



An Exercise Regarding Values Education with An Authentic Learning Approach

Research Article

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ABSTRACT

Values education and authentic learning are treated as two distinct research fields. Yet, there are values education approaches that are reminiscent of authentic learning. The authentic learning approach entails that students are indirectly exposed to the living values in an authentic environment. This study aims to merge the two approaches and determine the results of using the authentic learning approach in values education. The study was conducted using a phenomenological pattern which is one of the qualitative research methods. The study group consisted of the 1st grade students of the Division of Classroom Instruction of Gazi Education Faculty at Gazi University. The research was conducted with the participation of 51 students. The study was conducted in three stages. First, the students who voluntarily participated in the study were told that they should ask their mother to knit a sweater (scarf, beanie, gloves) for them. The students were asked to watch their mother while knitting the sweater and record what they felt. In the second stage of the study, the observations forms filled by the students were collected and content analysis was conducted on them. The analysis revealed that certain values emerged in the feelings and thoughts the students had recorded. These values were grouped under five categories: love, belonging, responsibility, labor and happiness. In the third stage of the study, ten voluntary people were selected from among the students to conduct focus group discussions with them. It was found that during the discussion, the students highlighted the previous four categories of values predominantly. At the same time, they expanded the context of the values they acquired to a national and international context. This expansion occurred in the form of explaining the values using more comprehensive concepts.

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Keywords:

Values education, authentic learning

Introduction

People lead lives intermingled with objects of value, value-laden acts and people whom are characterized with values. Most of the time, they interact with these objects, acts or people. This intermingling and interaction are essential for people to make sense of their lives. This applied to children as well. There are

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valuable objects, the acts they value, and people who are characterized with values in their lives, and it is impossible to imagine the other way around. The existence and physical, mental and emotional development of children rely on whether they have sound and satisfactory interaction with them. For instance, for a child, his/her mother is a being that combines many values in her, or a being that can be characterized only with values. Teachers or friends of a child, too, represent values that are interconnected. A pen gifted by the teacher is "very valuable" for the child. His/her friend's helping him/her at a subject s/he cannot understand is "valuable act." S/he defines his/her grandmother completely with values; "she loves him/her; she is helpful; she is very clean." In most cases, s/he describes his/her behaviors with values: "S/he is behaving well because s/he is a good boy/girl." Values are part of the family in daily life, the relations with relatives, neighbors and immediate circle, and the shopping, in other words, they are everywhere in life (Deveci and Ay, 2009). They may not be aware of it, but children live in a world full of "values" and this affects them. The find values not only in human beings, but also in the behaviors of other living beings, and explain those behaviors with values. For example, cats love their kitten with their tongues because they "love" them. The objects of value, value-laden act or people who are characterized with values exemplified above may not be part of big structure like a family, community or nation. They may be ephemeral or transient, but they exist and there are real and they directly affect the lives, feelings and thoughts of children as well as the values they adopt.

The intermingling of values with life makes them indefinable unless they are associated with reality. For instance, in philosophy, value is defined as the "thing that emerges in the relationship between a person as a being who wants, needs and aims and an object" (Akarsu, 1994, p. 49). Therefore, a value cannot be imagined independently of a person's desires, aims, needs and the objects and people that are associated with them. Akarsu reinforced the definition of value with the definition of "object of value." For her (1994, p. 49), object of value is the thing which is a "carrier of values" and which "combines" value characteristics in it. Likewise, Kuçuradi (1999, p. 169) argues that it is necessary to "look at the things which are termed as values with reference to certain relationships of human beings with the existence." For her, values can be defined only if they are treated "in terms of the relationships of human beings, as a person, individual and species." In a similar vein, value is defined in sociology as the "quality which determines the importance of objects and events for a community, a class or human being" (Ozankaya, 1984, p. 31). It is clear that the definitions of value in philosophy and sociology tend to treat it in an authentic context. However, the definition of value in the Dictionary of Educational Terms (Oğuzkan, 1981, p. 45) does not associate the concept with any object, act or person. Value is defined as the "high or beneficial quality which an entity is believed to bear spiritually, socially and aesthetically." The concept is defined similarly in the context of values education. Doğanay (2006, p. 258) defined value as the "thoughts which affect our lives and to which we attach importance in our lives." The definition's emphasis on "lives" is significant. Moreover, "life" is not subjected to any abstraction, but referred to as "our lives" in this definition. This emphasis provides a foundation for value, making it more concrete, and implies that it cannot be imagined without associating it with human life. Turner (as cited in Yaşar and Çengelci, 2012) explained value as the "principles we use in making our decisions or standards of quality." In

addition to making a definition, Turner touches on certain points in determining the functions of values. For Turner, values "shape our attitudes toward actions, people and events and guide our desires and passions." This definition and function seem acceptable, but it should not be forgotten that the guidance in question may be "reciprocal."

The definitions related to value collectively indicate that a value cannot be imagined separate from a human being and his/her life. Nevertheless, some common approaches to values education tend to isolate values from their authentic contexts, assuming that they can be acquired by working on representative narratives, discussions or situations. It can be said that the practices concerning the direct teaching of values and value analysis approaches lend support to this assumption. These approaches are criticized because with these approaches, students fail to "internalize" the values or they just acquire them conceptually (Elbir and Bağcı, 2013). However, there are also studies that show that the practices for teaching values directly are effective in making students acquire the values (Demir, 2018). The practices in question are generally designed in the form of putting into practice of the activities prepared for teaching specific values (Dar, 2018; Korkmaz, 2018). It can be said that of the values education approaches, "values clarification" or "integrated approach" tends to attach greater importance to the authentic context of values. Indeed, it was found that teachers preferred the values clarification methods in their applications related to values education at school (Çelikkaya, Filoğlu and Öktem, 2013). This may be a sign of the awareness of the importance of the authentic context of values in the acquisition of values. A study by İnel and Urhan (2018) stresses that importance of the authentic context in learning values. They found that the secondary school students acquired the values of "honesty," "industriousness," and "respect" from their parents, relatives and teachers as a role model.

Authentic Learning Approach

Bektaş and Horzum (2014, p. 11) defines the word "authentic" in the broadest sense using the dictionary. The word has the meaning of "genuine, original, real, and reliable." Accordingly, the word authentic can mean "having sui generis qualities, having original qualities, genuine, being as in nature, not artificial, inspiring confidence, being real or realistic." Authentic learning is an approach. In the Glossary of Education Reform, it refers to "a wide variety of educational and instructional techniques focused on connecting what students are taught in school to real-world issues, problems, and applications" (<https://www.edglossary.org/authentic-learning>.) This definition leaves outside the options of the authentic learning approach for out-of-school learning, and treats the approach only with single aspect. With a broader perspective, Cholewinski (as cited in Horzum and Bektaş, 2012) discusses the approach in two dimensions. The first one is related to the in-class exercises. It is suggested that the objects that represent the real life and evidence should be used in the classroom and the discussions that can represent the real life should be conducted. The second and broader dimension includes bringing the problems and situations directly from life to the classroom or giving students authentic tasks which they perform outside the classroom. Donovan, Bransford and Pellegrino (as cited in Gürdoğan and Aslan, 2016) defines authentic learning as an "instructional approach that allows students to

explore, discuss, and meaningfully construct concepts and relationships in contexts that involve real-world problems and projects that are relevant to the learner." Herrington defines authentic learning as the effective and realistic use by students of their own cultural environments (2006, p.70). Özden (1996) criticizes the limitations of different learning approaches and definitions and stresses that learning will be possible only with the authentic learning approach.

Authentic learning requires students to see the context of the topic studies in connection with the real world. It enables them to focus on social, economic and political issues outside the school and make sense of the ties among these issues (Bektaş, 2012, p.17). The authentic learning exercises are performed in the social environment established among the teachers, parents and experts. For Ergün, it is necessary to utilize not only from the classrooms and laboratories, but also from the factories, offices and workshops and materials and masters of the enterprises in order to ensure a union of school and life (as cited in Bektaş and Horzum, 2012, p.9). For Young (as cited in Bektaş and Horzum, 2012, p.23), in an authentic task, students bring the values and beliefs they hold into the study process. This ensures that implicit values and beliefs of the students are revealed during the study.

It is possible to see that all definitions and justifications of the authentic learning approach have the traces of a sort of "concern for reality." The proponents of the authentic learning approach argued a "thing" which is not treated in its real context cannot be learned really or even if it is learned, that which is learned cannot represent the reality. Here, the "thing" may be any concept, fact, skill or value. Therefore, the criticisms and suggestions voiced by the authentic learning approach toward non-authentic learning exercises also apply to values education. The characteristics which Warren (as cited in Bektaş and Horzum, 2012, p. 16) identified in connection with authentic learning lend support to this idea. For Warren, the characteristics of authentic learning are the structured information, questioning about the field and values outside the school. The literature does not contain any study in which authentic learning is used for values education. Yet, there are studies that explain the importance of the cultural environment of the students in values education. For instance, Sel and Özer (2015, p. 180) underline that the relationships the students develop with their own cultural and social circles play an important role in the formation of their own moral values. Likewise, there are also reports on the importance of values education outside the school, in the family, and in the social environment, though not in the context of authentic learning (Turan and Ulusoy, 2016; Yılmaz, 2015; Temel, 2017; Akbaş, 2008). The present study is significant in that it has demonstrated that authentic learning approach can be used for values education. It offers insights into how cultural environment should be used effectively in values education. These insights are about the characteristics an authentic task should have. An authentic task designed by taking these characteristics into consideration can ensure that students build their own values by utilizing from the cultural environment. Çengelci and Yaşar (2012, p.12) found that the students attached importance to the participation of parents in values education. In line with this finding, it was proposed that seminars on values education should be organized for parents. In the authentic learning

approach, direct involvement of parents is ensured. The present study is important as it provides a different approach to the direct involvement of parents in values education.

Problem Sentence:

Is an authentic task designed according to the authentic learning approach influential on the students' acquiring values?

Sub-problems

1. What are the reactions of the students' parents to the authentic task?
2. What values were acquired as a result of the observation of the authentic task?
3. Does joining in the observation of an authentic task or not joining differentiate the values acquired by the students?
4. Is the context of the values acquired expanded when the context of the authentic task is expanded?

Method

The study was conducted using a phenomenological pattern which is one of the qualitative research methods. Phenomenological studies seek to describe the common meaning of the experiences of several people about a phenomenon or concept (Creswell, 2017, p. 13). "Phenomenology offers a suitable framework for investigation for the studies that seek to examine the phenomena of which we are aware, but we do not have in-depth or detailed understanding" (Yıldırım and Şimşek, 2008, p. 72).

Study Group

The study was conducted with the participation of the 1st grade students of the Division of Classroom Instruction of the Department of Basic Education of Gazi Education Faculty at Gazi University and their parents as part of the course of "History of Civilization." The study group was selected using the using non-random, convenience sampling, a type of purposive sampling, and the study was conducted with the participation of 51 voluntary students. This method was chosen due the study's requirement for special interaction between students and their parents and the limitations of the environment where the study was conducted. The participants were selected from among first graders as they had parted from their parents a short time ago and for the first time. It was believed that this would increase the motivation of students to participate in the study. Of 34 students who were living away from their parents, only one student indicated that s/he had parted from his/her parents previously (to attend a boarding school).

Data Collection and Evaluation Process

The study was conducted in four stages. First, the students who took the course "History of Civilization" were told that they should ask their mother to knit a sweater (scarf, beanie, gloves) for them. The students were asked to watch their mother while knitting the sweater and record what they felt. Two months were

allocated for the task. At the end of the two months, the participants were asked to come to school wearing the sweaters knitted by their mother and to record their feelings and thoughts.

In the second stage of the study, the observations forms filled by the students were collected and content analysis was conducted on them. The analysis revealed that certain values emerged in the feelings and thoughts the students had recorded. These values were grouped under five categories: love, belonging, responsibility, labor and happiness. Two experts were consulted about these categories and their confirmation was obtained. The data were submitted to two experts for their opinion without informing them of the categories identified by the researcher. Categorization of the data by the experts largely overlapped the categories identified by the researcher. The only difference was that the same category was defined as "labor" by the researcher and as "working" by Expert 1. Likewise, Expert 2 merged the researcher's two categories ("responsibility" and "labor") into one category ("responsibility"). As a result of exchange of opinions, consensus was obtained on the categories.

The researcher took care in not bringing his tendencies or views to the forefront in any way about "mother," "sweater," "knitting" or "values" during the study. The only action taken by the researcher about the task is to remind the student of the task.

In the third stage of the study, ten voluntary people were selected from among the students to conduct focus group discussions with them. Before the discussion, the students were shown Figure 1 and the context of the act of knitting a sweater was expanded to include national economy and cultural changes. Then, they were shown Figure 2 and the Gandhi-led independence movement in India was discussed. It was stressed that this independence movement started with the Indian people's weaving their own fabrics on their own looms. Thus, the context of the act of knitting a sweater was expanded to include international relations and colonialism. The recordings related to the focus group discussion were analyzed. It was found that during the discussion, the students expanded the previous four categories of values to include a national and international context.



Figure 1

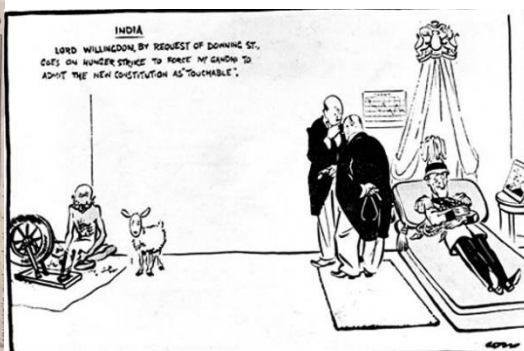


Figure 2

This exercise that targets values education is an "authentic task." For Herrington (2006, p. 13) an authentic task should have nine characteristics. It was shown that these nine characteristics overlap with those of the exercise as below:

- Authentic Context (family)
- Authentic Activity (knitting, selecting the yarn, and deciding the model)
- Expert performance (the mother's knitting skills)
- Multiple Roles and Perspectives (Giving sizes for the sweater, persuading the mother)
- Collaboration (Rehearsing, knitting part of it)
- Reflection (Taking notes, making recordings)
- Articulation (Wearing the sweater, sharing one's feelings and thoughts with the classroom)
- Coaching and Scaffolding (The student's learning how to knit a sweater)
- Integrated Authentic Assessment (Discussing and expanding the context of the acquisition).

The exercise implemented during the study complies with the characteristics described by Herrington. The compliance of the study with the authentic learning approach can be verified based on different classifications as well. For instance, for Şimşek (as cited in Bektaş and Horzum, 2014, p. 20), an authentic task has three contexts: "situated," "multiple," and "social." The task of knitting a sweater is compatible with these three contexts as shown below:

Situated: Learning consists of students' making sense and structuring information and values making use of emerging situations. The act of "knitting a sweater by the mother" which the students witnessed as a result of the homework represents a situation by which they can make sense and structure information or values.

Multiple: Based on the information obtained from the situation, the information is decontextualized and transferred to different situations. The students took the act of knitting a sweater out of its limited context and conveyed it to a national and international context.

Social: This characteristic of authentic learning requires students to engage in different social relationships during the process. During the study, the students engaged in relationships with their mothers, relatives and the yarn sellers, etc.

Findings and Discussion

The findings related to the first sub-problem

Table 1. The reactions of the students' mothers to the task

Codes	Number
"What kind of homework is this?" "Is this homework at all?" "How on earth is this homework?"	21
"Why bother knitting at this time?" "Is there any such thing as knitting today?"	11
"What's sweater got to do with the lesson?"	7
"You're kidding." "You swear to God and I'll believe."	5
"How different your teacher is." "Really strange."	2
"Is your teacher a man or a woman? I'm asking because I wonder whether he or she wants to have the model."	1
"Why don't you knit yourselves a little bit; always want it done and ready by others..."	1
"If this is your homework, why is it me who has to do the knitting?"	1
"I'll give you some money and go get one for yourself."	8
"Why don't you take one of the old ones to school and say that "mum has just made this."	1
"Tell your aunt to do it; I can't waste time with it."	1
"I'll knit it, but will you like it and wear it?" "No, you won't my dear"	11
"Alright, I'll knit it."	2
"I'll knit it if you buy the yarn."	1
Total	73

As seen in Table 1, 48 participating mothers (except last three) were "reluctant" to join in the process. This reluctance, however, turned out not to be a determined reluctance, considering the students' statements such as "she pitied me," or "...complained at first; yet, she also enjoyed knitting." This reluctance is the result of a sort of "feigning" game between the mother and the child. Basically, the mother feigned reluctance because they were surprised with the situation's being "weird and unexpected." Indeed, their referring to the lecturer who gave the homework as "different" or "strange" lends support to this perspective. The majority of the reactions were only "superficial" and this was proof that there would be no problem in ensuring the participation of the parents in the authentic situation designed for values education.

The findings related to the second sub-problem

In the section, the answer to the question "What values were acquired as a result of the observation of the authentic task?" was sought. It was determined that the values of love, belonging, responsibility, labor and happiness were acquired at the end of the exercise.

Codes related to the category of Love

Table 2. Codes related to the category of Love

Codes	Number
"It gave me a totally different kind of peace." "I felt comfort." "I felt peaceful."	3
"My mum, you are my dear mum..." "So glad my dear mum knitted." "Oh, she is my dear, my mum..." "It made me realize that I love mum deeper than I thought." "My dear mother, most beautiful in the world for me."	26
"I was so touched and I'm still emotional." "I can't explain my feelings." "It's rather nice to know that you are loved." "I love her very much." "I can feel my mother's love."	18
"Oh woman, you, you are one and only." "My one and only, the best of mothers." "My one and only."	9
"I love you, Anatolian woman."	1
"I like my sweater and my beanie in my clothes." "I love wearing my sweater." "I like its color a lot."	14
"She said she wouldn't knit it, but then she couldn't resist, oh my mum..." "My mummy, you're so cute and I want to kiss you..."	2
"There are her best wishes in each stitch." "It's like her prayers are with me."	2

"It smells love and this smell won't go away even if it is washed or gets dirty." "It smells like my mum." "Even its smell is different."	3
"It was knit with great sincerity." "I become upset even if it falls to the ground."	2
"It feels like my mum is with me." "I'll wear my sweater as I miss her." "To remember the loved ones gives one strength."	3
"Those that I bought from shops, they look really bizarre." "I mean my other sweaters, they have become meaningless."	2
"I wear it fondly." "I didn't like the pompom, but I'll still wear it fondly." "It's become my favorite sweater." "My mum already loves knitting." "I love the dress a lot."	24
Total	109

The codes (recording units) given in the Table 1 represent the value of "love." It was observed that the codes in question were voiced "with priority" compared to other data. The highest number of codes belonged to the value of "love." It was found that the value of "love" was generally directed toward the "person who was characterized with the value" (mother) and the "object of value" (sweater, scarf, etc.) It was interesting that the students expressed the words that represented the value of love easily and with their unique wording. This unique wording was observed in the codes that represented other categories as well.

An object of love creates love toward the person who has created it and ensures that the existing love is voiced with openness, originality and priority. This indicates that inclusion of the family and mothers in the education process will be effective in the acquisition of the value of love.

Codes related to the category of Belonging

Table 3. Codes related to the category of Belonging

Codes	Number
"Even if I knit it, you'll forget me anyway she said, but she still knitted it." "She wasn't going to knit, but she couldn't resist."	18
"I felt proud." "This is very important to me." "I'll feel like my mum hugs me."	3
"Those who wear ready-made sweaters, I think their mother don't knit anything."	1
"The scent of my mum and Niğde came together with the scarf, as well."	1
"Even if she is not with me, it is really sentimental, and as great, to be wearing something that she knitted herself."	1
"It's an honor for me to wear a scarf that was made by her own hands."	1
"She knitted just because I wanted it." "... she knitted for me..." "... every stitch of which she knitted thinking about me..." "... she made for me..." "It's great that you are given something only for yourself." "Now, I got it that my mum was actually doing a lot for me."	16
"It gives me real pleasure that no one else has such a sweater." "It's really cool to say that my mum knitted it."	2
"My self-confidence increased." "I feel myself precious." "It is as if I'm standing against natural forces..." "... that I am valuable for my mother..." "I feel being protected." "It's giving me confidence." "I felt very special."	10
"My longing is becoming more intense when I wear it." "I wore it fondly, but then I remembered my mother."	2
"I think this is more than a piece of clothing." "This scarf has sentimental value for me." "Either a diamond ring or the scarf my mother knitted; they are of the same value to me."	2
Total	57

Table 3 includes the codes related to the category of "belonging." Compared to the codes of "love", the codes of "belonging" were more "serious" in terms of wording. The students' emphasis that the object of value has been produced "solely for them" and this is "expected only from their families" indicates that the objects

of value produced by the mothers gave greater depth to the positive attitudes of the students toward the value of "belonging" and that the students realized that it was "very precious" to belong to a family. Some students expanded the scope of belonging from the family to Anatolia and the city where the family lived. Thus, the students felt as belonging not only to the family that produced the object of value for them, but also to the city and country where their families lived.

Codes related to the category of Labor

Table 4. Codes related to the category of Labor

Codes	Number
"This isn't an ordinary beanie because my mother knitted it." "I'm grateful to her, my mother knitted it." "May your hands be blessed my dear mother." "It is precious because my mother knitted it." "It has a sentimental value; poor woman tried so hard."	8
"Now I realize that handicraft is special." "Now I have a very valuable handmade garment." "It is more valuable than those I buy with my money."	3
"Don't you dare not wear this; I'll beat you, see I'm burning the candle at both ends, she said." "She said, I'll make sacrifice for you..."	2
"I didn't want to wear it because of the pompoms, but my mother put effort in it." "There was effort put in to make me happy..." "When I wear it, I remember my mother's efforts."	3
"... making time among her countless duties and chores..." "... making sacrifice..." "She already comes home from work dead tired..." "It's phenomenal that someone else strives hard for me." "... she knits something for me when she has lots of other tasks and duties..." "And then there's this among all her other tasks and duties..." "It was like knitting the sweater was bound not to be finished among all those guests coming and going." "After all, she knitted it for me working night and day."	18
"Her eyes get tired from knitting." "She started knitting after I had gone to bed..." "I got tired even though I didn't knit." "Handicraft." "Indeed, she got extremely tired."	13
Total	47

Table 4 includes the codes related to the category of "labor." It should be noted that the number of the codes in this category was lower than those of the categories of love and belonging. Some students stressed the labor with which the object of value was produced while greater number of students placed emphasis on the "motherly sacrifice" that produced that labor. This is important in that it signifies that the students attached greater importance to the "mother's labor" than the value of "labor." Thus, investing labor into an object makes its valuable, but investing the mother's labor into it makes it more valuable.

The category of Responsibility

Table 5. Codes related to the category of Responsibility

Codes	Number
"I'll wear it cautiously so that it doesn't catch onto something and unravel." "I use my sweater very delicately." "I realized that I do not consider the ready-made clothes as important." "I wear it carefully, I hope it doesn't wear off quickly." "I don't have the heart to wear it."	9
"I'll always keep it." "I wear it and I'll keep wearing." "I am quite willing to do anything for you." "I'll use this scarf delicately and keep it." "I'll keep it to the end of my life."	8
"I regret it if I don't study." "When I wear it, I pray to God for my mother." "When I go home, I'll kiss her hands."	3
"One must not break their mother's heart." "I feel I'm morally obliged to her."	2
Total	22

Table 5 includes the codes related to the category of responsibility. It was interesting to see that the sense of responsibility was directed mostly to the object of value and restricted to it. Most students felt themselves

responsible only toward their sweaters, scarves or beanies. However, there were also students who expanded the boundaries of responsibility to include their mothers and other people (the baby who did not have a beanie) as well. There are studies showing that non-authentic tasks may be effective in the acquisition of the value of responsibility (Demir, 2018).

The category of Happiness

Table 6. Codes related to the category of Happiness.

Codes	Number
"My mother complained at first; yet, she also enjoyed knitting.	1
"It was obvious that she was enjoying herself. She said: "I am going to knit one for your brother, too."	1
"She knits eagerly even when she is tired."	1
"My mother would not expect such a thing from me. She was happy too."	1
"When I first wore it, there were my mother and grandmother and I was so happy." "I was so happy when my mother gave me the sweater." "I wouldn't be as happy if it was ready-made." "I feel extremely happy."	9
"It kept quite warm and I started to feel slightly happier." "I got a little excited." "I wore it right away and became very happy."	3
"I watched mum knit. She looked calm and serene."	1
"It made me very happy. Really. This is the first time that has ever happened." "I cannot compare it with any other feeling." "I was really happy when the scarf was done." "One cannot know without experiencing."	11
Total	28

Table 6 includes the codes related to the category of happiness. It was interesting to note that only four students stressed that their mothers were happy. The majority wrote down the codes that described the happiness they felt by having the object of value. Another thing to note is that some students said that this was the "first time" they felt this type of happiness.

The findings related to the third sub-problem

In the section, the answer to the question "Does joining in the observation of an authentic task or not joining differentiate the values acquired by the students?" was sought.

The performance of the authentic task was witnessed by 14 students, whereas 20 students did not witness it, but talked on the phone with their mothers about it, and one student performed the task on her own. The content analysis conducted on the records kept by the students revealed that five values emerged saliently. These were "love," "belonging," "responsibility," "labor," and "happiness." These categories, identified by the author, were confirmed by three experts. The categories produced by the content analysis and the codes (recording units) that represented these categories are given below.

Table 7. The codes of the students who participated in the authentic task and those who did not related to different values

	Love	Belonging	Labor	Responsibility	Happiness
Those who witnessed the authentic task (the act of knitting)	20	8	15	5	5
Those who did not witness the authentic task (the act of knitting)	13	21	9	11	12
Total	33	29	24	16	17

Table 7 contains the number of the students who witness of the production of the object of value and of those who did not witness it as well as how the categories varies based on this variable. According this table, those who participated and witnessed the process of production of the object of value came up with more

codes for the values of love and labor. It was observed that the students who watched their mothers knit sweaters for them and who were with their mothers in this process tended to stress the values of love and labor. In the table, it was seen that the students who did not live with their families and who did not witness the production of the object of value tended to place greater emphasis on the values of belonging and responsibility.

The findings related to the fourth sub-problem

In the section, the answer to the question "Is the context of the values acquired expanded when the context of the authentic task is expanded?" was sought. The students who took part in the discussion were coded as "Sx."

In the discussion conducted with the selected students who first examined the images given in Annex 1 and Annex 2 and listened to the explanations made by the author on the process of India's winning its independence in the context of the text given in Annex 3, it was observed that the students expanded the context of the values they learned from the authentic task to include a national and international context.

The findings related to the value of love

In the first part of the study, the values acquired in connection with the value of love fell into the categories of "love for the mother," love for the "sweater knitted by the mother," and love of "mother toward the child." The third part of the study, it was found that the context of the value of love was expanded to include the "love of homeland."

For instance, S3 said, *"The fact that a person loves his/her mother is actually the first step in loving his/her country."*

In connection with the love of country, S7 said, *"...so, there are mothers in this country who knit sweaters for their children with love; even this is very sacred."*

S1: *"Look at that commercial, which tells me not to love my mother or the sweater she knits for me. So, what is this?"*

S5: *"A person can love his/her country for no reason, but now, I mean both my mother and the sweater she knit for me, are also a part of the country and this changes everything; this changes everything and explains why."*

S2: *"For instance, mothers knitted socks during the Independence War. Several pairs of socks; this is no different from Gandhi's spinning wheel; this is all about love of country."*

Based on these examples, it can be argued that the expansion of the context of the authentic task results in the transfer of the values acquired to a broader context. S3 expanded the context of the love of mother to include the love of homeland. S1 indicated that an advertisement about a ready-made sweater actually targeted his/her love for his/her mother, thereby expanding the context of the love of mother by associating it with a harassing economic framework. S7 expanded the context of the love of country to the sacred nature of

the country due to the fact that there were mothers who knitted sweaters in the country. S5 took the value of love acquired thanks to the authentic task as the justification for the love of homeland. S2 expanded the act of knitting a sweater so as to describe it as a sign of patriotism. It was found that as a result of the discussion about which some examples were provided above, it was possible to expand the value of "love" acquired from an authentic exercise without transformation or shifts in meaning.

The findings related to the value of belonging

The value of belonging had been expressed in such codes as "belonging to a family," "having a mother," and "having a sweater knitted by the mother" during the authentic task. Only one student stated the sweater knitted by his/her mother smelled like "Niğde," his/her hometown, expanding the context of the value of belonging to a certain extent. In the third stage, it was found that this expansion was similarly made in the context of "country," "culture," or "unexploited nations."

S2 said, *"...for instance, I have now realized that the sweater my mother knit is about the independence of our country."* S2 expanded the context of the value of "belonging" which s/he crystallized during the performance of the task from "belonging to a family" to belonging to an "independent country."

S1: *"And that's what colonialism is about. Your mother would not knit sweaters for you. Indeed, producing what belongs to us is our obligation to our country, such as this sweater."* S1 concretized the value of "belonging" in the form of objects of value "belonging to us" and turned the production of these objects of value possessed into a "service indebted toward the homeland," thereby expanding the context of the value of belonging.

S8 expanded the value of "belonging" to include all the "honorable people who resist exploitation around the world." *"We can very well cope with colonialism by knitting our own sweater or manufacturing our own car. There are honorable people in the world who do these. Indeed, my mother is also one of them."*

S7 expanded the value of belonging by adopting a protectionist attitude. *"Actually, I was a little bit ashamed when I first wore it. But now, I can't stand those who wear famous brands talk scornfully about my sweater. I mean, I would reply them 'all your minds are controlled by commercials.'"*

The students discussed Annex 1 and Annex 2 by taking into consideration the values they acquired during the exercise. As seen in the examples, they expanded the context of the values acquired from an authentic exercise using the national and international data offered from a broader context. Interestingly, the expansion was made in the company of the concepts of economic and cultural independence.

The findings related to the value of responsibility

The value of responsibility acquired from the authentic exercise focused on the categories of self-responsibility, "responsibility toward the family," "responsibility toward the mother" and "responsibility toward the object of value" until this stage. In the third stage of the study, it was observed that the context of the value of responsibility was expanded to include "homeland," "nation," and "culture."

For instance, S9 expanded the context of the value of responsibility s/he had acquired during the exercise to include the "rights of the future generations." S9 said, *"It is our mission to future generations to pay homage to such things, as the sweater."*

S6 said: *"This is our culture. Nobody visits the museums or anything. But now I wear it. I believe this is my responsibility toward our culture."* By saying so, s/he expanded the context of the value of responsibility to include the *"responsibility toward the culture."*

S4: *"A spinning wheel had been the symbol of India's independence. Not just a symbol, the people of India used it to spin yarn. Thus, gradually they have become a nation. In other words, those who feel responsible toward their nation spun yarn. This is extremely important."* S4 expanded the value of the authentic action to include the *"responsibility toward the nation."*

S10 said, *"I promise, if I get appointed as a teacher, I will ask each and every one of the parents, explaining it as a national responsibility,"* by expanding the context of the value of responsibility s/he acquired to a "national" dimension.

The findings related to the value of labor

It had been observed that the value of "labor" acquired as a result of the authentic exercise had focused solely on the "mother's labor." After the context of the exercise was expanded, it was seen that the context of the value was expanded to include all stakeholders participating indirectly in the process of the knitting of the sweater. For instance S6 said: *"My mother and I, we chose the yarn together. That means, even the yarn seller has a part in it; the guy showed us a lot of yarn."* S6 clearly expanded the context of the value of labor to include other social groups.

S1 said: *"Actually, many people are involved; I mean, even the shepherd has a part in it, without it the sweater wouldn't exist. It does actually, you can go buy one; but it isn't the same."* By saying so, s/he took the context of the value of labor out of the mother's labor to include the first producers.

S3 said, *"In fact, I wear the efforts of a lot of people."* This took the context of the value of labor to an undefined, but broader context.

The findings related to the value of happiness

S5 said: *"My mother was really happy when I wore the sweater. She thought I wouldn't wear it. Indeed, it is very nice for a person to make his/her mother happy. Yet, young people in Turkey are not aware of it, though I don't know what the situation is in other parts of the world."* By transforming the value of happiness from "being happy" to "making others happy," S5 realized that the subject of happiness was someone else (the mother). S/he expanded the context of the value to a national dimension, and stated that the young people who "fail to make their mothers happy" are not aware of this value.

S6 placed emphasis on Annex 2, treating the Indians' being forced to buy the English fabric in the context of happiness. *"When you prevent them from manufacturing their own fabrics, you are already exploiting them. In addition, you are depriving mothers and children of the chance to be happy. This is not simply economic exploitation, this is worse I believe."* S6 compared the value of happiness with economic independence and concluded that this value, especially the happiness of the mother and children was more important.

S8: *"There's nothing to do; everyone prefers their own unhappiness for the sake of wearing famous brands. So actually we are also the same. I think young people around the world are also like this."* S8 explained that happiness is associated with the objects preferred for consumption, expanding the context of the value both nationally and universally.

Placing emphasis on Annex 1, S10 said: *"How can they do that? I can't believe it, I mean, you look ugly when you wear the sweater your mother knitted, but you suddenly become very happy when you buy one of these. I think this is a grave disservice."* S10 concluded that it is disservice to mislead people about happiness, expanding the value so as to associate it with economic activities in the national setting.

Discussion and Conclusion

The findings from the exercise for the application of the authentic learning approach in values education indicate that the approach is effective in value acquisition. The compatibility of the exercise with the characteristics of the authentic learning approach played a major role in this result. The present study is an original study that differs from the traditional values education practices. The findings of the study were found to be similarly original. The first stage of the study consisted of giving the authentic task to the students and making them take this task to the authentic context, that's, "making their mother knit a sweater, their taking part in the knitting process and wearing the product." At this stage, it was observed that the authentic exercise puzzled the students and their mothers. The number of the codes showing this astonishment such as "How on earth is this homework?" was found to be 37. Yet, none of the mothers who reacted to this authentic task refused to knit a sweater. This can be explained by the few number of authentic exercises that involve the family. In addition, this implies that the families were actually glad to be included in an authentic exercise, despite their puzzlement. Based on this observation, it can be suggested that it is possible to implement authentic exercises that involve the families. This result is similar to Karakuş's (2009, p.138) finding that the authentic learning approach had positive impact on the attitudes of the students regarding the subject-matter. An authentic task ensures that students and other participants are more eager for involvement. It was found that the values acquired by the students who participated in the authentic exercise were essentially the values which were expected to be learned in a family setting. This result is proof of the effect of the authentic environment on value acquisition. The fact that all the values acquired were generally directed toward the object of value (sweater), the act which was characterized with the value (to knit a sweater) and the person who was characterized with the value (mother) is proof of the direct effect of the authentic environment on

values education. This result lends support to the recommendation by Çengelci and Yaşar (2012) that parents should participate in values education.

It was significant that the already indisputably salient value of "love" was made all the more salient during the authentic exercise. Deveci and Ay (2009, p.175) studied the values to which the students attached importance in daily life and found that they stressed the value "compassion." The sample phrases taken from them indicate that the value to which they refer to as "compassion" was actually "love." It was found that the students who witnessed the authentic exercise "loved more" the person who was already "loved" (mother) in connection with her act. It was further observed that the students who did not witness it transferred the love from the mother to the object of love (sweater). This is the proof of the effect of an authentic situation, object or task in values education. However, it was observed that the expansion of the context of the authentic exercise using Annex 1 and Annex 2 led to an expansion of the context of the value of love. The finding that the students were able to expand the context of the subject they learned as a result of an authentic exercise on a global scale was also reported by Lock and Duggleby (2017, p. 24). This is proof that the stages of the authentic learning approach also apply to values education.

It was found that during the second stage of the study, the value of belonging was generally restricted to "belonging to a family." Only one participant coded it as "belonging to a city." When the context of the exercise was expanded, it was observed that the context of the value of belonging was expanded to include "culture," "nation," and "those who resist colonialism." This result complements the finding by Deveci and Ay (2009, p.173). Deveci and Ay showed the photographs of Turkey's historical and touristic sites and studied which value they emphasized. They concluded that the students stressed the value "love of the country." This applies to the value of "responsibility" as well. The value was originally accentuated in connection with the "mother" and the "sweater knitted by the mother." When the context of the exercise was expanded, the students indicated that they felt themselves responsible toward "homeland," "culture," "independence," "national economy," "nation," and children. It was found that the concept of "economic independence" became salient following the expansion of the context of the value. The findings by Korkmaz (2018, p. 209), who studied the use of economy-centered activities in value acquisition seem to support this result. The value of labor became salient only as the "respect for the mother's labor" in compliance with the authentic environment in the second stage of the exercise. However, upon expansion of the context of the exercise, it was seen that its context was expanded to include all stakeholders related to the object of value. The value of happiness was accentuated as the "happiness of the mother" and "happiness of the student" in accordance with the authentic environment. However, in the final stage of the study, following the examination of Annex 1 and Annex 2, the context of the value in question was expanded on a national and international scale.

As a result of the study, it was concluded that in values education, authentic tasks given in accordance with the authentic learning approach led to the clarification of the values and expansion of their contexts. In line with these findings, it can be suggested that the exercises regarding values education should be

restructured in accordance with the characteristics of the authentic learning approach. This restructuring may ensure the systematic participation of students in their social and cultural environment. Moreover, expansion of the context of the value is a new dimension the authentic learning approach adds to values education. In this framework, studies should be conducted for the development of authentic models for the utilization of different social and cultural contexts in values education as well as the applicability of these models and their effects on value acquisition.

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