (1987). A Path analysis of a model of the antecedents and consequences of organizational commitment. *Human Relations*, 40 (7), 445-470.
- Ergun, T. (1975). Uluslararası örgütlerde bağlılık kavramı. *TODAİE Amme İdaresi Dergisi*, 8 (4), 97-106.
- Firestone, W. A. & Pennel, J. R. (1993). Teacher commitment, working conditions, and differential incentive policies. *Review of Educational Research*, 63 (4), 489-525.
- Gardner, H. (1995). *Leading minds: An anatomy of leadership*. New York: Basic Books.

- Greenfield, W. D. (1995). Toward a theory of school administration: The centrality of leadership. *Educational Administration Quarterly*, 31 (1), 61-85.
- Karaköse, T. & Oğuz, A. (2007). Okul yöneticilerinin etik liderliği. *Çağdaş Eğitim*, 338, 25-31.
- Katz, D. & Kahn, R. L. (1977). *Örgütlerin toplumsal psikolojisi*, (Çev: H. Can & Y. Bayar) Ankara: TODAİE Yayınları.
- Kesken, J. & Ayyıldız, N. A. (2008). Liderlik yaklaşımlarında yeni perspektifler: Pozitif ve otantik liderlik. *Ege Akademik Bakış*, 8 (2), 729-754.
- Kouzes, J. M. & Barry, Z. P. (1995). *The leadership challenge: How to keep getting extraordinary things done in organizations*. San Francisco: Jossey-Bass.
- Kurul Tural, N. (2004). *Küreselleşme ve üniversiteler*. Ankara: Kök Yayıncılık.
- Lashway, L. (1997). Ethical leadership. *School leadership handbook for excellence*. 3rd Edition. (Edt: S. C. Smith & P. K. Piele) University of Oregon. pp. 103-130.
- Lipsitz, J. (1995). Prologue: Why we should care about caring. *Phi Delta Kappan*, 76 (9), 665-666.
- Mevlana Celaleddin'i Rum'i. (1994). *Mecalis-i seb'a-Yedi meclis*. 2. Baskı. (Haz: A. Gölpınarlı). İstanbul: Milli Eğitim Bakanlığı Yayınları.
- Özdemir, M. (2008). Kamu yönetiminde etik. *Zonguldak Karaelmas Üniversitesi Sosyal Bilimler Dergisi*, 7 (4), 179-196.
- Pehlivan, İ. (2000). *İş yaşamında stres*. Ankara: Pegem Yayıncılık.
- Pehlivan, İ. (1998). *Yönetimsel mesleki ve örgütsel etik*. Ankara: Pegem Yayıncılık.
- Rishel, K. C. & Suzanne, T. (1995). Lessons in Grace. *Executive Educator*, 17 (4), 25-26.
- Sagie, A. (1998). Employee absenteeism, organizational commitment, and job satisfaction: Another look. *Journal of Vocational Behavior*, 52, 156-171.
- Sergiovanni, T. J. (1992). *Moral leadership: Getting to the heart of school improvement*. San Francisco: Jossey-Bass.
- Schermerhorn, J. R., Hunt, J. G., & Osborn, R. N. (2000). *Organizational behavior*. 7th Edition. New York: John Wiley and Sons Inc.
- Schwenk, C. R. (1986). Information, cognitive biases, and commitment to a course of action. *Academy of Management Review*, 11 (2), 298-310.
- Starratt, R. J. (1999). Moral dimensions of leadership. *Values of educational administration: A book of readings* (Edt: B. Paul) . London: Falmer Press Limited.
- Summak, M. S. & Özgan, H. (2007). İlköğretim okulu müdürlerinin yönetim süreçlerini kullanma etkinlikleri ile bazı duygusal, sosyal ve ruhsal yeterlilikleri arasındaki ilişkinin incelenmesi, Kilis İli örneği. *Türk Eğitim Bilimleri Dergisi*, 5 (2), 261-288.
- Şahin, A. (2002). *Başarı ve mutluluk için yönetici liderlik*. Osmaniye: Yimtaş Yayınları.
- Tarakçıoğlu, S. (2003). Yönetici etik davranışlarının değerlendirilmesinde cinsiyet faktörü. *Gazi Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi*, 2, 180-219.
- Taymaz, H. (2003). *Okul yönetimi*. Ankara: Pegem Yayıncılık.
- Thomas, M. D. (1984). How can school leaders be courageous? *NASSP Bulletin*, 68 (476), 36-40.
- Tozlu, N. (1998). *Erdemli toplum yolunda*. Ankara: 21. Yüzyıl Yayınları.
- Wiener, Y. (1982). Commitment in organizations: A normative view. *Academy of Management Review*, 7 (3), 418-428.
- Yüksel, A. F. (2007). Tasavvuftaki zarafet. <http://www.genetikbilimi.com/gen/zarafet.htm>
İndirme Tarihi: 29.09. 2010.

Moral Erdemler Ölçeğinin Yükseköğretimde Uygulanabilirliği¹

Refik BALAY²

Giriş

Son yıllarda dünya genelinde, insan hakları ihlalleri, tecavüzler, kadına yönelik şiddet, çocuk istismarı, aile içi şiddet, adam öldürme ve yaralama gibi üzücü olaylar daha çok gündeme gelmeye başlamıştır. Sapıtılmış insan anlayışı, ruhları öylesine sarmakta ki en son bunalıma girmesi gereken eğitim yuvaları bile hızlı bir çözülme sürecine girmiştir. Türk eğitim sistemi esnek, hoşgörülü, saygılı, dürüst, demokrasiye ve insan haklarına yürekten bağlı, ulusal ve evrensel değerleri benimseyen ve estetiğe önem veren insan tipini yetiştirmede sorunlar yaşamaktadır. Bu durum bir yandan eğitime ve eğitim kurumlarına duyulan güveni zayıflatırken, öte yandan toplumsal bozulma ve çürümeyi de giderek derinleştirmektedir.

Toplumda yaşanan yoğun ahlaki bunalım, onun bir alt sistemi olan okula da yansımakta, dolayısıyla okulların daha az güvenilir kurumlar haline gelmesine neden olmaktadır. Moral/ahlaki kirlilik, toplumsal bütünlüğün en önemli gücü olan güvenin kaybolmasına, sonuçta risk toplumunun oluşmasına yol açmaktadır. Risk toplumunda okullar da risk altında bulunmakta, daha da kötüsü risk üreten kurumlar haline gelmektedir. Son yıllarda okul amaçlarının kendi içinde problemlili ve tutarsız oluşunun, okulları birer örgütlü anarşilere dönüştürdüğü ileri sürülmektedir. Örgütlü anarşiler olan okullarda alınan kararlar ciddi çözümler olmaktan çok, geçici nitelikte ve sorunlardan kaçma şeklinde olmaktadır. Son yıllarda okullarda artan disiplin sorunları, şiddet olayları, uyuşturucu madde kullanımı, taciz ve yaralama olayları bunun açık göstergeleridir.

İyi insanların ve yurttaşların yetiştirilmesi, iyi bir ahlaki eğitim olmaksızın başarılması zor bir hedeftir. Buna göre okulların yapısal ve yönetsel dönüşümü gündeme gelirken sadece bilişsel yeteneklere ve bilgi üretim standartlarına odaklanmamalı, başta öğrenciler olmak üzere okulun tüm paydaşlarının moral/ahlaki enerjilerinin açığa çıkarılması ve eğitim sürecinde etkili kullanılması sağlanmalıdır. Bunun için öncelikle okul yöneticileri ve öğretmenlerinin moral/ahlaki yeterliklerinin bu enerjiyi ortaya çıkarabilecek düzeyde olması gerekmektedir.

Eğer moral ilkelerin egemen olduğu bir eğitim ortamı istiyorsak, öncelikle moral ilkelerin içselleştirildiği ve ahlaki davranışlar gösteren bireylerin bulunduğu bir okul ortamı oluşturmak zorundayız. Bu, okul yöneticisi ve öğretmenlerinin etik sorumluluklarını yerine getirmelerini ve sorumluluklarını yerine getirirken, okulun moral havasını dikkate almalarını zorunlu kılmaktadır.

Moral inançlar normatif ifadelerdir. Bunlar bize nasıl davranmamız gerektiğini söyler. Her normatif ifade etik değildir. Etik davranış sorunu, bizim davranışlarımız başka insanları etkilediğinde ortaya çıkar. Bir başka ifade ile etik sorunlara, herhangi bir sınırlama olmaksızın tamamen kendi seçimlerimize dayanan kararlarla cevap veririz. Etik sorunlar,

¹ Bu araştırmanın bir bölümü 6-8 Mart 2009'da Ankara'daki Uluslararası Eğitim Felsefesi Kongresi'nde sunulan bildiriden alınmıştır.

² Doç. Dr. Harran Üniversitesi Eğitim Fakültesi – refikbalay@hotmail.com

kanunla düzenlenmemiş alanlarda insanların, belli davranışlarının istenen davranışlar olduğuna inandıkları durumlarda ortaya çıkar. Örneğin farlarını açık bırakan komşumuzu uyarmamız gerektiğine dair bir kanun maddesi yoktur, fakat birçok insan bunu yapmamız gerektiğinde hemfikirdir. Neyin etik olduğuna dair en doğrudan yaklaşım Lord Moulton'a aittir. Ona göre, etik, mecbur olmadığımız şeye bağlıdır.

Buna göre eğitimde moral temele dayanan bir yaklaşım en etkili yaklaşımdır. Okul yönetici ve öğretmenleri tarafından gösterilmesi gereken moral liderlik bu yaklaşıma dayanmaktadır. Moral lidelik, kişiler üzerinde güçlü bir etki oluşturan, kendisine ve işine yönelik olarak moral bir bakış açısına sahip olan ve amaçların gerçekleşmesine yardım eden liderliktir. Moral liderlik, moral güce dayanarak insanları etkilemeye yönelik bir liderlik biçimidir. Moral liderliğin en dikkat çeken yönü, liderliğin güç kaynağının moral güce dayanmasıdır. Buna göre okuldaki yönetici ve öğretmenler, eğitimde davranış değişimine moral liderliğin güç veren (güç alan değil) kaynağı ile başlamalı, hem kendilerine hem de işlerine yönelik moral bir bakış açısıyla hareket etmelidirler. Bir grupta bütünleşen lider, herşeyden önce moral otoriteye dayanır. Lider bu yolla izleyenleri güdüler, aydınlatır ve onlara ilham verir.

Liderler herşeyden önce insandır. Her moral liderin içinde moral bir insan vardır. Burada kullanılan anlamıyla erdem, kişinin hayatını bilinçli olarak belli bir biçimde yaşaması, başka davranmaya zorlandığında bile doğruyu yapmak için mücadele etmesidir. Bütün erdemler okul yöneticileri ve öğretmenleri için yol göstericidir. Ancak yedi moral erdem olarak; dürüstlük, bağlılık/sadakat, cesaret, saygı, ilgi/sevgi, adalet ve zarafet'in eğitimde en temel erdemler olduğu yönünde yaygın bir kanaat vardır.

Bu araştırmanın amacı, yükseköğretimde öğrencilerin öğretim elemanlarında görmek istedikleri moral erdemlerin belirlenmesine yönelik geçerli ve güvenilir bir ölçme aracı geliştirmektir.

Yöntem

Araştırmanın çalışma grubunu Harran Üniversitesi Eğitim Fakültesi'nde 2010-2011 eğitim-öğretim yılında öğrenim gören lisan düzeyindeki öğrenciler oluşturmaktadır. Araştırmanın çalışma grubunda 242 öğrenci bulunmaktadır.

Yükseköğretimde öğrencilerin öğretim elemanlarında görmek istedikleri moral erdemleri ölçen geçerli ve güvenilir bir ölçme aracı geliştirmek amacıyla birinci aşamada 92 maddeden oluşan taslak bir araç hazırlanmıştır. Taslak aracın hazırlanması aşamasında yurt içi ve yurt dışındaki literatür incelenmiş, bu bilgiler ışığında Moral Erdemler Ölçeği taslak formu, dürüstlük, sadakat, cesaret, saygı, ilgi/sevgi, adalet ve zarafat olmak üzere 7 boyutta tasarlanmıştır. İkinci aşamada, benzer anlamları içeren maddeler ile yukarıdaki boyutlarla düşük ilişki gösterdiği tespit edilen maddeler çıkarıldıktan sonra ölçek formu 84 maddeye indirilmiştir. Üçüncü aşamada taslak form, Harran Üniversitesi'nde görev yapan alanında uzman 18 kişinin görüşüne sunulmuştur. Uzman incelemesinin ardından ölçek formunda yer alan madde sayısı önce 72'ye, daha sonra da benzer anlamları olan maddelerin elenmesiyle 66'ya indirilerek "Moral Erdemler Ölçeği" (MEÖ) olarak adlandırılmıştır. Ölçekte katılımcıların kendilerine yöneltilen ifadelerle katılım derecelerini ölçmek amacıyla 5'li Likert Derecelendirme Ölçeği kullanılmıştır. Ölçekte yer alan maddeler katılım düzeyi itibarıyla, 1-hiç katılmıyorum seçeneğinden, 5-tamamen katılıyorum seçeneğine doğru sıralanmıştır. Ön uygulamaya hazır hale gelen ölçme aracı, Harran Üniversitesi Eğitim Fakültesi lisans programlarında okuyan 290 öğrenciye uygulanmış, uygulanan anketlerden 272'si geri dönmüş, 242'si ise analizler için ayrılmıştır. Buna göre anketlerin % 83'ü

analizlerde kullanılmıştır. Araştırmada elde edilen verilerin analizinde Kaiser-Meyer-Olkin (KMO) ve Barlett testleri, faktör analizi, temel bileşenler analizi ve varimax dik döndürme teknikleri kullanılmıştır.

Bulgular

Moral Erdemler Ölçeği'nin yapı geçerliğinin araştırılması amacıyla faktör analizi yöntemi, temel bileşenler analizi tekniği kullanılmıştır. Verilerin faktör analizi için uygun olup olmadığı Kaiser-Meyer-Olkin (KMO) ve Barlett testi sonuçlarının incelenmesi sonucunda belirlenmiştir. Moral Erdemler Ölçeği'ne uygulanan faktör analizi sonucunda KMO ve Barlett test sonuçlarının manidar olduğu bulunmuş, bu aşamada tüm maddelerin açıkladığı ortak varyans değerlerinin .30'un üzerinde olduğu görülmüştür. Dolayısıyla bu adımda hiçbir madde veri setinden atılmamıştır. Yapılan ilk analizde Moral Erdemler Ölçeği'nin tek boyutlu bir yapıya sahip olduğu görülmüştür. Öte yandan araştırmacı tarafından esas alınan ve Lasway (1997) tarafından yapılan moral erdemler sınıflandırmasına göre geliştirilen ölçeğin yedi faktörlü olması beklenmiştir. Bulgular incelendiğinde ölçeğin aynı zamanda yedi faktörlü bir yapıya sahip olduğu görülmüştür.

Yedi faktörde sıkıştırılan ölçek maddelerinin faktör yüklerinin dağılımı varimax dik döndürme tekniği kullanılarak incelenmiştir. Döndürme sonrası faktör yüklerinin dağılımı incelendiğinde binişiklik gösteren maddelerin olduğu görülmüştür. Ölçekten çıkarılacak maddelerin belirlenmesinde, maddelerin ifadeleri ve faktör yükleri göz önünde bulundurulmuştur. Bu aşamada 66 madde bulunan ölçekten 16 madde çıkarılmıştır. Bu maddelerin ölçekten çıkarılması sonucunda ölçeğin 50 madde ile tutarlı bir faktör yapısına sahip olduğu görülmüştür.

Yapılan analizlere göre Moral Erdemler Ölçeği yedi faktörlü olarak bulunmuştur. Ölçekte yar alan faktörler, içerdikleri maddelerin ifadeleri dikkate alınarak isimlendirilmiş, buna göre birinci factor *saygı*, ikinci factor *adalet*, üçüncü factor *sadakat*, dördüncü factor *cesaret*, beşinci factor *dürüstlük*, altıncı factor *zarafet* ve son olarak yedinci factor ise *güven* olarak adlandırılmıştır. Diğer yandan ölçeğin güvenirlik değerlerine bakılmış, farklı boyutlara ilişkin güvenirlik aralıklarının .72 ile .95 arasında değiştiği tespit edilmiştir. Bu bulgular ışığında Moral Erdemler Ölçeği'nin yükseköğretimde kullanılabilir geçerli ve güvenilir bir ölçme aracı olduğu sonucuna varılmıştır.

Ek - Moral Erdemler Ölçeği

Okuduğum Yükseköğretim kurumunda öğretim elemanlarında bulunmasını istediğim moral erdemler:

Boyut 1- Saygı

1. Öğretim elemanları, öğrencileri ilgilendiren konularda onlara karar hakkı tanırlar.
2. Öğretim elemanları, öğrenciler konuştuklarında onları sonuna kadar dinlerler.
3. Öğretim elemanları, öğrencilere saygı duyarlar.
4. Öğretim elemanları, öğrencilerinin seçme hakkına saygı gösterirler.
5. Öğretim elemanları, öğrencilerine değer verirler.
6. Öğretim elemanları, öğrencilerin bireysel düşüncelerine büyük önem verirler
7. Öğretim elemanları, öğrencilerle olan sorunlarını diyalog içinde çözmeye çalışırlar.
8. Öğretim elemanları, öğrencilerin saygınlığını korumaya özen gösterirler.
9. Öğretim elemanları, öğrencilere karşı alçak gönüllüdürler.
10. Öğretim elemanları, her koşulda öğrencilerini dikkate alırlar.
11. Öğretim elemanları, öğrencileri için ulaşılabilir olmaya çalışırlar.
12. Öğretim elemanları, öğrencilerin iletmeye çalıştığı mesajları içten duyar ve hissederler.
13. Öğretim elemanları, öğrencilere ilgi göstererek, onları motive ederler.
14. Öğretim elemanları, öğrencileri arasında yapıcı tartışmayı desteklerler.
15. Öğretim elemanları, öğrencilerin performansına ilişkin somut geribildirimlerde bulunurlar.

Boyut 2- Adalet

16. Öğretim elemanları, her yönden bütün öğrencilere eşit mesafededirler.

17. Öğretim elemanları, öğrencileri kimlik ve düşüncelerinden bağımsız olarak değerlendirirler.
18. Öğretim elemanları, öğrencilerin haklarına riayet etmede büyük özen gösterirler.
19. Öğretim elemanları, olaylar karşısında tarafsız bir tutum takınmaya dikkate ederler.
20. Öğretim elemanları, öğrencilere ilişkin davranışlarında adaletli olmaya çalışırlar.
21. Öğretim elemanları, öğrencilerle ilgili kararlarda önyargısız davranırlar.
22. Öğretim elemanları, öğrencilerin haklarının yenmemesi için özen gösterirler.
23. Öğretim elemanları, öğrencilere ilişkin tutum ve davranışlarında incelik gösterirler.
24. Öğretim elemanları, olaylar karşısında karar verirken öğrencilerin beklentilerini hesaba katarlar.

Boyut 3- Sadakat

25. Öğretim elemanları, öğrencilerin önceliklerini kendi öncelikleri olarak algırlarlar.
26. Öğretim elemanları, öğrencilere yapılan eleştirileri kendilerine yapılmış kabul ederler.
27. Öğretim elemanları, öğrencilerin problemlerini kendi problemleri olarak kabul ederler.
28. Öğretim elemanları, öğrencilerin beklenti ve hassasiyetlerine uygun hareket ederler.
29. Öğretim elemanları, öğrencilerin yararı için gerektiğinde her türlü fedakârlığa katlanırlar.
30. Öğretim elemanları, öğrencilerin geleceğini düşünerek hareket ederler.
31. Öğretim elemanları, başarı kadar, başarısızlığın da sonuçlarını üstlenirler.

Boyut 4- Cesaret

32. Öğretim elemanları, yapılması gerekenleri yapma konusunda cesaretlidirler.
33. Öğretim elemanları, söylenmesi gereken şeyleri söyleme konusunda cesaretlidirler.
34. Öğretim elemanları, işlerini yaparken doğruyu açık yüreklilikle ifade ederler.
35. Öğretim elemanları, davranışlarında oldukça doğaldırlar.
36. Öğretim elemanları, karşılaştıkları sorunları çözümede kararlılık gösterirler.
37. Öğretim elemanları, gerektiğinde sorumluluğu rahatlıkla üstlenirler.
38. Öğretim elemanları, tutum ve davranışlarında cesareti öne çıkarırlar.

Boyut 5- Dürüstlük

39. Öğretim elemanları, öğrencilere ilişkin davranışlarında dürüsttüler.
40. Öğretim elemanları, söz ve eylemlerinde tutarlıdırlar.
41. Öğretim elemanları, öğrencilere ilişkin tutum ve davranışlarında samimidirler.
42. Öğretim elemanları, söz verdiklerinde sözlerini yerine getirirler.
43. Öğretim elemanları, "oldukları gibi görünüp, göründükleri gibi olma" gayretindedirler.

Boyut 6- Zarafet

44. Öğretim elemanları, istenmeyen durumlar karşısında soğukkanlılıklarını korurular.
45. Öğretim elemanları, söz ve eylemlerinde kabalıktan kaçınırlar.
46. Öğretim elemanları, engellere rağmen kendilerinden bekleneni yapmaya devam ederler.
47. Öğretim elemanları, olayların olumsuz yanından çok, olumlu yanını görmeye çalışırlar.

Boyut 7- Güven

48. Öğretim elemanları, savundukları düşünceleri somut davranışlarla da desteklerler.
49. Öğretim elemanları, tutum ve davranışlarıyla öğrencilere güven verirler.
50. Öğretim elemanları, sadece sözleriyle değil, davranışlarıyla da öğretirler.

Atıf için / Please cite as:

Balay, R. (2011). The applicability of moral virtues scale in higher education [Moral erdemler ölçeğinin yükseköğretimde uygulanabilirliği]. *Eğitim Bilimleri Araştırmaları Dergisi - Journal of Educational Sciences Research*, 1 (2), 99–118. <http://ebad-jesr.com/>.