



ETHICAL VALUES FOR PRESCHOOL CHILDREN: RESEARCH STUDY (by Alič Cirila, Benec Čuk Ema, Burjak Janja, Emeršič Metod, Ipavec Nina, Istenič Vesna, Jerina Martina, Kržič Katarina, Leroux Neža, Marinko Irena, Marinko Jurij, Nidorfer Anja, Opeka Tina, Rezan Gültekin Rabia, Slakan Urška, Ünlükahraman Güllü, Zori Nalan, Zrimšek Pavlina)

ABSTRACT

This study is a part of the Erasmus+ project *Ethical values for preschool children*. It intends to contribute to values that should be transmitted to preschool children and is meant for kindergarten teachers, parents of preschool children, governments and others who support quality preschool education. The research consists of the theoretical and empirical part.

The first, theoretical part contains a critical survey of literature on ethical issues in preschool education, a comparative analysis of ethical issues in several kindergarten curricula, and a comparative analysis of study programmes for preschool teachers. The literature overview acquaints the readers with contemporary findings on transmitting ethics to preschool children; analysis of kindergarten curricula show to what degree values are included in the education of children; and analysis of study programmes for preschool teachers proves that the latter do not get acquainted with ethics during their studies.

The second part investigates values among preschool children, parents of preschool children and kindergarten teachers in Slovenia and in Turkey. Interviews with children show that they are aware of values that are a part of everyday kindergarten life. The research of values among parents gives an insight into values that are most important for parents. Investigation of values among teachers shows what teachers think about ethics and how they try to transmit it to children.

The research methodology includes critical survey of the contemporary literature, comparative analysis of the kindergarten curricula, comparative analysis of teachers' syllabi, and statistical analysis of the interviews with children, and questionnaires completed by parents and teachers of preschool children. The outputs of the research show values that are recommended by relevant authors, teachers and parents of three kindergartens: one Slovenian that is not based on religion, another Slovenian that is catholic and one Turkish that is muslim.

Key words: ethics, values, preschool education, preschool children, kindergarten teachers, parents

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1 LITERATURE SURVEY

1.1 INTRODUCTION

This chapter explains the background of the research study (Erasmus+ project on values for preschool children), the main objectives and target groups of the project, and definitions of the most often used concepts like ethics, values, values education and virtues.

This research is a part of the Erasmus+ project. It intends to contribute to values that should be transmitted to preschool children and/or to development of quality and accessible early childhood education and care services. The **objectives** are to make a theoretical study of ethical issues that should be forwarded to preschool children, analyse several preschool curricula to find out how much ethics they include, analyse if kindergarten teachers are taught about ethics, values and virtues during their studies, and conduct empirical investigation among preschool children, their teachers and parents to highlight their opinions about values. This research study is prepared as basis for further work on the project, especially for the handbook which will give preschool teachers and parents ideas how to acquaint children with values. The findings of the research will be used also in the on-line training course for teachers and in workshops for parents. The project intends to create also syllabi for new courses on ethics (for kindergarten teachers). We expect that the project will bring positive effects on the participating and other preschool organisations and on the educational policy in the preschool area – that it will help to integrate good practices and methods in the daily activities of kindergarten teachers and strategic professional development for staff in line with individual needs and organisational objectives.

Target groups of the project are kindergarten teachers, preschool children and their parents; governments, and larger public in Slovenia, Turkey and elsewhere. All target groups should be informed that ethical issues are fundamental for further development of children. Teachers and parents will be acquainted with the results of the project by information on the web site of the participating organisations. The teachers will be offered on-line training courses and the parents will be invited to the workshops. We will publish at least 3 professional articles. The large public will be able to use the results of the project by accessing the e-handbook.

The project will thus have a positive **impact on** all the persons involved in preschool education. It will help to improve preschool children's knowledge about ethics. Teachers' education/training in the field of ethics will improve their professional competences, increase opportunities for their professional development and their motivation in the daily work. At systemic level the project will reinforce education to one of the main challenges of today's world, sustainable development. The main results of the project (research and the handbook) will be published also in English and will be available also to kindergartens outside Slovenia. The project will contribute to reinforced interaction between practice, research and policy. The desired impact of the project is to encourage a large-scale research about ethical issues in preschool education and show to both national as well as European and international public that preschool children should not be acquainted not just with games, maths, languages etc. but also with ethics. The project should prepare a handbook of the possible activities that will help both teachers as well as parents to acquaint children with ethical issues, to train teachers and offer short workshops to parents. We would like that also Slovenian and other ministries of education increase awareness that ethics is an important topic of education - perhaps even more than mathematics, languages, science etc. (which are already a part of the preschool curriculums).

The research very often uses the concepts that are shortly described below.

Ethics is the branch of philosophy that involves systematizing, defending, and recommending concepts of right and wrong conduct (<https://en.wikipedia.org/wiki/Ethics>). Ethics investigates the questions "What is the best way for people to live?" and "What actions are right or wrong in particular circumstances?" In practice, ethics tries to solve questions of human morality. The concept of ethics that is used in this paper should be understood mainly in the sense of applied ethics that attempts to apply ethical theory to real-life situations of preschool children.

Value education (https://en.wikipedia.org/wiki/Values_education) is the process by which people give values to others. In our research it is used to describe activities that kindergarten teachers and parents undertake to show young children what is right and what is wrong. There are two main approaches to values education. Some consider that it should transmit values

which often come from societal or religious rules or culture. Others find values education as bringing children to their own realisation of what is good behaviours.

Values ([https://en.wikipedia.org/wiki/Value_\(personal_and_cultural\)](https://en.wikipedia.org/wiki/Value_(personal_and_cultural))) can be defined as broad preferences concerning appropriate courses of action or outcomes . As such, values reflect a person's sense of right and wrong or what "ought" to be. "Equal rights for all", "Excellence deserves admiration", and "People should be treated with respect and dignity" are representative of values. Values tend to influence attitudes and behaviour. Some values are physiologically determined and are normally considered objective, such as a desire to avoid physical pain or to seek pleasure. Other values are considered subjective and vary across individuals and cultures, and are in many ways aligned with belief.

Virtue is moral excellence (<https://en.wikipedia.org/wiki/Virtue>). A virtue is a positive trait or quality deemed to be morally good and is valued as a foundation of good moral being. Personal virtues are characteristics valued as promoting collective and individual greatness. In Christianity, the three theological virtues are faith, hope and love. In Islam, the Qur'an is the literal word of God, and the definitive description of virtue. For Muslims fulfilling the human rights are valued as an important building block of Islam. According to Muslim beliefs Allah will forgive individual sins but the bad treatment of humans and injustice with others will only be pardoned by the humans and not by Allah.

The objectives, target groups and the main concepts explained in this chapter are not used just in this research study but are important also for further work on the project, especially for the handbook, training course, workshops and articles that will discuss the topic.

1.2. VALUES IN PRESCHOOL EDUCATION

This chapter shows that the main two social institutions that transmit values to preschool children are family and kindergarten. This part quotes opinions of relevant authors who already investigated different values among preschool children, and emphasizes the importance of taking into account the children's perspective.

The main two social institutions that transmit values to the children, are family and kindergarten. Individuals, society and humanity can exist, live together in harmony and peace, and survive if they respect values and realize them (Aydin and Akyol Gurler, 2012; Hokelekli, 2011; Oksuz, 2011 in Nesliturk, 2014). Values defined as belief and rules that guide our behaviour (Hestead and Taylor, 2000 in Nesliturk, 2014) help to create the way of thinking of individuals, understand the world and give meaning to the developments in the social environment. Protecting the values and transferring them from generation to generation is very important for the quality of life. Values are transferred from generation to generation by many people and institutions. Family is the most basic institution that transfers values from generation to generation and prepares children for their life in the society as it is the first social structure where humans are born, raised, cared and protected (Akkaya, 2008; Sengun, 2013 in Nesliturk, 2014). Also the kindergarten is important for children's development (Aral & Bütün Ayhan, 2008; Aral, Kandır, & Can-Yaşar, 2002; Haktanır & Aktaş, 1994; Kandır, 2001; Şimşek-Bekir & Temel; 2006 in Arslan, 2010). Preschool children get socialized and start to acquire the social values, attitude and behaviour expected from them (Dinc, 2011 in Nesliturk, 2014). In this period, children simulate parents' and teachers' behaviour and take them as model. Behaviour of parents and teachers as model and their attitude to children are among the most important information sources for children (Bornstein and Bornstein, 2007; Uyanık Balat and Balaban Dagal, 2009; Uyanık Balat, 2012 in Nesliturk, 2014).

A number of authors (Johansson et al., 2014) claim that **education in values should start already in the preschool years** because this is important for a tolerant and responsible society. Although some people would argue that children have less experience than adults, they can actively contribute to constructiong social order (Cobb, Danby & Farrell, 2005; Cobb-Moore, Danby & Farrell, 2009; Corsaro, 2009; Danby & Theobald, 2012; Thornberg, 2009, 2010 – in Johansson, 2014). Children are able to differentiate between distinct social

domains and separate moral values from conventional and personal values (Killen & Smetana, 2006; Thornberg, 2009; 2010 in Johansson, 2014).

This opinion is expressed also by some Slovenian authors and by Maria Montessori. Jarc (2014) claims that preschool children between three and six years are extremely susceptible to the development of their character and behaviour. Montessori kindergartens teach children to respect the work of other children and wait till they can get the object which they wish. This represents the change and adaptation of the child and beginning of its social life. Society is not based on individual wishes but on several activities which require waiting, patience, resign, discipline (Montessori, 2011).

Among **the first important scholars** who investigated moral development in relation to cognitive development **are Piaget and Kohlberg** (Thompson, 2011; Öztürk 2010). According to Piaget children form their understanding of morality under the influence of adults. Also Kohlberg believed that children's moral thinking developed in stages and that children formed their own personal and subjective moral system when they were 13. Both Piaget and Kohlberg suggested that moral education should start at the preschool level. Kohlberg believed that children should learn moral values through moral dilemmas (Kohlberg, 1978 in Thompson, 2011) and that teachers play crucial roles in moral education. Teachers should be good models and should teach children in creative ways, provide an environment for children to explore moral issues in a constructive way because children are impressionable and they imitate people they admire (also stressed by Montessori). Although both Piaget and Kohlberg made large research of moral development, they were also criticised.

Among the **most important values for preschool children between 3 – 6 years** are **care for others, doing right and wrong, mutual helping and sharing (reciprocity)**. Johansson et al. (2014) examined young children's understandings of values and rules which referred mainly to treatment of others and participation in school. They made interviews about moral and conventional values of children in Australia. Moral values include opinions about how to care for others, about justice and rights. Conventional values refer to socially constructed rules for order and how to behave in school (Killen and Smetana, 2006 in Johansson, 2014). Johansson (2007) claims that it is necessary to conduct more research upon holistic and interactive traditions, such as phenomenology, to understand how children learn values. These traditions

stress the complexity of influences on learning values which include the ideas of children and educators, the influence of context and culture, and children's relationships and experiences. The authors focused on the questions: What does it mean to do the right thing in school? What are the rules in school, who decides about the rules and what happens when the rules are broken? Doing the right thing implies, from the perspective of the children, that one shows concern for others' wellbeing. When the children spoke about doing wrong, they often referred to not hurting others. However, they also described mutual helping and sharing, indicating reciprocity as an important moral value. Not hurting others was described on moral grounds and on the idea that fighting and hitting hurts and that hurting others is not a nice thing to do. In one of the schools the rule of not hurting others was interpreted even as not hurting others' feelings. When speaking about doing wrong children mentioned hitting, pushing, being mean, teasing, destroying others' things, punching, kicking, scratching, etc. When speaking about fairness the children mentioned being kind, nice, help others. The children mentioned social customs and manners like being polite, using nice words, do what is expected in class, do one's best. Doing the right things means to share, to make friends, include others in play. The children already understood the golden rule: treating others as yourself - reciprocity. They also referred to the school rules, to discipline and manners and to the authority of their teachers.

Peterson and Siegal (2002) focused on the problem of **preschool children's understanding lies** and mistakes because social relationships are based upon open communication. If children do not lie, they can expect trust and friendly relationships with others. The researchers found out that children aged 3 years already correctly distinguished between lies and mistakes (much better than expected). Preschool children attached greater blame to the informed person who had deceived deliberately than to the uninformed person who had believed that he was speaking the truth. Peterson and Siegal mention that similar high level of awareness of meaning of lying was found by another study made by Gilli, Marchetti, Siegal, and Peterson who tested a group of Italian preschoolers.

An Australian study investigated young childrens' beliefs about including others in their play (Wainman et al., 2012). By preschool age, most children say that it is unfair to exclude someone from an activity because of gender (Theimer, Killen and Stangor, 2001 in Wainman, 2012). In this study the authors investigated how five to eight-year old children think about **inclusion/exclusion on the basis of gender and ethnicity**, and how children justify their

decisions. The researchers asked children if they wanted to play with somebody of different gender or skin colour and then asked all the children whether or not the child should be included and why they decided for a certain answer. They analyzed children's justifications on the basis of Killen and colleagues (Killen et al., 2002 in Wainman, 2012): *fairness* (e.g. reasons that attempt to maintain fairness in treatment of people, including equal treatment of others and the rights of individuals), *moral concern* (e.g. demonstration of consideration for others' feelings, situation, or condition), *inclusion* (e.g. relates to the wrongness of discrimination and prejudice), *group functioning* (e.g. doing something for the welfare of the group), *social tradition* (e.g. relates to traditions, labels and stereotypes), *authority* (e.g. doing something based on a 'higher' authority, such as rules, teachers or parents), *social influence* (e.g. relates to the influence of others in the decision to include or exclude), and *personal choice* (e.g. reasons of individual preference or prerogatives). The findings show that exclusion based on gender or ethnicity was viewed as wrong by the majority of the participants; however, children made a distinction between these two types of exclusion. In line with previous research, (Killen et al., 2002; Theimer et al., 2001), children in the study judged that gender exclusion was more legitimate than exclusion based on ethnicity. The research showed that the majority of children were inclusive and rejected the ideal of not playing with somebody of different gender and colour.

Kopnina (2013) explored the Dutch children's (this research was made among upper-elementary level of children – 7 – 9 years old and not among preschool children) **attitudes toward consumption** in order to contribute to environmental education. Consumption is one of the largest contributors to the current environmental crisis as "the world is consuming too much energy and materials to sustain itself" (UN News Center, 2010 in Kopnina, 2013). Care for the environment has become an important part of the education but over-consumption is still a rather rare topic treated in preschool education (Barratt Hacking, Barrett, & Scott, 2007 in Kopnina, 2013). Kopnina claims that educational modules and/or syllabi for reduction of (sustainable, responsible, green) consumption still have to be developed. Kopnina's study which investigated the attitudes of children and their parents toward consumption revealed that the children generally discussed consumption as related to environmental problems and expressed relatively high environmental concern. The children saw "sustainable consumption" as the only solution to the perceived problems. However, she found differences between three different groups of children. Those who belonged to relatively rich society felt

guilty because of too much consumption while one of the groups which contained mainly immigrants saw consumption as something desired.

Cavalletti (2008) stresses one more aspect of ethical development in preschool education, namely **religious experience**. According to her religious forming in the preschool period contributes to the child's harmonious development and prepare the child for later years.

Ojala and Talts (2007) compared children's learning achievements between Finnish and Estonian kindergartens, among other subjects also in the area of ethics. In the field of ethics children in Helsinki achieved much higher scores than in Tallinn. The Finnish preschool curriculum guidelines refer to strengthening **childrens' positive self-image, their ability to learn skills, encourage children to reflect on what is right and wrong, develop children's feelings for the nature and human-made environment**. The pedagogical approach stresses the importance of a child centred approach. The Estonian Framework Curriculum for Preschool Education emphasizes especially development of children's intellectual, social, physical development which are viewed as obligations that children should achieve before they start school. There is quite a lot of continuous drill of numbers, letters, writing etc. Both curricula emphasize learning of basic skills like language, interaction, mathematics, ethics and philosophy, health, physical, motor development, and art and culture. However, the Finish curriculum gives more attention to a positive selfimage, abilities to learn actively, be interested in learning, to concentrate on the activity, etc. while in Estonia, more emphasis is on acquiring subject-specific knowledge, such as reading and writing, mathematics, and natural science. The Finnish preschool children got much higher mean scores in ethics than those in Estonia (especially girls). Learning achievements in science and the environment, healthy sense of self-esteem, and physical and motor development were higher in Estonian preschool. The authors think that teaching ethics is much more difficult task for Estonian than for Finnish children because Estonian preschool education combines the characteristics of recent totalitarian society and the attempt to achieve the level of the advanced societies at an accelerated rate. However, they also ask if this is really so because teachers' education in Finland gives more knowledge in certain areas (like ethics).

Nowak-Fabrykowski (2008) made a research of kindergarten teachers' experiences with development of caring dispositions in children. She describes the differences among pro-social moral action (helping someone in discomfort, pain, danger), moral reasoning (focuses

on generally accepted moral rules or norms) moral development (wider than moral reasoning which includes moral emotion and behaviour, moral character and personality and moral reasoning). Nowak-Fabrykowski claims that kindergarten teachers should **teach trust, respect, honesty, responsibility, fairness, compassion and self-control**. Also Nowak-Fabrykowski describes differences between preschool education in two countries and similarly as Ojala and Talts finds out that one country puts more emphasis on ethics than the other. She mentions that Ohio has a network of schools, and community organisations united into the Ohio Partners in Character Education (OPCE) working to improve and advance character education, while schools in Cleveland do not find character education as important as literacy or math. It is even harder to find a school that is willing to agree to introduce character education in their curriculum. Many schools say: ‘yes, we teach character but we have to concentrate on preparation for State-mandated tests’.

Emilson and Johansson define values as qualities in social actions that teachers and children experience, express and negotiate and which can be framed as positive and negative, good and bad (Emilson 2008; Johansson 2007). The analysis revealed that children’s participation depends upon their own **willingness to participate** and teachers’ willingness to offer children opportunities to participate. The children show the initiative by expressing opinions, challenging normal practices and influencing the content of circle time. It was also found that teachers offer children individual and collective opportunities to participate in decision-making. These processes require a lot of communication. The teachers should listen to children carefully and be sensitive to children's opinions.

Some contemporary investigations of values and rules in the preschool education make a research of values **from the children's perspectives**. The idea of children as active subjects of constructing their value systems has got international attention in the last years (Corsaro, 2009; Johansson, 2011). Broström (2012) claims that children are seen as active subjects and participants who have a legitimate basis in the United Nations Convention of the Rights of the Child. However, the voice of children is not always what it is supposed to be. Hreinsdottir and Davidsdottir (2012) report that the Icelandic National Curriculum Guide for Preschools emphasizes children's active participation in planning and evaluating within the preschools, but children often have no power and have to listen to adults.

This chapter shows that the main social institutions that influence preschool children are family and kindergarten and quotes a number of relevant authors who emphasize the importance of transmitting values to preschool children. The first two researchers who dealt with ethics in the preschool period were Piaget and Kohlberg; nowadays there are many scientists from different parts of the world that present how and which values should be transmitted to preschool children: respect the work of other children, waiting, patience, resign, discipline (Montessori), how to differentiate between right and wrong, honesty (Thompson), how to care for others, about justice and rights: not hurting others, mutual helping and sharing, being kind, nice, do what is expected in class, do one's best, make friends, include others in play (Johansson et al.), understanding lies (Peterson and Siegal), encourage children to reflect on what is right and wrong, develop children's feelings for the nature and human-made environment (Ojala and Talts), trust, respect, honesty, responsibility, fairness, compassion and self-control (Nowak-Fabrykowski), about inclusion/exclusion on the basis of gender and ethnicity (Wainman et al), over-consumption (Kopnina), and religious experience (Cavalletti).

The above mentioned values are used as basis for our empirical investigation in the second part of this research and for all further work on the project.

1.3 DIFFERENT VALUES IN DIVERSE CULTURAL SETTINGS

This project and the research take place in two countries with different history, culture, religion etc. Besides, contemporary kindergartens are a part of the globalized world and accept children from the most different countries.

Slovenia and Turkey are rather different regarding their history, geographical position, religion, etc. According to the cultural map Slovenia belongs among societies with high scores in secular-rational and self-expression values while Turkey is among societies that have high scores in traditional and survival values

(<http://www.worldvaluessurvey.org/WVSCContents.jsp>). World Values Survey presents that in Turkey religion and hard work are much more important values than in Slovenia. On the other hand, some values like independence, responsibility, respect, saving money, determination, unselfishness, obedience have higher scores in Slovenia than in Turkey
(<http://www.worldvaluessurvey.org/WVSOnline.jsp>).

Besides the differences between Turkish and Slovenian values it is also necessary to be aware that kindergartens no more accept only children belonging to one nation. In one of the participating Slovenian kindergartens (La petite academy) there have been children from Estonia, France, Hungary, Brasil etc. and each of these countries might have their own values that could be different.

Cameron, Lu, Fu and Lee (2012) pointed out at children's moral evaluations of modesty and selfpromotion in diverse cultural settings. A number of studies showed that preschool children distinguish lies from truth quite early (Bussey, 1992; Peterson, 1995; Sullivan, Winner, & Hopfield, 1995). But several studies also proved that children's evaluations of lies and/or truth often depend upon their cultural environment. In many Asian communities where children are brought up in **Confucian cultures, children are taught humility, self-effacement or modesty and this value is much stronger than the others**. If these children are in the situation when they should either tell the truth and be boastful or tell a lie and remain modest, they might choose the latter possibility even if they live in a society where it is quite normal to present oneself in the best possible way (e. g. Chinese children in the U.S.A.). The authors claim that many teachers, minority parents and children experience conflicts before they

understand that values in different cultures are not always the same. Understanding differences may be the first step to develop better relationships.

Wang et al. (2011) claim that Chinese mothers emphasize honesty when teaching their children but they might use situational appropriate deception to maintain harmonious relationships and avoid conflicts. Although honesty is explicitly valued in China, telling the absolute truth is often considered as naive. By all means **maintaining harmony and good relationships are much more important than telling a white lie.**

Gamble and Mandell (2007) investigated how **family cultural values of Mexican children** influence their functioning in preschool classrooms. Familism was found to act as a moderator, whereby warmth and closeness in family relationships coupled with the endorsement of a family cultural value that complements these relationship characteristics was associated with more optimal functioning in preschool classrooms. Results demonstrate the need to evaluate family cultural values or beliefs systems in conjunction with qualities of family relationships as determinants of children's developmental outcomes. Specifically, familism emerged as a family characteristic capable of promoting young children's adjustment within and beyond the family context.

Gonzales, Zayas and Cohen (1998) investigated values of low-income, urban Puerto Rican mothers of preschool children. The researchers evaluated the literature on preschool education and came to the conclusion the Puerto Rican and other **Hispanics stressed the importance of affection, proximity, obedience, family loyalty, dignity, respect, generosity, belief in God, honesty and educational values.**

Some of these values are different from those in the Western European countries and the U.S.A. We will not treat them in detail but have to mention them in order to show that values are not the same all over the world and that in some countries priorities might be different.

1.4 ROLE OF PARENTS IN DEVELOPING VALUES OF PRESCHOOL CHILDREN

Although this research is supposed to deal mainly with the kindergarten teachers and their influence upon education of preschool children, their **parents have very important role** in education. Parents have a voice in the kindergarten and can decide about values that should be taught. Parents are also one of the target audiences of this project so it is necessary to discuss their role.

Malti (2013) claims that the quality of primary caregivers' interactions with their children (e.g., their warmth, encouragement, and responsiveness) plays a central role in the development of moral emotions (Dunn, 2006; Grusec, 2006 in Malti, 2013). Children need to experience the **support of their parents in order to internalize moral norms** and develop moral judgment skills (Grusec, 2011, Malti, 2013).

Parents are important for ethical education of their children because they represent models that children follow. Parents teach children how to behave and their teaching depends upon their own beliefs concerning morality (Camodeca, 2015). Not many studies have investigated the role of parents' morality in the development of children's social adjustment. White and Matawie (2004 in Camodeca, 2015) claim that parents' moral thought predict their children's morality and that this relationship is moderated by socialization processes such as cohesion, adaptability, and positive communication.

Kovačić Peršin (2013) says that the child assimilates values especially because of his **parents whose attitude is his model**. The child receives the first impulses of ethical perception by the loving relationship of the parents during the first years of his life. In this relationship of unconditional love the child feels accepted and safe therefore he answers with trust and love. His parents' care spontaneously leads the child to responsible relationship towards other people and responsibility is basic for moral behaviour. It is almost impossible to replace the loving parental relationship.

Žorž (2012) claims that the child accepts values on a very concrete level - on emotional basis – because they come from parents and because he acquires parental affection if he respects the demands, orders, prohibitions of his parents. Educating children for values begins in a simple

way – with what every parent knows. It is important that parents can explain why they require something – that they stimulate the child's curiosity. When the child is capable of abstract thinking, it is important that these explanations become more spiritual.

Among the most frequent problems of preschool children are anger, aggression, egoism and opposition. Anger can be destructive and lead to aggression (Wood & Newton, 2003 in Camodeca, 2015). Aggression includes the aspects of hostility, wish to harm others, and, especially among preschool children, involvement in conflicts and physical damage (e.g. kicking, pushing, biting). Egoism means caring only about oneself even when faced with others in need, and showing low levels of empathy. Oppositional children do not acknowledge authority, refuse control, and tend to violate minor rules (LaFreniere & Dumas, 1995; Pardini, Frick, & Moffitt, 2010). Camodeca (2015) states **that children of disengaged parents may have fewer opportunities to be exposed to moral questions** and to be trained to cope with moral situations.

Parents can transmit their moral beliefs by tales, by explaining why their way of behaving is right, or by daily talks and comments among family members on different situations involving themselves or others.

Wyatt and Carlo (2002 in Camodeca, 2015) suggest that parents express their moral influence by promoting expectations. Parents who externalize blame and avoid taking their responsibility might easily reflect this disengagement in their child-rearing practices. Thus, children may develop unconcern, low empathy, and the belief that misbehavior is justified and that responsibility can be shifted, which, in turn, increases the likelihood of enacting selfish and aggressive behavior.

De Leon (2012) investigated positive social behaviour among preschool children and their parents by using the microsystem framework of the Bioecological Systems Theory. According to this theory developed by Bronfenbrenner (1989) a person is situated in a series of nested environments or systems that affect his development directly and indirectly. In the preschool life the child's microsystem usually includes his home environment, the kindergarten and/or the day care centre and perhaps some friends in the neighbourhood. De Leon investigated how positive social behaviour is realized among the preschool children in

their home microsystem. **The parents who participated in the research appreciated especially the following values:**

- (1) being polite and respectful especially to adults,
- (2) being obedient,
- (3) being caring towards their siblings,
- (4) being helpful, and
- (5) being generous (i.e., share food and toys to siblings and playmates).

They believe that these qualities would allow their children to become socially adjusted, well-mannered children who will become competent adults capable to decide what is right and what is wrong. These parents agreed that the home is where children should learn these qualities, and that the parents are primarily responsible for teaching these behaviours. The parents identified a number of methods which they employ. De Leon classified them into three types namely, *physical*, *verbal*, and *cognitive* approaches. The physical method of teaching involves bodily punishment such as hitting, spanking, pinching, twitching the ears, or slapping. This is most often used to weaken the children's negative behavior such as disobedience, fighting with another child, or hurting another child. The verbal approach involves use of words of affirmation (e.g., very good), and reminders (e.g., thank you, behave) to strengthen the children's positive behaviors, or use of harsh words to weaken negative behaviors. The cognitive approach involves processing situations like listening to morals from a story, witnessing a fight in school or in the street, watching an unpleasant scene on TV, etc. and personal situations when the children themselves got into a fight or were rude towards an adult. The cognitive approach is used to weaken or to avoid developing negative behaviors.

Nesliturk (2014) examined the **effect of mother attitude on the values of preschool children** like responsibility, respect, cooperation, righteousness, friendship and sharing. Parental Attitude Scale (PAS) and Pre-school Values Scale (family, teacher and student form) were used as data collection tools in the study. Findings of the study indicate that attitudes of mothers have effect on the values of responsibility, respect, cooperation, righteousness, friendship and sharing. Children take attitudes demonstrated by their parents as model for learning values and adopt them by simulation and identification. These attitudes turn to habit and become integral part of personality. In this way, parental attitude takes important part in children education. Parents teach their children what is right and wrong (Aydin and Gurler, 2012 in Nesliturk, 2014). Democratic attitude of parents towards their children is very

important in value transfer (Dhall, 2008; Aydin, 2011 in Nesliturk, 2014). Children raised in a democratic way develop in creative, open, critical people who are able to express their views, to question rules and can produce alternative ways of the problem-solving. They have high level of self-perception, good communication with environment and sharing (Kulaksizoglu, 2002; Peksen Akca, 2012 in Nesliturk, 2014). Children who have over protective parents lack initiative and self-confidence, seem shy, irresponsible, spoiled, always looking for support of others, passive in social relations and develop slowly with respect to certain skills (Yavuzer, 2003 in Nesliturk, 2014). In addition, over-protected children are weak in psychosocial aspect. They have problems in their relations with friends as they have depending personal qualities and babyish attitude (Cirhinlioglu, 2010 in Nesliturk, 2014). Children raised by authoritarian parental attitude, have emotional and behavioural problems like resistance against authority, aggression, depression, low self-respect and decision making (Dwairy, 2004 in Nesliturk, 2014). Authoritarian attitude has negative effect on the social skills and self-confidence of children (Roopnarine, 2006 in Nesliturk, 2014). Children raised in a family environment adopting too permissive parental attitude are supposed to have low social skills and self-confidence, high egocentrism, lack of responsibility and low academic achievement (Afat, 2013 in Nesliturk, 2014). In addition, children raised in too permissive environment have difficulty to observe rules, demonstrate selfish, unruly and spoiled behaviour, are dependent on others, cry and get cross when they don't get what they want (Marsiglia et al., 2006 in Nesliturk, 2014).

Studies show that children raised with democratic family attitude have high confidence, responsibility, more developed social skills, high social competence, high sense of self and high academic achievement (Steinberg, 2003; Roopnarine, 2006; Gunalp, 2007; Durmusoglu Saltali and Aslan, 2012). In addition, the study by Altay and Gure (2012) shows that children with mothers demonstrating democratic attitude have higher social attitude than children with parents demonstrating permissive attitude.

Tulviste (2013) claims **that mothers from Estonia value** selfdirection (independence, imagination) for their children as highly as parents in the U.S., Russia, and South Korea (Tudge et al. 1999), parents from Finland (Tulviste and Ahtonen 2007), and mothers from Sweden (Tulviste et al. 2007). At the same time, they emphasize self-confidence less, and upkeep traditional values. Prior studies found that parents in Estonia value traditional values more highly than parents from Finland and Sweden (Tulviste and Ahtonen 2007, Tulviste et

al. 2012). Within-cultural differences in Estonia have been observable rather in the extent of emphasizing the importance of traditional values for children than those regarding self-direction and -expression (Tulviste and Ahtonen 2007). Tulviste's study (2013) observed the following values:

Trustworthiness

Independence

Good manners

Respect of others

Hard work

Self-confidence

Determination

Smartness

Imagination

Ambitious goals

Healthy lifestyle

Obedience

Unselfishness

Sports

Religious education

Thrift/saving

Good looking.

Externalizing problem behaviour is one of the most common childhood disorders. Parent training is an effective treatment for these children (Kierfeld, 2013). Externalizing problem behaviour includes aggressive, defiant, hyperkinetic, inattentive, impulsive, and oppositional behaviour. These behaviours often persist throughout the life course and are risk factors for delinquency and crime. Because externalizing problem behaviour becomes increasingly resistant to change, it is important to offer intervention programs as early in life as possible. Several studies show positive effects of behavioural parent trainings that target the parent as the primary agent of change. For aggressive and oppositional problem behaviour, behavioural parent trainings have received stronger empirical support compared with other treatments such as trainings in problem solving skill or anger coping. It was found that early parent trainings improve aggressive and oppositional problem behaviour in young children and reduce delinquency in later adolescence and adulthood. There is evidence that behavioural

parent trainings are effective as individually administered intervention and as group-based training. However, practical and psychological obstacles (stigma, travel time, work schedules, and financial costs) often prevent families from accessing therapist-led face-to-face interventions. Bibliotherapy has the potential to reach those that would otherwise not be able to receive face-to-face therapies (e.g., families living in rural areas or low economic neighbourhoods). Because families become actively involved in their treatment, bibliotherapy may foster self-monitoring and a sense of empowerment Parent-delivered bibliotherapy has been found to enhance parental competences and to reduce oppositional, disruptive, aggressive, and hyperactive child behaviour. Telephone-assisted self-administered behavioural family intervention in the form of bibliotherapy has the potential to reduce children's problem behaviour and to improve parenting strategies and parental well-being. This study demonstrated that bibliotherapy is an effective treatment especially for well-educated parents.

Havighurst, Wilson, Harley, Prior and Kehoe (2010) wanted to improve emotion socialization practices in parents of preschool children and based the preschool parenting programme on the research evidence that parents' responses to, and coaching of, their children's emotions influence emotional and behavioral functioning in children. The results showed that parents in the intervention condition reported significant improvements in their own emotion awareness and regulation, increases in emotion coaching, and decreases in emotionally dismissive beliefs and behaviors.

Dumčiene (2014) claims that **partnership between parents and educators is most important** for the holistic development of the preschool children. Dumčiene refers to the research of Ihmeideh, Khasawneh, Mahfouz, and Khawaldeh (2008), Tlougan (2011), Anupama (2010) when proving that parents' cooperation with preschool institutions has a positive influence for children's academic achievements, improvement and rapid development of social skills. Sad and Gürbüztürk (2013) identified the importance of equivalent partnership of parents and educators. If parents and teachers cooperate, children achieve better learning results, they have less behaviour problems, higher self-assessment, children feel well and safe at school, and improve social relations. Dumčiene's research shows that parents in preschool education institution were often interested in child's health and diet (73.4%), meeting their needs (72.9%), knowledge (60.8%) and safety (59.8%). Anupama (2010 in Dumčiene, 2014)

points out that the educators should not ignore the ideas of the parents, proposed changes or novelties in the process of educational organization.

The majority of preschool curricula state that parents are responsible for their child's upbringing and development and that the preschools should supplement the home upbringing. The parents should have the possibility to influence activities in pre-school. During the first two or three years parents communicate more about the child's physical well-being (if the children have eaten, slept etc). When the child becomes older, his/her emotional well being becomes more important – the child's social life, relation to friends and staff etc (Sandberg, Vuorien, 2008).

This chapter shows that parents have central role in the education of their children because they represent models that children follow. Parents teach children how to behave and their teaching depends upon their own beliefs concerning morality. Children of disengaged parents may have fewer opportunities to be exposed to moral questions and to be trained to cope with moral situations. The cited literature lists a number of values with which parents (and especially mothers) want to transmit to their children: what is right and what is wrong, what is true and what is a lie, what is good and what is bad, what means to do harm, injustice, being polite and respectful especially to adults, being obedient, being caring towards their siblings, being helpful, being generous (i.e., share food and toys to siblings and playmates), responsibility, cooperation, friendship, trustworthiness, independence, hard-work, self-confidence, determination, smartness, imagination, ambition, healthy lifestyle, sport, religious issues, thrift/saving, and good looking. These values are of special importance for our further research because the paper intends to develop a questionnaire for parents about values and a training course for parents so it is important to know something about which values have already been listed as important.

1.5 ROLE OF TEACHERS IN DEVELOPING VALUES OF YOUNG CHILDREN

Teachers are according to opinions of many authors among key persons who can contribute to development of values among preschool children. There are two sets of values which influence teachers' transmitting ethics to children: **teachers' personal values** and **values defined in ethical codes of the kindergartens** in which they work. Many relevant authors also emphasize the importance of the teachers' training and/or personal growth.

Harcourt and Mazzoni (2012) claim that **teachers are key persons** in promoting the rights and responsibilities of preschool children and that they should establish sensitive relationships with them. Also Arslan states that the preschool teachers play a major role in the development of children during preschool years (Ceylan, Yıldız-Bıçakçı, Gürsoy, & Aral, 2009 in Arslan, 2010).

Brock (2012) tried to create **a model of preschool teachers professionalism from practitioners' perspectives**. The typology which was made by research of a group of early years educators includes seven dimensions of professionalism: 1) knowledge, 2) qualifications, training and professional development, 3) skills, 4) autonomy, 5) values 6) ethics and 7) rewards. The dimension of values represents sharing of a similar ideology based on appropriate knowledge, education and experience, strong belief in teaching and learning through play-based curriculum, beliefs and principles for appropriate provision that meets children's and families' needs, commitment to professional values and vocation built on moral and social purposes and accountability to the children and families. The dimension of ethics includes ethical principles and engaging with values regarding the education and care of children, high level of commitment to professional role, to children and families, collaboration with colleagues, being inclusive although valuing diversity in relationships with children, families and communities, code of ethics applied to everyday practice.

Bath (2013) emphasizes **the importance of listening to young children and conceptualises listening to children as an ethic of care**. She mentions several scholars who have written about listening to young children (Dahlberg and Moss, 2005; Landown, 2005; Rinaldi, 2006, Hamer and Williams, 2010 in Bath, 2013). Listening to preschool children is supposed as synonymous with the aims of preschool policies and curricula in U.K. Preschool children as

active participants are able to play an active role in the planning of/and participation in both education and research in their own preschool settings. Children are not really co-researchers, but active and (more than less) conscious research supporters. Therefore teachers must give the preschool children the feeling that it is normal to participate and to influence their work – it is a question of democracy.

Arslan (2010) investigated the **communication skills and interpersonal problem solving skills** of preschool teacher trainees in Turkey. The individuals are in an interaction and influence each other therefore it is necessary for each person to pay attention to the other's problems and use a constructive way of problem-solving, to be supportive, accepting, and to initiate and maintain good communication. He suggests that the education of preschool teachers should include the topics like problem-solving and communication skills.

According to Giovacco-Johnson (2011), preschool teachers build their professional ethics from two dimensions: **the justice-oriented approach and a relational ethic of care** (Dunn 2003; Woodrow and Busch 2008 in Giovacco-Johnson). The justice-oriented paradigm means following objective and rational core values, ideals, and principles that define appropriate behavior and decision-making processes. Applying the ethic of care means concentrating on the positive aspects of childhood, strong characteristics of individual children, and the potential of every child.

Tirri and Husu (2000) mention that in the context of the preschool education the values of teachers, parents and children are in a permanent dialogue with each other. **Teachers should consider personal values and ethical standards of the teaching profession.** Basic elements of the teachers' professional morality are the moral stances of care and responsibility. Several empirical studies show that teachers cannot separate their own moral character from their professional characteristics. The authors quote five virtues (defined by Sockett, 1993, 62): honesty, courage, care, fairness and practical wisdom as the core of teaching and thus place their research on the virtue epistemology. The empirical part of their research included 26 written reports of ethical conflicts experienced by preschool teachers in Finland. The main problems referred to the conflict between private and public interests. Conflicts between teachers and parents are frequent and in such cases teachers should act according to their professional codes while parents can rely on their personal opinions. There were also conflicts

in the institutions caused by different ethical standards of teachers. They had different desires, needs and aims and interpreted ethical reasoning in a different way.

Öztürk (2010) claims that teachers in early education should not only protect the children but also offer them the best they can. **The preschool teachers should take into account their professional ethical standards and teach values in the dialogue with parents and children.** A number of countries have published their codes of ethics for preschool children but in Turkey it still does not exist. The author claims that in Turkey there are not many studies addressing ethics and there is nothing specific for the preschool education. The topic is only briefly discussed among the ethical principles for teachers.

Öztürk mentions that some authors (like Dufrene and Glosoff in Öztürk, 2010) do not distinguish ethics and morals although they are not identical in meaning. Öztürk made a research of what teachers would do in problematic real-life situations which can arise regarding the family, professional responsibility, responsibility to himself/herself, to colleagues and to society. Although the teachers had no previous education in ethics, they developed their own system of values which was important for their work. The author suggests three **recommendations for further ethical development of the preschool teachers:** the teacher should be a good model for children, the teacher should manage the class according to the regional culture where he/she works, and teachers should be aware of behaving in such situations according to the principles of both their association and their society. Öztürk concludes with the opinion that in Turkey it is urgent to perform ethical courses for teachers.

Öztürk (2010) recommends that preschool **teachers consider their ethical codes** and reflect whether their own professional conduct meets the moral standards. He thinks that teachers should pay attention especially to the following:

- 1) Civil rights, educational politics, and the school system. Teachers should be aware of their responsibilities.
- 2) Teachers should determine their ethical principles using cases and circumstances.
- 3) Teachers should be aware of ethical principles.
- 4) Teachers should take into account various moral theory when they determine ethics rules (especially general principles such as justice, human rights, or respect for

persons; an ethics of care, compassion, virtue theory, and evolving traditions of one's community)

- 5) Teachers should provide peace and happiness to children, develop their positive social relationship, and respect their ideas and personalities.
- 6) Teachers should be responsible, cooperative, honest, and respect knowledge, curiosity, thinking creatively, and learning throughout life.
- 7) Teachers should be aware of values such as respect for social rights and justice and eliminate discrimination.

Kovacic Persin (2013) mentions that preschool teachers should have **appropriate education and be morally strong personalities**. Especially the strong personality in ethical sense is important because teachers mainly function as models.

Montessori (2011) gives a detailed presentation of the preschool teacher which is still used in all the Montessory institutions of today. Outside the **special environment** for children the teachers can hardly follow her guidelines.

Codes of ethics in several countries (Association for Early Childhood Educators, 2006; Early Childhood Australia, 2006; Illinois Institute of Technology, 2006; Minnesota Rules, 2006; National Association for the Education of Young Children, 2006; New Zealand Teachers Council, 2006) emphasize the following :

- 1) Commitment to children.
- 2) Commitment to parents and family.
- 3) Commitment to society.
- 4) Commitment to the profession.

There not many practical cases that would show **how teachers transmit values to children in practice**. The research of Nowak-Fabrykowski (2010) asked teachers if they could elaborate on specific lesson plans, books and activities, if they remembered some episodes, stories in which their children demonstrated caring, what they would advise the new teachers struggling to help develop caring dispositions. Very few teachers answered but some gave examples: they pass the »kindness necklace« to someone who has been caring/kind. Some try to be models how to be a kind, caring teacher in the classroom; there is role playing with children, stories about caring and kindness, they use everyday opportunities: helping a child

that does not understand work, that gets sick in class, use thank you and excuse me, make Valentine's Day cards for veterans in hospital, welcome special needs children, each child donates stuffed animals and health care products to poor children, children offer to tie someone's shoe, share glue stick, play together on projects, bring in five toys to share with a hunger centre. The kids care about their friends when they are absent for being out sick. In one school the teacher told the story about a child who emptied his piggy bank so he could give the children their 20 items. Every year she prepared rules of behaviour such as 'Always walk, keep hands and feet to yourself, use kind words, be quiet when the teacher is speaking, try to work things out yourself'. When someone does something wrong or uses 'words that hurt', children put their knees together and each tells their side of the story. They work it out. She role-plays this in the beginning of the year. The 'Peace Bridge' has been mentioned as great programme helping children to develop social skills.

When asked about teaching specific lessons on caring, the researcher got examples like: One teacher who has been teaching for 23 years is implementing a 'Fishing for Kindness' chart. The child receives a paper fish on a chart (next to his name). When he is caught being kind to others, helping others, sharing, taking turns complimenting others, saying please and thank you he earns one fish. On Fridays the child with the most fish wins a prize (toy). The teacher with 28 years of teaching experience emphasised establishing rules called 'We care':

- (1) We listen to others.
- (2) Our hands are for helping (we do not hurt anyone on the outside or inside).
- (3) We are responsible for what we say and do.
- (4) We use caring language (words that are kind, necessary and true).
- (5) We care about each others feelings.

These rules are reviewed daily on a chart. A copy is sent home.

Some teachers recommend to:

- 1) Always accentuate the positive, speak kindly to children
- 2) Praising good deeds, politeness and kind acts in front of other children
- 3) Show by example
- 4) Praise the positive dispositions you witness
- 5) Reading and discussing stories, feelings, relate life to books and books to life.
- 6) Building a peaceful classroom, stressing that hands are for building a better world, community for everyone

- 7) Helping handicapped children in wheelchairs-opening doors, moving chairs out of their way
- 8) Help ESL children
- 9) Helping very shy children and befriend with them
- 10) Helping a child after he was in the car accident- taking care of him like a little brother
- 11) Children help younger children tie shoes, put on resting rags, picking up spilled work, help each other sweep, get tissue for crying child, get janitor for spilled lunch tray
- 12) Adding caring ‘good deed’ notes to the tree in our room. What can you do for others?
- 13) Mother’s day booklet of chores
- 14) Fathers’ Day booklet of chores for Dad,
- 15) Christmas family gift made(tin of popcorn)
- 16) Thanksgiving treat(bread to share with family and friends,
- 17) Grandparents’ Day programme-songs and treats
- 18) They clap when children listen and everyone gives hugs
- 19) Singing for Seniors in the end of the school year
- 20) Helping a friend when they are sad or crying helps both parties.

The children also read a number of books with ethical points.

Useful programmes and activities were discussing caring and kindness, establishing classroom rules: never hurt someone on the inside or the outside, kindness mark on the tally chart if the teacher sees children demonstrate a kindness, children befriend and help shy children, children share toys with those that miss their moms. Another example that was given was a ‘kindness chart’. Children fill hearts every day if they do something nice for someone. The parents also fill out the form if their child does something in one or more of these categories: showed sharing and caring; respect; responsibility and kindness. They read this in class and parents love this activity.

On the question what to advise the new teachers who would like to develop caring dispositions one teacher advised: ‘Always accentuate the positive, speak kindly to the children, praise good deeds, politeness and kind acts in front of other children. Show kindness to others first to teach what it means’. Another teacher advised ‘taking multicultural classes, visiting students at home and letting children know that you care’. Other advice included: ‘Establish rules: the most important is to never hurt someone on the inside or the outside’.

‘Show by example and praise the positive dispositions you witness’. ‘[Use] Reading and discuss stories, feelings, and relate life to books and books to life’. ‘[Place] emphasis on “Love to be Loved”, build a peaceful classroom, stress that hands are for building a better world, community for everyone’. The teacher with 27 years of teaching experience said ‘Treat your students as you would want your own children to be treated. Ask yourself: Would you like your own offspring in your classroom? Why yes? or Why not?’ Other advice is to demonstrate empathy for others. Discuss how would you feel if it happened to you.

Thompson (2011) suggests that **colleges/universities for preschool education should offer courses about how to teach moral education in kindergartens**. The teachers should have a voice both when designing the curriculum to include their own innovative methods of teaching values as well as they should discuss with parents which values should be transmitted to children.

This chapter shows the importance of teachers when transmitting ethics to preschool children. Teachers should take into account especially the following values: care, responsibility, honesty, fairness, courage, justice, human and/or social rights (being democratic, give children an active role), respect towards people (also respect of value diversity), compassion (being supportive and accepting), peace, creativity, tradition of a community, and good communication. Several authors claim that teachers should follow the values of their institutions although these values must be adapted to their own personal values. Teachers should be acquainted with values already during their university studies. This chapter tried to collect also cases that would describe how teachers transmit values in practice but we did not find many.

2 ETHICAL ISSUES IN THE KINDERGARTEN CURRICULA

2.1 ANALYSIS OF THE SLOVENIAN CURRICULUM FOR KINDERGARTENS

Slovenian Curriculum for kindergartens was accepted by the Professional Council of the Republic of Slovenia for public education in 1999. It is published on

http://www.mizs.gov.si/fileadmin/mizs.gov.si/pageuploads/podrocje/vrtci/pdf/vrtci_kur.pdf.

This Curriculum is used by the majority of the Slovenian public kindergartens that follow high standards of Slovenian preschool education.

In its introduction the Slovenian Curriculum claims that some activities like moral development, caring for health, safety etc. are involved in all the areas of preschool education and are a part of the way of life and work in the kindergarten (Kurikulum, 1999, 4). The suggested themes and activities represent possible methods to realize the goals but the preschool teachers decide about what, when, and how to put them in practice.

Goals of the Slovenian Kurikulum do not explicitly speak about ethical and/or moral development of preschool children. The Slovenian Kurikulum contains the goal of non-discrimination policy (1999, 5); it devotes some lines to respect in the chapter on the relationships among children and adults (1999, 12) in which it speaks that adults should be encouraging, kind, show respect and represent a model for children. The preschool teachers should be kind, polite, pay respect to children's questions, listen to children, be positive, solve conflicts in appropriate way, encourage children to become independent etc. Teachers should teach children how to communicate in a polite and respectful way.

Areas of preschool activities mentioned in the Slovenian curriculum are (1999, 14):

Sports/Movement

Language

Arts

Society

Nature

and Mathematics.

Within the movement activities the Slovenian curriculum mentions just one that concerns ethics, namely that the children are encouraged to face both their success and failure.

Slovenian Kurikulum (1999, 19) again mentions the ethical/moral dimension as one of the goals of children's activities within the area of language education. Among examples of activities in the area of language (1999, 20 – 22) there are no special activities that might develop children's values. Teachers also do not have special requirements to develop children's values (22 – 23).

Among the possible activities within the area of arts there are none that might contribute to the development of children's ethics. In the opposite, the teachers are required not to give any moral judgments (1999, 30).

The area of society encourages development of some values, e. g. critical approach to advertising (32), basic human rights, democracy, privacy, polite behaviour and communication, teamwork and individual decisions, solving conflicts etc. Global goals of this area explicitly quote the principle of democracy and non-discrimination (33), diversity, safe and healthy life. Among the aims of this area there are experience of democracy, helping each other and cooperation, accepting other gender, nationality, religion, development of friendship, getting acquainted with rules in the kindergarten and develop a critical approach to commercial issues. Among examples of the possible activities (34 - 36) there is some playing that develops team work, and a hint to discuss political and ethical questions, and advertisements. The teachers are encouraged to develop a critical approach towards commercial advertisements, different ideological pressures, friendship, self-respect, responsibility, to prevent nationalism, racism, sexism, etc.

One of the goals in the area of nature is encouraging children's respect towards nature (1999, 38). The area of nature, however, does not include any special goals, activities and instructions for teachers how to develop children's relationship towards environment and values.

Also the area of mathematics (which is very detailed) does not include any ethical questions.

On the basis of this survey it is difficult to say that the Slovenian curriculum for kindergartens includes moral-ethical dimensions in each of the areas. The only area which represents some moral/ethical values is the area of society that mentions certain values (democracy, non-discrimination, being against commercial advertisements, team work, etc.). However, even in this case there are **hardly any activities that could help the teacher develop ethical issues.**

We could say that the teacher should develop in introduce such cases himself/herself. But Slovenian preschool teachers do not have education from moral/ethical values. If we look at the syllabi for preschool teachers we can see that there are/have up to now not been any such courses at two Slovenian universities.

This causes problems because preschool teachers have troubles even how to solve conflicts among children and behavioural problems. Slovenian kindergartens invite guest lecturers who speak on behavioural problems and their solving however this is not the same as being able to introduce different activities in preschool education and encourage children to get acquainted with values.

The above data show that Slovenian curriculum for kindergartens contains principles and actual descriptions of activities which teachers can use in the areas of sports/movement language, arts, society, nature and mathematics. **It would be necessary to introduce also a description of activities to be performed in the area of ethics:** how to develop children's responsibility, courtesy, respect, truthfulness, self-confidence, friendship, how to show children what is right and what is wrong, how they can help others, cooperate, etc. We also suggest that these values are transmitted to children in several possible ways, e.g. by daily talks with children, by stories etc.

2.2 ANALYSIS OF MONTESSORI CURRICULUM (ANGELA'S KINDERGARTEN)

Angela's kindergarten and 5 other Montessori kindergartens use the Montessori curriculum which was checked and received a positive opinion of the Professional Council of the Republic of Slovenia for general education on 17 June 2004:

<http://ursulinke.rkc.si/javno/gradiva/program%20montessori%20vrtca%20-%20angelin%20vrtec.pdf>

Other Montessori kindergartens in Slovenia use a slightly different Montessori curriculum which is also recognized by the Professional Council of the Republic of Slovenia for general education:

http://www.mizs.gov.si/fileadmin/mizs.gov.si/pageuploads/podrocje/vrtci/pdf/Program_montessori.pdf

The main difference between the two curricula is that the Montessori curriculum of Angela's kindergarten as a catholic kindergarten enables children's development of religious abilities and education.

Introduction in the Curriculum of Angela's kindergarten claims that the Montessori education intends to respect children's dignity, freedom and rights as defined by the General declaration of Human Rights. The curriculum emphasizes values like respect, freedom, responsibility (Program, 2004, 4), the ability of children to develop motivation, discipline, independence, systematic approach to problem solving, and acquiring knowledge. The Montessori education appreciates self-control, development of intellect, concentration, coordination, independence, socialization and sense for order.

Among **basic goals of the Montessori education** are:

- Encouraging children for self-discipline, self-learning and independence
- Encouraging children's enthusiasm for learning
- Encouraging children to respect themselves, other people and environment
- Encouraging children for a systematic approach to solving difficulties
- Encouraging children for peace (Program, 2004, 5).

When describing the Montessori approach, Angela's curriculum first presents the life and educational methods of Maria Montessori (Program, 2004, 8) and then discusses the values (e.g. freedom that the child constructs his knowledge and abilities and changes his view on the world). It emphasizes the importance of cooperation with the child's family, atmosphere of unconditional love, independence, strong will, discipline, helping children to understand what is good and what is bad, respecting structure and order, helping the child to get rid of illusions and phantasies (Program, 2004, 10, 15), encouraging the child to appreciate beauty to learn by himself, to develop social relationships, individual and collective discipline (Program, 2004, 11).

Montessori teachers are required to have values like patience, humour, wide interests, to work without hurrying, move discretely and peacefully. The teacher should never shout, be angry, quarrel or hit somebody. Teachers should be pleasant, polite, sincere, open, clear, determined, develop team-work (Program, 2004, 23). He/she should accept unappropriate behaviour of children with understanding and not with punishment and never humiliate or mock a child (Program, 2004, 13).

Among the key elements of the Montessori approach are (Program, 2004, 20):

- Being members of the kindergarten (putting things in order, care for environment)
- Responsibility towards each other
- Heterogeneity of groups
- Time for the community (follow the rules of the group, sit down, be quite)
- Development of relationships.

Basic rules in the Montessori kindergartens protect rights and freedom of each individual child and of the group. They encourage internationalization of the social behaviour and of values. This includes self-control of impulses, respect of the others, responsibility towards oneself and towards the group.

Montessori kindergarten has several areas of work, among them also development of social skills and emotional growth. Among more specific aims of this area are encouraging children for positive attitude towards the kindergarten, self-confidence, concentration, curiosity, persistency, initiative, and sense for order (Program, 2004, 24).

Activities in Angela's kindergarten are divided in four basic areas: mathematics, language, every day life and perception. Of the same importance are the areas of arts, natural sciences and sports. Angela's kindergarten emphasizes also religious education (Program, 2004, 4, 24).

The area of everyday life develops the following values: self-confidence, social skills, politeness (greetings, not speaking aloud), respect, sense for reality (Program, 2004, 26 - 27).

The area of languages includes exercise from politeness and respect (Program, 2004, 33).

The area of sports/movement includes values such as: development of health and hygiene, self-confidence, obeying rules, development of cooperation, accepting victories and defeats (Program, 2004, 38).

The area of arts emphasises values like enabling opportunities for arts, development of skills for creating artistic works, encouraging the child's artistic expressions, one's own valuing his artistic work without considering the opinions of other people (Program, 2004, 40).

The area of sciences includes values like appreciating foreign cultures which leads to understanding and tolerance and contributes to peace (Program, 2004, 43).

The area of spiritual development/religion emphasizes values like: being able to control oneself, being aware of others, independent, self-confident, love work, other people, order, concentration, silence, meditation, praying etc. (Program, 2004, 48).

The areas of perception and mathematics are not focused on values. However, it is supposed that they help to acquire values like self-confidence, initiative, curiosity, concentration and persistency.

The Montessori curriculum contains a number of values, however they are expressed in the form of intentions, goals, principles etc. When speaking about activities, also **the Montessori curriculum does not have any activities described in details** that would help the kindergarten teachers to develop these values. Therefore the Montessori curriculum could be improved in the same way as the Slovenian curriculum for kindergartens: by putting down a description of activities that should be performed in the area of ethics: how to develop

children's responsibility, courtesy, respect, truthfulness, self-confidence, friendship, how to show children what is right and what is wrong, how they can help others, cooperate, etc. and by suggesting different ways of teaching children: by daily talks with children, by stories etc.

2.3 ANALYSIS OT THE TURKISH PRESCHOOL PROGRAM

The "Turkish Preschool Program for 36-72 months children" was put into practice to be piloted and developed by The Ministry of National Education in 2006. The program development work was conducted in 2012-2013 taking into account the national and international research, the feedback coming from the implementation and analysis of the current situation based on Strengthening Preschool Education Project work. Program development work has been completed in this process taking into account the contribution of all the stakeholder establishments and institutions that provide pre-school education.

The programme cites that the general objectives of Turkish National Education are to train all individuals of Turkish nation as citizens who adopt, protect and improve the Turkish nation's national, moral, humanitarian, spiritual and cultural values; who love and try to glorify their families, country and folks; who know their duties and responsibilities and behave accordingly as citizens of the Republic of Turkey that is a democratic, secular and social law state based on the human rights and the fundamental principles at the beginning of the Constitution.

The Objectives of the pre-school education are:

- to ensure the children's physical, mental and emotional development and acquire good habits,
- to prepare them for primary school,
- to create a joint training environment for children coming from disadvantaged environments and family
- to provide that the children speak Turkish accurately and well.

The basic principles of the preschool education:

- With the education provided in preschool, children's feelings and behaviors such as sharing, love, respect, cooperation, responsibility, tolerance, solidarity must be improved.
- Education must ensure that children feel self-esteem and confidence and acquaint them with self-control.
- Children should not be treated as to damage their personality and teachers should not place any restrictions or pressure within the communication with them.

- Children must be encouraged to develop independent behavior; they must be provided adult support, guidance and reassuring proximity when they need help.
- Children should be encouraged to recognize their and other people's feelings (Preschool Education Programme, 2013, 11).

Basic Features of the preschool programme

The preschool programme mentions 16 basic features, one of them also cultural and universal values.

In the curriculum there are activities for preschool education such as:

maths activities,

drama activites,

activities of preparation for literacy,

art activities,

Turkish language activities,

game activites,

music activities,

science acitivites,

movement- locomotor activites,

field trip activities.

Ethical values are not described as separate activities in the curriculum and in the above mentioned activities, teaching ethical values is not explicitly addressed. Ethical themes are interwoven in the curriculum and may be taught in these activities in forms of games, songs, dramas etc. However the above mentioned activities and areas do not include ethical concerns.

Only in art activities, it is mentioned that art activities help the children to respect the differences by allowing a better understanding of children's self, culture and other cultures. In music activities, it is higlighted that musical events (either individual or performed in community), enable that the children develop values like coooperation and collaboration and listening to others.

Science activities promote environmental awareness in children while acquainting them with life realities. It should be noted that the teacher's attitude should be true and they should behave correctly in order for children to develop the right attitude towards the children's environment and in order to do the right thing (2013, 48).

The Turkish Pre-school education programme says that pre-school education programme takes into account the cultural and universal values. In terms of their growth as individuals with their responsibilities, it is important that the children recognize the values of the society in which they live, and embrace cultural and universal values. The program, in this respect, encourages the respect for differences and acquisition of experiences to coexist in harmony with individuals with different characteristics. In the programme, values education is not addressed as a separate area, but is highlighted in a holistic manner (Preschool Education Program of Ministry of National Education, 2013, 17).

It can be concluded that the general objectives and principles mention moral and ethical values that need to be addressed in preschool: sharing, love, respect, cooperation, responsibility, tolerance, solidarity. But Turkish kindergarten teachers do not have a clear and thorough explanation about how and when to explain these values to children. In the curriculum there are no specific activities, methods or techniques that would acquaint children with ethical values. **Also the Turkish curriculum for kindergartens needs a detailed description of activities** with which teachers could contribute to the development of values like responsibility, courtesy, respect, truthfulness, self-confidence, friendship, how to show children what is right and what is wrong, how they can help others, cooperate, etc.

2.4 COMPARISON OF VALUES IN THREE PRESCHOOL CURRICULA

The above analyses of three kindergarten curricula show that the curricula consist of general principles and goals, then they describe different areas of work (among them there are sports, language, arts, society, science, mathematics and others) and activities for each of the main areas. Principles and goals are good for basic orientation of kindergarten teachers but it is the activities that represent the most concrete help and/or the best tools which teachers can use when transmitting topics to children. If kindergarten teachers have at their disposal only suggestions that they should interweave a topic in other courses, they might interpret such a suggestion each in their own way or they might not include it at all because they do not know how to do it. If they have descriptions of activities, they are able to include them in their pedagogical work.

Values which are mentioned in the curricula for preschool children in Slovenian national curriculum, in the Montessori curriculum for kindergarten and in the Turkish national curriculum are as follows:

Slovenian national curriculum	Montessori curriculum (Angela's kindergarten)	Turkish national curriculum
Health	Health, hygiene	
Safety		
Non-discrimination		
Independence	Independence	Independence
Politeness	Politeness	Good habits, politeness
Accept success and failure	Accept success and failure	
Criticism of commercial issues		
Basic human rights	Basic human rights	
Democracy		
Privacy		
Communication		

Teamwork	Teamwork	
Respecting diversity		Respecting diversity
Helping each other		
Cooperation		Cooperation
Accepting other gender		
Accepting other nationality		
Accepting other religion		
Friendship	Good relationship with others	
Obeying rules	Discipline, order	
Self-respect		
Responsibility	Responsibility	Responsibility
Respect of nature		
	Freedom	
	Acquiring knowledge	Preparation for primary school
	Self-control	Self-control
	Intellectual development	
	Concentration	
	Coordination	
	Socialization	
	Peace	
	Love	Love
	Strong will	
	What is good and what is bad	To do the right thing
	Sense for reality	
	Beauty	
	Internationalisation	Universal values
	Self-confidence	
	Curiosity	
	Persistency	
	Initiative	

	Sense for arts	
	Silence	
	Praying, meditation	Spiritual values
		Turkish language
		Family
		Sharing
		Tolerance
		Solidarity

Values that seem to exist in all the curricula are independence, responsibility and politeness. In at least two of the curricula there are values such as: health, accepting success and failure, basic human rights, respecting diversity, teamwork, cooperation, good relationships with others, discipline, acquiring knowledge, self-control, love, what is good and what is bad, internationalisation, spiritual values.

To improve the kindergarten curricula it would be necessary to present activities with detailed descriptions of methods and compare the above mentioned values with values suggested by parents and preschool children.

All three curricula speak also about the kindergarten teachers. Slovenian national curriculum requires that teachers should be a model, encouraging, kind, positive, respect children, be able to solve problems. Montessori teachers should be patient, with sense of humour, working without hurry, understanding, respectful towards children, encouraging, able to solve problems, polite, pleasant, sincere, open, clear, determined. Turkish curriculum speaks about kindergarten teachers who should not hurt or press children, who show respect, give support, guide and help.

3 STUDY PROGRAMMES FOR PRESCHOOL TEACHERS

3.1 BASIC INFORMATION ON FOUR STUDY PROGRAMMES

This chapter presents basic information about **four study programmes for preschool teachers**: two programmes of two Slovenian universities, one international – Montessori programme and one Turkish university programme.

The study programme performed by the University of Maribor is a BA programme which lasts 3 years and has 180 ECTS. Admission criteria: completed secondary school (and/or thirteen years of education). The study programme gives students the following general competences: ability of analysis and synthesis and foreseeing of solutions and consequences, ability to use knowledge in practice, develop critical judgment, ability to communicate and work in team, initiative in life-long learning, sensitivity for environment, cultural and national identity, planning and performing activities, understanding of individual persons, their values and value systems.

The students have the following obligatory courses:

Methodology of pedagogical research

Theory of education

Preschool pedagogy

Development of motor skills

Developmental psychology

Music learning

Practice (22 ECTS)

Didactics

Slovenian language

Natural science

Pedagogical psychology

Literature for young people

Didactics of sport education

Didactics of natural environment

Didactics of musical education

Didactics of dancing

Special pedagogy

Didactics of introduction in social environment

Didactics of language education

Education about puppet theatre

Didactics of technical education

Didactics of fine arts

Didactics of mathematics

Sociology of the family and preschool child

Diploma, and

several elective courses.

Among electives there is also one course on moral education and ethics. The course on

Moral education and ethics acquaints students with the following contents:

(a) the moral character of teaching: different conceptions of teaching as an activity would seem to have diverse implications for moral education, both in the professional role of the teacher and in moral education of children;

(b) ethical theory: the great moral philosophers diversly attempted to grapple with the problem of the objectivity or otherwise of moral values;

(c) contemporary moral theories attempt to trace the main contours of current moral and social debate with specific reference to such conceptions as emotivism, utilitarianism, deontology, virtue ethics, liberalism and communitarianism;

(d) values education: what are values and are they objective or subjective ? What kinds of values are of educational significance?

(e) morality and moral education: what are moral values ? Are teachers in kindergarten moral educators ? If so, what is the proper form of moral education? The stress is given on character education and virtue ethics;

(f) what are the implications of the normative character of education for questions of order and discipline in kindergarten and wider society, concerning authority and responsibility? Various approaches in relation to authoritarian, paternalist, liberal, libertarian and other conceptions of discipline and freedom will be presented.

The study programme of the University of Ljubljana is a BA programme which lasts 3 years and has 180 ECTS. Admission criteria: completed secondary school (and/or thirteen years of education). It qualifies students for education of preschool children and for

communication with their parents, colleagues and others. Students are acquainted with different understandings of the childhood and education and acquire basic theoretical and practical skills from different areas of work in the kindergarten. Students must learn how to communicate with children and with adults and should be able to plan, perform and critically analyze educational work. Electives of the programme encourage students to get a deep insight into the areas of kindergarten work, in which they are especially interested. Students have the following obligatory courses:

Inclusive education

Philosophy

Motor skills of preschool children

Pedagogical methodology

Preschool pedagogy

Pedagogical psychology

Slovenian language

Education sociology

School pedagogy with didactics

Theory of education

Social studies

Music

Music for early childhood

Movement

Language and literature

Education in fine arts

Puppet theatre, drama, media

Projects

Child in the society

Dancing

Biology

Physics

Chemistry

Technical education

Mathematics

There are also a number of electives: How to teach foreign languages, sports, literacy, interpersonal communication, how to acquaint children with animals, violence, swimming,

going to the mountains, research, special pedagogy and courses which deal with the above mentioned obligatory themes more specifically. As seen, the programme of the **University of Ljubljana has no course on ethics and/or values.**

Montessori education for preschool teachers from 0 – 3 years and from 2,5 – 6 years

(<http://www.montessori-institut.si/dejavnostiizobrazevanjadaljsa.html>)

This education is organized by the Montessori Institute in cooperation with Seton Montessori Institute Chicago, U.S.A. The education lasts 18 months, there are 440 and/or contact pedagogical hours and 230 hours of individual seminary work. Admission criteria: secondary school, college or university education, short introductory Montessori course, interview, portfolio.

Montessori education offers students a lot of information and helps to develop skills which a teacher needs to prepare for work with very young children. A Montessori student must perform also the individual work that enables to increase knowledge about Montessori education, about the needs of the children and abilities to observe, design the environment and manage a group of children.

Obligatory courses:

Pedagogy and philosophy Montessori

Child's development

Designing and preparing the environment

Observing children

Management

Managing the programme and the group

Child in the family and community

Personal growth and development

Areas of everyday life

Area of perception

Language area

Social and natural sciences

Mathematics

Arts and sport

Department management

Relationship between parents and teachers.

Individual courses contain some ethical themes (about 46 hours and/or 69 hours.).

Dokuz eylül university, Turkey

The study programme Preschool teacher education lasts 4 years. The students are selected by the university entrance examination. The students acquire 180 credit points.

The courses are as follows:

Principles of Ataturk and history of the Turkish revolution

Information technology

Introduction into educational science

Introduction into early childhood education

Human anatomy and physiology

Psychology

Turkish language (written)

Foreign languages: German, French, English

Educational philosophy

Maternal and child health and first aid

Educational psychology

History of Turkish education

Principles and methods of teaching

Maternal and child nutrition

Development in early childhood

Creativity and education

Play development in childhood

Educational sociology

Children's literature

Education in mathematics

Child's mental health

Drama

Teaching technologies and material design

Classroom management

Teaching physical education and games
Music education
Science education
Visual arts education
Special teaching methods
School experience
Scientific research methods
Measurement and evaluation
Statistics
Material development
Effective communication
Social service practices
Special education
Parents' education
Practice
Research project
Guidance.

There are no special courses on ethics/moral education in this **Turkish syllabus**.

3.2 COMPARISON OF FOUR STUDY PROGRAMMES

The comparison of the above described four programmes for kindergarten teachers is made according to the methodology used for comparison of university programmes required by the Slovenian Quality Assurance Agency for Higher Education.

The four programmes which are accredited in their states are compared according to the following criteria:

- comparability of the concept, formal structure and contents of programmes,
- comparability of the admission conditions for the study programme,
- comparability of study duration, progress, finishing the studies, and acquired titles
- comparability of study methods and forms,
- possibility of integration of the study programme into common European higher education field.

<i>Programme name, institution, country:</i>	BA Education for preschool Education, University of Maribor, Slovenia http://www.pef.um.si/205/predsolska+vzgoja BA Preschool Education, University of Ljubljana, Slovenia https://www.pef.uni-lj.si/246.html Montessori education for preschool teachers for children aged 0 to 3 years Montessori (http://www.montessori-institut.si/dejavnostiizobrazevanjadaljsa.html) BA Okul Öncesi Öğretmenliği-Preschool Teacher Education, Dokuz eylül university, Turkey, www.deu.edu.tr ; http://www.deu.edu.tr/ders-katalog/2015-2016/eng/bolum_1095_eng.html
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Comparison of the concept, formal structure and contents of the programme

According to the concept, formal structure and contents the two Slovenian and the Turkish programmes are comparable. They belong among education sciences, last 3 to 4 years, at the end of the study the student collects 180 ECTS. The Montessori programme is not a BA programme, it belongs to the education sciences, the courses are not evaluated by ECTS and the programme is much shorter than Slovenian and Turkish programmes.

The compared Slovenian and Turkish programmes include the following fields: pedagogy, psychology, didactics, music, national language, literature, science, sports, social environment, technology, mathematics. Besides, the Turkish programme includes foreign languages, child health, more research methods than the Slovenian programmes, effective communication, and parents' education. All three programmes include also practical work. Also Montessori programme includes pedagogy, psychology, didactics, national language, science, sports, social environment, technology and mathematics. The Montessori programme contains also a course on relationship between parents and teachers. The Turkish and the Montessori programmes contain some courses on management while the two Slovenian programmes do not. The Montessori programme contains a course on designing and preparing the environment which the other three programmes do not. All four programmes finish with a longer or shorter written work (diploma, seminary paper, research project). After the conclusion of the Slovenian and of the Turkish programme the graduates are awarded the title BA which is not the case with the Montessori programme.

In short, the two Slovenian and the Turkish programme last for 3 - 4 years and contain much more courses than the Montessori programme. The speciality of the Montessori programme are courses on observation of children and on their environment, and on relationship between parents and teachers. The Turkish programme seems to be the best of all because it lasts 4 years, contains also courses on the child health, effective communication and parents' education. However, none of the four programmes contains courses on ethics for preschool children except the programme of the University of Maribor (where this course is elective which means that it might not be run every year and might not be chosen by all students).

Comparison of the admission conditions

All four programmes require secondary education as admission condition. All four programmes accept also students with higher education.

Comparison of study duration, progress, completion of the studies, and acquired titles

In the Slovenian programmes the study lasts for 3 years, in Turkey 4 years, in Montessori education 1,5 years and/or 3 years if students enrol two programmes (for younger and for older children). In order to progress to the next study year it is necessary to continuously perform study obligations in individual subjects. In the Slovenian and Turkish programmes the acquired professional titles are comparable (BA). In the Montessori programme the title is not comparable.

Comparison of study methods and forms

The listed programmes are carried out as full-time and part-time study. Among study methods and forms there are lectures, practical work, seminar work and project work.

Table 1: Comparison of basic data, admission conditions, study methods and forms, and the possibilities of integration of the compared programmes into international cooperation

Table 1

	University of Maribor, Slovenia	University of Ljubljana, Slovenia	University Dokuz eylül, Turkey	Montessori institute Ljubljana
Integration of the college into international cooperation	Yes	Yes	Yes	Yes
Programme	BA	BA	BA	-
Study duration	3 years	3 years	4 years	1,5 years + 1,5 years
Number of ECTS	180	180	180	-
Admission conditions	Secondary	Secondary	Secondary	Secondary

	education	education	education	education
Study methods and forms	Full-time, part-time	Full-time, part-time	Full-time, part-time	Part-time
Student obligations	40 obligatory and courses	25 obligatory course plus electives	16 obligatory subjects, 3 electives	41 courses
Electives	yes	yes	yes	no data
Study completion	diploma	diploma		seminary work

The comparison of the number of obligatory and elective subjects is only indicative because sometimes subjects with the same name occur in all three study years and some universities only count it once whereas others count it more than once.

*Possibilities for integration of the study programme into international cooperation
(mobility) or into common European university area*

All four programmes are integrated into international cooperation and enable student and personnel exchange.

The differences between the programmes regarding the specific needs and conditions of the domestic economy and public services

According to the contents, study duration, title etc. the two Slovenian and the Turkish programmes are quite comparable. The Montessori programme is comparable according to the contents but not according to the study duration and to the title.

The courses on ethics and/or values

All the compared programmes do not contain much topics on ethics and/or values. The University of Maribor has an elective course on ethics and it contains some topics which can help teachers: about ethical and moral theory, values education, moral values, etc. Also the Montessori programme contains several themes dealing with ethics.

One elective course of a Slovenian University and several themes that deal with ethics and values in the Montessori kindergarten are not enough to make a good basis for the future work on the project. It is necessary to find at least three or four BA programmes of preschool education that contain obligatory courses on ethics and values, make a comparative analysis and adapt the findings to the educational system in Slovenia and Turkey.

4 ANALYSIS OF INTERVIEWS WITH CHILDREN

4.1 INTRODUCTION

The interviews with children were **made in the three participating kindergartens**, two Slovenian and one Turkish: private kindergarten La petite academy (Slovenia) that follows Slovenian national curriculum, private catholic Angela's kindergarten (Slovenia) that performs Montessori programme and public kindergarten from Turkey Gulten ve ömer ünlükahraman anaokulu.

We included only children whose parents allowed the interviews. The children included were between 3 and 6 years old. Among the children there was approximately one half of the boys and one half of the girls.

The interviews were developed by the authors of this research on the basis of values discussed in the theoretical part of the research. The authors of the research gave instructions to kindergarten teachers (with university education) who performed the interviews in their departments.

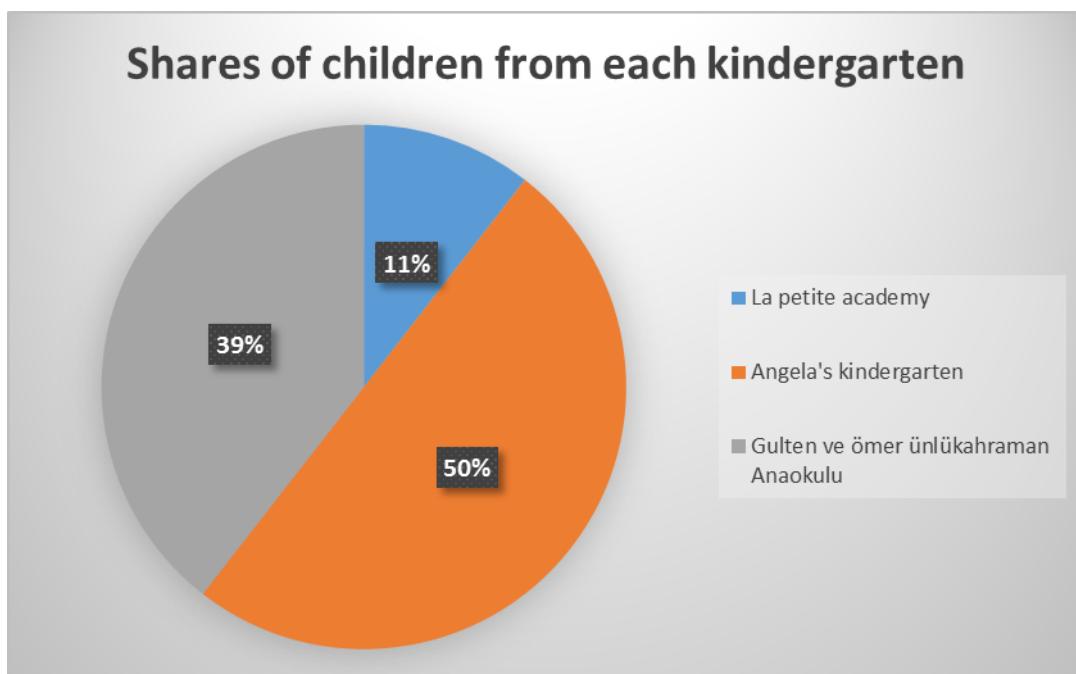
The interview for children consists of **eleven questions** that should give insight into how preschool children, especially those among 4 – 5 years understand the meaning of values.

Questions within the interview are divided in three groups: about the child himself, about relationships in the kindergarten and about the child's relationship towards environment.

The first group of questions about the child tried to find out **how children solve conflicts** with friends, what they can do that people would feel well among them, which kind of words children use and how they find themselves in relationship to others; if they think that other children like them and why. **The questions about relationships in the kindergarten** intended to get information what children like in the kindergarten, if children and their teachers speak about values and if they have rules in the kindergarten. These questions give insight into the child's social life and/or his life in the group of children. The third group of **questions refers to the children's life in the whole society** and what their contribution can

be. Children were asked about the relationship of people towards nature and towards poor people.

38 interviews with children were made (La petite academy 4, Angela's kindergarten 19, Gulten ve ömer ünlükahraman Anaokulu 15):



4.2 ANALYSIS OF QUESTIONS

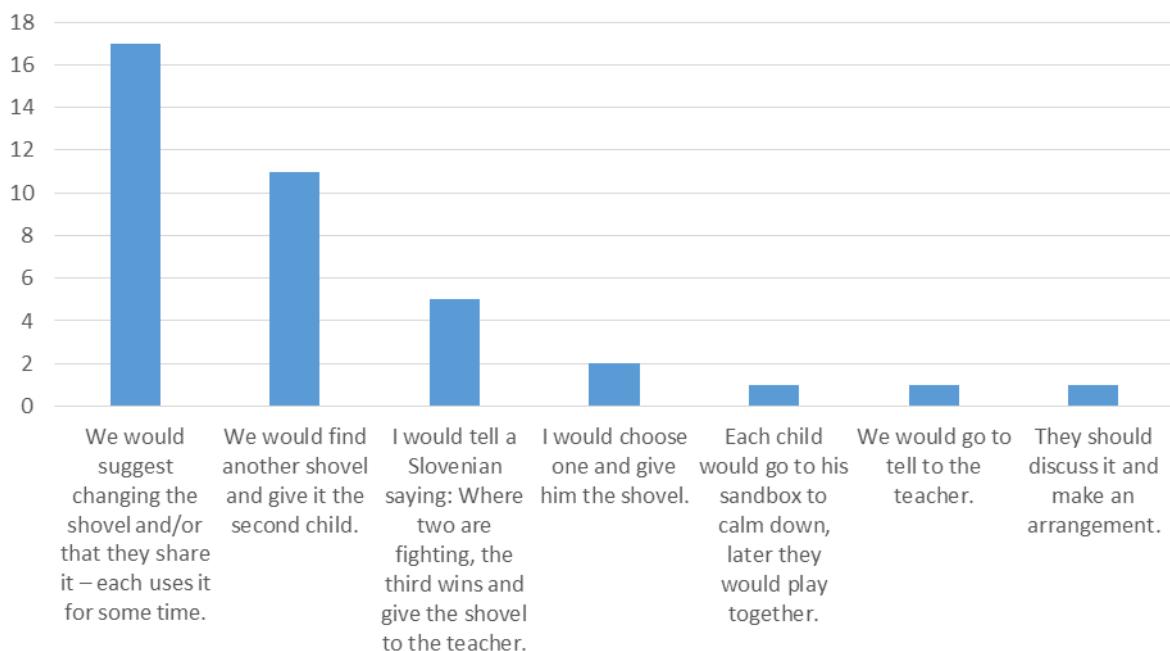
The sample in the kinderderten La petite academy is very small (because the kindergarten is small and young and does not have enough children among 3 – 6 years), only 4 children. It was suggested that we might join the results in two Slovenian kindergartens and make comparison only by nationality (Slovene versus Turkish children). However, we finally decided to present each kindergarten separately. Among the two Slovenian kindergartens there are differences, because one is catholic (Angela's kindergarten) and uses the Montessori curriculum and another (La petite academy) works on the basis of Slovenian curriculum for kindergartens.

Questions about the child himself:

1. *Two children are arguing in the sandbox about who will use the shovel. How would you solve this problem?*

- We would suggest changing the shovel and/or that they share it – each uses it for some time (17).
- We would find another shovel and give it the second child (11).
- I would tell a Slovenian saying: Where two are fighting, the third wins and give the shovel to the teacher (5).
- I would choose one and give him the shovel (2).
- Each child would go to his sandbox to calm down, later they would play together (1).
- They should discuss it and make an arrangement (1).

Two children are arguing in the sandbox about who will use the shovel. How would you solve this problem?



The children were given open questions so that they could answer them with description of their individual experience. 45 % of children would solve the quarrel so that the children would share the shovel and/or each would work with it some time. A third of children (29 %) would find another shovel so that both children could play in the sandbox. 13 % of children decided to stop the quarrel so that the teacher would take the shovel. Only a couple of children suggested other possibilities of solving the problem.

The children of individual kindergartens show slight differences as regards solving the conflict:

La petite academy:

- We would suggest changing the shovel and/or that they share it (1)
- We would find another shovel and give it the second child (1)

Angela's kindergarten:

- We would suggest changing the shovel and/or that they share it – each uses it for some time (7)
- We would find another shovel and give it the second child (7)

Gulten ve ömer ünlükahraman Anaokulu:

- We would suggest changing the shovel and/or that they share it – each uses it for some time (9)
- We would find another shovel and give it the second child (3)

Analysis of this question shows that only 16 % of children would ask for help their teacher. The majority would solve it by themselves. When solving the conflict, children decide for values like sharing, cooperation and agreement.

2. What can you do so that other people feel good?

We invite other children to play and do not leave them alone (14)

We give them a present: a picture, flowers, offer tea or water (9)

We help them if they need anything (8)

We behave nicely, we are kind and not naughty (7)

We laugh with others (3)

We hug others (3)

We obey teachers and parents (2)

We visit sick people (1)

We like each other (1)

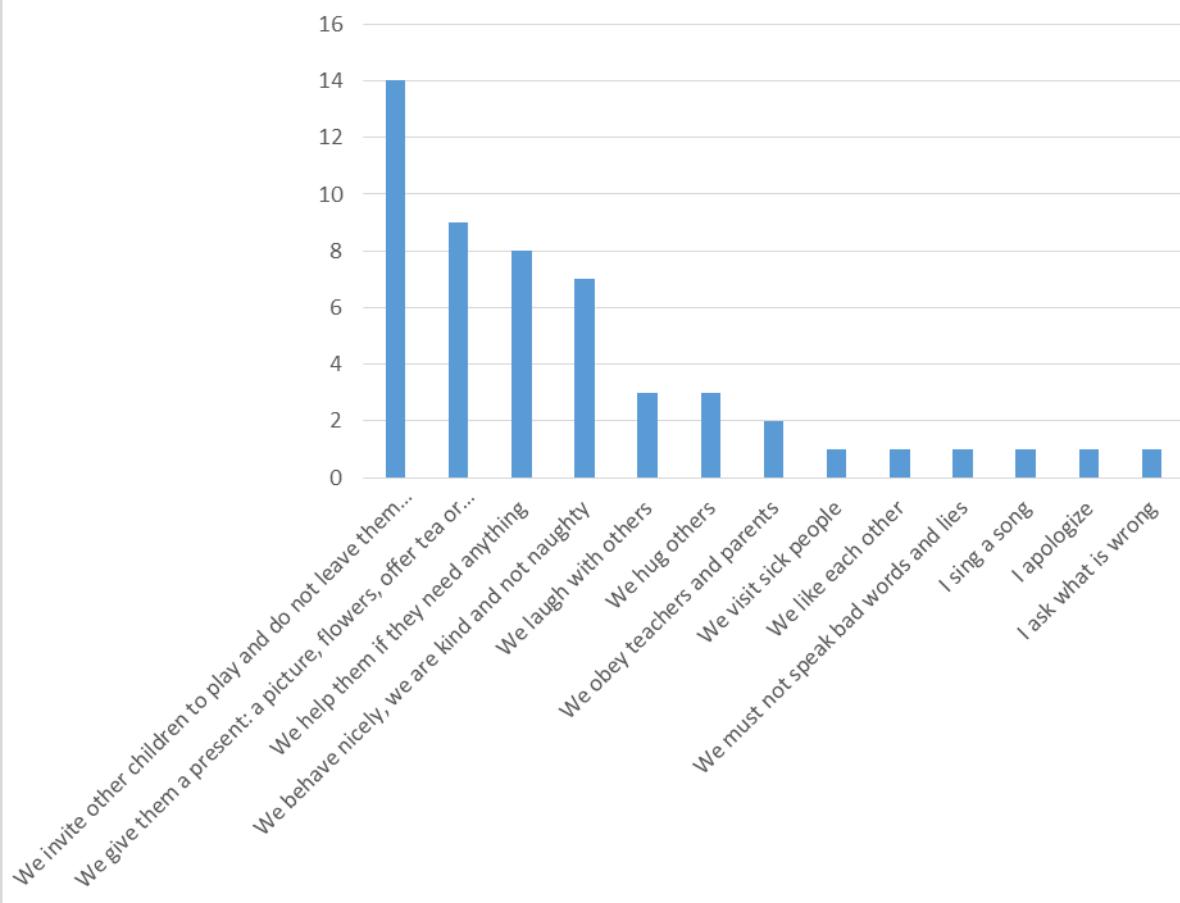
We must not speak bad words and lies (1)

I sing a song (1)

I apologize (1)

I ask what is wrong (1)

What can you do so that other people feel good?



When asked what a child can do that other people feel good, the children answered with several different responses so that the analysis shows frequency of answers. To make other people happy children would most frequently:

- Invite other children to play and not leave them alone (14)
- Give them a gift, a picture, flowers, offer tea or water (9)
- Offer help if they needed it (8)
- Behave nicely, be kind and not naughty (7).

The children of individual kindergartens most often mentioned:

La petite academy:

- Invite other children to play and not leave them alone (2)
- Give them a gift, a picture, flowers, offer tea or water (2)

Angela's kindergarten:

- Invite other children to play and not leave them alone (6)
- Give them a gift, a picture, flowers, offer tea or water (4)
- We help them if they need anything (7)
- We behave nicely, we are kind and not naughty (6)

Gulten ve ömer ünlükahraman anaokulu:

- Invite other children to play and not leave them alone (6)
- Give them a gift, a picture, flowers, offer tea or water (3)
- We help them if they need anything (1) .

The analysis of this question shows that children care about feeling of other people, that a child is not alone but included in the group, that children help when this is necessary.

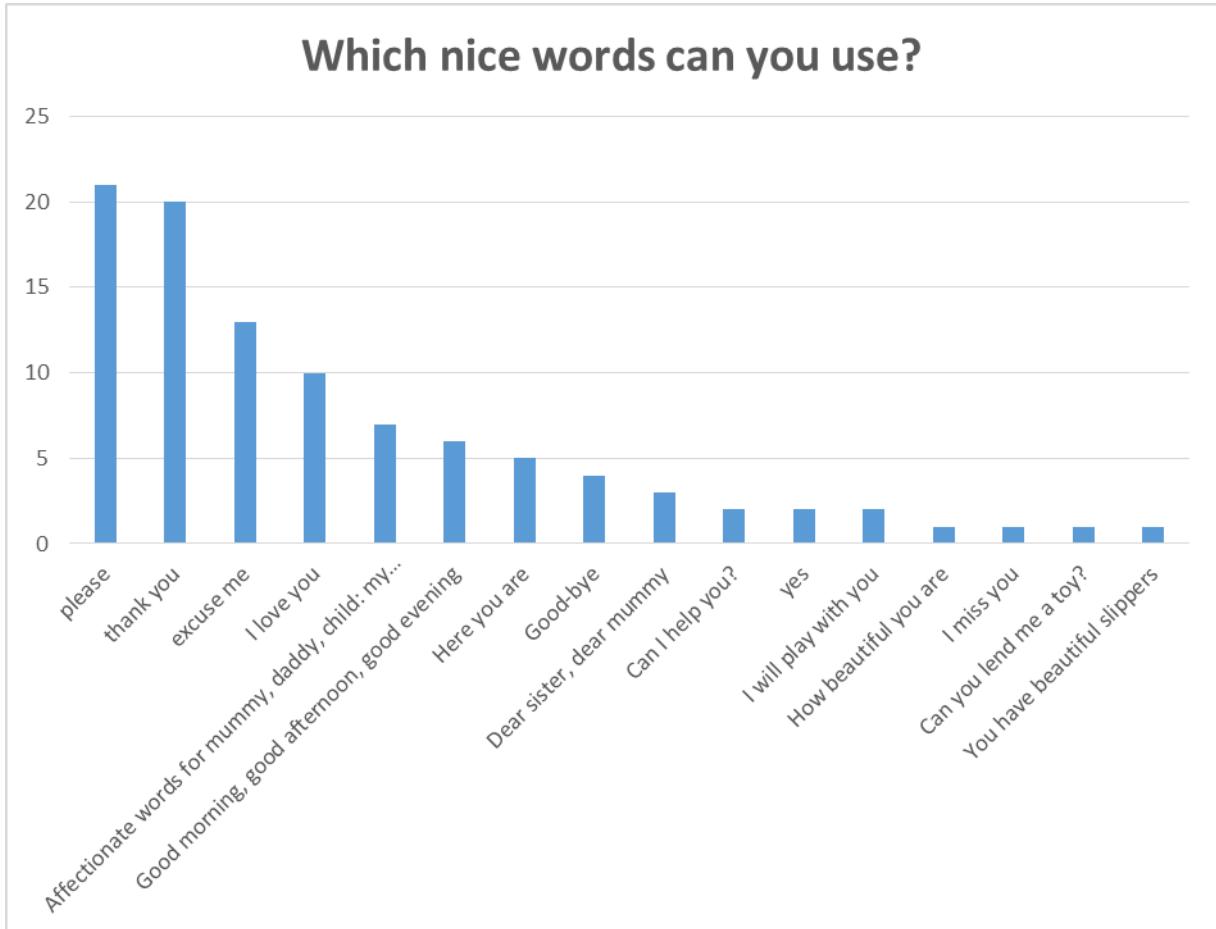
Children are happy when they receive a gift and they are aware that kindness and nice behaviour contribute to good feeling.

This question reveals the following values: inclusion in the group, cooperation, help, attention, presents, politeness and respect.

3. Which nice words can you use?

- please (21)
- thank you (20)
- excuse me (13)
- I love you (10)
- Affectionate words for mummy, daddy, child: my darling, honey, my life, my flower, my angel (7)
- Good morning, good afternoon, good evening (6)
- Here you are (5)
- Good-bye (4)
- Dear sister, dear mummy (3)
- Can I help you? (2)
- yes (2)

- I will play with you (1)
- How beautiful you are (2)
- I miss you (1)
- Can you lend me a toy? (1)
- You have beautiful slippers (1)
-



Children told several answers when asked which nice words they can use. The analysis shows how frequently children mentioned individual nice words.

Children most often use the following expressions:

- please (21)
- thank you (20)
- excuse me (13)
- I love you (10)

Children in individual kindergartens most frequently mentioned:

La petite academy:

- please (1)
- thank you (1)
- I love you (3)

Angela's kindergarten:

- please (19)
- thank you (19)
- excuse me (12)
- I love you (2)

Gulten ve ömer ünlükahraman Anaokulu:

- Please (1)
- Excuse me (1)
- I love you (5)

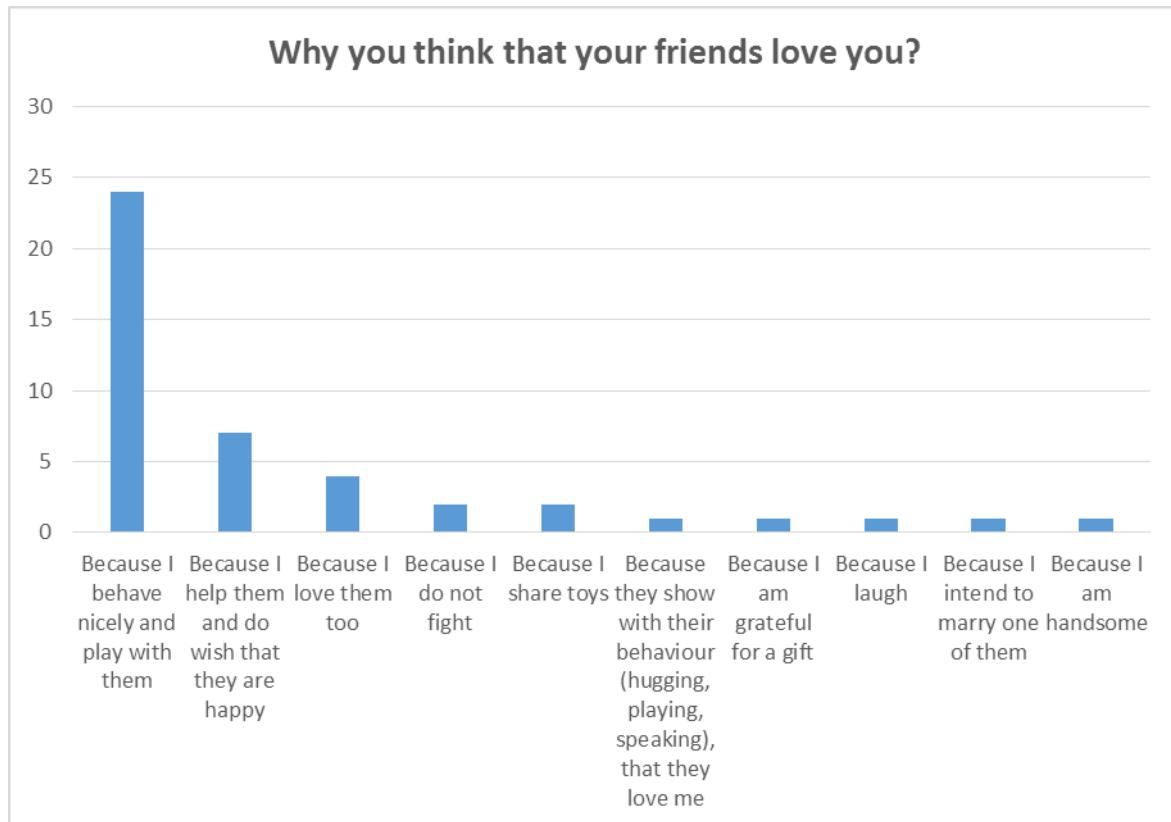
Preschool children know and use words like thank you, please, excuse me and I love you.

4. Do you think that your friends love you? Why?

There were no negative answers on this question in no one of the three kindergartens. All think that their friends like them. Reasons are as follows:

- Because I behave nicely and play with them (24)
- Because I help them and do wish that they are happy (7)
- Because I love them too (4)
- Because I do not fight (2)
- Because I share toys (2)
- Because they show with their behaviour (hugging, playing, speaking), that they love me (1)
- Because I am grateful for a gift (1)
- Because I laugh (1)

- Because I intend to marry one of them (1)
- Because I am handsome (1)



The majority of children think that other people like them because they behave nicely and play with them (24). Some children mentioned also helping other children and wishing them well (7) and that they love other children, too (7).

The reason that they behave nicely and play with other children was mentioned by:

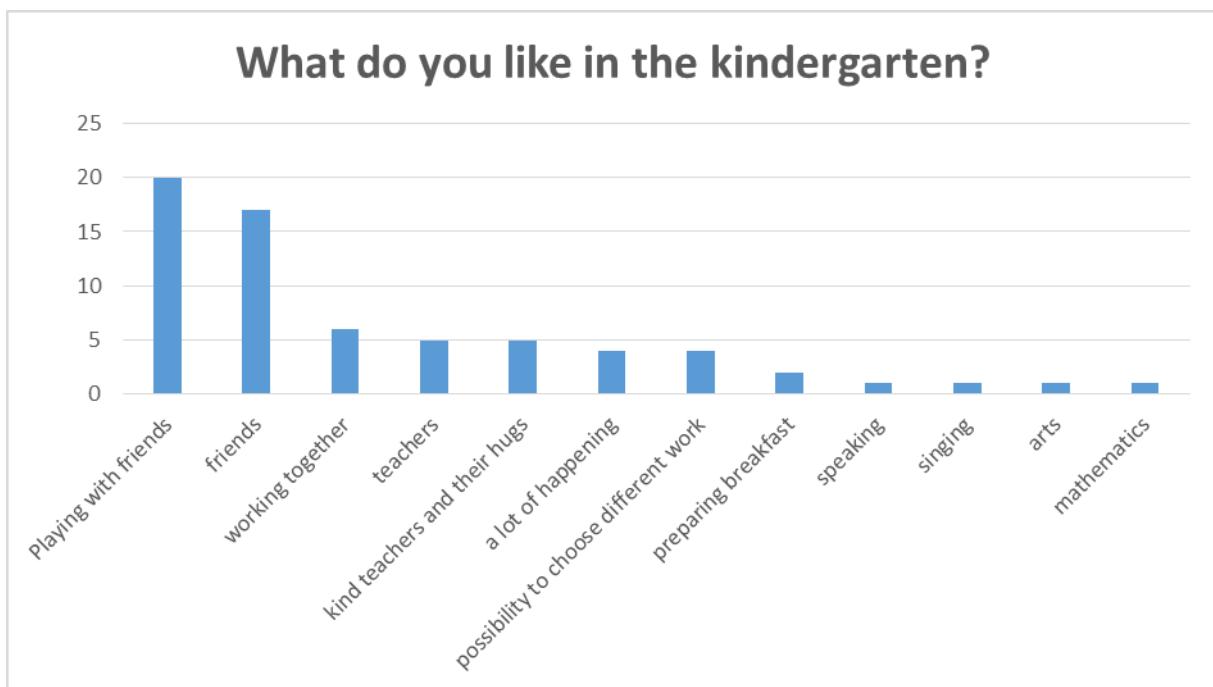
- La petite academyy (3 = 75 %)
- Angela's kindergarten (11= 58 %)
- Gulten ve ömer ünlükahraman Anaokulu (10 = 67 %)

Answers on the question that shows their relationship to other children reveal values like friendship, kindness, help, cooperation, politeness and respect.

Questions about relationships in the kindergarten:

5. What do you like in the kindergarten?

- Playing with friends (20)
- friends (17)
- working together (6)
- teachers (5)
- kind teachers and their hugs (5)
- a lot of happening (4)
- possibility to choose different work (4)
- preparing breakfast (2)
- speaking (1)
- singing (1)
- arts (1)
- mathematics (1)



This question intended to learn what children like in the kindergarten. The teachers who performed the children were recommended to ask about relationships and not about things. Children's most frequent answers were: playing with friends (20) and friends (17).

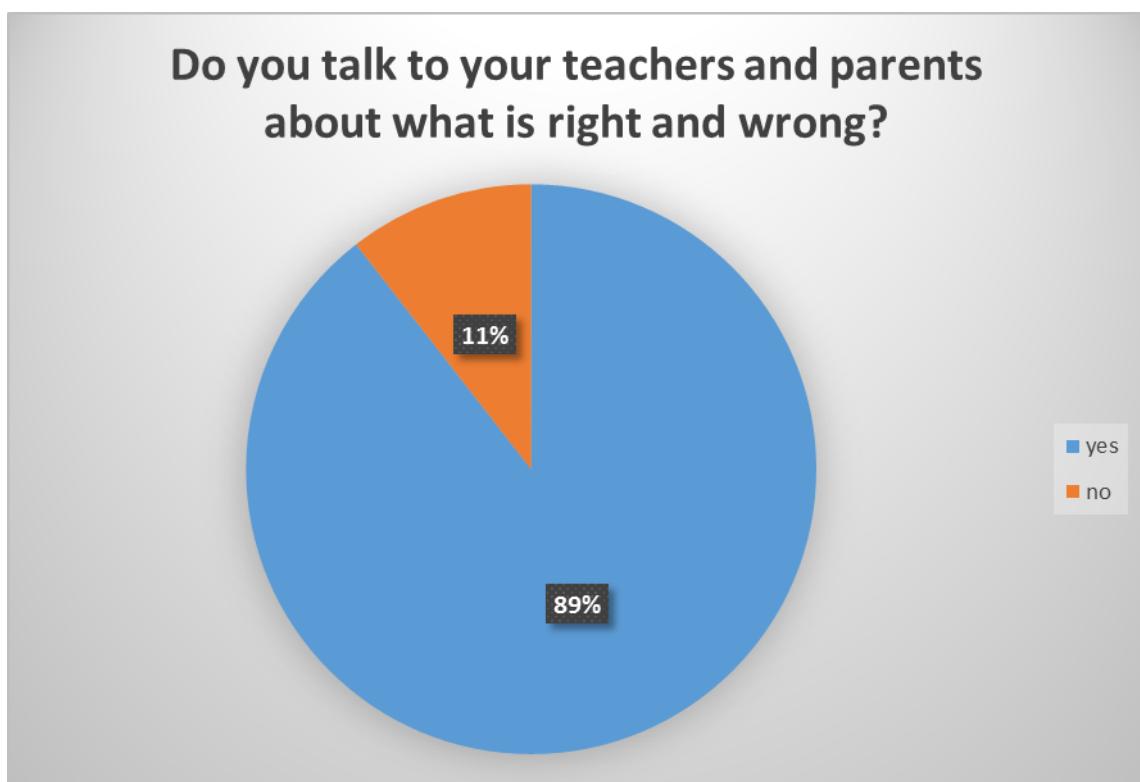
These answers make us think that relationships among friends are more important than relationships with adults who are less frequently mentioned: teachers (5), kindness of teachers and their hugs (5).

Children of individual kindergartens revealed the following facts concerning playing with their friends and friends:

- La petite academy (3 = 75 %)
- Angela's kindergarten (22 = 58 %)
- Gulten ve ömer ünlükahraman Anaokulu (12 = 80 %)

6. Do you talk to your teachers and parents about what is right and wrong? What do you talk about?

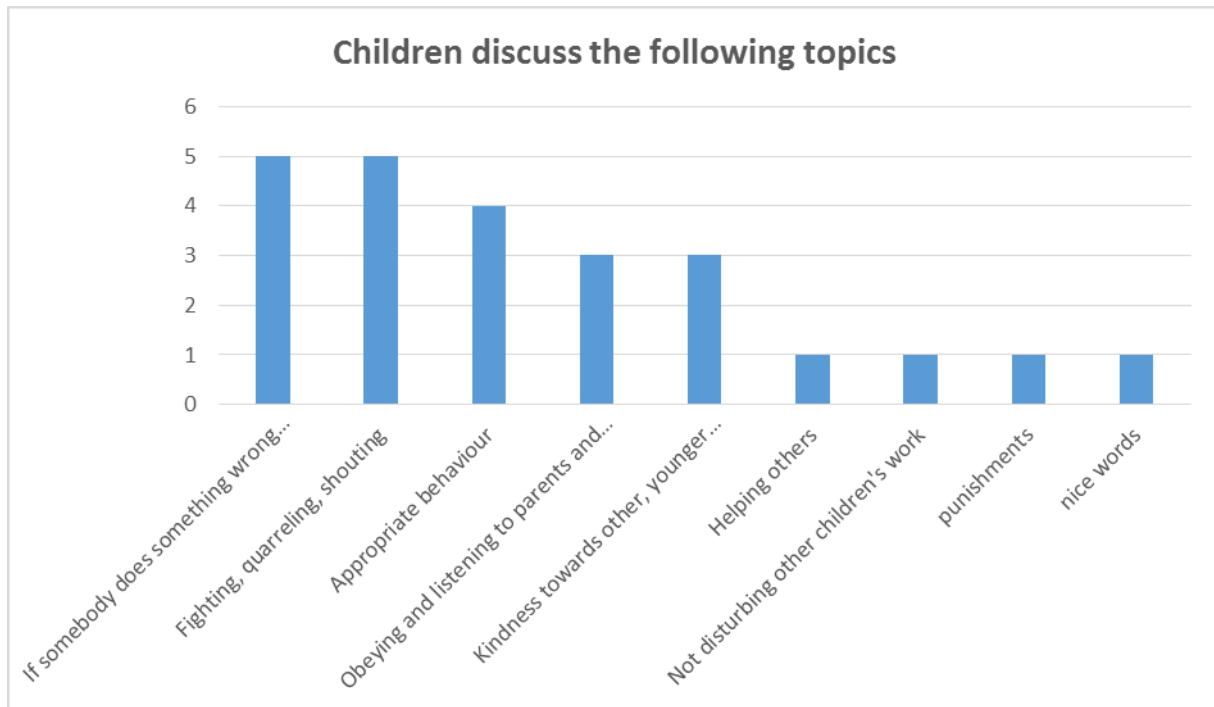
Children answered that they quite frequently discuss this topic with parents and with teachers (34). Just 4 children said that they do not talk about it.



Children discuss the following topics:

- If somebody does something wrong and what would be right to do (5)

- Fighting, quarreling, shouting (5)
- Appropriate behaviour (4)
- Obeying and listening to parents and teachers (3)
- Kindness towards other, younger children (3)
- Helping others (1)
- Not disturbing other children's work (1)
- punishments (1)
- nice words (1)



Analysis of this question shows how children experience being taught about values, and about their discussions with adults.

Only 11 % of children answered that parents do not speak with them about what is right and what is wrong. Some children say only that they discuss the topic with adults but they did not say exactly what they speak about.

More frequent answers of children:

- If somebody does something wrong and what would be right to do (5)
- Fighting, quarreling, shouting (5)

- Appropriate behaviour (4)
- Obeying and listening to parents and teachers (3)
- Kindness towards other, younger children (3)

Children from individual kindergartens mentioned the following more frequent topics of discussion:

La petite academy

- If somebody does something wrong and what would be right to do (1)

Angela's kindergarten:

- If somebody does something wrong and what would be right to do (1)
- Fighting, quarreling, shouting (5)
- Appropriate behaviour (4)
- Obeying and listening to parents and teachers (2)
- Kindness towards other, younger children (2)

Gulten ve ömer ünlükahraman Anaokulu:

- If somebody does something wrong and what would be right to do (3)
- Obeying and listening to parents and teachers (1)
- Kindness towards other, younger children (1)

We can conclude that adults most often explain children what is right and what is wrong, about appropriate behaviour and obeying.

7. Have we got rules in the kindergarten? Name 3. Why do we have rules?

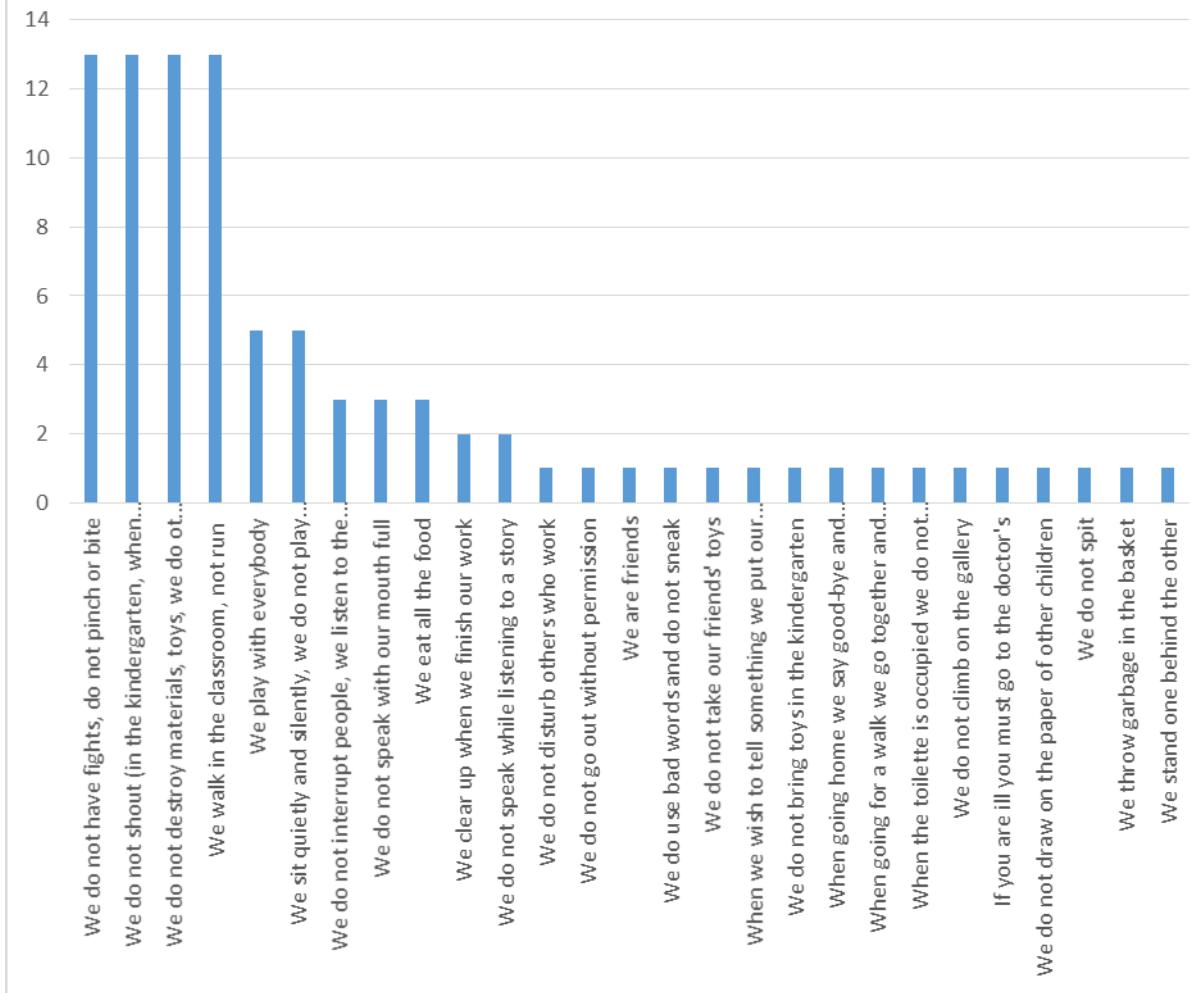
All children answered that there are rules in the kindergarten (100 %).

Rules in the kindergarten are:

- We do not have fights, do not pinch or bite (13)
- We do not shout (in the kindergarten, when going for a walk) (13)
- We do not destroy materials, toys, we do not throw them (13)
- We walk in the classroom, not run (13)
- We play with everybody (5)

- We sit quietly and silently, we do not play with napkins (5)
- We do not interrupt people, we listen to the teacher (3)
- We do not speak with our mouth full (3)
- We eat all the food (3)
- We clear up when we finish our work (2)
- We do not speak while listening to a story (2)
- We do not disturb others who work (1)
- We do not go out without permission (1)
- We are friends (1)
- We do use bad words and do not sneak (1)
- We do not take our friends' toys (1)
- When we wish to tell something we put our hand on the shoulder of that person (1)
- We do not bring toys in the kindergarten (1)
- When going home we say good-bye and quickly run to our parents (1)
- When going for a walk we go together and speak with our neighbour (1)
- When the toilette is occupied we do not watch in it. Only one person can be in the toilette (1)
- We do not climb on the gallery (1)
- If you are ill you must go to the doctor's (1)
- We do not draw on the paper of other children (1)
- We do not spit (1)
- We throw garbage in the basket (1)
- We stand one behind the other (1)

Rules in the kindergarten are:



The most frequent answers of the children are:

- We do not have fights, do not pinch or bite (13)
- We do not shout (in the kindergarten, when going for a walk) (13)
- We do not destroy materials, toys, we do not throw them (13)
- We walk in the classroom, not run (13)

Children know many other rules which were expressed less frequently.

Children of individual kindergartens expressed the above four rules as follows:

La petite academy:

- We do not have fights, do not pinch or bite (2)

- We do not shout (in the kindergarten, when going for a walk) (0)
- We do not destroy materials, toys, we do not throw them (1)
- We walk in the classroom, not run (1)

Angela's kindergarten:

- We do not have fights, do not pinch or bite (8)
- We do not shout (in the kindergarten, when going for a walk) (7)
- We do not destroy materials, toys, we do not throw them (4)
- We walk in the classroom, not run (8)

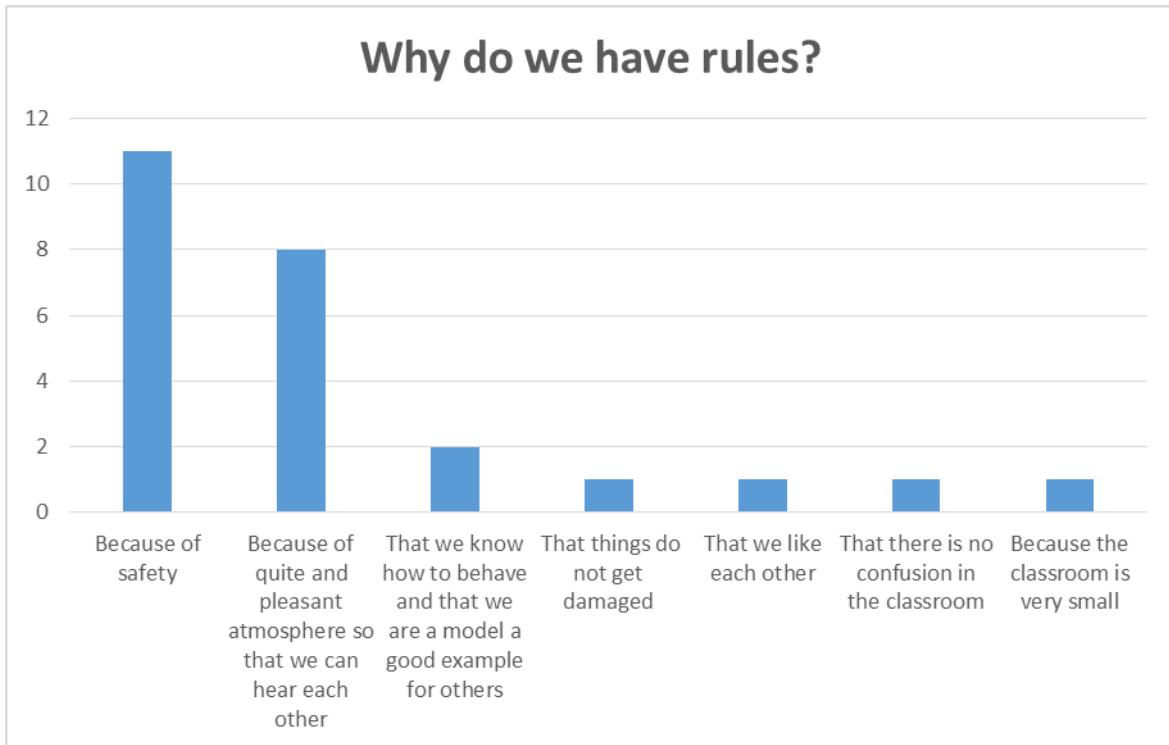
Gulten ve ömer ünlükahraman Anaokulu

- We do not have fights, do not pinch or bite (4)
- We do not shout (in the kindergarten, when going for a walk) (6)
- We do not destroy materials, toys, we do not throw them (8)
- We walk in the classroom, not run (4)

The above mentioned rules can be explained also in a positive way: We respect the body of another child. We speak in a low voice. We handle materials with care that they do not get damaged. We care about our safety and about safety of other children. Positive formulation of rules offers also reasons why it is necessary to respect rules. Children showed they are aware of the positive meaning of the rules:

Why do we have rules?

- Because of safety (11)
- Because of quite and pleasant atmosphere so that we can hear each other (8)
- That we know how to behave and that we are a model a good example for others (2)
- That things do not get damaged (1)
- That we like each other (1)
- That there is no confusion in the classroom (1)
- Because the classroom is very small (1)



Several children highlighted two reasons why kindergartens have rules:

- Because of safety (11)
- Because of quite and pleasant atmosphere so that we can hear each other (8)

Children of individual kindergartens told the following:

La petite academy:

- Because of safety (0)
- Because of quite and pleasant atmosphere so that we can hear each other (1)

Angela's kindergarten:

- Because of safety (7)
- Because of quite and pleasant atmosphere so that we can hear each other (6)

Gulten ve ömer ünlükahraman Anaokulu

- Because of safety (4)
- Because of quite and pleasant atmosphere so that we can hear each other (1)

It is difficult to gather from the answers if children understand the reasons for the rules or whether they just mentioned reasons which they heard from adults who explained why certain behaviour is OK and why not.

Questions about the relationships in the environment

8. Do people destroy nature? How do we destroy it?

Children answered the question if people destroy nature in the following way:

Yes	28
No	10



Children of individual kindergartens revealed the following opinions about destroying nature:

La petite academy:

- yes (4 = 100 %)
- no (0 = 0%)

Angela's kindergarten:

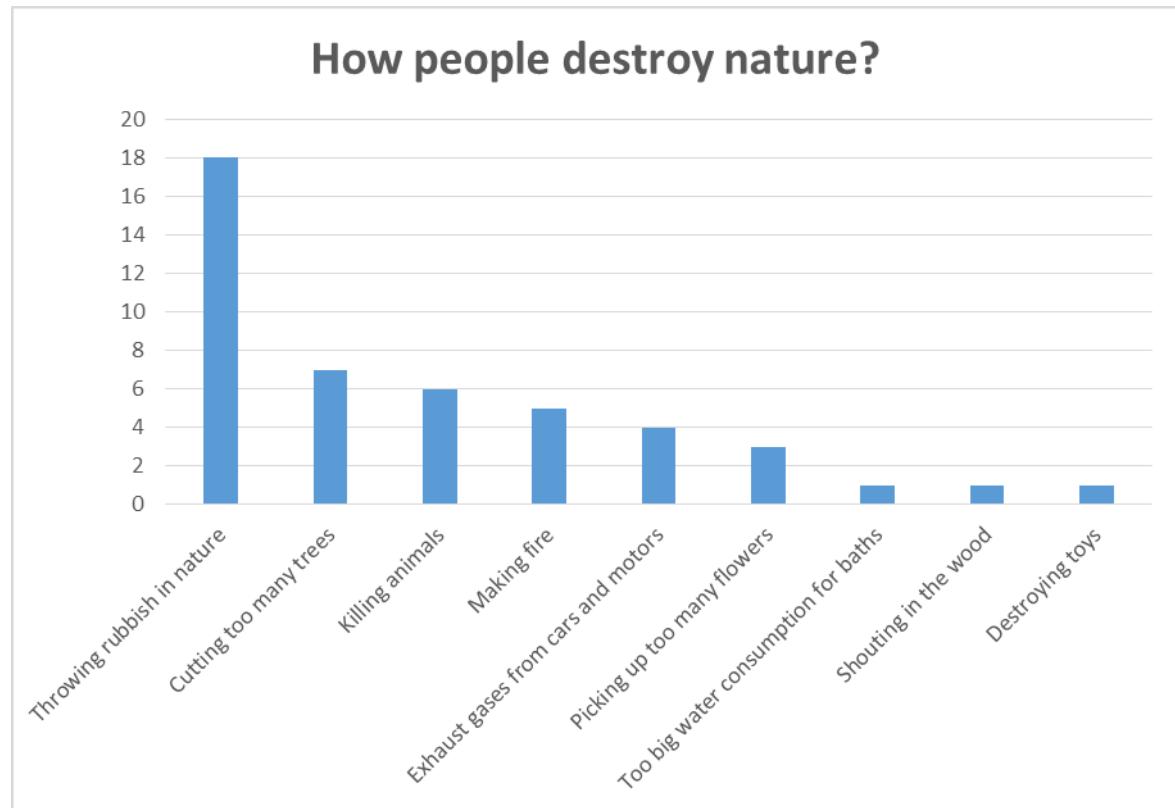
- yes (10 = 53 %)
- no (9 = 47 %)

Gulten ve ömer ünlükahraman Anaokulu:

- yes (14 = 93 %)
- no (1 = 7 %)

How people destroy nature?

- Throwing rubbish (bottles, plastics, cigarettes, dog's excrement) in nature (in streams, woods) (18)
- Cutting too many trees (7)
- Killing animals (6)
- Making fire (5)
- Exhaust gases from cars and motors (4)
- Picking up too many flowers (3)
- Too big water consumption for baths (1)
- Shouting in the wood (1)
- Destroying toys (1)



Many preschool children already know that the nature is polluted by throwing garbage in the nature (18).

A number of children are aware that it is possible to destroy nature also by:

- Throwing rubbish (bottles, plastics, cigarettes, dog's excrement) in nature (in streams, woods) (18)
- Cutting too many trees (7)
- Killing animals (6)
- Making fire (5)
- Exhaust gases from cars and motors (4)
- Picking up too many flowers (3)

Children from individual kindergarten exposed throwing garbage in the nature as follows:

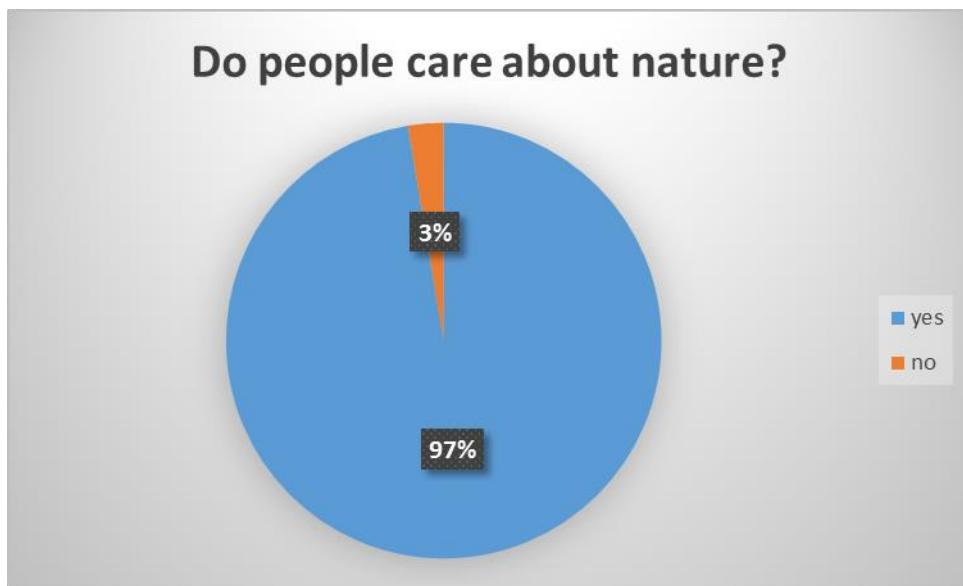
- La petite academy (1)
- Angela's kindergarten (10)
- Gulten ve ömer ünlükahraman Anaokulu (7)

Also in this case it is difficult to see if children understand reasons for these rules or they assume reasons which they heard from adults who explained them the pollution. It is however, quite obvious that preschool children are well acquainted with destroying and polluting the nature and that they know different ways how people destroy nature. Children namely cite a number of ways of pollution.

9. Do people care about nature? Do you know how we care about nature?

All answers except one were affirmative:

Yes	37
no	1



Children from individual kindergartens revealed the following as regards care about nature:

La petite academy:

- yes (4 = 100 %)
- no (0 = 0 %)

Angela's kindergarten:

- yes (19 = 100 %)
- no (0 = 0 %)

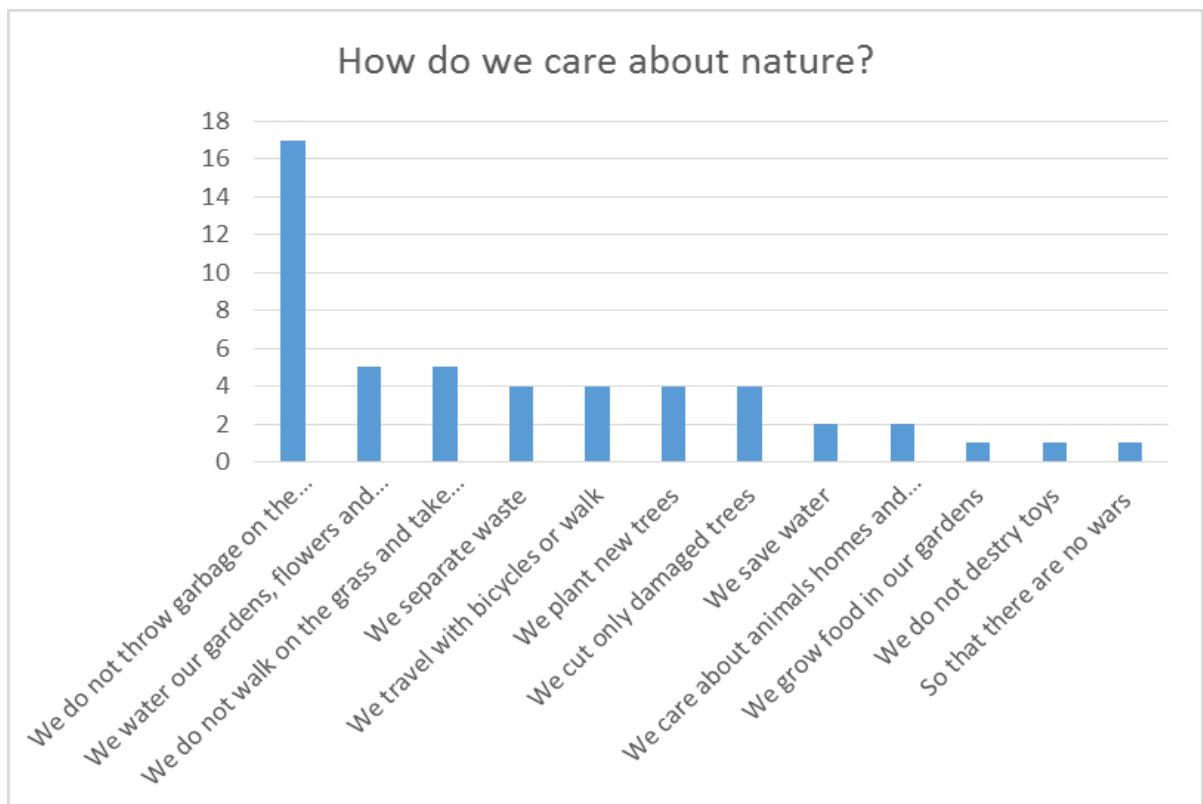
Gulten ve ömer ünlükahraman:

- yes (14 = 93 %)
- no (1 = 7 %)

How do we care about nature?

- We do not throw garbage on the floor but put in the basket (17)
- We water our gardens, flowers and grass if there is enough water but we must not water them if there is water shortage (5)
- We do not walk on the grass and take care of flowers (5)
- We separate waste (4)

- We travel with bicycles or walk (4)
- We plant new trees (4)
- We cut only damaged trees (4)
- We save water (2)
- We care about animals homes and food (2)
- We grow food in our gardens (1)
- We do not destroy toys (1)
- So that there are no wars (1)
-



The analysis of this question shows that already preschool children make logical deductions because answers about destroying nature and about care for nature are compatible. The children answered in actually the same number that we care about nature so that we do not throw waste on the floor but put it in the waste bin (17) – while their previous answers expressed that we destroy nature by throwing waste in the nature (18).

A number of children mentioned also the following ways of care about nature:

- We water our gardens, flowers and grass if there is enough water but we must not water them if there is water shortage (5)
- We do not walk on the grass and take care of flowers (5)
- We separate waste (4)
- We travel with bicycles or walk (4)
- We plant new trees (4)
- We cut only damaged trees (4)

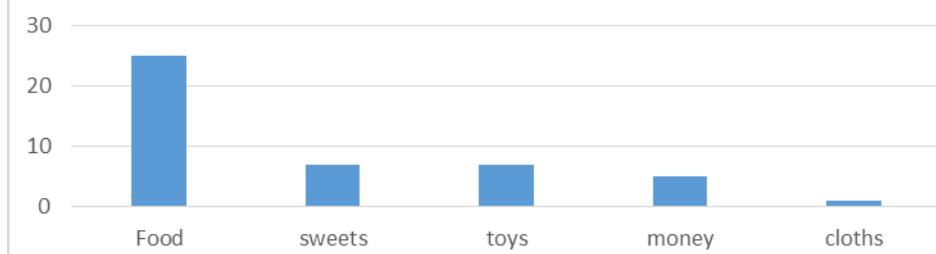
Children from individual kindergartens expressed the following opinions concerning waste in waste bins:

- La petite academy (3)
- Angela's kindergarten (8)
- Gulten ve ömer ünlükahraman Anaokulu (6).

10. Not all the children in the world can eat every day. What would you be willing to renounce in order to help them?

- Food (bread, rice, macaroni, honey, jam, fruit) (25)
- sweets (chocolates, Nutella) (7)
- toys (7)
- money (5)
- cloths (1)
-

Not all the children in the world can eat every day. What would you be willing to renounce in order to help them?



Children would share with other hungry children especially food (25), and some also sweets (7), toys (7), and money (5).

This question did not contain subquestion how children would manage sharing their things with other children but we would probably get interesting answers. The analysis of this question still shows that children have sense for other people and are ready to share. Every child mentioned one or another thing that he/she would share with others.

Children from individual kindergartens gave the following number of answers that refer to sharing:

La petite academy

- Food (bread, rice, macaroni, honey, jam, fruit) (4)

Angela's kindergarten:

- Food (bread, rice, macaroni, honey, jam, fruit) (9)
- sweets (chocolates, Nutella) (6)
- toys (6)
- money (5)
- cloths (1)

Gulten ve ömer ünlükahraman Anaokulu:

- Food (bread, rice, macaroni, honey, jam, fruit) (12)
- sweets (chocolates, Nutella) (2)
- toys (1)

11. Would you donate your toys? Have you ever done it?

bi podaril	36
ne bi podaril	2



The analysis of the answers shows that the majority of children are ready to donate their toys:

Children from individual kindergartens gave the following answers:

La petite academy:

- yes (4 = 100 %)
- no (0 = 0 %)

Angela's kindergarten:

- yes (18 = 95 %)
- no (1 = 5 %)

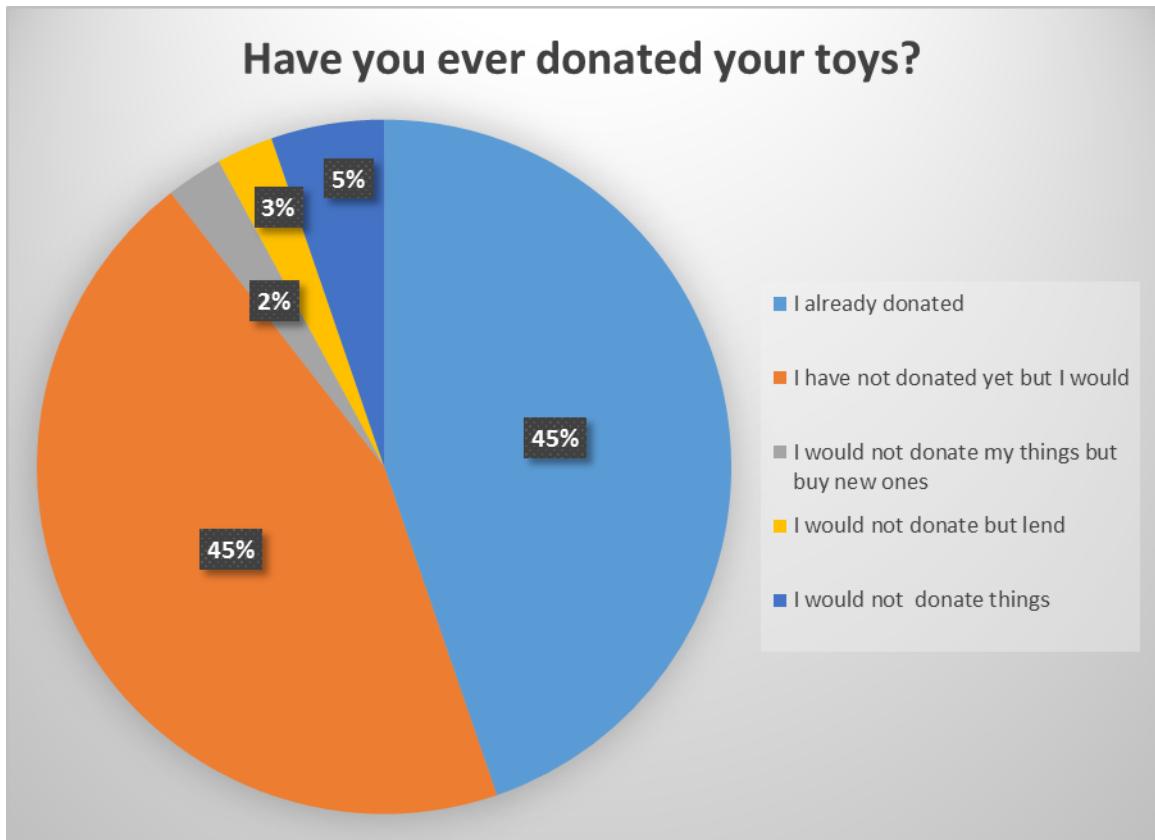
Gulten ve ömer ünlükahraman Anaokulu

- yes (14 = 93 %)
- no (1 = 7 %)

The analysis of this question shows some more data whether children already donated their things:

I already donated	17
I have not donated yet but I would	17
I would not donate my things but buy new ones	1

I would not donate but lend	1
I would not donate things	2



Here are responses from individual kindergartens:

La petite academy:

- I already donated ($3 = 75\%$)
- I have not donated yet but I would ($1 = 25\%$)
- I would not donate my things but would buy new ones ($0 = 0\%$)
- I would not donate but lend ($0 = 0\%$)
- I would not donate ($0 = 0\%$)

Angela's kindergarten:

- I already donated ($11 = 75\%$)
- I have not donated yet but I would ($6 = 25\%$)
- I would not donate my things but would buy new ones ($1 = 0\%$)
- I would not donate but lend ($1 = 0\%$)

- I would not donate ($0 = 0 \%$)

Gulten ve ömer ünlükahraman Anaokulu:

- I already donated ($3 = 20 \%$)
- I have not donated yet but I would ($10 = 67 \%$)
- I would not donate my things but would buy new ones ($0 = 0 \%$)
- I would not donate but lend ($0 = 0 \%$)
- I would not donate ($0 = 0 \%$).

We can conclude that the children are open to share things with others. Some of them also mentioned how they did it: donated their toys or exchanged them.

4.3 CONCLUSIONS

The analysis of the interviews performed with preschool children shows the following findings:

- *Preschool children understand the values of sharing, cooperation and agreement when solving conflicts with friends.*
- *Preschool children care about good feelings of others. They try to include children in the group and offer them help if they need it. Children are happy if they receive attention. They are aware that kindness and nice behaviour contributes to good feeling.*
- *Preschool children know the following values: inclusion in a group, cooperation, help, attention, giving presents, politeness, respect, friendship and kindness.*
- *Preschool children use basic polite words: thank you, please, excuse me, I love you.*
- *When the child is in the kindergarten in a group with other children, he finds relationships with his friends more important than with adults.*
- *Adults teach preschool children about what is right and what is wrong, about appropriate behaviour and obeying rules.*
- *Children are aware of the positive importance of rules in the kindergarten. They find important the following rules: respect the body of other child, speak in low voice, be careful with materials so that they do not get damaged, take care of one's own and of others' safety.*
- *Preschool children are aware of destroying nature and know different ways how men destroy nature. They are also acquainted with ways how men can take care of nature. The most often basic rule for care about nature is to put waste in the waste bin.*
- *Preschool children have feelings for other children and are ready to share their things with other children.*
- *It is obvious that preschool children are aware and/or understand a number of values, that they care about feelings of others, that they can use several polite words, that they appreciate relationships with their friends, that they are aware of the importance of rules in the kindergarten. This means that the kindergarten curricula should include more concrete activities with methodological instructions for preschool teachers how to perform values education in the kindergarten. Also the preschool teachers' programmes should include more courses on ethics and values and in this way offer the future teachers knowledge about how to transmit values to preschool*

children. There should also be training courses for parents who are the most important and first moral teachers of preschool children.

5 ANALYSIS OF QUESTIONNAIRES WITH PARENTS

5.1 INTRODUCTION

The questionnaires for parents were **prepared by the researchers in the three participating kindergartens**. The questions were formed on the basis of the theoretical research, mainly the part on the role of the parents. The researchers of the three kindergartens studied the questions and made several trials among parents so that they finally chose the questions which could be understood by all the parents.

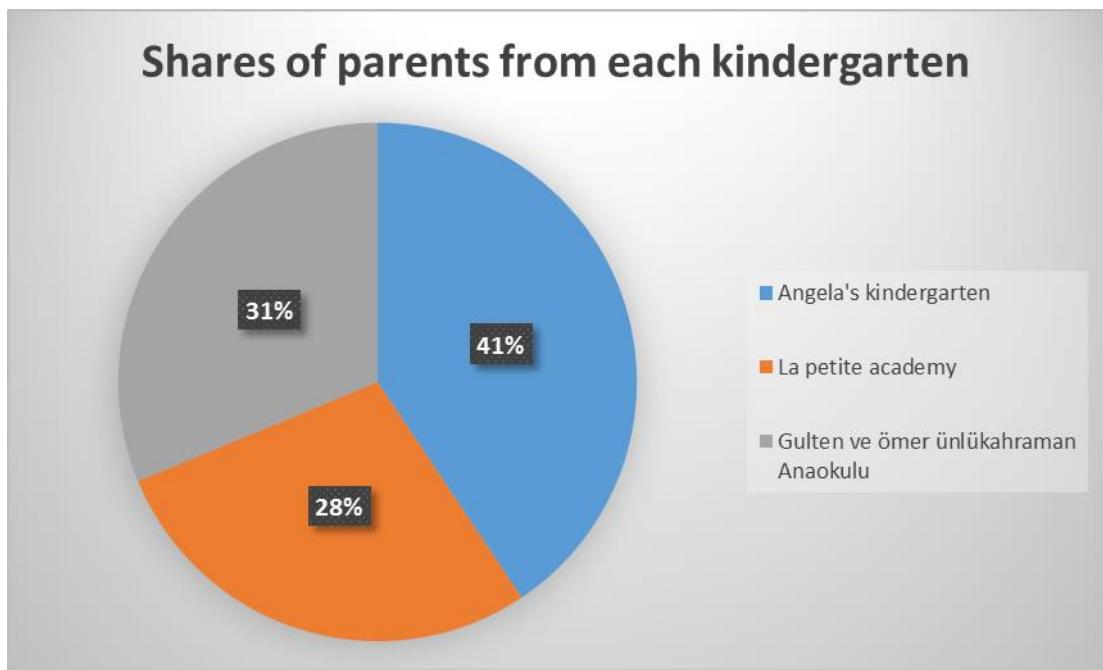
The questionnaire for parents consists of **seven questions** with which we wished to investigate what parents think about values that are transmitted to their children : which values parents find important for education of their children; which values should be transmitted to their children in the kindergarten, if parents think that the preschool period is appropriate for education in values and/or children can accept values. The fourth question is about the way of transmitting values that is appropriate for preschool children. We were also interested if parents can cooperate with the kindergarten as regards moral education – if values of the family and of the kindergarten are similar. The last question concerns the problem of different values transmitted to children at home and in the kindergarten.

Parents of three kindergarten answered on the questionnaire: private kindergarten La petite academy which performs Slovenian national curriculum for kindergarten, private catholic Angela's kindergarten that works on the basis of the programme Montessori and the Turkish public kindergarten Gulten ve ömer ünlükahraman anaokulu.

We distributed 130 questionnaires and **received 96 answers**. La petite academy distributed 30 questionnaires and received 27 answers; Angela's kindergarten distributed 70 questionnaires and received 39 answers. Gulten ve ömer ünlükahraman Anaokulu distributed 30 questionnaires and received 30 answers.

The majority of parents who answered the questionnaires are between 25 and 40 years old, half of them women and half men.

The share of each kindergarten is seen from the below graph:

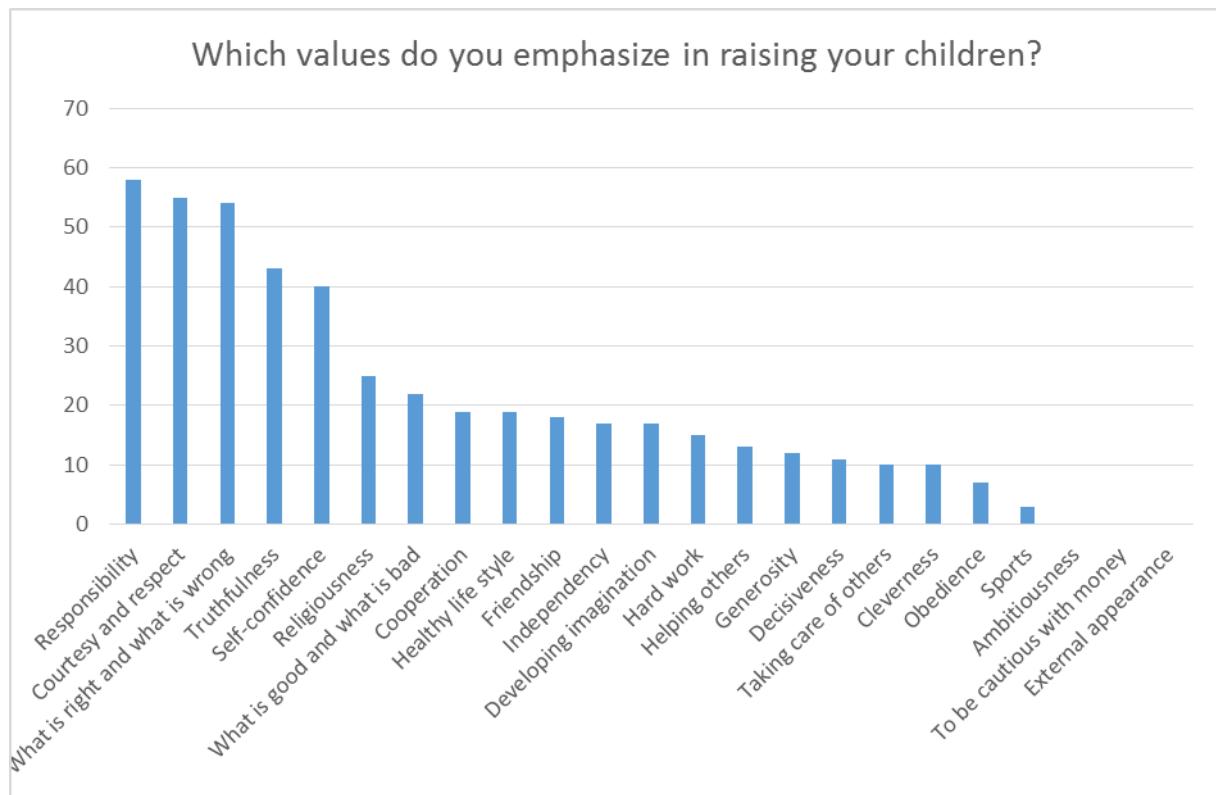


5.2 ANALYSIS OF QUESTIONS

- 1. Which values do you emphasize in raising your children? please circle 5 values and rank them from 1 to 5 (1 being the most important).**

Importance of values for parents	Number of parents
What is right and what is wrong	54
What is good and what is bad	22
Courtesy and respect	55
Obedience	7
Taking care of others	10
Helping others	13
Generosity	12
Responsibility	58
Cooperation	19
Friendship	18
Truthfulness	43
Independency	17
Hard work	15
Self-confidence	40
Decisiveness	11
Cleverness	10
Developing imagination	17
Ambitiousness	0
Healthy life style	19

Sports	3
Religiousness	25
To be cautious with money	0
External appearance	0



When parents of the preschool children answered the question which values they find important for education of their children, they could choose five most important values that should be transmitted to their children. Parents could rank five values from the most important (1) to less important (5). This analysis does not take into account ranking of values from 1 to 5. The analysis shows only how many parents chose a value as important for their child. When analyzing the questionnaire we found that this question was insufficient because many parents find the majority of the values important but they could choose only five most important. Perhaps we would have got other classification of values if we had put in an open question and let them list five values which they find most important for education of their children. On the other side it is possible that they would not have remembered all the

important values if thinking about them in the moment when they completed the questionnaire.

With regard to the answers of parents they find as the most important the following values:

- 1) Responsibility: 58
- 2) Courtesy and respect: 55
- 3) What is right and what is wrong: 54
- 4) Truthfulness: 54
- 5) Self-confidence: 40.

Some other values also seem important to parents but were chosen by less parents:

Religiousness	25
What is good and what is bad	22
Cooperation	19
Healthy life style	19
Friendship	18
Independency	17
Developing imagination	17
Hard work	15

The below values were not chosen as important for education of preschool children:

Helping others	13
Generosity	12
Decisiveness	11
Taking care of others	10
Cleverness	10
Obedience	7
Sports	3

None of the parents chose:

- Ambitiousness

- To be cautious with money
- External appearance

as important value for education of preschool children.

Parents from individual kindergartens chose as the most important 5 values as follows:

La petite academy:

1. What is right and what is wrong: 15
2. Responsibility: 13
3. Independence: 13
4. Self-confidence: 12
5. Courtesy and respect: 9
6. Truthfulness: 9

Angela's kindergarten:

1. Responsibility: 23
2. What is right and what is wrong: 22
3. Courtesy and respect: 22
4. Truthfulness: 19
5. Religion: 16

Gulten ve ömer ünlükahraman Anaokulu:

1. Courtesy and respect: 24
2. Responsibility: 22
3. Self-confidence: 20
4. What is right and what is wrong: 17
5. Truthfulness: 15

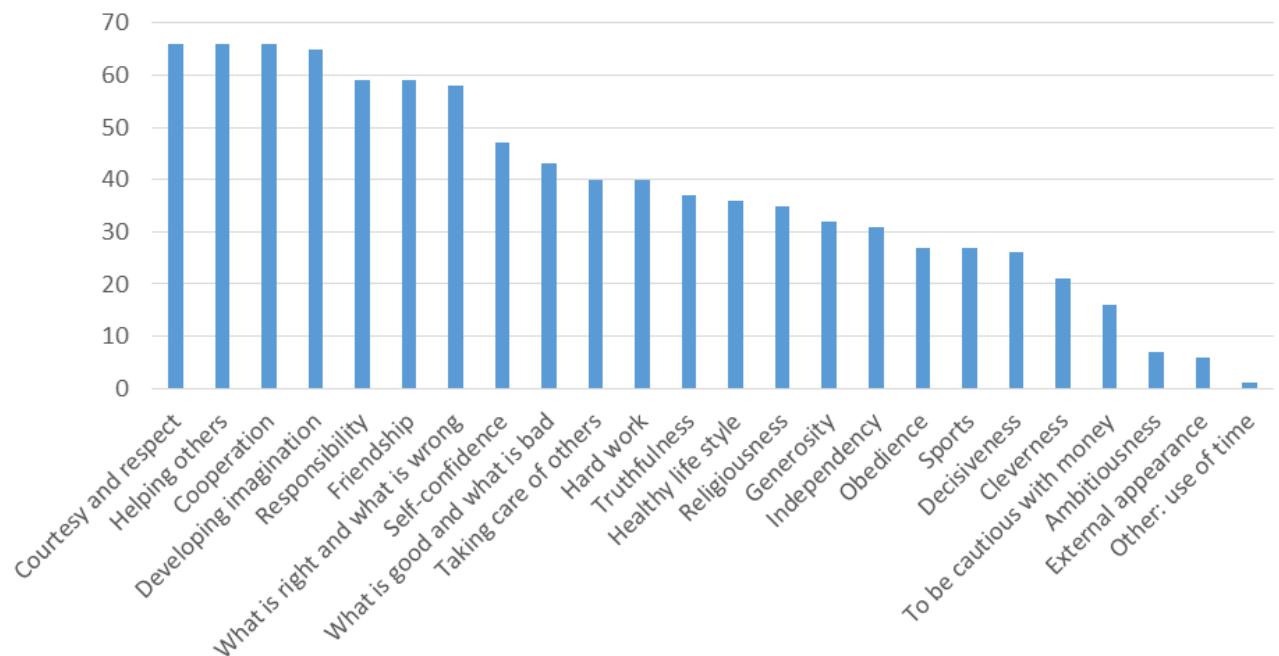
It is obvious that the listed 5 most important values are most important also in individual kindergartens and that there are not many differences among them. In Angela's kindergarten which is catholic, religion is among five most important virtues; and in La petite academy independence is an important value.

Parents emphasize values responsibility, courtesy and respect, what is right and what is wrong, truthfulness and self-confidence as important values that should be forwarded to preschool children.

2. Which of the below values do you expect your child to learn in the kindergarten?

	Number of parents
What is right and what is wrong	58
What is good and what is bad	43
Courtesy and respect	66
Obedience	27
Taking care of others	40
Helping others	66
Generosity	32
Responsibility	59
Cooperation	66
Friendship	59
Truthfulness	37
Independency	31
Hard work	40
Self-confidence	47
Decisiveness	26
Cleverness	21
Developing imagination	65
Ambitiousness	7
Healthy life style	36
Sports	27
Religiousness	35
To be cautious with money	16
External appearance	6
Other: Time management	1

Which values do you expect your child to learn in the kindergarten?



Parents could list more values when answering the question on which values should be forwarded to their children. The values under question 2 are the same as under question 1 but parents could put in also their own values which they find important.

When answering this question some parents chose five most important values and others decided for almost all values. Because the parents could choose the number of values themselves many values were chosen.

Parents find very important the following values and they expect that the kindergartens will forward them to preschool children:

Courtesy and respect	66
Helping others	66
Cooperation	66
Developing imagination	65
Responsibility	59
Friendship	59

What is right and what is wrong	58
---------------------------------	----

Parents find also important below values:

Self-confidence	47
What is good and what is bad	43
Taking care of others	40
Hard work	40
Truthfulness	37
Healthy life style	36
Religiousness	35
Generosity	32
Independency	31
Obedience	27
Sports	27
Decisiveness	26

The below values seem less important:

Cleverness	21
To be cautious with money	16
Ambitiousness	7
External appearance	6
Other: use of time	1

Values that parents find important for education of their children generally and values which they expect will be forwarded to their children in the kindergarten are a bit different. Parents probably think that they are responsible for education in certain values while others can be taught in the kindergarten. Parents expect that kindergarten will forward values that are important of life in society. Most important seem to be values like: helping others, cooperation and friendship. Also development of imagination is quite important to parents.

Parents of individual kindergartens most often chose as values the following:

La petite academy:

Developing imagination	23
Cooperation	22
Helping others	21
Friendship	19
Courtesy and respect	18
What is right and what is wrong	18

Angela's kindergarten:

Helping others	32
Cooperation	29
Friendship	28
Courtesy and respect	27
Religiousness	25
Hard work	24
Developing imagination	24

Gulten ve ömer ünlükahraman anaokulu:

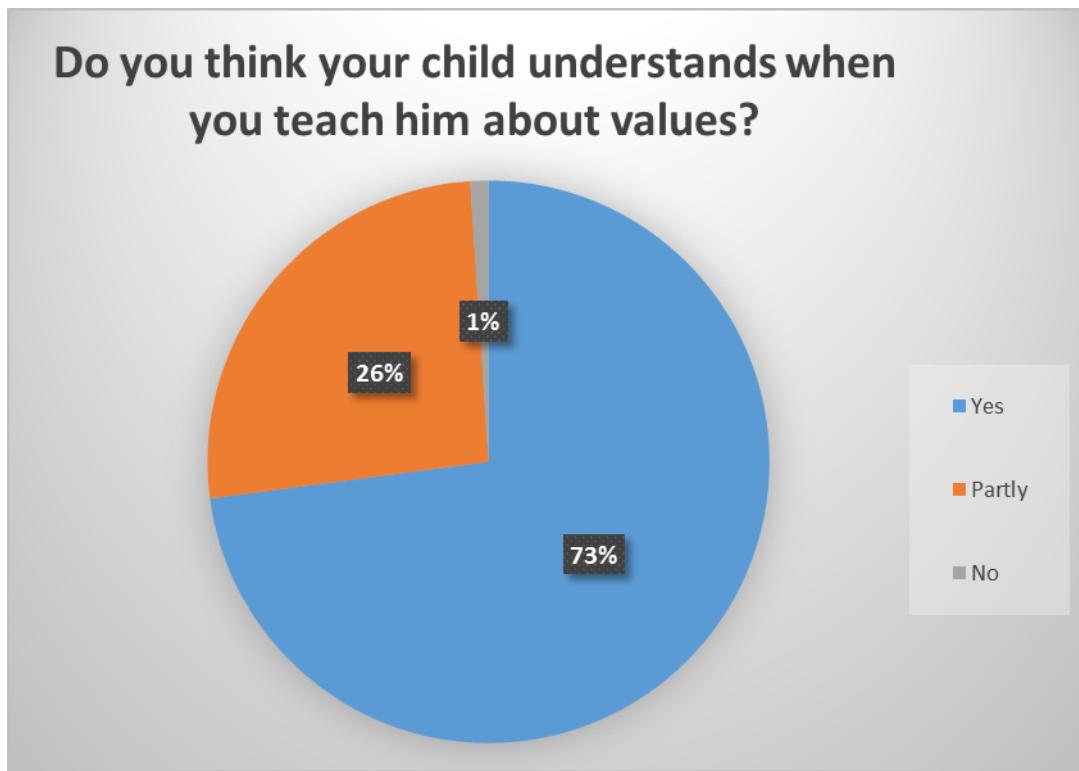
Responsibility	22
Courtesy and respect	21
Self-confidence	18
Developing imagination	18
What is right and what is wrong	17
Cooperation	15
Helping others	13

Values which parents wish that the kindergartens would submit to their children are not very different but both Slovenian kindergartens emphasize friendship; one Slovenian and the Turkish kindergarten stress that children should be taught what is right and what is wrong;

Angela's kindergarten emphasizes religiousness. The Turkish kindergarten mentions also self-confidence which is not among the most important values of Slovenian children.

3. Do you think your child understands/comprehends when you teach him/her about the values?

	Number of parents
Yes	70
Partly	25
No	1

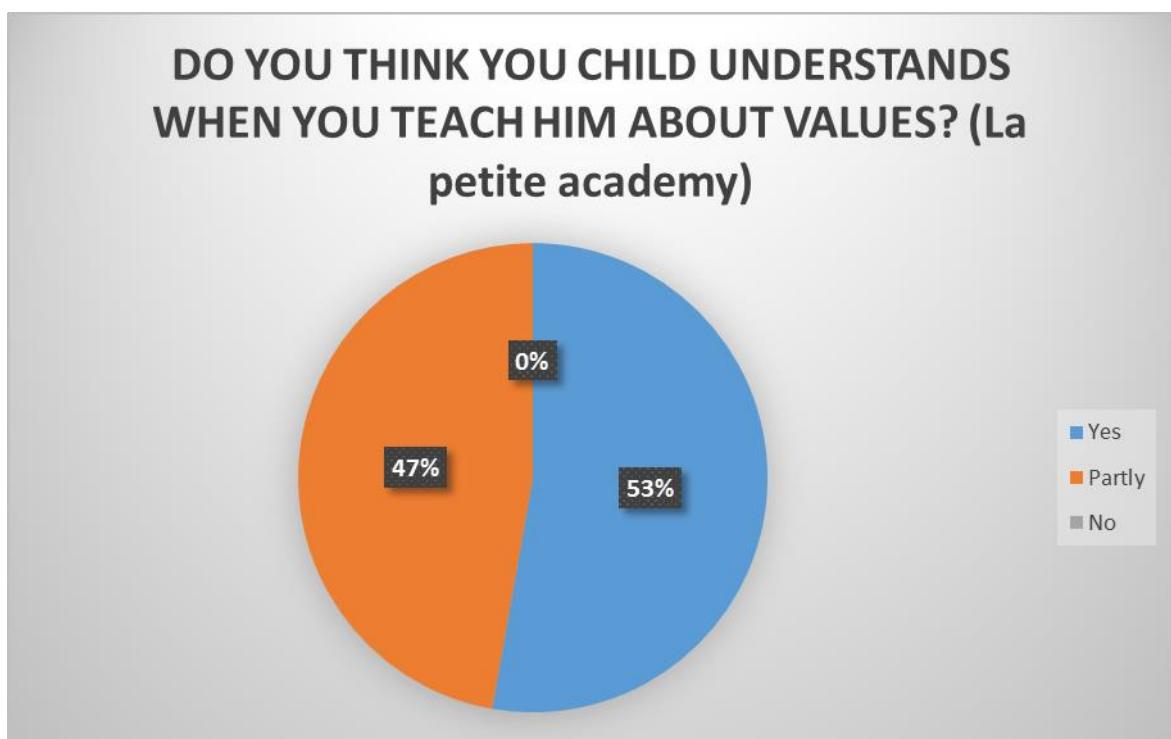


Many parents think that their children understand teaching about values: 73 % responded with yes, 26 % partly and just 1 % negatively.

Views of parents from individual kindergartens as regards child's understanding of values are to a certain degree different:

La petite academy:

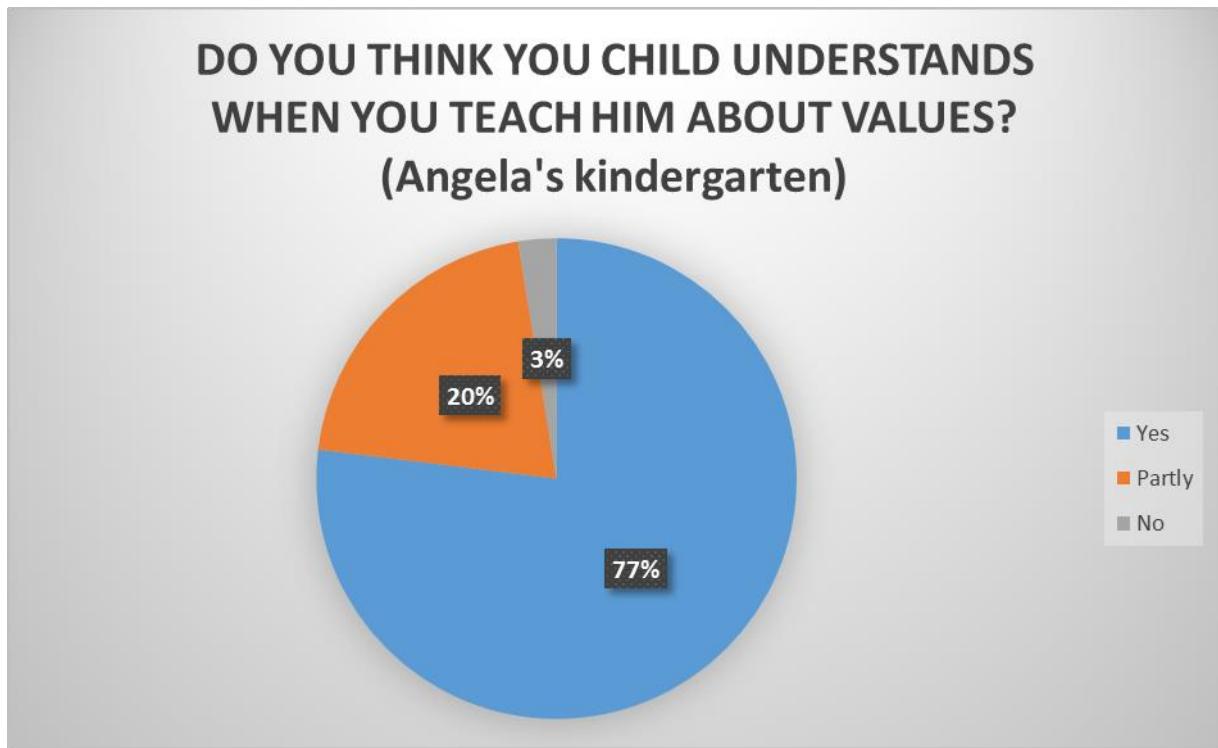
	Number of parents
Yes	19
Partly	17
No	0



Angela's kindergarten:

	Number of parents
Yes	30
Partly	8

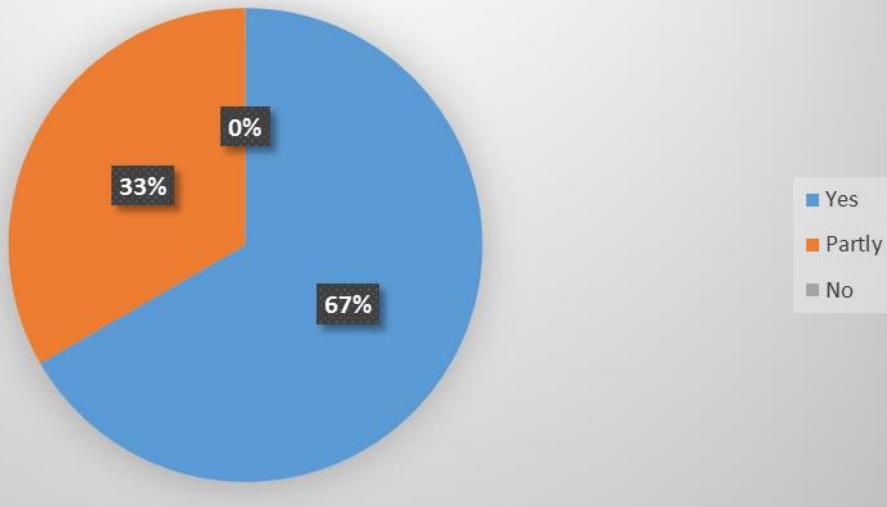
No	1
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Gulten ve ömer ünlükahraman Anaokulu:

	Number of parents
Yes	20
Partly	10
No	0

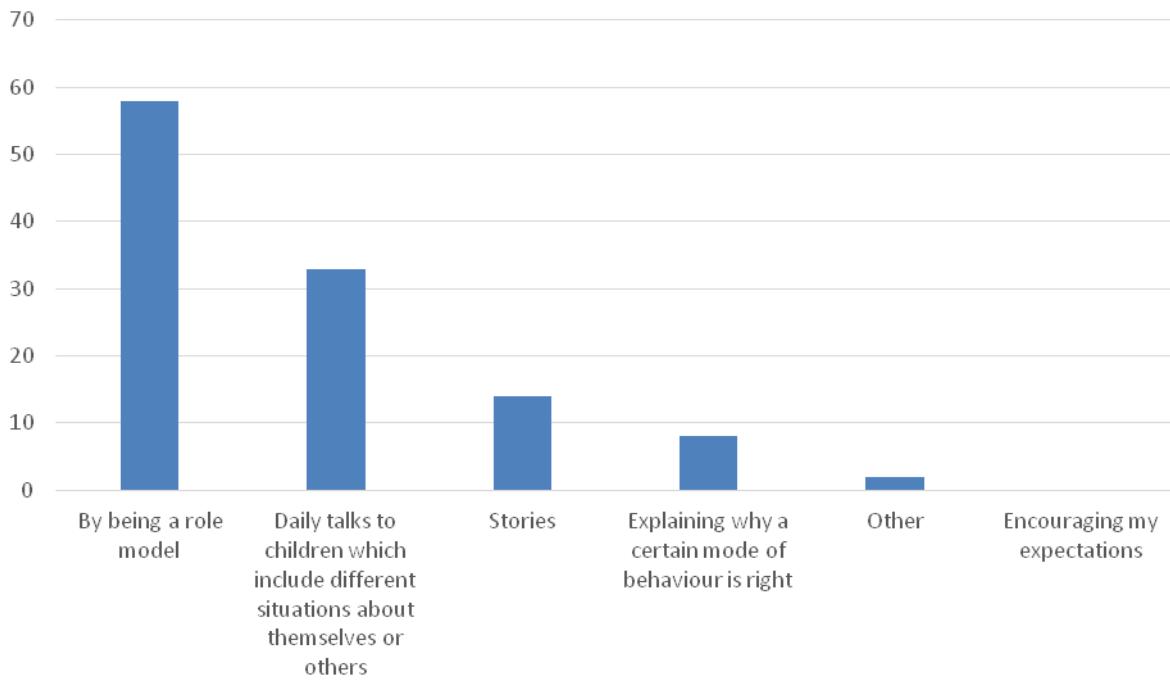
**DO YOU THINK YOUR CHILD UNDERSTANDS
WHEN YOU TEACH HIM ABOUT VALUES?
(Gülten ve Ömer Ünlükahraman Anaokulu)**



4. What do you feel is the best way of transmitting moral values to your children?

	Number of parents
stories	14
explaining why a certain mode of behaviour is right	8
daily talks to children which include different situations about themselves or others	33
encouraging my expectations	0
by being a role model	58
other (please write down)	2

What do you feel is the best way of transmitting moral values to your children?



This question deals with the way of transmitting values. Parents could choose among the following:

- * stories
- * explaining why a certain mode of behaviour is right
- * daily talks to children which include different situations about themselves or others
- * encouraging my expectations
- * by being a role model

or describe some other successful way of transmitting values. Parents could choose one or more answers. The majority of parents (58) find as effective way of teaching values that they are a role model so that the child can imitate their behaviour.

Many parents (33) chose as a good way of teaching values:

- * daily talks to children which include different situations about themselves or others

Less parents (14) chose story telling and some (8) also explanation why certain behaviour is not good.

None of the parents chose encouraging my expectations to teach values.

The analysis of answer from individual kindergartens shows that parents also chose the already mentioned two ways as the best.

La petite academy:

	Number of parents
by being a role model	15
daily talks to children which include different situations about themselves or others	13

Angela's kindergarten:

	Number of parents
by being a role model	26
daily talks to children which include different situations about themselves or others	13

Gulten ve ömer ünlükahraman Anaokulu:

	Number of parents
by being a role model	17
stories	7
daily talks to children which include different situations about themselves or others	7

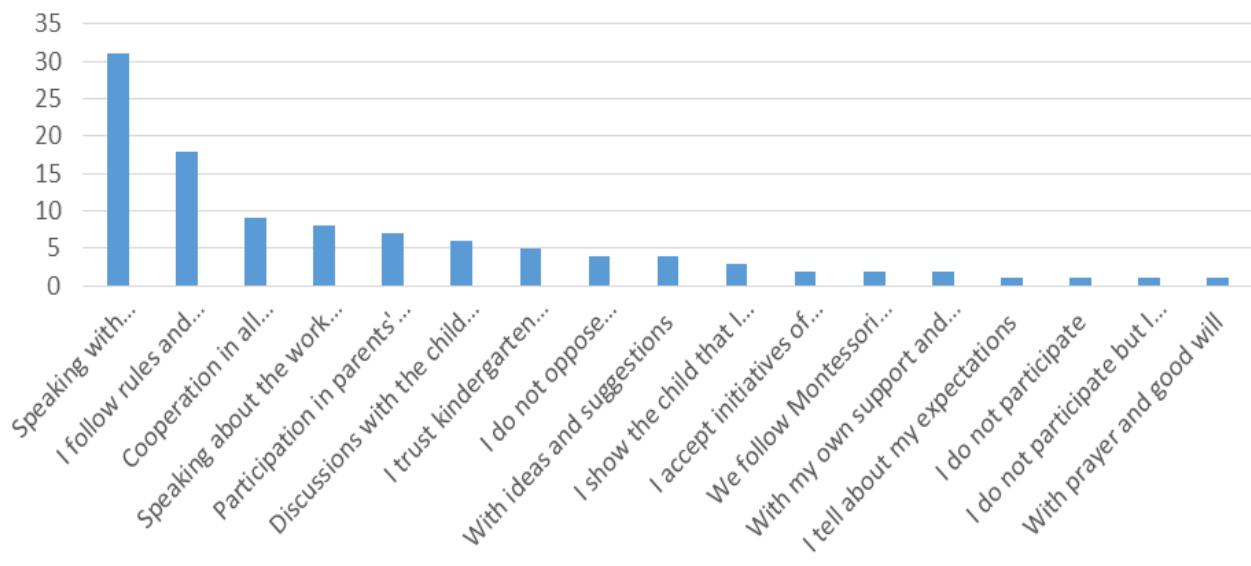
In short we can say that parents find two effective ways of transmitting values on children:

- adults as role model
- daily talks with children that include different situations.

5. In what way do you try to collaborate with the kindergarten in establishing/raising your child's moral values?

- Speaking with kindergarten teachers (31)
- I follow rules and principles defined by the kindergarten because I trust their moral virtues (18)
- Cooperation in all activities of the kindergarten (9)
- Speaking about the work in the kindergarten and the same reactions at home (8)
- Participation in parents' meetings (7)
- Discussions with the child at home (6)
- I trust kindergarten teachers (5)
- I do not oppose kindergarten teachers if I find them good and reasonable, although I might react in a different way (4)
- With ideas and suggestions (4)
- I show the child that I agree with the teacher and that I am pleased with what she does (3)
- I accept initiatives of kindergarten teachers (2)
- We follow Montessori guidelines of education (2)
- With my own support and role model (2)
- I tell about my expectations (1)
- I do not participate (1)
- I do not participate but I support the education of the kindergarten (1)
- With prayer and good will (1)

In what way do you try to collaborate with the kindergarten in establishing/raising your child's moral values?



Question no. 5 asked parents about their personal experiences in collaboration with kindergartens as regards teaching of values – how they collaborate with the kindergarten to transmit values to children. It was an open question so that parents were free to describe which way of cooperation they find as best. All the same many parents described ways of collaboration similarly.

One third of parents say that they collaborate with the kindergarten by personal discussions with the kindergarten teachers and thus get information about the child's behaviour in the kindergarten. They discuss individual situations in kindergarten or at home, ask for advice, express their opinion etc. They described also other ways of cooperation as described in the above table.

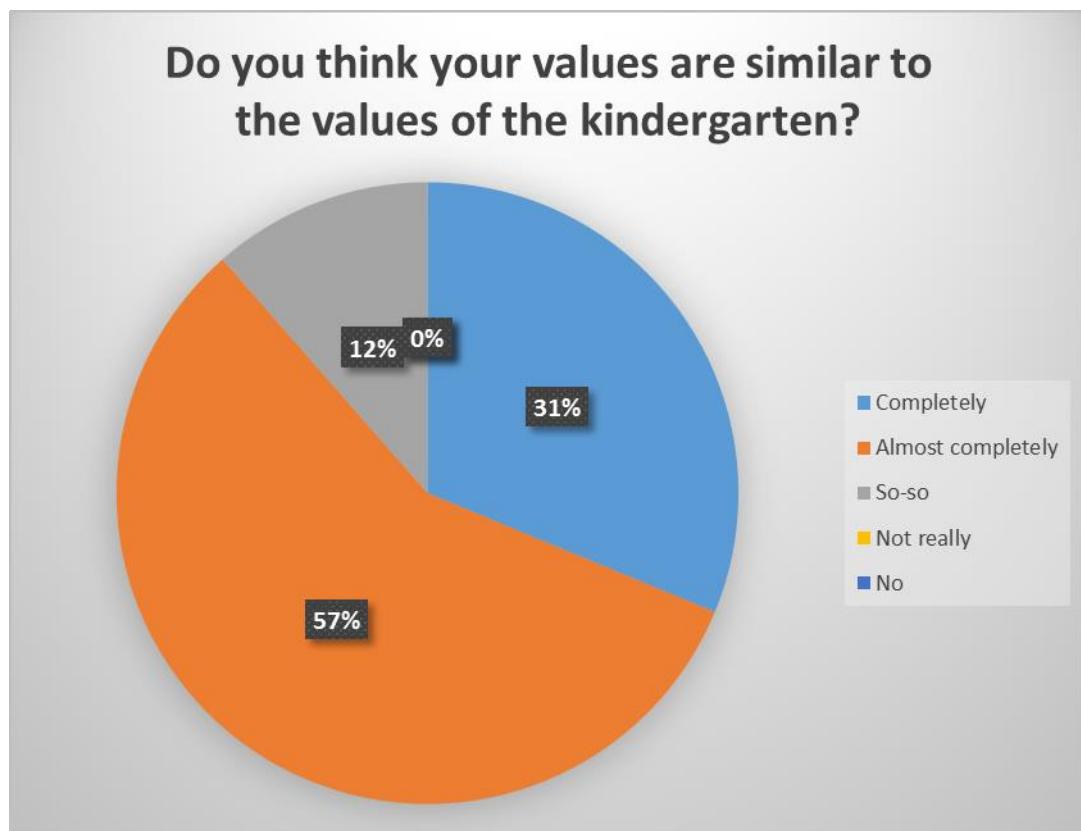
Also the analysis of individual kindergartens shows that parents most often speak with the kindergarten teacher:

- La petite academy: 9
- Angela's kindergarten: 13
- Gulten ve ömer ünlükahraman anaokulu: 9

We can conclude that parents appreciate personal discussion with the kindergarten teachers, that they find them important and that personal meetings show quality of kindergartens.

6. Do you think your values are similar to the virtues of the kindergarten?

	Number of parents
Completely	30
Almost completely.	55
So-so.	11
Not really.	0
No.	0



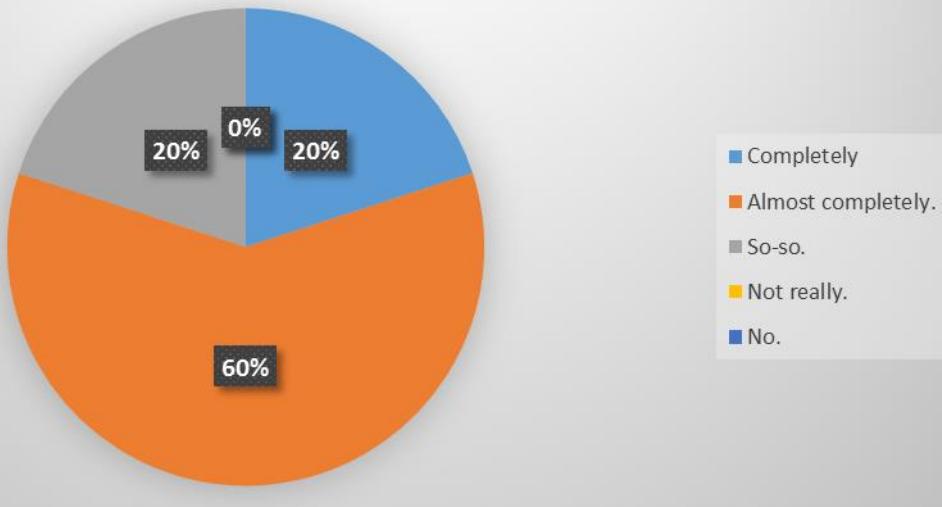
One third of the parents (31 %) say that they support the same values as those taught in the kindergarten. Half of the parents think (57 %) that their values are almost the same as those of the kindergarten. 12 % of parents find virtues partly equal. None of the parents mentioned big differences among values of parents and kindergartens.

Views of parents from individual kindergartens regarding their own and kindergarten's values are a bit different:

Parent of La petite academy:

	Number of parents
Completely	5
Almost completely.	15
So-so.	5
Not really.	0
No.	0

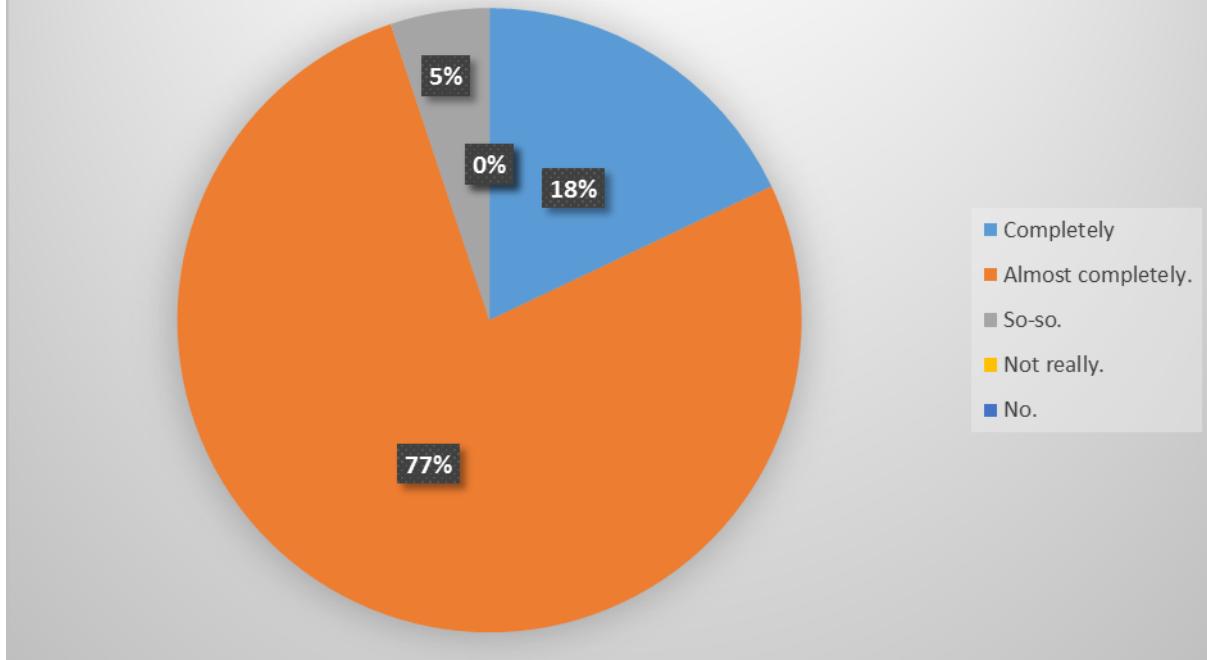
DO YOU THINK YOUR VALUES ARE SIMILAR TO THE VALUES OF THE KINDERGARTEN? (La petite academy)



Angela's kindergarten:

	Number of parents
Completely	7
Almost completely.	30
So-so.	2
Not really.	0
No.	0

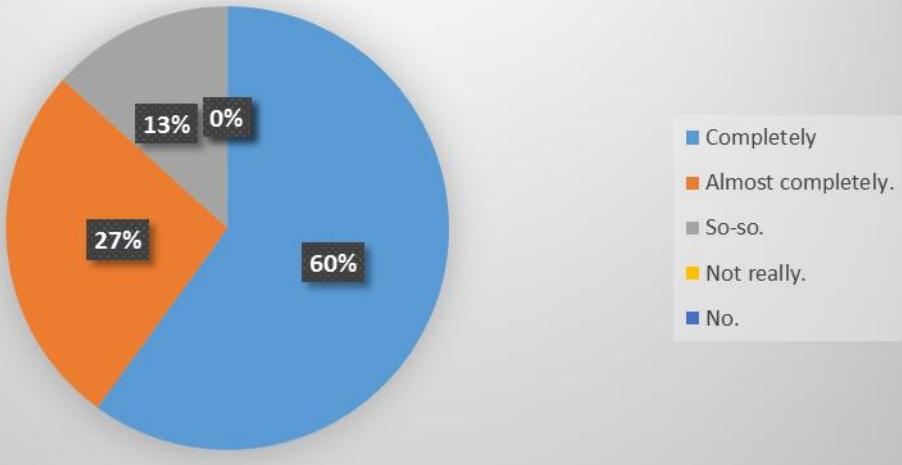
**DO YOU THINK YOUR VALUES ARE SIMILAR TO
THE VALUES OF THE KINDERGARTEN?
(Angela's kindergarten)**



Gulten ve ömer ünlükahraman anaokulu:

	Number of parents
Completely	18
Almost completely.	8
So-so.	4
Not really.	0
No.	0

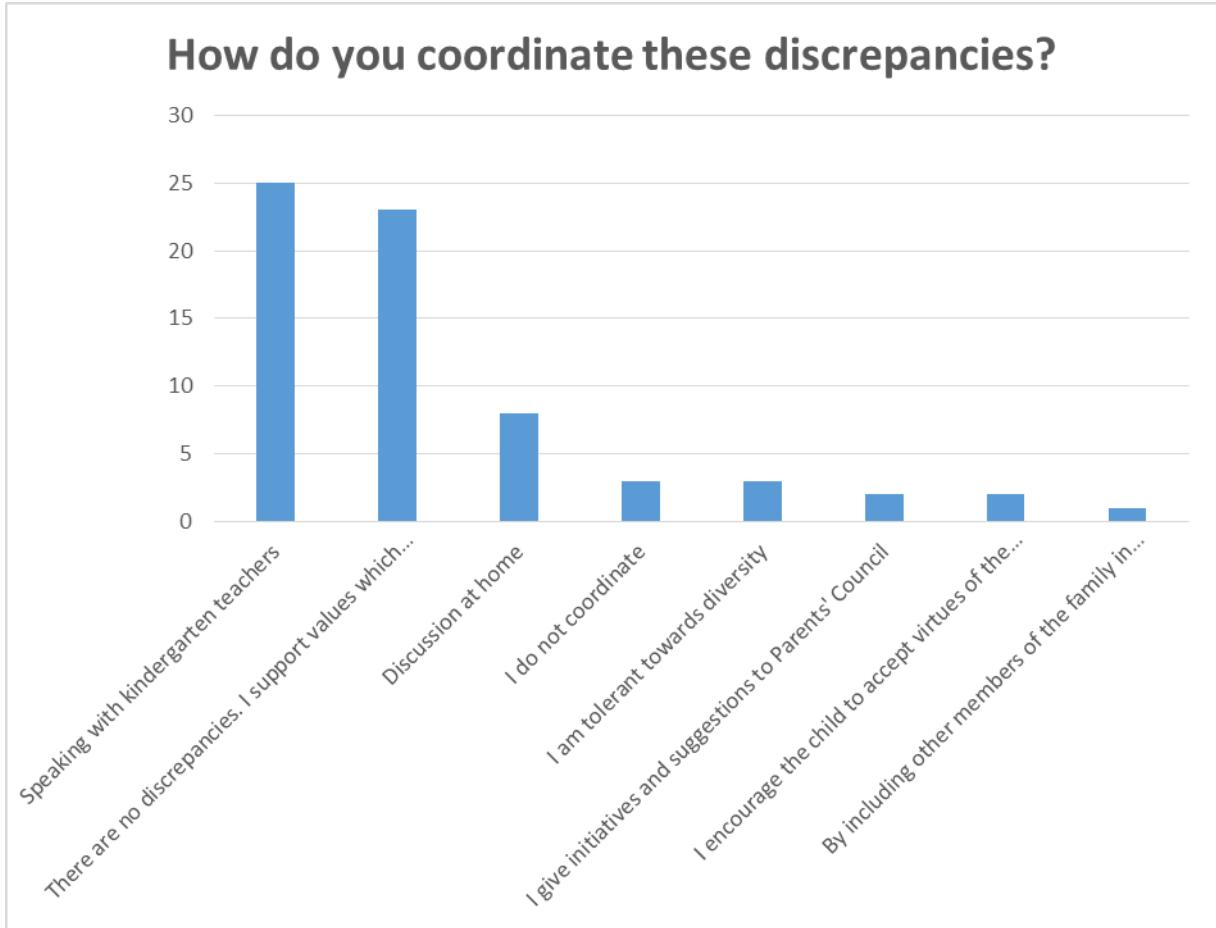
DO YOU THINK YOUR VALUES ARE SIMILAR TO THE VALUES OF THE KINDERGARTEN? (Gulten ve ömer ünlükahraman Anaokulu)



The two Slovenian kindergartens are almost equal in percent while the Turkish kindergarten has a higher percent of parents whose values are completely identical with those of the kindergarten. Percent of parents whose values are completely identical with those of the kindergarten is smaller than percent of those who mentioned almost completely.

7. How do you coordinate these discrepancies?

- Speaking with kindergarten teachers (25)
- There are no discrepancies. I support values which are taught by the kindergarten because I trust kindergarten teachers (23). It is more about ranking importance of certain values and not discrepancies (4).
- Discussion at home (8)
- I do not coordinate (3)
- I am tolerant towards diversity (3)
- I give initiatives and suggestions to Parents' Council (2)
- I encourage the child to accept values of the kindergarten and do not discuss possible discrepancies in his presence (2)
- By including other members of the family in education of children (grandparents, uncles, aunts) (1)



Question no. 7 asked parents how they coordinate discrepancies between the values in the kindergarten and their own values. This was an open question and parents were free to describe their ways of coordination.

Question no. 6 shows that there are no important discrepancies and this is confirmed also by answers to this question. A number of parents (23) say that there are no discrepancies and that they trust the kindergarten and the teachers. They solve less important discrepancies with personal discussion with the teacher.

It is interesting that parents prefer to use personal discussion with the kindergarten teacher for collaboration and coordination of discrepancies.

Also analyses of individual kindergartens showed the above mentioned finding: that there are no discrepancies and/or that they solve them by discussion with teachers.

La petite academy:

- Discussion with teachers (7)
- No discrepancies (5)

Angela's kindergarten:

- Discussion with teachers (8)
- No discrepancies (11)

Gulten ve ömer ünlükahraman anaokulu

- Discussion with teachers (10)
- No discrepancies (7)

5.3 CONCLUSIONS

The analysis of the questionnaires for parents offers the following findings:

- *Parents believe that a preschool child comprehends education of ethical values and that he/she understands values.*
- *Parents find important the following values: responsibility, courtesy and respect, understanding what is right and what is wrong, truthfulness and self-confidence.*
- *Parents expect from the kindergartens to transmit to their children the following values: courtesy and respect, helping others, cooperation, responsibility, friendship, understanding what is right and what is wrong and develop child's imagination.*
- *There are two effective ways to transmit values on children: adults as role model and daily talks with children that include different situations.*
- *Parents need personal discussions with kindergarten teachers to help and cooperate in the education of the child and to solve discrepancies concerning values and education.*
- *The majority of parents supports values that are transmitted by kindergarten.*

The analysis of parents' opinion between Slovenia and Turkey does not show important differences although we expected some because the two countries have rather different history, geographical position, religion, social habits etc.

It is interesting that parents emphasize/find important the following values:

Responsibility

Courtesy and respect

What is right and what is wrong

Truthfulness

Self-confidence.

but they expect that the kindergarten should convey to the children the below values:

Courtesy and respect

Helping others

Cooperation

Developing imagination

Responsibility

Friendship

What is right and what is wrong.

This means that parents find important truthfulness and self-confidence but these two values are not on the priority list of values that kindergarten teachers are expected to transmit to preschool children. On the other hand developing imagination and friendship are not among the most important values of parents while they expect that kindergarten teachers should transmit them to children.

The answers on the above questions show that parents are most interested in ethics education of their preschool children. We found that it was not at all difficult to get parents who would answer the questionnaires. Parents have been interested in the results and have often asked us to publish them as soon as possible. Also the answers show parents' interest in ethics. This brings the conclusion that parents would like to have their children educated in ethics and that we should offer them more than just publishing the acquired statistical data. The above data actually confirm the opinion which has been expressed by a number of kindergarten teachers and others: that parental schools are necessary. At present there are (at least in Slovenia) only parental schools for parents of the new-born babies. But parents would need also education about how to educate their preschool and school children, and teenagers. How to offer such schools to parents who are overburdened with their employment, family, permanent education etc., is an important question. Another important question is relationship of parents and teachers which will be dealt with in the next chapter.

6 ANALYSIS OF QUESTIONNAIRES WITH KINDERGARTEN TEACHERS

6.1 INTRODUCTION

The questionnaire for kindergarten teachers consists of **14 questions**. The questionnaires were designed to get an insight in the values of kindergarten teachers.

The questionnaire is divided in four groups of questions. The first group of questions refers to **values in the life of kindergarten teachers**: which are most important and how much he/she is prepared to invest in deepening his/her values.

The second group of questions concern **teachers' view on values** that should be transmitted to preschool children: to what degree teachers transmit values to children during their educational work, if this is planned, which values he/she wishes to transmit to children and in what way he does it.

The third group of questions refers to **teachers' cooperation with parents**: are values of teachers and parents equal, do they discuss values with parents and how they coordinate different views on values with parents.

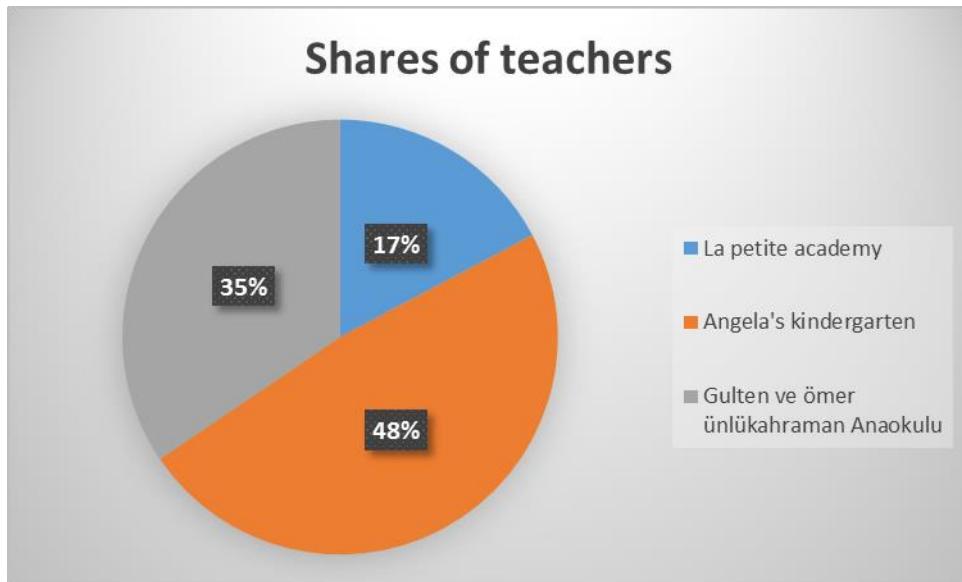
The fourth group of questions touches values of the kindergarten: do kindergartens provide for **personal growth of the kindergarten teachers**, in what way, are values also in written form.

The last question is about colleagues in the team – if they strive to the same values.

The questionnaires were answered by kindergarten teachers of the private kindergarten La petite academy and some kindergarten teachers from a public kindergarten (both working on the basis of Slovenian national curriculum); the teachers of the catholic private kindergarten Angela's kindergarten which performs the Montessori programme and some teachers of other Montessori and catholic kindergartens in Slovenia, and teachers of the kindergarten Gulten ve ömer ünlükahraman Anaokulu.

We distributed 150 questionnaires and received 89 answers. Kindergarten La petite academy distributed 50 questionnaires and received 15 answers. Angela's kindergarten sent 70 questionnaires and received 42 answers. Gulten ve ömer ünlükahraman Anaokulu distributed 30 questionnaires and received 30 answers. The teachers were mainly female, aged between 20 and 45 years.

Shares of each kindergarten are presented on the below graph:

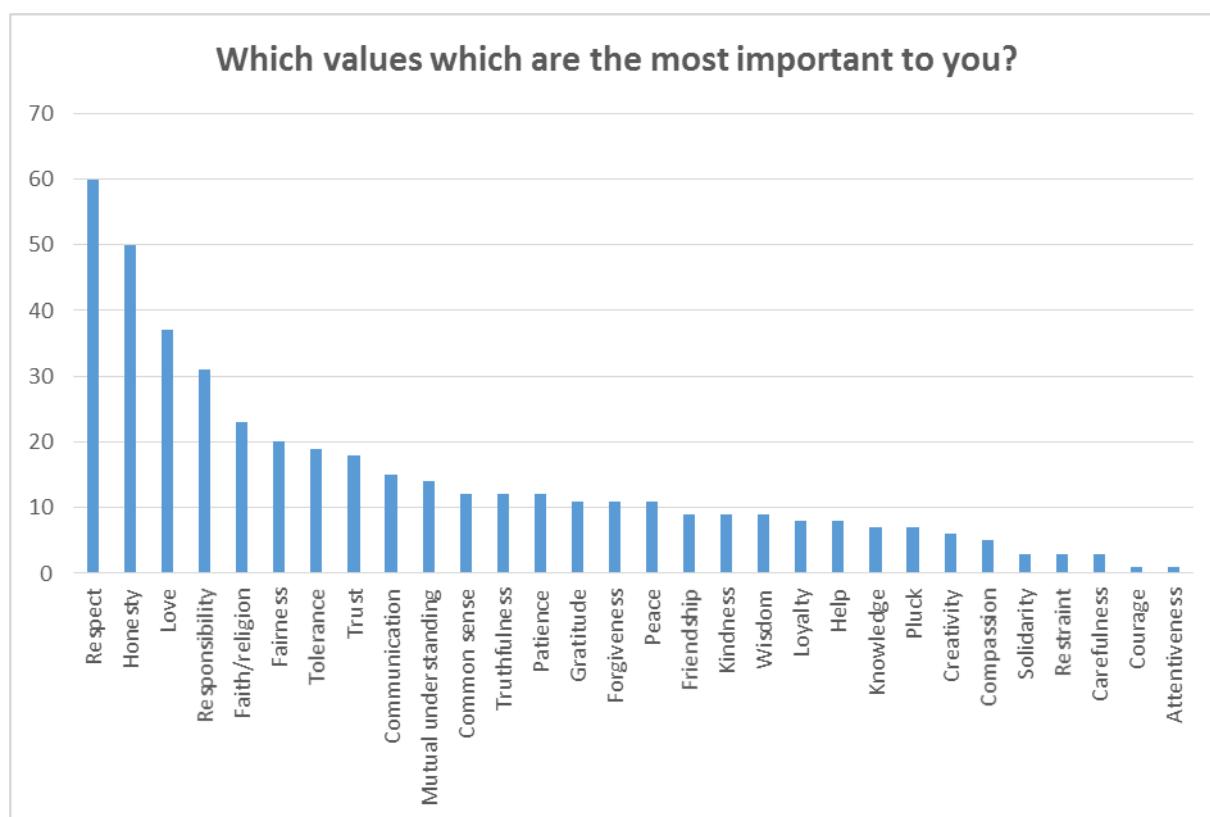


6.2 ANALYSIS OF QUESTIONNAIRES WITH TEACHERS

1. Which values which are the most important to you. Choose 5 values.

Virtue	Number of teachers
Honesty	50
Courage	1
Fairness	20
Respect	60
Trust	18
Faith/religion	23
Responsibility	31
Loyalty	8
Tolerance	19
Mutual understanding	14
Friendship	9
Kindness	9
Wisdom	9
Knowledge	7
Common sense	12
Truthfulness	12
Attentiveness	1
Love	37
Pluck	7

Solidarity	3
Patience	12
Gratitude	11
Help	8
Forgiveness	11
Restraint	3
Carefulness	3
Peace	11
Compassion	5
Creativity	6
Communication	15



When responding which values they find the most important in their lives the teachers could choose 5 values which they find the most important. The chosen 5 values were ranked from the most important (1) to less important (5). The analysis did not consider ranking from 1 to 5 but only how many teachers chose a value as important.

The answers show that kindergarten teachers find as the most important the following values:

1. Respect 60
2. Honesty 50
3. Love 37
4. Responsibility 31
5. Faith/religion 23

The below values are also important but were chosen by less teachers:

Fairness	20
Tolerance	19
Trust	18
Communication	15
Mutual understanding	14
Common sense	12
Truthfulness	12
Patience	12
Gratitude	11
Forgiveness	11
Peace	11

An even smaller number of teachers chose the following values as important in their lives:

Friendship	9
------------	---

Kindness	9
Wisdom	9
Loyalty	8
Help	8
Knowledge	7
Pluck	7
Creativity	6
Compassion	5
Solidarity	3
Restraint	3
Carefulness	3
Courage	1
Attentiveness	1

Teachers from individual kindergartens most often chose as 5 most important values the following listed in the table below:

La petite academy

1. Respect	13
2. Honesty	8
3. Responsibility	8
4. Love	5
5. Friendship	4

Angela's kindergarten:

1. Respect	27
2. Honesty	23
3. Love	18
4. Responsibility	15
5. Faith/religion	13

Gulten ve ömer ünlükahraman Anaokulu:

1. Respect	20
2. Honesty	19
3. Love	14
4. Tolerance	11
5. Fairness	11

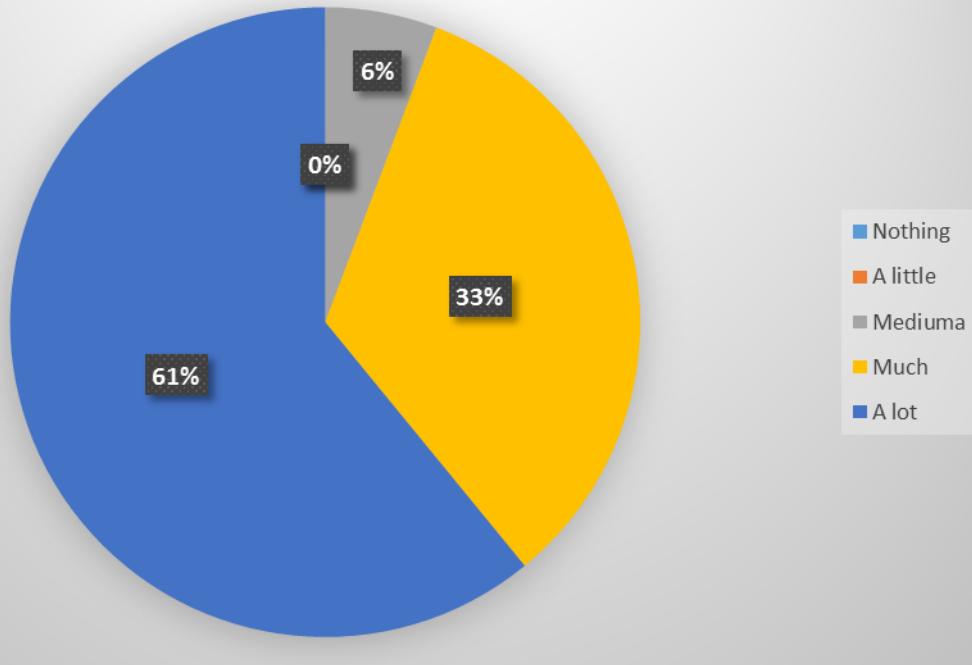
Among 5 listed values all three kindergartens appreciate respect and honesty. Religion is more important in catholic and montessori kindergartens.

Kindergarten teachers appreciate values: respect, responsibility, honesty, love.

2. How much are you willing to invest in deepening of your values?

	Willing to invest in values
Nothing	0
A little	0
Mediuma	5
Much	29
A lot	53

How much are you willing to invest in deepening of your values?



A good half of the teachers are ready to invest in deepening their values a lot and one third much. These answers show that kindergarten teachers find values important and wish to develop them.

Teachers in individual kindergartens showed their interests in deepening their values in rather similar numbers:

La petite academy:

Willing to invest in values	
Nothing	0 = 0 %
A little	0 = 0 %
Medium	2 = 13 %
Much	4 = 27 %

A lot	9 = 60 %
-------	----------

Angela's kindergarten:

	Willing to invest in values
Nothing	0 = 0 %
A little	0 = 0 %
Medium	1 = 3%
Much	14 = 33 %
A lot	27 = 64 %

Gulten ve ömer ünlükahraman Anaokulu

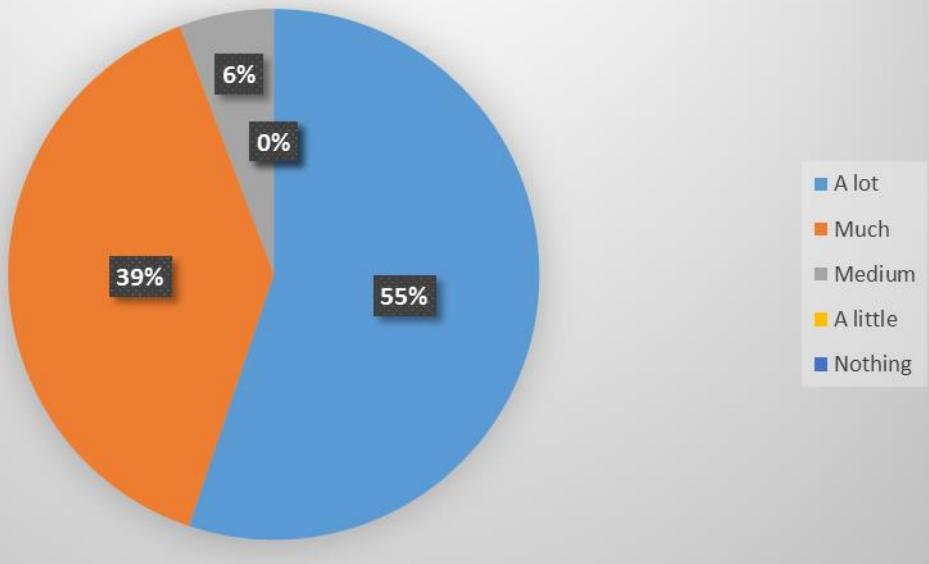
	Willing to invest in values
Nothing	0 = 0%
A little	0 = 0%
Medium	2 = 7%
Much	11 = 37%
A lot	17 = 56%

- 3. To what extent do you think that do you pass the values that are important to you on the children while working?**

	Passing values on children
A lot	48

Much	34
Medium	5
A little	0
Nothing	0

To what extent do you think that do you pass the values that are important to you on the children while working?



A good half of the kindergarten teachers (55 %) think that they pass a lot of values on children; weak half of the teachers (39 %) transmits values on children only partly. There are also some teachers (6 %) who do not pass values on children.

Answers of teachers show that they include values in their work.

Teachers from individual kindergartens confirmed in a rather similar proportion that they find passing values on children important.

La petite academy:

Passing values on children	
A lot	8 = 57 %
Much	4 = 29 %
Medium	2 = 14 %
A little	0 = 0 %
Nothing	0 = 0 %

Angela's kindergarten:

Passing values on children	
A lot	26 = 63 %
Much	15 = 37 %
Medium	0 = 0 %
A little	0 = 0 %
Nothing	0 = 0 %

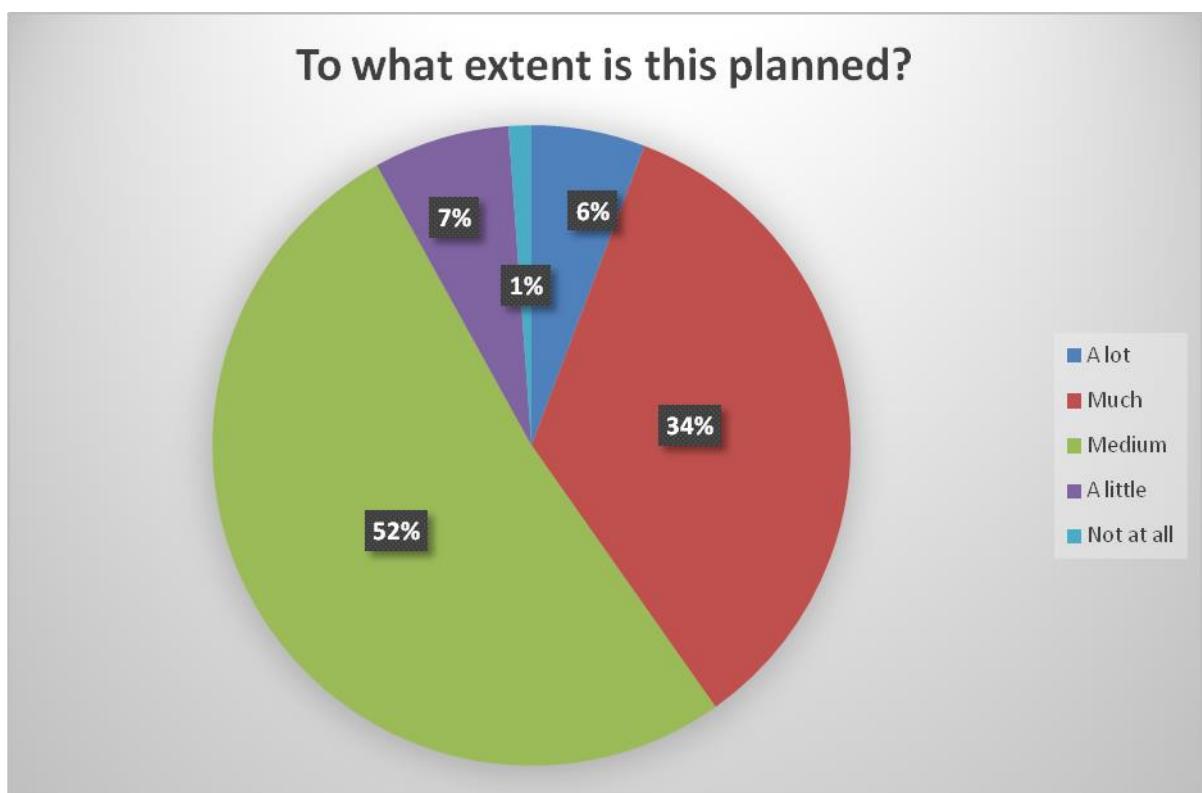
Gulten ve ömer ünlükahraman Anaokulu:

Passing values on children	
A lot	12 = 40 %
Much	15 = 50 %
Medium	3 = 10 %

A little	0 = 0 %
Nothing	0 = 0 %

4. To what extent is this planned?

To what extent is this planned?	
A lot	5
Much	30
Medium	45
A little	6
Not at all	1



A good half of the teachers (52 %) partly plans transmitting of values to children while the others make it spontaneously. 6 % kindergarten teachers pass on values with a lot of planning, 34 % more or less of planning.

The answers show that the majority of teachers should have more opportunities to transmit the values on children with more planning.

The teachers from individual kindergarten answered the question on planning the education on values in a similar proportion:

La petite academy:

	To what extent is this planned?
A lot	1 = 6 %
Much	5 = 31 %
Medium	8 = 50 %
A little	2 = 13 %
Not at all	0 = 0 %

Angela's kindergarten:

	To what extent is this planned?
A lot	1 = 3 %
Much	8 = 20 %
Medium	29 = 70 %
A little	3 = 7 %
Not at all	0 = 0 %

Gulten ve ömer ünlükahraman anaokulu:

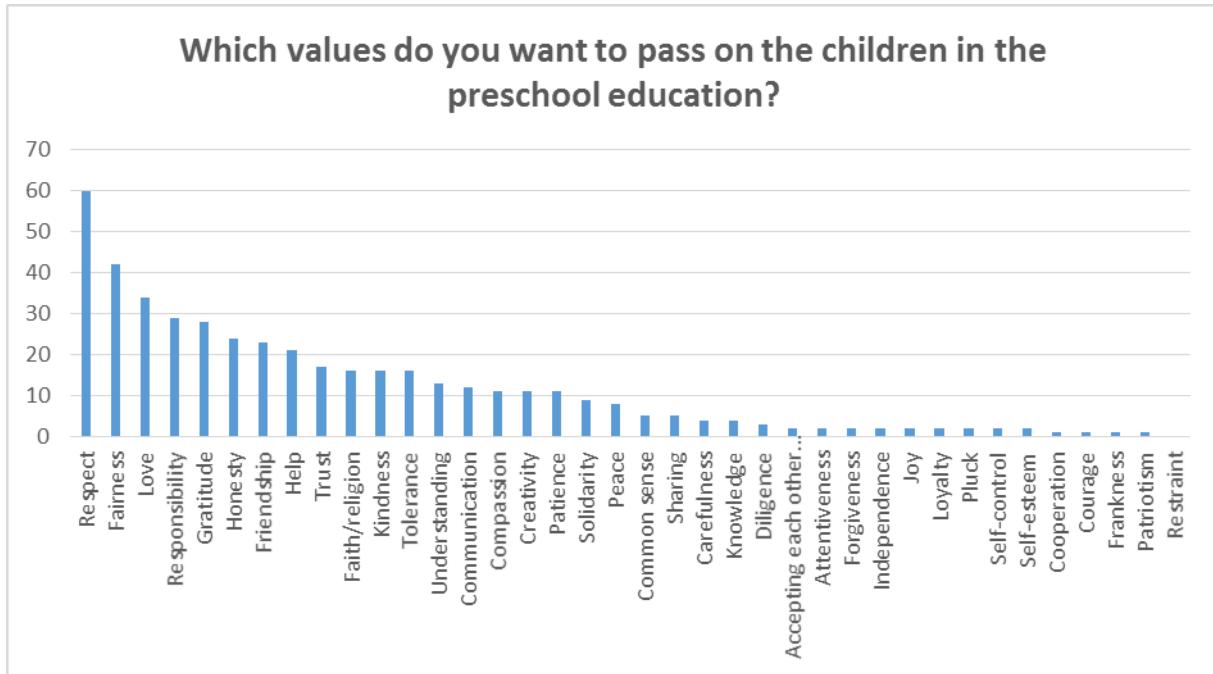
Passing values on children	
A lot	3 = 10 %
Much	17 = 57 %
Medium	8 = 27 %
A little	1 = 3 %
Nothing	1 = 3 %

5. Which values do you want to pass on the children in the preschool education?

Value	Number of teachers
Accepting each other and diversity	2
Attentiveness	2
Carefulness	4
Common sense	5
Communication	12
Compassion	11
Cooperation	1
Courage	1
Creativity	11
Diligence	3
Fairness	42
Faith/religion	16

Forgiveness	2
Frankness	1
Friendship	23
Gratitude	28
Help	21
Honesty	24
Independence	2
Joy	2
Kindness	16
Knowledge	4
Love	34
Loyalty	2
Patience	11
Patriotism	1
Peace	8
Pluck	2
Respect	60
Responsibility	29
Restraint	0
Self-control	2
Self-esteem	2
Sharing	5
Solidarity	9
Tolerance	16

Trust	17
Understanding	13



Kindergarten teachers chose the below listed five values which they find the most important for education of preschool children:

Respect	60
Fairness	42
Love	34
Responsibility	29
Gratitude	28

The values listed below were chosen by a smaller number of teachers but they still find them important:

Honesty	24
Friendship	23
Help	21

Trust	17
Faith/religion	16
Kindness	16
Tolerance	16
Understanding	13
Communication	12
Compassion	11
Creativity	11
Patience	11

The below listed values are less important for education of preschool children:

Solidarity	9
Peace	8
Common sense	5
Sharing	5
Carefulness	4
Knowledge	4
Diligence	3
Accepting each other and diversity	2
Attentiveness	2
Forgiveness	2
Independence	2
Joy	2
Loyalty	2
Pluck	2
Self-control	2
Self-esteem	2
Cooperation	1
Courage	1
Frankness	1
Patriotism	1

Teachers from individual kindergartens most often chose the below listed 5 values as most important:

La petite academy

Respect	9
Fairness	9
Friendship	8
Patience	7
Helping others	5
Kindness	5

Angela's kindergarten:

Respect	28
Fairness/Honesty	20
Love	15
Responsibility	14
Friendship	13

Gulten ve ömer ünlükahraman anaokulu:

Respect	21
Fairness/Honesty	16
Love	15
Responsibility	11
Righteousness	11

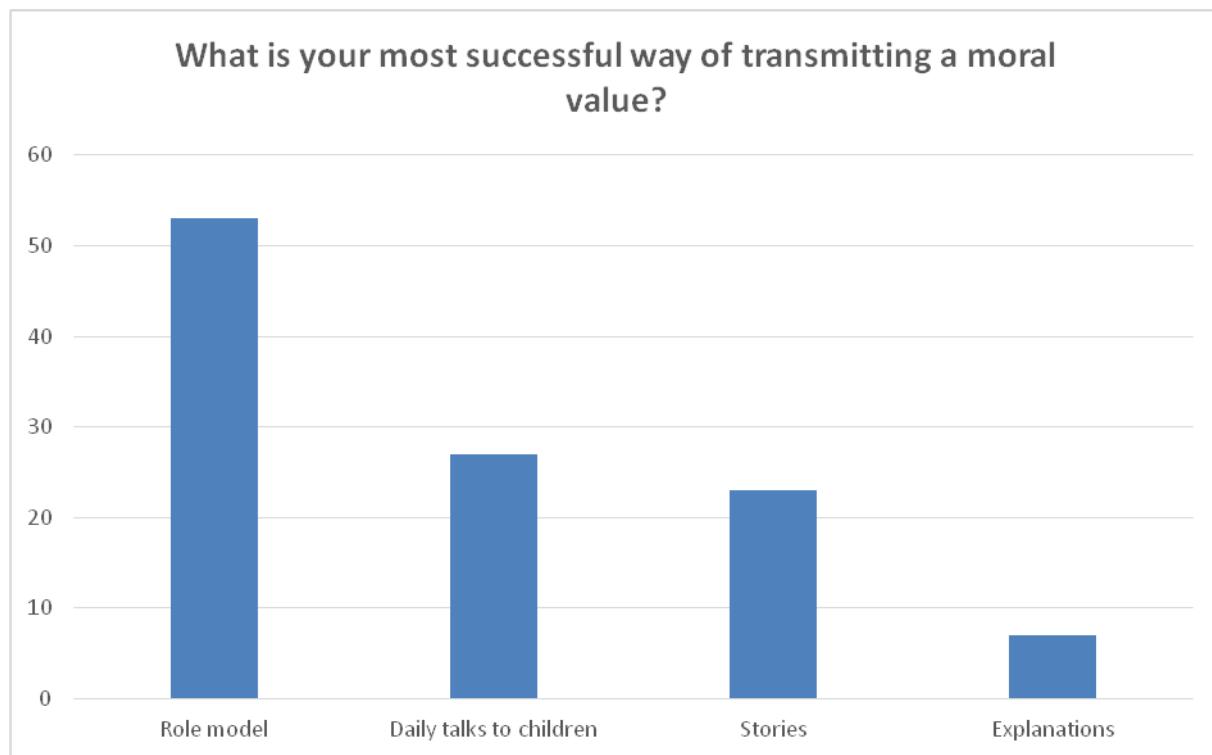
Also these answers show that among the listed 5 most important values all three kindergartens appreciate especially respect and honesty.

If comparing this question and question no. 1 (which virtues are most important to teachers in their lives and which virtues they wish to transmit to children) we can see that these are the same five virtues and that they are even written in the same order.

Respect
Honesty /Fairness
Love
Responsibility
Faith/ Gratitude

6. What is your most successful way of transmitting a moral value?

	Most successful way of transmitting a moral value
Stories	23
Explanations	7
Daily talks to children	27
Role model	53
Other	0



Teachers could choose among the following ways: stories; explaining why a certain mode of behaviour is right; daily talks to children which include different situations about themselves or others; by being a role model; or describe another way (none decided for this possibility). Teachers could choose more ways as suitable for transmission of values.

The majority of teachers (53) think that the best way is teacher being a role model whom the child imitates. (We found the same also with the questionnaires for parents).

Some teachers use daily talks to children (27), and stories (23). Less teachers (7) explain the values to children.

Teachers from individual kindergartens chose the way of transmitting values to children very similarly:

La petite academy:

	Most successful way of transmitting a moral value
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Stories	7
Explanations	0
Daily talks to children	7
Role model	11

Angela's kindergarten:

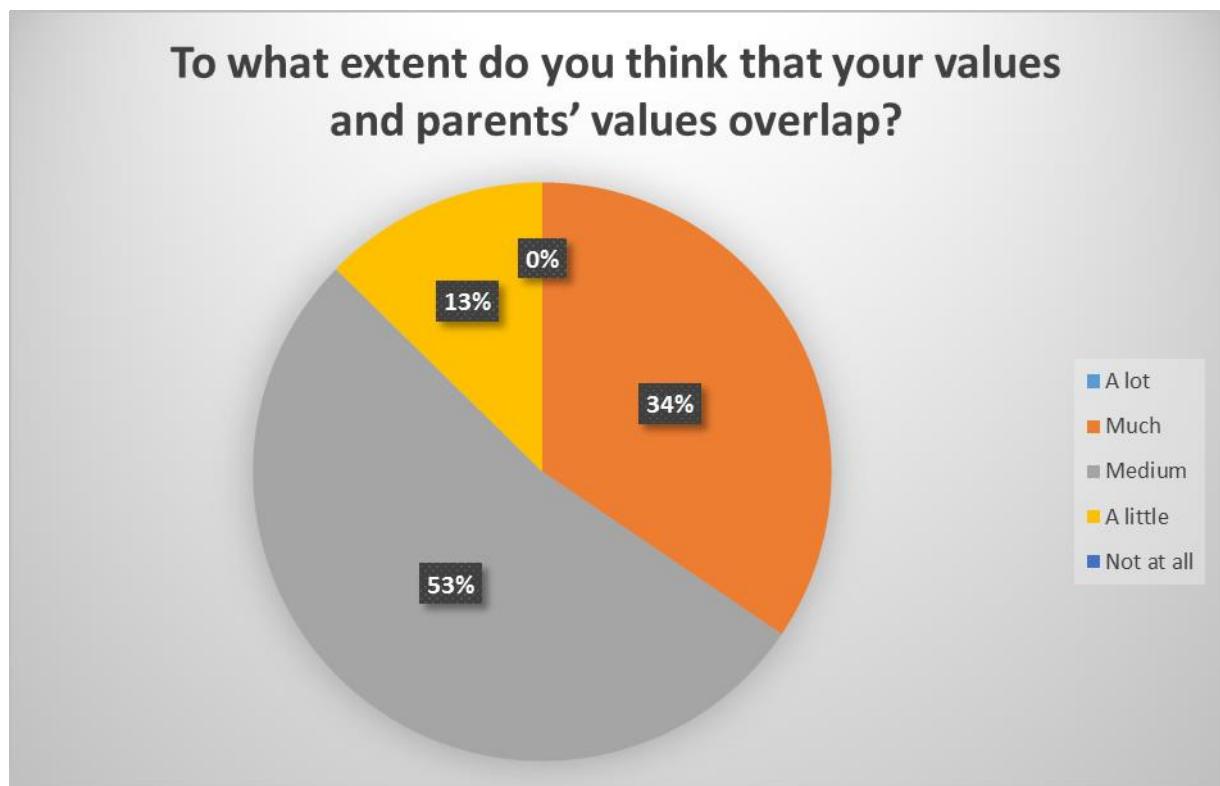
Most successful way of transmitting a moral value	
Stories	1
Explanations	1
Daily talks to children	17
Role model	25

Gulten ve ömer ünlükahraman anaokulu:

Most successful way of transmitting a moral value	
Stories	15
Explanations	6
Daily talks to children	3
Role model	17

7. To what extent do you think that your values and parents' values overlap?

Extent to which values of teachers and parents overlap	
A lot	0
Much	30
Medium	46
A little	11
Not at all	0



Half of the teachers (53 %) answered that their values and values of parents are similar and one third (34 %) that they are very similar. None of the teachers thinks that values are quite equal or different.

If we compare this result with the questionnaire for parents, we find out that more parents are convinced that their values and values of the kindergarten are equal or almost equal. This fact is certainly interesting and should get appropriate attention either in the rest of the project.

Teachers from individual kindergartens evaluated the extent to which values of teachers and parents overlap.

La petite academy:

	Extent to which values of teachers and parents overlap
A lot	0 = 0 %
Much	2 = 14 %
Medium	11 = 79 %
A little	1 = 7 %
Not at all	0 = 0 %

Angela's kindergarten:

	Extent to which values of teachers and parents overlap
A lot	0 = 0 %
Much	14 = 34 %
Medium	22 = 54 %
A little	5 = 12 %
Not at all	0 = 0 %

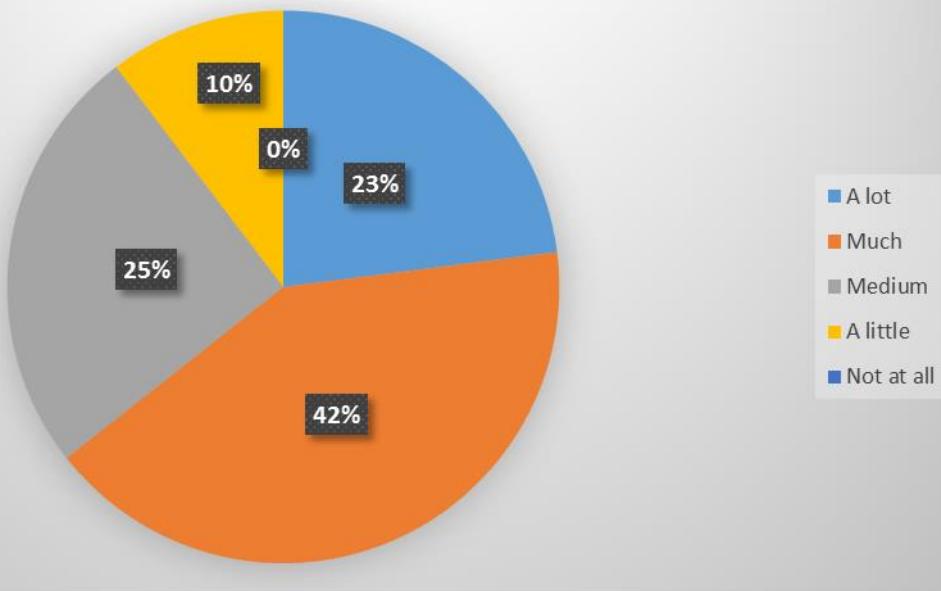
Gulten ve ömer ünlükahraman anaokulu:

	Extent to which values of teachers and parents overlap
A lot	0 = 0 %
Much	10 = 33 %
Medium	18 = 60 %
A little	2 = 7 %
Not at all	0 = 0 %

8. To what extent do you include talking about values when dealing/talking to the parents?

	Extent to which teachers include values in communication with parents
A lot	20
Much	36
Medium	22
A little	9
Not at all	0

To what extent do you include talking about values when dealing/talking to the parents?



Teachers include talking about values when speaking with parents: 23 % a lot, 42 % much. None of the teachers does not include values at all. 17 % teachers include these topics less. Teachers from individual kindergartens answered this question in similar proportion:

La petite academy:

Extent to which teachers include values in communication with parents	
A lot	1 = 6 %
Much	7 = 47 %
Medium	7 = 47 %
A little	0 = 0 %
Not at all	0 = 0 %

Angela's kindergarten:

	Extent to which teachers include values in communication with parents
A lot	9 = 22 %
Much	14 = 35 %
Medium	10 = 25 %
A little	7 = 18 %
Not at all	0 = 0 %

Gulten ve ömer ünlükahraman anaokulu:

	Extent to which teachers include values in communication with parents
A lot	10 = 33 %
Much	13 = 43 %
Medium	5 = 17 %
A little	2 = 7 %
Not at all	0 = 0 %

9. Describe the most successful example of how you passed a certain value on children.

Teachers described what exactly they did to pass certain values on children. We collected the same answers and gave a more detailed description of some cases:

- Discussion with a child or children (29)
- model (14)

- stories (13)
- social games and drama (12)
- learning (9)
- repeating (7)
- solidarity (5)
- sharing toys (5)
- tasks for children (4)
- warning (4)
- learning how to accept diversity (3)
- by drawing (3)
- by praying with children (3)
- quiteness of children (2)
- by children's telling about their own personal cases (2)
- by a project on a certain value (2)
- thanking together (2)
- discussion at unexpected opportunities (2).

Some concrete cases:

- If a child gets hurt, all the other children should try to cheer him/her up, to embrace him, to caress him. In this way the children get used to showing compassion and kindness in the group. All the children show mutual understand, exchange toys, they do not fight, push each other, bite. Thus they are acquainted with friendship and fairness.
- I read the children a story that speaks about a bear who did not want to share his toys with others. The story ends with showing the children that it is nice to share toys and that it is possible to get friends in this way. We spoke about it with children and then we made some activities to strengthen the acquired knowledge.
- We made a trip with children aged about 5 years. One of the children did not have a snack with him. The other children shared their snack with the one who came without it. Some children even offered him biscuits. The child without the snack said: I will give you some of my snack next time. I continued with conversation on when and how we can help each other.

- I try to show children that we may have conflicts but we should apologize to each other and continue being friends. E. g. when two children fought, I held the one who started fighting and told him off. The child told about it to his parents and the next day the child's father came in the kindergarten and required a meeting. We discussed the conflict and I apologized to the father and to the child.
- In the group of children aged 3-5 years I had a boy with serious muscular dystrophy. Therefore he was not able to perform certain tasks, e.g. washing his hands. I spoke about the illness with children and also about how this boy is different from other because he is ill. I asked the children to be cautious when walking near him because also balance caused him troubles. The children spontaneously started to help the boy with everyday activities: to put his shoes on, to wash his hands etc. I found it interesting that I did not expect and/or ask them to do this.
- We speak about everyday situations which cause both positive and negative feelings. We discuss them when they arise and we speak especially about feelings that are consequence of an event or situation so that the children can connect the cause and the consequence.
- Compassion and solidarity. I have a child with autism in my class. I support my students not to exclude him or find his unusual attitudes strange by being a role model myself, teaching to show kindness and affection towards him. Now this student demonstrate much more positive behavior and very happy here.
- With the toys day that we practise one day a week, each students takes home his classmates toys , uses and brings back the second day without damaging them. This way we help to gain them both sharing virtues and responsibilities.
- I think the values I mostly give them is responsibility. I wanted each child to take a task at home which is only his or her responsibility and to take photos of this task and that I would exhibit these photos them . When we exhibited these photos later, each picture represented good examples of values for other children and we got very nice feedback from them.
- I think that 'Eating Nuts Together Day ' which is conducted in our institution in collaboration helped a lot to teach them the virtues of sharing and unity.
- We carry out acitivites to teach them values. We teach compassion and common-sense. We teach these with activities in which they say ' Don't cry my friend. You can take my crayons'. After eating their meals I used to make them pray 'Lord! Give the

Syrians food . They are hungry!' I taught them to eat bread crumbs with his fingers to teach them gratitude and good faith. In some activities we teach them justice and respect such as ' Teacher, it's my friend's turn' activity.

- There were students in class who lacked self-confidence and used to say ' I can't do it'. I talked to them and said it's important to trust themselves. I said to them ' You definitely fail if you say 'I can't do'. Could you try saying ' I can do' '. Now these advice worked and all my students trust in themselves and start their task saying ' I can do'.
- I had children in my class that didn't like sharing. I read the children a story on this topic. After the story finished, I asked children questions about the story. We especially asked children that didn't like sharing to put themselves in the place of that child and asked how they felt. I gave each child that shared something in that week a smiling face ☺ . A prize was also given to the child who shared the most. After that, I observed that my students who never shared something till that time, started to share in that week and after.
- After we read a story about 'solidarity' in my class we dramatized it. Afterwards, I consolidated with an award and gave a smiley face to each student who helped each other and shared most in that day. The next day when they come to school, the children were helping to each friend who need help voluntarily. And the best of all, we had a sentence children since then have continually said and have become our slogan 'sharing is BEAUTIFUL'.

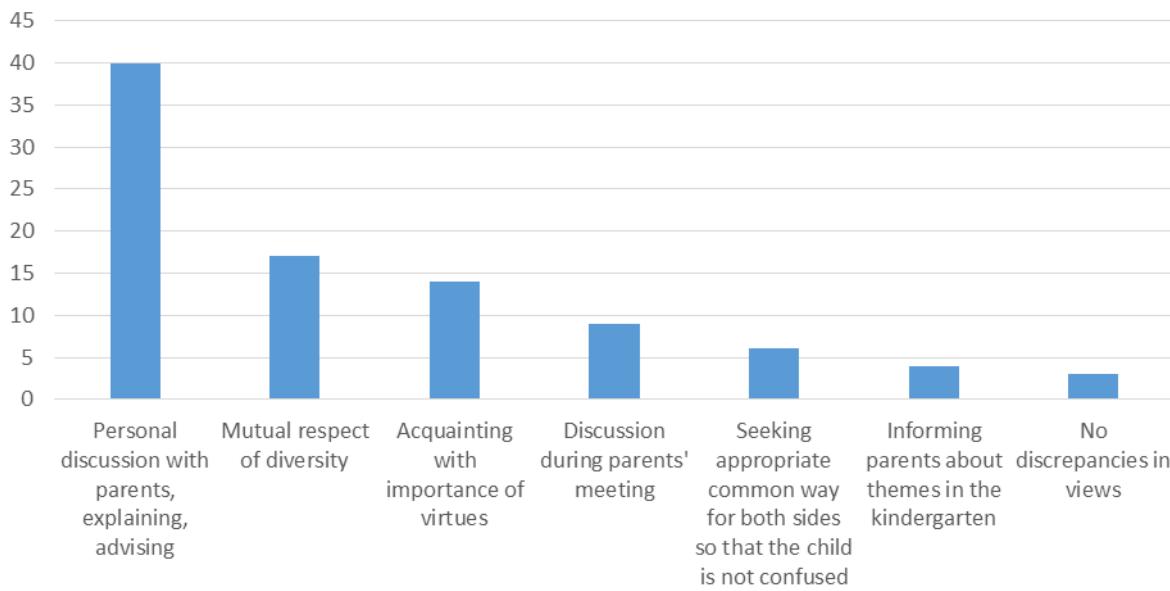
Teachers most often described the following four ways of successful transmitting values on children: discussion with a child (29), model (14), stories (13), social games and drama (12).

10. How do you coordinate different views about values in dealing with the parents?

- Personal discussion with parents, explaining, advising (40)
- Mutual respect of diversity (17)
- Acquainting with importance of virtues (14)
- Discussion during parents' meeting (9)
- Seeking appropriate common way for both sides so that the child is not confused (6)
- Informing parents about themes in the kindergarten (4)

- No discrepancies in views (3)

How do you coordinate different views about values in dealing with the parents?



Each teacher described more ways how he/she coordinates different views about values when dealing with parents. Many teachers (40) pointed out personal discussion with parents which includes also explanation and advising.

Quite some teachers emphasized importance of mutual respect of diversity (17) and informing about importance of values (14). Some teachers say that they coordinate different views during parents' meetings (9) and that they seek appropriate ways for both sides that children are not confused (6). Some teachers often inform parents about the topics that are dealt with in the kindergarten (4).

Very few teachers say that there are no different views (3).

Teachers from individual kindergartens highlighted as the most frequent way of coordination personal discussion with parents:

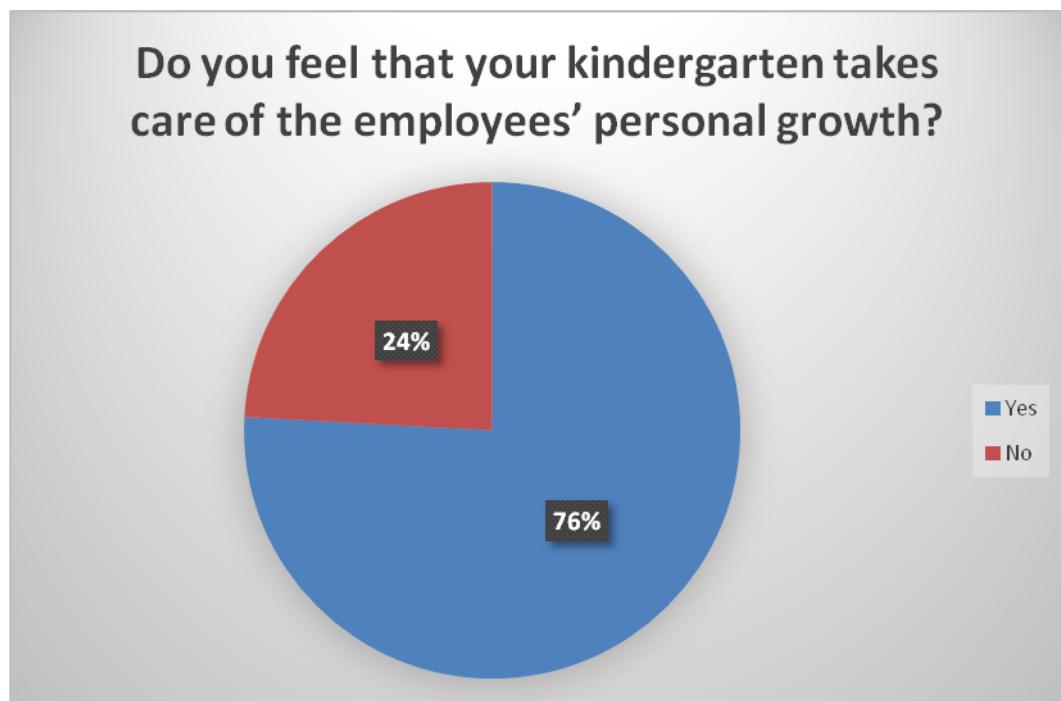
- La petite academy: 11
- Angela's kindergarten: 22

- Gulten ve ömer ünlükahraman anaokulu: 7

If we compare this analysis with the one made among parents also the latter highlighted as the most effective way of coordination different views by personal discussion with the teacher.

11. Do you feel that your kindergarten takes care of the employees' personal growth?

Yes	66
No	21



The majority of teachers say (76 %) that their kindergartens take care of employees' personal growth. 39 % of teachers think that institutions do not pay enough attention to this question.

Teachers from individual kindergartens answered this question in similar proportions:

La petite academy:

	Kindergarten takes care of the employees' personal growth:
Yes	8 = 61 %
No	5 = 39 %

Angela's kindergarten:

	Kindergarten takes care of the employees' personal growth:
Yes	32 = 80 %
No	8 = 20 %

Gulten ve ömer ünlükahraman anaokulu:

	Kindergarten takes care of the employees' personal growth:
Yes	24 = 88 %
No	3 = 12 %

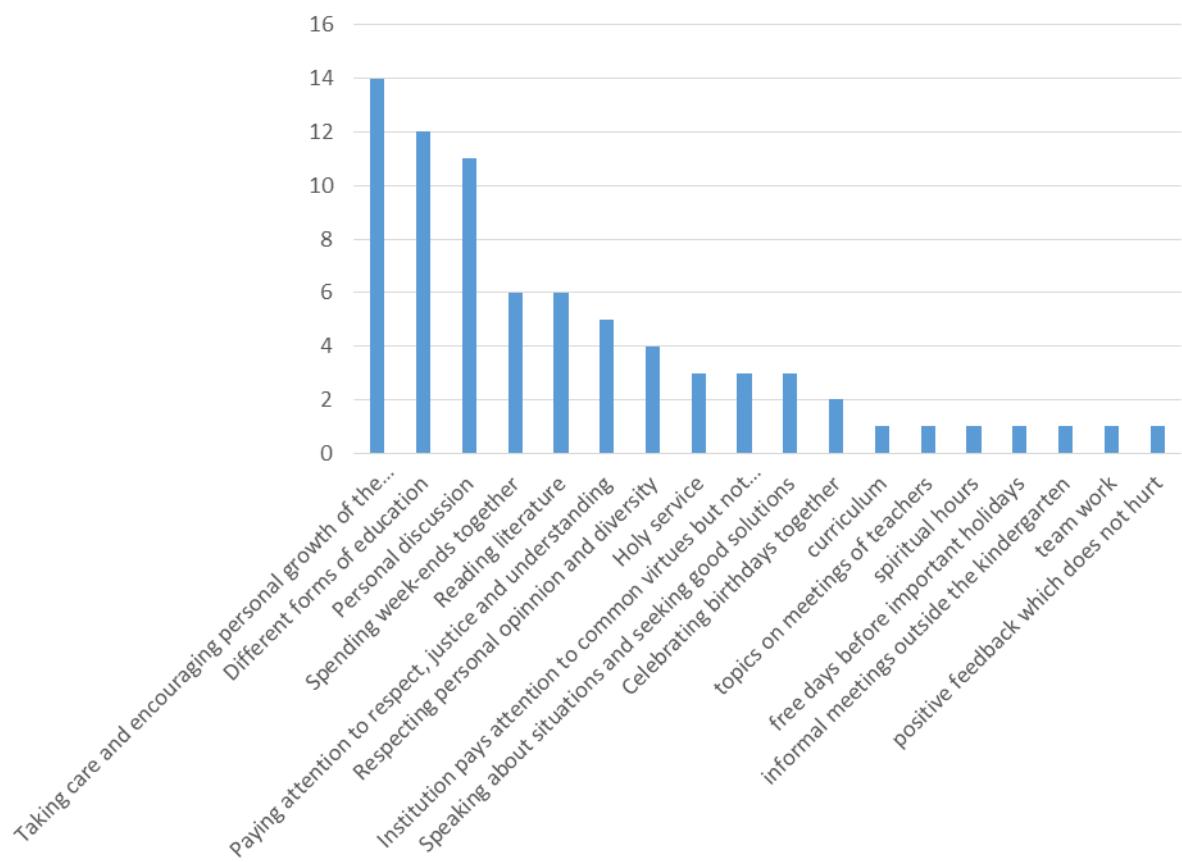
12. How does your establishment take care of the personal growth of the employees?

please describe with a couple of words.

- Taking care and encouraging personal growth of the employees (14)
- Different forms of education (12)
- Personal discussion (11)
- Spending week-ends together (6)
- Reading literature (6)
- Paying attention to respect, justice and understanding (5)
- Respecting personal opinion and diversity (4)

- Holy service (3)
- Institution pays attention to common values but not to individual ones (3)
- Speaking about situations and seeking good solutions (3)
- Celebrating birthdays together (2)
- curriculum (1)
- topics on meetings of teachers (1)
- spiritual hours (1)
- free days before important holidays (1)
- informal meetings outside the kindergarten (1)
- team work (1)
- positive feedback which does not hurt (1)

How does your establishment take care of the personal growth of the employees?

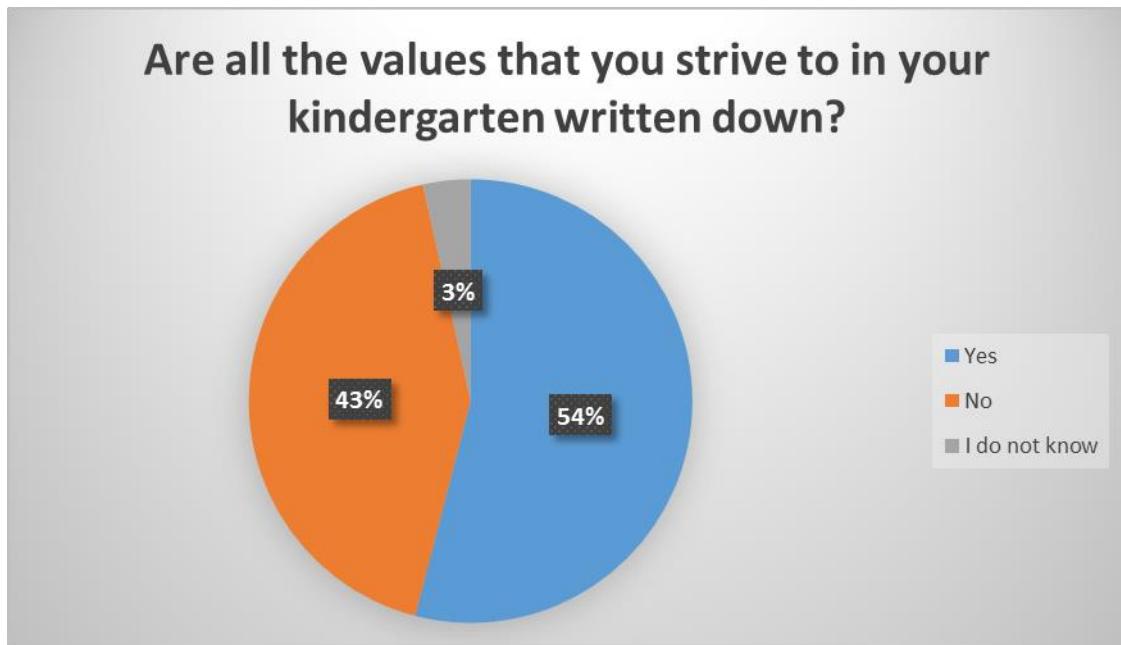


Each teacher could give more answers to this question.

Most frequent answers were: encouraging for personal growth of the employees (14), different forms of education (12) and personal discussion (11).

13. Are all the values that you strive to in your kindergarten written down?

Yes	47
No	37
I do not know	3



If the kindergarten has no written values, the teachers transmit children their own personal values. If values are in written form, the teacher must first accept values of the kindergarten as his own and can only then authentically transmit them to children.

More than half of the teachers (54 %) answered that their kindergarten has written values, and 43 % that they have not. Some teachers do not know it.

Teachers from individual kindergartens answered this question in very similar proportion:

La petite academy:

	Are all the values that you strive to in your kindergarten written down?
Yes	7 = 50 %
No	5 = 36 %
I do not know	2 = 14 %

Angela's kindergarten:

	Are all the values that you strive to in your kindergarten written down?
Yes	19 = 59 %
No	13 = 41 %
I do not know	0 = 0 %

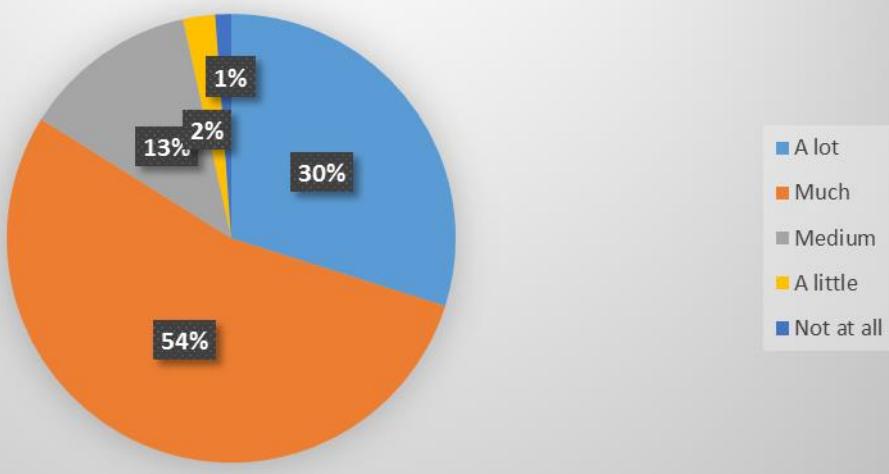
Gulten ve ömer ünlükahraman anaokulu:

	Are all the values that you strive to in your kindergarten written down?
Yes	16 = 53 %
No	14 = 47 %
I do not know	0 = 0 %

14. Do you think that in your team (preschool teacher and assistant) you both strive to the same values?

	Preschool teacher and assistant have the same values
A lot	26
Much	47
Medium	11
A little	2
Not at all	1

Do you think that in your team (preschool teacher and assistant) you both strive to the same values?



54 % of teachers say that the team (teacher and assistant) have almost the same values. 30 % have the same values. 13 % of teachers face more different views.

Teachers from individual kindergartens answered this question in a very similar proportion:

La petite academy:

	Preschool teacher and assistant
--	---------------------------------

	have the same values
A lot	2 = 13 %
Much	8 = 53 %
Medium	5 = 34 %
A little	0 = 0 %
Not at all	0 = 0 %

Angela's kindergarten:

	Preschool teacher and assistant have the same values
A lot	11 = 28 %
Much	25 = 62 %
Medium	1 = 2.5 %
A little	2 = 5 %
Not at all	1 = 2.5%

Gulten ve ömer ünlükahraman anaokulu:

	Preschool teacher and assistant have the same values
A lot	12 = 40%
Much	13 = 43%
Medium	5 = 17%
A little	0 = 0%

Not at all	0 = 0%
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6.3 CONCLUSIONS

The analysis of the questionnaires for preschool teachers offers the following findings:

- Preschool teachers find values important and they wish that they could deepen them.
- Teachers find important the following values: respect, honesty, love, responsibility and religion.
- Teachers include in their educational work also values but very often these are not planned.
- Teachers think that they should pass on children the following values: respect, honesty, love, responsibility and gratitude. These values correspond with their personal virtues.
- Teachers think that the best way of transmitting values is being role model. This way is emphasized also by parents. Other successful ways are discussion with the child, stories, social games and dramas.
- Teachers often speak about values with parents. If they have different views they try to solve the situation by speaking with parents. This way is supposed as the most effective also by parents.
- 54% of kindergartens have written values and 76% take care for personal growth of teachers.
- 84 % of teachers and their assistants have similar or almost similar values.
- Preschool teachers find values very important, among them especially respect, honesty, love, responsibility, gratitude, and religion. Teachers try to include values in their work with preschool children but very often these are not planned which means that teachers must act on the spur of the moment and that they do not prepare their educational work as is the case with e.g. mathematics, nature, arts etc. With other words, kindergarten teachers are ready and eager to teach children about ethics. Therefore the kindergarten curricula should offer them better conditions for their work by including descriptions of numerous possible activities in the curricula. The teachers of preschool children should also receive much more education during their university studies. The students should have at disposal at least one (preferably more) courses on ethics in education. The courses should contain enough practical and concrete topics and should be obligatory, not just elective. The kindergarten teachers

who already finished with their studies should be offered shorter training courses, online courses and other methods that would help them to teach ethics. One more possibility to develop the teachers' personal growth are yearly interviews which the kindergarten management could regularly perform with their employees.

Enclosures:

INTERVIEW WITH CHILDREN

Questions pertaining the child himself

1. Two children are arguing in the sandbox about who will use the shovel. How would you solve this problem?
2. What can you do so that other people feel good?
3. Which nice words do you know how to use?
4. Do you think your friends like you? Why?

Questions about the relationships in the kindergarten

5. What do you like in the kindergarten? (we want to know about the relationships, not about the things)
6. Do you talk to your teachers and parents about what is right and wrong? What do you talk about?
7. Have we got rules in the kindergarten? Name 3. Why do we have rules?

Questions about the relationships in the environment

8. Do people destroy nature? How do we destroy it?
9. Do people care about nature? Do you know how we care about nature?
10. Not all the children in the world can eat every day. What would you be willing to renounce in order to help them?
11. Would you donate your toys? Have you ever done it?

QUESTIONNAIRE FOR PARENTS

1. Which values do you emphasize in raising your children? Please circle 5 values and rank them from 1 to 5 (1 being the most important).

What is right and what is wrong

What is good and what is bad

Courtesy and respect

Obedience

Taking care of others

Helping others

Generosity

Responsibility

Cooperation

Friendship

Truthfulness

Independency

Hard work

Self-confidence

Decisiveness

Cleverness

Developing imagination

Ambitiousness

Healthy life style

Sports

Religiousness

To be cautious with money

External appearance

2. Which of the below values do you expect your child to learn in the kindergarten?

What is right and what is wrong

What is good and what is bad

Courtesy and respect

Obedience

Taking care of others
Helping others
Generosity
Responsibility
Cooperation
Friendship
Truthfulness
Independency
Hard work
Self-confidence
Decisiveness
Cleverness
Developing imagination
Ambitiousness
Healthy life style
Sports
Religiousness
To be cautious with money
External appearance
Other

3. Do you think your child understands/comprehends when you teach him about the values? Yes./Partly./No.

4. What do you feel is the best way of transmitting moral values to your children?

Please circle or underline.

Stories; explaining why a certain mode of behaviour is right; daily talks to children which include different situations about themselves or others; encouraging my expectations; by being a role model; other (please write down).

5. In what way do you try to collaborate with the kindergarten in establishing/raising your child's moral values? Please put down.

6. Do you think your values are similar to the values of the kindergarten?

Completely./Almost completely./So-so./Not really./No.

7. How do you coordinate these discrepancies?

QUESTIONNAIRE FOR PRESCHOOL TEACHERS

- 1. Name/underline 5 values which are the most important to you.** Rank them from 1 to 5 (1 being the most important).

Honesty, courage, fairness, respect, trust, faith/religion, responsibility, loyalty, tolerance, mutual understanding, friendship, kindness, wisdom, knowledge, common sense, truthfulness, attentiveness, love, pluck, solidarity, patience, gratitude, help, forgiveness, restraint, carefulness, peace, compassion, creativity, communication.

- 2. How much are you willing to invest in deepening of your values?** (nothing, a little, medium, much, a lot)
- 3. To what extent do you think that do you pass the values that are important to you on the children while working?** (a lot, much, medium, a little, nothing)
- 4. To what extent is this planned?** (a lot, much, medium, a little, not at all)
- 5. Which values do you want to pass on the children in the preschool education?** Name five.
- 6. What is your most successful way of transmitting a moral value? (Please circle or underline)**
Stories; explaining why a certain mode of behaviour is right; daily talks to children which include different situations about themselves or others; by being a role model; other (please describe).
- 7. To what extent do you think that your values and parents' values overlap?** (a lot, much, medium, a little, not at all)
- 8. To what extent do you include talking about values when dealing/talking to the parents?**
(a lot, much, medium, a little, not at all)

9. Describe the most successful example of how you passed a certain value on children.
(Please describe in detail)

10. How do you coordinate different views about values in dealing with the parents?

11. Do you feel that your kindergarten takes care of the employees' personal growth?

Yes-no

12. How does your establishment take care of the personal growth of the employees?

Please describe with a couple of words.

13. Are all the values that you strive to in your kindergarten written down?

Yes-no

14. Do you think that in your team (preschool teacher and assistant) you both strive to the same values? (a lot, much, medium, a little, not at all)

7 GUIDELINES FOR DEVELOPMENT OF ETHICS FOR PRESCHOOL CHILDREN

7.1 SWOT ANALYSIS

- **Strengths**

Teaching ethics among preschool children ensures environment and necessary conditions for personal growth of children in the period of time when they can accept values by observing their parents and kindergarten teachers as role models. Preschool children understand a number of values and learn them from stories and from discussions with their parents and teachers.

Parents of preschool children are eager to develop ethics and/or values among their children. They are a model for children in both encouraging ethics, values and good behaviour as well as contribute to reducing problematic behaviour. As seen from the empirical analysis parents appreciate and trust kindergarten teachers which can contribute to personal growth of children.

Also teachers are interested in ethics and try to develop their own as well as children's values. Teachers in all three countries have good university education and all they still need is additional education in ethics, either in the form of university courses, as additional training courses, online courses, and curricula that will offer descriptions of concrete activities for teaching ethics in the kindergarten.

Kindergarten teachers work in team with their assistants and it is obvious that there are no substantial differences between them as regards ethics. This will enable team work and cooperation.

It is possible to create new courses that will acquaint kindergarten teachers with values and how to transmit them to children. The governments can also encourage universities that they include courses on ethics and values among obligatory courses.

- **Weaknesses**

The existing kindergarten curricula do not offer enough concrete activities which could help preschool teachers to develop ethics among preschool children. There are activities for mathematics, languages, nature, social issues but not for ethics. Therefore children have neither appropriate tool nor are they encouraged to teach ethics.

Kindergarten teachers do not get enough knowledge on ethics and values during their university studies. They are acquainted with pedagogical and didactics courses in different areas but not in ethics.

- **Opportunities**

Teachers are prepared to teach ethics. They are ready to learn about values and teach ethics because they are aware of the importance of this topic.

Parents would like their children to learn about ethics and values and they trust preschool teachers.

This means that there are plenty of opportunities to develop appropriate ways and methods that will enable teaching ethics in the kindergartens.

This project represents a trial to join different values from different countries which is an opportunity to develop courses not just for the participating countries but for countries with different background.

- **Threats**

It is possible that the governments might reduce the costs for additional courses at universities and that this would prevent universities from introducing new obligatory courses of ethics in study programmes for preschool teachers.

University study programmes cannot be changed quickly so there is a danger that it will take several years before the first preschool teachers are acquainted with courses on ethics.

Also kindergarten curricula cannot be changed quickly which again means that it might take years to give teachers descriptions of the possible activities in the area of ethics.

Analysis of the environment

Environment analysis	Description
Political environment	<ul style="list-style-type: none"> • Kindergartens' policies are subject to the ministries of education and to municipalities. • The procedures of changing laws and rules of the kindergarten curricula and courses for preschool teachers are very long. • Kindergartens do not have enough power to actively cooperate and influence the passing of new laws and rules.
Economic environment	<ul style="list-style-type: none"> • Global crisis dictates the finances that are used for kindergartens and for education of kindergarten teachers. • Teaching ethics already among preschool children offers knowledge that is needed in the world which lacks values.
Social – cultural environment	<ul style="list-style-type: none"> • The number of people who are convinced that ethics should be taught already in the preschool period is growing. • Since Slovenians and also some other countries invest a lot of money in quality kindergartens the preschool children may hope to receive a better education in ethics.
Tehnological environment	<ul style="list-style-type: none"> • Information technology in the modern world enables teaching ethics also online and thus offers an opportunity for parents and preschool teachers who are employed.

7.2 GUIDELINES FOR FURTHER DEVELOPMENT

- 1. Parents and preschool teachers are aware that ethical issues are important for preschool education therefore we should provide them with more educational topics in this area**

Our research investigated both parental as well as teachers' role for ethical development of preschool children and included all three main participants of the preschool education also in the empirical research. A number of relevant scientists are cited in the first chapter whose research proves that values are important for human behaviour and that it is necessary to transmit them to quite young children in both their families as well as in the kindergarten. Family is basic social environment in which preschool children live and as such of primary importance for development of children's ethics but the literature shows that also kindergartens can help children to get acquainted with values. We did not expect that either of the three participants would be much acquainted and/or interested in ethical issues because neither have education in this area. We also thought that there would be considerable differences among the three participating institutions that cooperated in the research because they are based on different cultural backgrounds and/or religion. However, our empirical research did not confirm these expectations. Analyses of interviews with preschool children show that they are well aware of a number of ethical issues; and analyses of parents' and kindergarten teachers' values show that both parents and teachers think about ethics and are interested in these issues therefore there are many opportunities to develop this area of knowledge. It is also surprising that there are not many differences among the participants from three different institutions. Therefore it is necessary to offer the children, their parents and teachers education and training in the field of ethics and values.

- 2. Concrete descriptions of activities that can be used to teach children about ethics should be published and sent to their parents and teachers**

Both our theoretical as well as empirical research tried to find as many descriptions of teaching ethics as possible but we did not discover many. We gathered a number of ideas which should be developed in activities and presented in a handbook of activities that will

give more concrete instructions about how to introduce values in the kindergarten. The activities should be prepared so that both parents and teachers will be able to use them.

Ethical issues should be offered in a way that will not enforce values and/or indoctrinate which values should be forwarded.

3. Which values should be developed for practical use

Literature in the first part of the research speaks about a number of values that could be introduced among preschool children: respect the work of other children, waiting, patience, resign, discipline (Montessori), how to differentiate between right and wrong, honesty (Thompson), how to care for others, about justice and rights: not hurting others, mutual helping and sharing, being kind, nice, do what is expected in class, do one's best, make friends, include others in play (Johansson et al.), understanding lies (Peterson and Siegal), encourage children to reflect on what is right and wrong, develop children's feelings for the nature and human-made environment (Ojala and Talts), trust, respect, honesty, responsibility, fairness, compassion and self-control (Nowak-Fabrykowski), about inclusion/exclusion on the basis of gender and ethnicity (Wainman et al), over-consumption (Kopnina), and religious experience (Cavalletti). Our findings show that parents in Slovenia and Turkey find important especially virtues like responsibility, courtesy and respect, understanding what is right and what is wrong, truthfulness and self-confidence and that they expect from the kindergartens to transmit to their children issues like courtesy and respect, helping others, cooperation, responsibility, friendship, understanding what is right and what is wrong and develop child's imagination. Our empirical research among the kindergarten teachers show that they find important the following virtues: respect, honesty, love, responsibility and religiton. Teachers think that they should pass on children the following virtues: respect, honesty, love, responsibility and gratitude. In this way we can conclude that not all above mentioned values are of the same importance. E. g. waiting, patience, resign, discipline, justice and rights, doing one's best and/or what is expected in class, understanding lies, trust, compassion and self-control, over-consumption etc. do not seem to be as important for parents and for teachers as responsibility, courtesy and respect, understanding what is right and what is wrong, truthfulness and self-confidence, helping others, cooperation, friendship, developing child's imagination (parents) and respect, honesty, love, responsibility and gratitude (teachers).

4. Organization of parents' education in ethical issues is necessary

Our theoretical research shows that there are a number of investigations of parents' opinions concerning values. Parents should transmit to children values like what is right and what is wrong, what is true and what is a lie, what is good and what is bad, what means to do harm, injustice, being polite and respectful especially to adults, being obedient, being caring towards their siblings, being helpful, being generous (i.e., share food and toys to siblings and playmates), responsibility, cooperation, friendship, trustworthiness, independence, hard-working, self-confidence, determination, smartness, imagination, ambition, healthy lifestyle, sport, religious issues, thrift/saving, good looking. Our empirical research limited these values to some most important ones and showed that parents most appreciate responsibility, courtesy and respect, understanding what is right and what is wrong, truthfulness and self-confidence. Since parents are the first and most important educators of preschool children it would be necessary that also parents are acquainted with ethical topics. At present there are mainly parental schools for parents who expect a baby. However, it would be necessary to introduce also parental schools and/or training courses for parents of preschool children and of schoolchildren. Not many parents have university education and even if they have it, they are not well acquainted with how they should bring up their children. Therefore it is one of the future challenges to introduce such schools.

5. Teachers should be offered more education and training in the field of ethics

The theoretical research shows that teachers should take into account especially the following values: care, responsibility, honesty, fairness, courage, justice, human and/or social rights (being democratic, give children an active role), respect towards people (also respect of value diversity), compassion (being supportive and accepting), peace, creativity, tradition of a community, and good communication. Our empirical research found as the most important values respect, honesty, love, responsibility and gratitude. These values correspond with personal values of teachers and with the values of parents. It has been found that preschool teachers find values important and that they wish to deepen them. The best way to pass on the values on children are being a role model, discussions with children, stories, social games and dramas. We found out that 54% of kindergartens have written values and 76% take care for personal growth of teachers. Beside the questionnaires with teachers this research investigated

also the education of teachers in the field of ethics and the kindergarten curricula because both contribute to their work performance. We found that kindergarten teachers do not receive education in the field of ethics and that kindergarten curricula do not give teachers any support to introduce ethical issues and also any descriptions of activities how to do it. Kindergartens as well as teachers are obviously interested to develop personal growth and ethics in kindergartens but it is necessary to introduce ethical issues already in the courses for preschool children and activities about ethics in the kindergarten curricula. The curricula contain ethical principles but that is not enough – there should be descriptions of activities.

6. Teachers should have more materials to plan and realize education in values in practice

Our research of the kindergarten curricula shows that teachers have no actual descriptions of activities which might help all of them (or require from the teachers) to introduce certain ethical issues, that teachers do not receive any actual education in the field of ethics and that teachers' activities concerning ethics are not planned. This makes us think that teachers could do much more in the area of ethics if they had some basic education and more detailed instructions how to teach children about values. In front of all it is necessary to include ethics as obligatory courses for future kindergarten teachers. Those kindergarten teachers who are already employed and/or finished their university education should be offered additional training courses that would complete their knowledge with ethics and values. Kindergarten curricula should be renewed and should include also the area of ethics with descriptions of the necessary activities that will help to raise children in ethics.

7. Among the three participating kindergartens there are not many differences in ethical issues therefore the educational materials that will be developed in the second part of the project should be offered to as many preschool children as possible.

Our comparative analysis was made among three kindergartens whose education is based on three different backgrounds (one of the Slovenian kindergartens is catholic, another uses Slovenian national curriculum which does not include religion and the Turkish kindergarten is based on muslim religion). The research results show that there are not many differences

among ethical issues that parents and teachers wish to introduce to preschool children. Therefore we should offer the results of the project (handbook that will provide activities which can help teachers and parents develop ethical values among preschool children, syllabi of one or two courses on ethical issues and the course for teacher training) also to kindergartens in other countries and ask them if they find the materials appropriate for their use.

8 CONCLUSIONS

This research is the first output of the Erasmus+ project Ethical values for preschool children. It is the basis for further work on the project:

- a handbook that will contain a number of activities for teachers and for parents of preschool children and will help them acquaint their children with ethical issues.
- detailed syllabi of at least 3 courses that will contain ethical issues and will suggest that the courses should be included in the educational programs of kindergarten teachers and/or offered to preschool teachers as training.
- A course for teacher training will be produced and presented in video form.

The first part of the research contains a critical evaluation of the contemporary literature about values in preschool education and quotes a number of relevant scholars who claim that people can live in harmony and peace only if they respect values and realize them. Values are transmitted from generation to generation and preschool children absorb them from two main social institutions: their families and kindergartens.

This part of the study suggests that it is necessary to conduct more research upon holistic and interactive traditions, include the ideas of children, educators, and parents, the influence of context and culture, and emphasize children's relationships and experiences. We tried to follow these suggestions also in our project.

Although the project did not intend to devote a lot of work and/or time to parents, both theoretical as well as practical research showed that parents are so important and have such influence upon children and kindergartens that we decided to include them in the project as the third important participant of the preschool education. Different authors emphasized the importance of parents' warmth, encouragement, responsiveness; parents are described as models who teach children how to behave, democratic behaviour, etc. It is mentioned that parents can either contribute or reduce problematic behaviour like anger, aggression, egoism

and opposition. Some authors also claim that children of disengaged parents may have fewer opportunities to be exposed to moral questions and to be trained to cope with moral situations. Quite some scholars not only describe the importance of parents but also explain how they can transmit their moral beliefs (by tales, by explaining why their way of behaving is right, or by daily talks and comments among family members on different situations involving themselves or others). However, not many authors describe parental schools or other ways of parent-training. Our project will try to develop not just training for teachers but suggest also parental school for parents with children in the kindergarten.

A number of authors claim that partnership between parents and educators is most important for the holistic development of the preschool children. If parents and teachers cooperate, children achieve better learning results, they have less behaviour problems, higher self-assessment, children feel well and safe at school, and improve social relations. We included this question both in the empirical research of parents and teachers and found out that parents show a fair degree of trust and cooperation. Actually parents think that their values and those of the kindergarten are almost the same but kindergarten teachers are not so convinced in this.

The second part the research investigated kindergarten curricula. We found out that the curricula consist of general principles and goals, then they describe different areas of work (among them there are sports, language, arts, society, science, mathematics and others) and provide a number of activities for each of these areas. These activities are actually descriptions of how kindergarten teachers should teach and are of great help to teachers because they enable that teachers plan their work in advance.

Several relevant authors, e.g. Nowak-Fabrykowski, Wainman etc. investigated what kindergarten teachers should teach and suggested a number of values that should be transmitted to preschool children. These descriptions are of special importance for this project because they represent the basis for the future work on the project, namely the handbook that will contain a number of activities for teachers and for parents of preschool children and will help them acquaint their children with ethical issues.

Many scholars claim that kindergarten teachers play a major role in the development of children during preschool years. Brock (2012) tried to create a model of preschool teachers professionalism from practitioners' perspectives. The typology which was made by research

of a group of early years educators includes seven dimensions of professionalism: 1) knowledge, 2) qualifications, training and professional development, 3) skills, 4) autonomy, 5) values 6) ethics and 7) rewards. Several authors recommend that preschool teachers should attend classes of ethics that would contribute to their personal growth and show them how to teach moral education in kindergartens. Thompson (2011) suggests that colleges/universities for preschool education should offer courses about how to teach moral education in kindergartens. The teachers should have a voice when designing the curriculum to include their own innovative methods of teaching values and should discuss with parents which values should be transmitted to children. This influenced also this project which puts emphasis especially upon teachers' knowledge, qualifications, training and professional development, values and ethics.

The research analysed the values which are mentioned in the curricula and found out that values mentioned by the three curricula are rather different. Values that seem to exist in all the curricula are only independence, responsibility and politeness. This is in opposition with the findings of our empirical analysis which shows that there are not many differences as regards the main values of parents and teachers. It is out of the scope of this research to investigate why such differences exist but this analysis offers an opportunity to compare the values put down in the curricula and compare them with the wishes of parents and teachers.

All three curricula speak also about the kindergarten teachers. Slovenian national curriculum requires that teachers should be a model, encouraging, kind, positive, respect children, be able to solve problems. Values of a Montessori teacher are especially patience, humour, working without hurry, understanding, respect children, encouraging, be able to solve problems, polite, pleasant, sincere, open, clear, determined. Turkish curriculum speaks about kindergarten teachers who should not hurt or press children, who show respect, give support, guide and help. Values of teachers in our empirical research are to a certain degree different from those mentioned in the curricula. Our teachers find important respect, honesty, love, responsibility and religion. They should pass on children the following values: respect, honesty, love, responsibility and gratitude.

Since many scholars emphasise the importance of kindergarten teachers' education, we investigated the preschool programmes for kindergarten teachers in the participating countries. According to the concept, formal structure and contents the two Slovenian and the

Turkish programmes are comparable. They belong among education sciences, last 3 to 4 years, at the end of the study the student collects 180 ECTS. The Montessori programme is not a BA programme, it belongs to the education sciences, the courses are not evaluated by ECTS but the programme is much shorter than Slovenian and Turkish programmes. The compared programmes all include courses from pedagogy, psychology, didactics, music, national language, literature, science, sports, social environment, technology, mathematics. All three programmes include also practical work. The Turkish programme includes foreign languages, child health, more research methods than the Slovenian programmes, effective communication, and parents' education. Also Montessori programme includes pedagogy, psychology, didactics, national language, science, sports, social environment, technology and mathematics. The Montessori programme contains also a course on relationship between parents and teachers. The Turkish and the Montessori programmes contain some courses on management while the two Slovenian programmes do not. The Montessori programme contains a course on designing and preparing the environment which the other three programmes do not. The speciality of the Montessori programme are courses on observation of children and on their environment, and on relationship between parents and teachers. All four programmes finish with a longer or shorter written work (diploma, seminary paper, research project). However, none of the four programmes contains courses on ethics for preschool children except the programme of the University of Maribor (where this course is elective which means that it might not be run every year and might not be chosen by all students). This means that university students of preschool education are not acquainted with ethics and/or values. Because the teachers do not get any knowledge about ethics it is also impossible that the kindergarten curricula expect the teachers to interweave ethical issues in the education of children. Actually the kindergarten curricula expect something impossible: that kindergarten teacher who have no education in ethics and no detailed descriptions of ethical activities interweave value education in their everyday work with children. If we compare this situation with e.g. mathematics, language, arts, nature etc. the kindergarten teachers are first acquainted with the didactics of these courses during their university studies and then they get a number of activities in the kindergarten curricula.

The empirical part of the research consists of interviews with children (performed by kindergarten teachers) and questionnaires that were distributed to kindergarten parents and teachers. Analysis and comparison of opinions acquired from three main participants of preschool education should give us an insight into what they understand under ethics and

should give concrete ideas what to include in ethics education in each of the participating kindergartens.

The interviews with children showed that preschool children understand a number of values like sharing, cooperation, agreement, nice behaviour, kindness, help, attention, politeness, respect, and are even acquainted with some basic rules of sustainable development. These findings confirm the opinions in the literature.

The questionnaires for parents wished to investigate what parents think about values that should be transmitted to their children : which values they find most important; which values should be transmitted to their children in the kindergarten, if parents think that the preschool period is appropriate for education in values and/or children can accept values, which ways are the best to transmit values to preschool children, and if parents can cooperate with the kindergarten as regards moral education – if values of the family and of the kindergarten are similar. We found out that parents believe that a preschool child comprehends education of ethical values and that he/she understands values. Parents find important the following values: responsibility, courtesy and respect, understanding what is right and what is wrong, truthfulness and self-confidence. Parents expect from the kindergartens to transmit to their children the following values: courtesy and respect, helping others, cooperation, responsibility, friendship, understanding what is right and what is wrong and develop child's imagination. They emphasize several effective ways to transmit values on children, the most efficient seem to be adults as role model and daily talks with children that include different situations. Parents need personal discussions with kindergarten teachers to help and cooperate in the education of the child and to solve discrepancies concerning values and education. The majority of parents supports values that are transmitted by kindergarten.

The questionnaires were designed to get an insight in the values of kindergarten teachers. They were rather extensive and contained 14 questions. The first group of questions refers to values in the life of kindergarten teachers: which are most important and how much he/she is prepared to invest in deepening his/her values. The second group of questions concern teachers' view on values that should be transmitted to preschool children: to what degree teachers transmit values to children during their educational work, if this is planned, which values he/she wishes to transmit to children and in what way he does it. The third group of questions refers to teachers' cooperation with parents: are values of teachers and parents

equal, do they discuss values with parents and how they coordinate different views on values with parents. The fourth group of questions touches values of the kindergarten: do kindergartens provide for personal growth of the kindergarten teachers, in what way, are values also in written form.

We found out that preschool teachers find values important and they wish that they could deepen them. Teachers find important the following values: respect, honesty, love, responsibility and religion. Teachers include in their educational work also values but very often these are not planned. Teachers think that they should pass on children the following values: respect, honesty, love, responsibility and gratitude. Teachers think that the best way of transmitting values is being role model. This way is emphasised also by parents. Other successful ways are discussion with the child, stories, social games and dramas. Teachers often speak about values with parents. If they have different views they try to solve the situation by speaking with parents. This way is supposed as the most effective also by parents. 54% of kindergartens have written values and 76% take care for personal growth of teachers.

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**Enclosures: Programmes of the preschool education in the University of Ljubljana,
Montessori Institute and Dokuz Eylül University, Turkey**

1 UNIVERZA V MARIBORU, VISOKOŠOLSKI PROGRAM PREDŠOLSKA VZGOJA

<http://www.pef.um.si/205/predsolska+vzgoja>

Visokošolski strokovni študijski program 1. stopnje Predšolska vzgoja

Pridobljen strokovni naziv: **diplomirana vzgojiteljica/diplomirani vzgojitelj predšolskih otrok**, študij traja 3 leta oziroma 6 semestrov in se zaključi z diplomo. V času študija študenti pridobijo 180 ECTS.

Študijski program predvideva praktično usposabljanje v vseh treh letnikih. Obseg praktičnega usposabljanja znaša 660 ur oziroma 22 ECTS.

V okviru dodiplomskega študijskega programa Predšolska vzgoja bodo študentke in študenti pridobili naslednje splošne kompetence:

- sposobnost analize in sinteze ter predvidevanja rešitev ter posledic,
- sposobnost uporabe znanj v praksi,
- razvoj kritične in samokritične presoje,
- spretnosti komuniciranja in delovanja v timu,
- iniciativnost v procesu vseživljenskega učenja,
- senzibilnost za okolje, kulturno in narodno identiteto,
- načrtovanje in izvajanje dejavnosti,
- razumevanje posameznika, njegovih vrednot in vrednostnih sistemov.

Tabela 1: Število in poimenska navedba učnih enot

Štev.	Učni predmeti	ECTS
1. SEMESTER		
1	Osnove metodologije pedagoškega raziskovanja	4
2	Teorija vzgoje	3
3	Predšolska pedagogika	7

4	Motorika otroka	5
5	Razvojna psihologija	6
6	Vokalno-instrumentalni praktikum I	3
7	Praktično usposabljanje 1	2
	Sk. 30	
	2. SEMESTER	
8	Didaktika	3
9	Slovenski jezik	5
10	Začetno naravoslovje	7
11	Vokalno- instrumentalni praktikum II	5
12	Pedagoška psihologija	3
13	Mladinska književnost	5
14	Praktično usposabljanje 2	2
	Sk. 30	
	3. SEMESTER	
15	Didaktika gibalno športne vzgoje	7
16	Didaktika spoznavanja naravnega okolja	7
17	Didaktika glasbene vzgoje	7
18	Didaktika plesne vzgoje	7
19	Praktično usposabljanje 3	2
	Sk. 30	
	4. SEMESTER	
20	Specialna pedagogika	5
21	Motorični praktikum	3
22	Didaktika uvajanja v družbeno okolje	7
23	Didaktika jezikovne vzgoje	7
24	Elementarni likovno pedagoški praktikum	3
25	Praktično usposabljanje 4	1
26	Praktično usposabljanje 5	4
	Sk. 30	
	5. SEMESTER	
27	Lutkovno-gledališka vzgoja	7

28	Didaktika tehnične vzgoje	4
29	Didaktika likovnih dejavnosti	7
30	Izbirni predmet - predmet iz sklopa I	4
31	Izbirni predmet - predmet iz sklopa II	4
32	Izbirni predmet - predmet iz sklopa III	3
33	Praktično usposabljanje 6	1
		Sk. 30

6. SEMESTER

34	Didaktika matematike	5
35	Sociologija družine in predšolskega otroka	3
36	Izbirni predmet - predmet iz sklopa II	4
37	Izbirni predmet - predmet iz sklopa III	3
38	Praktično usposabljanje 7	1
39	Praktično usposabljanje 8	7
40	Diplomsko delo	7
		Sk. 30

IZBIRNI PREDMETNI SKLOP I (notranje izbirni predmeti - predmeti stroke)

1	Uporabni psihološki prijemi v predšolskem izobraževanju	4
2	Metodologija kvalitativnega in kvantitativnega pedagoškega raziskovanja	4
3	Otroška igra in navezanost	4
4	Otroci s posebnimi potrebami in gibalna terapija	4
5	Vzgojni koncepti v teoriji in praksi	4
6	Senzomotorika	4
7	Slovenska govorna besedila	4
8	Knjižna vzgoja	4
9	Dejavniki uspešnega poučevanja	4
10	Moralna vzgoja in etika	4

IZBIRNI PREDMETNI SKLOP II (notranje izbirni predmeti - predmetne didaktike)

1	Jezikovne dejavnosti v vrtcu	4
2	Šport v doživljajski vzgoji	4
3	Plesna dramatizacija v vrtcu	4

4	Likovno izražanje in prostor	4
5	Glasbene dejavnosti v vrtcu	4
6	Igra in raziskovanje v naravnem okolju	4
7	Vloga odraslega pri otrokovem uvajanjtu v družbeno okolje	4
IZBIRNI PREDMETNI SKLOP III (zunanji izbirni predmeti)		
1	Poučevanje angleščine na predšolski stopnji	3
2	Učenje matematike skozi igro	3
3	Pedagoška komunikacija in partnerstvo med vrtcem, šolo in družino	3
4	Timsko delo v vrtcu in v šoli	3
5	Priprava in izvedba lutkovnega projekta – predstave	3
6	Govorne in jezikovne motnje pri otrocih	3
7	Interpretacija mladinskih književnih besedil	3
8	Instrumentalna igra – Orffova glasbila	3
9	Motorično nadarjeni otroci	3
10	Likovne dejavnosti v muzeju in galeriji	3

Izbirni predmeti izbirnih sklopov št. I (notranje izbirni predmeti – predmeti stroke) in III (zunanji izbirni predmeti) se bodo izvajali, če se bo prijavilo najmanj 15 študentov, izbirni predmeti izbirnega sklopa II (notranje izbirni predmeti – predmetne didaktike) se bodo izvajali, če se bo prijavilo najmanj 10 študentov. V primeru manjšega števila študentov od predlaganega, se bodo pri vseh izbirnih sklopih izbirni predmeti izvajali v obliki konzultacij.

Course on Moral education and ethics (syllabus)

OPIS PREDMETA / SUBJECT SPECIFICATION	
Predmet:	Moralna vzgoja in etika
Subject Title:	Moral education and ethics

Študijski program Study programme	Študijska smer Study field	Letnik Year	Semester Semester
Predšolska vzgoja Pre-school Education		3	zimski Autumn

Univerzitetna koda predmeta / University subject

code:

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Predavanja Lectures	Seminar	Sem. vaje Tutorial	Lab. vaje Lab. work	Teren. vaje Field work	Samost. delo Individ. work	ECTS
15	15		15		75	4

Nosilec predmeta / Lecturer:

Boris Vezjak

Jeziki / Languages:	Predavanja / Lecture:	slovenski/Slovene
Vaje / Tutorial:		slovenski/Slovene

Pogoji za vključitev v delo oz. za opravljanje Prerequisites:

študijskih obveznosti:

Ni pogojev.	None.
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Vsebina:

Predmet Moralna vzgoja in etika se ukvarja z različnimi moralnimi implikacijami v teoriji vzgoje in njeni praksi. Sokrat je trdil, da cilj vzgoje ni v doseganju razuma, temveč tudi v doseganju Dobrega. Struktura in vsebina	The course on Moral education and ethics considers various moral implications for educational theory and practice. Socrates claimed that the aim of education is not only to be intelligent but to be good as well. The
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predmeta je posvečena naslednjih sklopom: (a) moralni značaj poučevanja: različna pojmovanja pouka kot dejavnosti imajo različne implikacije za moralno vzgojo tako na delovnem mestu učitelja kot za vzgojo otrok; (b) moralna teorija: različni pristopi velikih moralnih filozofov, ko gre za vprašanja objektivnosti in moralnih norm lotevali; (c) sodobne moralne teorije sledijo poglavitnim potezam aktualne moralne in družbene razprave, s posebnim poudarkom na emotivizmu, utilitarizmu, deontologiji, etiki vrline, liberalizmu in komunitarizmu; (d) vzgoja za vrednote: kaj so vrednote, ali so objektivne ali subjektivne, katere vrednote so pomembne za vzgojo; (e) moralnost in moralna vzgoja: kaj so moralne vrednote? So učitelji v vrtcu moralni vzgojitelji? Če so, kakšna je dobra oblika moralne vzgoje? Poudarek bo na predstavitev vzgoje za vrlino in etike vrlino; (f) kaj so posledice normativne narave vzgoje, ko obravnavamo vprašanje reda in discipline v vrtcu in v širše v družbi: vprašanje avtoritete in odgovornosti. Predstavljeni so različni pristopi glede na avtoritaren, paternalističen, liberalen, libertaren in druge pristope, zadevajoč disciplino in svobodo.

structure and the content of the course is dedicated to the following issues: (a) the moral character of teaching: different conceptions of teaching as an activity would seem to have diverse implications for moral education, both in the professional role of the teacher and in moral education of children; (b) ethical theory: the great moral philosophers diversly attempted to grapple with the problem of the objectivity or otherwise of moral values; (c) contemporary moral theories attempt to trace the main contours of current moral and social debate with specific reference to such conceptions as emotivism, utilitarianism, deontology, virtue ethics, liberalism and communitarianism; (d) values education: what are values and are they objective or subjective ? What kinds of values are of educational significance?; (e) morality and moral education: what are moral values ? Are teachers in kindergarten moral educators ? If so, what is the proper form of moral education? The stress is given on character education and virtue ethics; (f) what are the implications of the normative character of education for questions of order and discipline in kindergarten and wider society, concerning authority and responsibility? Various approaches in relation to authoritarian, paternalist, liberal, libertarian and other conceptions of discipline and freedom will be presented.

Temeljni študijski viri / Textbooks:

- R. Kroflič, Med poslušnostjo in odgovornostjo: procesno-razvojni model moralne vzgoje, Vija, Ljubljana 1999.
- F. Klampfer, Etiški pojmovnik za mlade, Aristej, Šentilj 2003.
- Z. Medveš, Z. Kodelja (ur.), Vzgoja v javni šoli, Znanstveno in publicistično središče, Ljubljana 1991.
- Aristotel, Nikomahova etika, Slovenska Matica, Ljubljana 1994.
- W. J. Bennett, Moralne vrednote za mlade : zgodbe, ki pomagajo oblikovati lastni svet vrednot, Učila, Tržič 2004.

Cilji:

Poglavitni cilj je v vpeljavi študentov v samostojno obravnavo in razumevanje ključnih moralnovzgojnih tem in pojmov. Študente se navaja na avtonomno delo ob interpretaciji moralnih vprašanj, prepoznavanje moralnih rešitev, kot tudi na analitično branje relevantnih besedil.

Objectives:

The main aim is to provide students the comprehension of key themes and concepts in moral education. Students will be accustomed to work autonomously on interpretation of moral issues and recognizing moral solutions as well as analytical reading of relevant texts.

Predvideni študijski rezultati:

Znanje in razumevanje:

Študent pridobi znanja iz osnovnih vzgojnih vprašanj znotraj področja moralne vzgoje, pa tudi ključnih moralnih in etičnih pojmov.

Študent pridobi kompetence za samostojno razmišljanje o teh problemih in prenašanje znanja ali poučevanje.

Prenesljive/ključne spretnosti in drugi atributi:

Intended learning outcomes:

Knowledge and Understanding:

Student gains knowledge of basic educational issues within the field of moral education as well as the key moral or ethical concepts.

Student develops his competences for individual thinking about these issues and transferring the knowledge or teaching others.

Transferable/Key Skills and other attributes:

Sposobnost razpravljanja o poglavitnih temah iz področja moralne vzgoje ali vrednot in njenih filozofskih podlagah.	Ability to discuss some major topics in moral education or values and its philosophical background.
Sposobnost skrbne interpretacije in primerjave različnih stališč glede moralnih vrednot in vzgoje.	Ability for careful interpretations and comparison of variety of views, concerning moral values and education.
Sposobnost uporabljati in razumeti terminologijo in koncepte v navedenem področju.	Ability to use and comprehend terminology and concepts in the field.
Sposobnost moralnega poučevanja otrok.	Ability and knowledge for moral education of children.

Metode poučevanja in učenja:

Learning and teaching methods:

Poudarek ni le za formalni izvedbi predavanj, temveč tudi na interaktivnih poučevalnih strategijah, kot so skupinske razprave in individualno delo doma. Študente se vzpodbuja, da na teh debatah raziskujejo probleme in nadgrajujejo svoje razumevanje.

The focus is not just toward formal lectures but also interactive teaching strategies, such as group sessions, debate and individual home work. Students will be encouraged to use these sessions for problem exploration, discussion and the enhancement of understanding.

Načini ocenjevanja:

Delež (v %) / **Assessment:**

Weight (in %)

Pisni zpit	100%	Written exam:
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2 UNIVERZA V LJUBLJANI, Predšolska vzgoja

<https://www.pef.uni-lj.si/246.html>

Temeljni cilj programa je usposobiti študentke in študente za kakovostno vzgojno delo z mlajšimi otroki - predšolskimi in otroki v prvem razredu devetletne osnovne šole (Zakon o osnovni šoli, 1996) ter za sodelovanje z njihovimi starši, sodelavci in drugimi strokovnjaki.

Študenti predšolske vzgoje se v procesu izobraževanja seznanijo z različnimi pojmovanji otroštva in vzgoje ter pridobijo osnovna teoretična in praktična znanja iz posameznih področij dejavnosti v vrtcu (Kurikulum za vrtce, 1999). Diplomanti programa morajo znati komunicirati z otroki in odraslimi ter biti sposobni načrtovati, izvajati in kritično analizirati vzgojno delo. Izbirni predmeti programa spodbujajo študente, da se bolj poglobljeno usposobijo za tista področja dela v vrtcih, za katera imajo poseben interes in sposobnosti. Pomemben cilj študija je pridobitev temeljnih in široko transfernih znanj, ki bodo diplomantom omogočala, da si v procesu vseživljjenjskega učenja sami iščejo vire in načine za pridobitev specifičnih znanj in veščin, ki jih potrebujejo pri delu.

Podatki o študijskem programu

Ime: PREDŠOLSKA VZGOJA

Vrsta: prvostopenjski visokošolski strokovni študijski program

Trajanje: 3 leta

Število ECTS: 180

A - OBVEZNI SPLOŠNI PREDMETI

1. [Inkluzivna vzgoja in izobraževanje](#)
2. [Izbrana poglavja iz filozofije](#)
3. [Motorika predšolskega otroka](#)
4. [Pedagoška metodologija](#)
5. [Predšolska pedagogika](#)
6. [Pedagoška psihologija](#)
7. [Razvojna psihologija](#)

8. [Slovenski jezik](#)
9. [Sociologija vzgoje](#)
10. [Šolska pedagogika z didaktiko](#)
11. [Teorija vzgoje](#)

B - OBVEZNI STROKOVNI PREDMETI

- [Družboslovne študije](#)
- [Glasba](#)
- [Glasba v zgodnjem otroštvu](#)
- [Gibanje - Terenske vaje](#)
- [Jezik in književnost](#)
- [Likovna vzgoja](#)
- [Lutke, drama, mediji](#)
- [Medpredmetne povezave – projekti](#)
- [Otrok v družbi](#)
- [Plesno izražanje](#)
- [Začetno naravoslovje - biologija](#)
- [Začetno naravoslovje - fizika](#)
- [Začetno naravoslovje - kemija](#)
- [Tehnična vzgoja](#)
- [Zgodnje učenje matematike](#)

C - STROKOVNI IZBIRNI PREDMETI

1. [Angleški jezik I. - strategije za učenje tujega jezika](#)
2. [Gibanje – metoda igre](#)
3. [Družinska pismenost](#)
4. [Igra in naravoslovje](#)
5. [Komunikacija z glasbo](#)
6. [Likovna ustvarjalnost](#)
7. [Lutkarstvo](#)
8. [Matematični izzivi v vrtcu](#)
9. [Matematika skozi angleščino](#)
10. [Medijska vzgoja](#)

11. [Medosebna komunikacija](#)
12. [Mladinska književnost](#)
13. [Narava v vrtcu, vrtec v naravi](#)
14. [Otroci v kraljestvu živali](#)
15. [Otrok z izkušnjo nasilja](#)
16. [Pedagoški govor v vrtcu](#)
17. [Plavanje](#)
18. [Planinstvo](#)
19. [Plesno gledališče](#)
20. [Raziskovanje na področju vzgoje in izobraževanja](#)
21. [Specialna pedagogika](#)
22. [Ustvarjalne tehnične delavnice](#)
23. [Vrtec – demokratična skupnost](#)

D - SPLOŠNI IZBIRNI PREDMETI

1. [Angleški jezik II. - jezikovne zmožnosti](#)
2. [Atletske vsebine in igre z loparji v osnovni šoli](#)
3. [Gibanje - metoda igre za vsa življenska obdobja](#)
4. [Gimnastične vsebine v osnovni šoli](#)
5. [Igre z žogo v osnovni šoli](#)
6. [Narava v vrtcu, vrtec v naravi](#)
7. [Oder PeF](#)
8. [Pedagoški govor v vrtcu](#)
9. [Pevski zbor III](#)
10. [Planinstvo](#)
11. [Razvoj, učenje in poučevanje v zgodnjem otroštvu](#)
12. [Splošna športna vzgoja](#)
13. [Ustvarjalne tehnične delavnice](#)

E- PRAKSA

1. [Praksa v oddelku do 3. leta](#)
2. [Praksa v 1. razredu osnovne šole](#)
3. [Praksa v oddelku od 3. do 6. leta](#)

F - DIPLOMSKI PROJEKT

1. Diplomski projekt

3 MONTESSORI IZOBRAŽEVANJE ZA VZGOJITELJA OTROK V STAROSTI OD ROJSTVA DO TREH LET

(<http://www.montessori-institut.si/dejavnostiizobrazevanjadaljsa.html>)

Izobraževanje organizira montessori inštitut v sodelovanju s Seton Montessori institute iz Chicaga ZDA ter zunanjimi predavatelji in slovenskimi predavatelji.

Trajanje: eno leto in pol

Število ur: 440 ur predavanj, 230 ur izdelava študijskih nalog

Pogoji za vpis v študijski program:

- osebni pogovor pred vpisom
- informativno srečanje
- izdelava portfolia,
- paraprofesionalno izobraževanje v pedagogiki montessori
- pridobljena višja ali visokošolska izobrazba (v primeru končane srednje šole je potrebno opraviti določeno število ur dodatnega izobraževanja za osebno rast)

Predmeti oz. predavanja:

- Pedagogika montessori
- Otrokov razvoj
- Oblikovanje in priprava okolja
- Opazovanja
- Upravljanje
- Vodenje programa in skupine
- Otrok v družini in skupnosti
- Osebna rast in razvoj

Obveznosti študenta:

- Obvezna prisotnost na predavanjih in vajah
- Študij literature

- Časovni trakovi: prenatalen, motorični (fina in groba motorika), kognitiven, jezikovni (receptivni, ekspresivni), socialni (izražanje čustev, interakcija s seboj, okolico in z drugimi), prehrambeni
- Izdelava materialov montessori
- Seminarska naloga o simbiozi in teorijah razvoja
- Izdelava priročnikov: otrokov razvoj, vodenje vrtca z montessori vzgojnim programom, Okolje in dejavnosti, Opazovanja
- Analiza okolja
- Praksa (200 ur in vodenje opazovalnih listov)
- Obiski drugih vrtcev
- Opazovanje otrok v štirih različnih starostnih obdobjih (0-36 mesecev)
- Projekt
- Samoevalvacija

Pridobljeni naziv po končanem študiju:

Montessori pedagog za otroke v starosti od rojstva do 3 let

Montessori izobraževanje študentu omogoči mnogo informacij in pomaga razviti spremnosti, ki jih pedagog potrebuje za svojo pripravo pri delu z otroki v zelo zgodnjem obdobju življenja. Naloge, ki jih dobi na izobraževanju pomagajo poglobiti znanje o montessori vzgoji, o potrebah otrok ter utrditi sposobnosti opazovanja, oblikovanja okolja in vodenja skupine otrok.

Študijski program se izvaja kot možnost dodatnega izobraževanja za vzgojitelje ali starše. Med načini in oblikami študija so vključena predavanja, vaje, seminarske naloge, projektne naloge, timsko delo, praksa, opazovanja, izdelovanje materialov.

Predavanja, ki temeljijo na poudarku etičnih vrednot

- Susan Tracy: The Family Relationships (3,5 ure)
- Susan Tracy: Role fi the adult and staying calm as a teacher (2 uri)
- Susan Tracy: Freedom and limits: Children and discipline (3,5 ure)
- Ulrich Steenberg: »Njihovo oko mora biti šolano ...« in »Odrasel mora biti ponižen in se učiti od otroka, kako postati velik.« Samopodoba in naloge pedagoga montessori (3,5)

- Ulrich Steenberg: »«Kaj je svoboda?« Svoboda – odgovornost – avtonomija kot cilji in pot pedagogike montessori (2 uri)
- Ulrich Steenberg: »O življenju se lahko učimo tiho.« S pomočjo iger in vaj tištine priti do smisla (1,5 ure)
- Anna Perry: Profesionalnost in nenehna osebna rast ter izobraževanje (3,5 ure)
- Melita Kordeš Demšar: Duhovni razvoj otroka (0,5 ure)
- Carolina Gomez del Valle: Montessori filozofija: opazovanja (3,5 ure)
- Carolina Gomez del Valle: Montessori filozofija: odrasli (3,5 ure)
- Ester Fabiani: Svoboda in disciplina (3,5 ure)
- Rosemary Quaranta: Montessori philosophy and pedagogy (3,5 ure)
- Rosemary Quaranta: Being a teacher in a montessori classroom (3,5 ure)
- Melita Kordeš Demšar, Neža Le Roux, Loreto Maria Wille: Komponente skupine otrok prvega starostnega obdobja (8 ur)

MONTESSORI IZOBRAŽEVANJE ZA VZGOJITELJA OTROK

V STAROSTI OD 2,5 DO 6 LET

(<http://www.montessori-institut.si/dejavnostiizobrazevanjadajsa.html>)

Izobraževanje organizira montessori inštitut v sodelovanju s Seton Montessori institute iz Chicaga ZDA ter zunanjimi predavatelji in slovenskimi predavatelji. Izobraževanje poteka deloma v slovenskem in angleškem jeziku. Za dokončanje študija morajo imeti študenti opravljene vse predpisane obveznosti. Za mednarodno priznano izobraževanje se je potrebno dodatno udeležiti prakse v Seton School Chicago. Praksa traja 3 tedne.

Trajanje: eno leto in pol

Število ur: 420 ur predavanj, 230 ur izdelava študijskih nalog

Pogoji za vpis v študijski program:

- osebni pogovor pred vpisom
- informativno srečanje
- izdelava portfolia,
- paraprofesionalno izobraževanje v pedagogiki montessori

- pridobljena višja ali visokošolska izobrazba (v primeru končane srednje šole je potrebno opraviti določeno število ur dodatnega izobraževanja za osebno rast)

Predmeti oz. predavanja:

- Pedagogika in filozofija montessori
- Opazovanja (teorija, hospitacije in demonstracijski razred)
- Otrokov razvoj
- Področje vsakdanjega življenja
- Področje zaznavanja
- Področje jezika
- Področje družboslovnih in naravoslovnih znanosti
- Področje matematike
- Umetnost in šport
- Vodenje oddelka
- Odnos med starši in vzgojiteljem
- Upravljanje vrtca

Obveznosti študenta:

- Obvezna prisotnost na predavanjih in vajah (90%)
- Študij literature
- Izdelava materialov montessori
- Časovni trak pedagogov
- Seminarska naloga o simbiozi in teorijah razvoja
- Izdelava priročnikov: vsakdanje življenje, zaznavanje, matematika, jezik, znanost, umetnost, šport, uprava
- Analiza okolja
- Praksa (200 ur in vodenje opazovalnih listov)
- Obiski drugih vrtcev
- Študija otroka
- Opazovanje otrok v štirih različnih starostnih obdobij (0-36 mesecev)
- Samoevalvacija

Montessori izobraževanje študentu omogoči mnogo informacij in pomaga razviti spretnosti, ki jih pedagog potrebuje za svojo pripravo pri delu z otroki v zgodnjem obdobju življenja. Naloge, ki jih dobi na izobraževanju, pomagajo poglobiti znanje o montessori vzgoji, o potrebah otrok ter utrditi sposobnosti opazovanja, oblikovanja okolja in vodenja skupine otrok.

Študijski program se izvaja kot možnost dodatnega izobraževanja za vzgojitelje ali starše.

Med načini in oblikami študija so vključena predavanja, vaje, seminarske naloge, projektne naloge, timsko delo, praksa, opazovanja, izdelovanje materialov.

Predavanja, ki temeljijo na poudarku etičnih vrednot

- Loreto Maria Wille: Značilnosti okolja montessori (svoboda, struktura in red, lepota, razvoj skupnosti) (8 ur)
- Jennifer Nolan: Kaj pomeni biti montessori (1 ura)
- Jennifer Nolan: Skrb zase, skrb za sočloveka, skrb za okolje, vljudnost in spoštovanje, tišina (24 ur)
- Susan Tracy: Filozofija Montessori (svoboda, moralni čut, naravni zakoni čustvenega in duhovnega življenja) (16 ur)
- Susan Tracy: Socialni in čustveni razvoj otroka (8 ur)
- Susan Tracy: Disciplina (4 ure)
- Melita Kordeš Demšar: Vzgoja za mir (4 ure)
- Melita Kordeš Demšar: Duhovni razvoj otroka (4 ure)

4 DOKUZ EYLÜL ÜNİVERSİTY, TURKEY

Web site: www.deu.edu.tr

Name Of The Study Programme: Okul Öncesi Öğretmenliği-Preschool Teacher Education

Web Site to the Study Programme: http://www.deu.edu.tr/ders-katalog/2015-2016/eng/bolum_1095_eng.html

ECTS: 240 credit points

Admission Requirements: High school diploma, placement through a nation-wide Student Selection Examination..

Duration of the study: 4 Years

Names of all the courses (obligatory and electives):

Course Structure Diagram with Credits

Academic Plan consists of 52 compulsory and 15 elective courses. The ratio of compulsory courses to elective courses in the curriculum is 180 / 60 ECTS.

T: Theoretical P: Practice L: Laboratory

B: Spring Semester G: Fall Semester H: Full Year

1 .Semester:

Semester No	Course Unit	Course Unit Title	Course Unit	
			Type	ECTS
G 1	<u>ATA</u> <u>1001</u> <u>BİL</u>	PRINCIPLES OF ATATURK AND HISTORY OF THE TURKISH REVOLUTION I	REQUIRED	2002
G 2	<u>EGİ</u> <u>1001</u>	COMPUTER I	REQUIRED	2204
G 3	<u>1025</u> <u>OKÖ</u>	INTRODUCTION TO EDUCATIONAL SCIENCES	REQUIRED	3004
G 4	<u>1001</u> <u>OKÖ</u>	INTRODUCTION TO EARLY CHILDHOOD EDUCATION	REQUIRED	3005
G 5	<u>1003</u> <u>OKÖ</u>	HUMAN ANATOMY AND PHYSIOLOGY	REQUIRED	3005
G 6	<u>1005</u>	PSYCHOLOGY	REQUIRED	2005
G 7	<u>TRÖ</u>	TURKISH I: WRITTEN EXPRESSION	REQUIRED	2002

		<u>1011</u> <u>YDA</u>				
G	8	<u>1003</u> <u>YDF</u>	FOREIGN LANGUAGE I (GERMAN)	REQUIRED	3	003
G	9	<u>1003</u> <u>YDİ</u>	FOREIGN LANGUAGE I (FRENCH)	REQUIRED	3	003
G	10	<u>1003</u>	FOREIGN LANGUAGE I (ENGLISH)	REQUIRED	3	003
G	0	-	ELECTIVE COURSE	ELECTIVE	-	-6
TOTAL:						30

2. Semester:

Semester No	Course Unit Code	Course Unit Title	Course Unit		
			Type	TITLECTS	
B	1 <u>1002</u> <u>BİL</u>	PRINCIPLES OF ATATURK AND HISTORY OF THE TURKISH REVOLUTION II	REQUIRED	2	002
B	2 <u>1002</u> <u>EGİ</u>	COMPUTER II	REQUIRED	2	04
B	3 <u>1004</u> <u>OKÖ</u>	EDUCATIONAL PHILOSOPHY MATERNAL AND CHILD HEALTH AND	REQUIRED	2	003
B	4 <u>1002</u> <u>RPD</u>	FIRST AID	REQUIRED	3	0012
B	5 <u>1016</u> <u>TRÖ</u>	EDUCATIONAL PSYCHOLOGY	REQUIRED	3	004
B	6 <u>1012</u> <u>YDA</u>	TURKISH II: ORAL EXPRESSION	REQUIRED	2	002
B	7 <u>1002</u> <u>YDF</u>	FOREIGN LANGUAGE II (GERMAN)	REQUIRED	3	003
B	8 <u>1002</u> <u>YDİ</u>	FOREIGN LANGUAGE II (FRENCH)	REQUIRED	3	003
B	9 <u>1002</u>	FOREIGN LANGUAGE II (ENGLISH)	REQUIRED	3	003

B	0	-	ELECTIVE COURSE	ELECTIVE	-	-	-	6
TOTAL:								30

3 .Semester:

Semester No	Code	Course Unit	Course Unit				
			Type	TP	LECTS		
G	1	<u>EPÖ</u>					
		<u>2007</u>	HISTORY OF TURKISH EDUCATION	REQUIRED	2003		
G	2	<u>EPÖ</u>	PRINCIPLES AND METHODS OF				
		<u>2013</u>	TEACHING	REQUIRED	3004		
G	3	<u>OKÖ</u>					
		<u>2001</u>	MATERNAL AND CHILD NUTRITION	REQUIRED	2005		
G	4	<u>OKÖ</u>	DEVELOPMENT IN EARLY CHILDHOOD				
		<u>2003</u>	I	REQUIRED	3005		
G	5	<u>OKÖ</u>					
		<u>2005</u>	CREATIVITY AND EDUCATION	REQUIRED	2206		
G	6	<u>OKÖ</u>					
		<u>2007</u>	PLAY DEVELOPMENT IN CHILDHOOD	REQUIRED	2003		
G	0	-	ELECTIVE COURSE	ELECTIVE	-	-	4
TOTAL:							30

3 .Semester: Elective Course

Semester No	Code	Course Unit	Course Unit		
			Type	TP	LECTS
G	1	<u>OKÖ</u>	ELECTIVE COURSE(CHILD ASSESSMENT TECHNIQUES)	ELECTIVE	3004
		<u>2011</u>	ELECTIVE COURSE(CURRICULUM		
G	2	<u>OKÖ</u>	DEVELOPMENT IN EARLY CHILDHOOD		
		<u>2013</u>	EDUCATION)	ELECTIVE	3004

4. Semester:

Semester	No	Course Unit	Course Unit Title	Course Unit	
				Type	TITLECTS
B	1	<u>EPÖ</u>	EDUCATIONAL SOCIOLOGY	REQUIRED	2 00 3
		<u>OKÖ</u>	DEVELOPMENT IN EARLY CHILDHOOD		
B	2	<u>2002</u>	II	REQUIRED	3 00 4
		<u>OKÖ</u>			
B	3	<u>2004</u>	CHILDREN'S LITERATURE	REQUIRED	2 00 4
		<u>OKÖ</u>			
B	4	<u>2006</u>	MATHEMATICS EDUCATION	REQUIRED	3 00 4
		<u>OKÖ</u>			
B	5	<u>2008</u>	CHILD MENTAL HEALTH	REQUIRED	3 00 4
		<u>OKÖ</u>			
B	6	<u>2010</u>	DRAMA	REQUIRED	2 20 5
		<u>OKÖ</u>	TEACHING TECHNOLOGIES AND		
B	7	<u>2012</u>	MATERIAL DESIGN	REQUIRED	2 20 6
B	0	-	ELECTIVE COURSE	ELECTIVE	- - - 0
TOTAL:					30

5 .Semester:

Semester	No	Course Unit	Course Unit Title	Course Unit	
				Type	TITLECTS
G	1	<u>EYD</u>	CLASSROOM MANAGEMENT	REQUIRED	2 00 3
		<u>OKÖ</u>	TEACHING PHYSICAL EDUCATION		
G	2	<u>3001</u>	AND GAMES	REQUIRED	2 20 3
		<u>OKÖ</u>			
G	3	<u>3003</u>	MUSIC EDUCATION I	REQUIRED	1 20 3
		<u>OKÖ</u>			
G	4	<u>3005</u>	SCIENCE EDUCATION	REQUIRED	2 20 3
G	5	<u>OKÖ</u>	VISUAL ARTS EDUCATION	REQUIRED	2 20 3

		<u>3007</u>			
		<u>OKÖ</u>			
G	6	<u>3009</u>	SPECIAL TEACHING METHODS I	REQUIRED	2205
		<u>OKÖ</u>			
G	7	<u>3011</u>	SCHOOL EXPERIENCE	REQUIRED	1407
		<u>OKÖ</u>			
G	8	<u>3013</u>	SCIENTIFIC RESEARCH METHODS	REQUIRED	2003
G	0	-	ELECTIVE COURSE	ELECTIVE	- - - 0
TOTAL:					30

6. Semester:

Semester	No	Code	Course Unit Title	Course Unit	
				Type	TITLECTS
B	1	EPÖ	MEASUREMENT AND EVALUATION	REQUIRED	3 004
B	2	IST	STATISTICS	REQUIRED	2 003
B	3	OKÖ	SPECIAL TEACHING METHODS II	REQUIRED	2 205
B	4	OKÖ	MUSIC EDUCATION II	REQUIRED	2 203
B	5	OKÖ	MATERIAL DEVELOPMENT	REQUIRED	2 205
B	6	OKÖ	EFFECTIVE COMMUNICATION	REQUIRED	3 003
B	7	SOCIAL SERVICE PRACTICES	SOCIAL SERVICE PRACTICES	REQUIRED	1 204
B	8	ÖEB	SPECIAL EDUCATION	REQUIRED	2 003
B	0	-	ELECTIVE COURSE	ELECTIVE	- - - 0
TOTAL:					30

7 .Semester:

Semester No	Course Unit	Course Unit Title	Course Unit		TPLECTS
			Type		
G 1	<u>OKÖ</u> <u>4001</u>	PARENTS EDUCATION	REQUIRED	2004	
G 2	<u>OKÖ</u> <u>4003</u>	TEACHING PRACTICE I	REQUIRED	26010	
G 3	<u>OKÖ</u> <u>4005</u>	RESEARCH PROJECT I	REQUIRED	1205	
G 4	<u>RPD</u> <u>4013</u>	GUIDANCE	REQUIRED	3004	
G 0	-	ELECTIVE COURSE	ELECTIVE	- - -	7
TOTAL:					30

7 .Semester: Elective Course

Semester No	Course Unit	Course Unit Title	Course Unit		TPLECTS
			Type		
G 1	<u>OKÖ</u> <u>4007</u>	ELECTIVE COURSE(EARLY CHILDHOOD CURRICULUMS IN TURKEY AND IN THE WORLD)	ELECTIVE	2003	
G 2	<u>OKÖ</u> <u>4009</u>	ELECTIVE COURSE(PREPARATION TO ELEMENTARY EDUCATION FOR THE CHILDREN WITH SPECIAL NEEDS)	ELECTIVE	2003	
G 3	<u>OKÖ</u> <u>4011</u>	ELECTIVE COURSE(EVALUATION AND ASSESSMENT TECHNIQUES OF CHILD DEVELOPMENT)	ELECTIVE	2003	
G 4	<u>OKÖ</u> <u>4013</u>	ELECTIVE COURSE(ART ACTIVITIES IN CHILDHOOD)	ELECTIVE	2003	
G 5	<u>SGK</u> <u>4001</u>	ELECTIVE COURSE(HISTORY OF THOUGHT AND CIVILIZATION)	ELECTIVE	3004	
G 6	<u>SGK</u>	ELECTIVE COURSE (CHILDREN'S LAW)	ELECTIVE	3004	

8. Semester:

Semester No	Course Unit	Course Unit Title	Type	TITLE	ECTS
B 1	EYD <u>4002</u>	TURKISH EDUCATIONAL SYSTEM AND SCHOOL MANAGEMENT PREPARATION TO ELEMENTARY EDUCATION AND ELEMENTARY	REQUIRED	2003	
B 2	OKÖ <u>4002</u>	CURRICULUMS	REQUIRED	2004	
B 3	OKÖ <u>4004</u>	RESEARCH PROJECT II	REQUIRED	1206	
B 4	OKÖ <u>4008</u>	ELECTIVE COURSE(TEACHING PRACTICE II)	REQUIRED	26010	
B 0	-	ELECTIVE COURSE	ELECTIVE	- - -	7
TOTAL:					30

8 .Semester: Elective Course

Semester No	Course Unit	Course Unit Title	Type	TITLE	ECTS
B 1	OKÖ <u>4010</u>	ELECTIVE COURSE(SEXUAL HEALTH KNOWLEDGE)	ELECTIVE	3004	
B 2	OKÖ <u>4012</u>	ELECTIVE COURSE(MUSIC ACTIVITIES IN EARLY CHILDHOOD EDUCATION)	ELECTIVE	3004	
B 3	OKÖ <u>4014</u>	ELECTIVE COURSE(CREATIVE DRAMA ACTIVITIES IN EARLY CHILDHOOD EDUCATION)	ELECTIVE	3004	
B 4	OKÖ <u>4016</u>	ELECTIVE COURSE(SOCIAL SKILLS EDUCATION IN EARLY CHILDHOOD)	ELECTIVE	2003	
B 5	OKÖ <u>4018</u>	ELECTIVE COURSE(EDUCATIONAL ETHICS)	ELECTIVE	2003	

B	6	<u>OKÖ</u>	ELECTIVE COURSE(CHILDREN AT RISK)	ELECTIVE	2003
			ELECTIVE COURSE(FOREIGN LANGUAGE EDUCATION IN EARLY CHILDHOOD)		
B	7	<u>4022</u>		ELECTIVE	2003