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Ethics and Hidden Curriculum: Opinions of Secondary School Teachers

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Abstract

In terms of ethics, the study deals with the hidden curriculum in terms of teaching programs. The aim of the study is to reveal the context in which the practices related to the teaching of values in the curriculum put into practice are handled. The phenomenological design, one of the qualitative research methods, was used in the study. Five different focus group interviews were conducted with forty-one participating teachers from various disciplines working in secondary education institutions in order to reveal the teachers' understanding of the treatment of concepts related to ethical values in their curriculum. Semi-structured interview form was used in the interviews. The characteristics of the environment in which the individual performs his / her behaviors and how these characteristics affect his / her behavior have been examined with a holistic approach and the results of the research have been interpreted within the scope of this approach. These themes are divided into 29 categories and shown within a model. The most obvious ethical values that the school should be built on are justice and events that can be designed in accordance with the school ethical values, and the appropriate categorical are the activities for their views with their teachers and the appropriate resource categories are their behavior at school and in class, curriculum and times, teacher as a role model, social structure, environmental Impact as a social structure.Ensuring that the legal difficulties in front of teachers to use different course materials and contents in lesson activities are overcome will support the functioning of the hidden curriculum and pave the way for new and different learning.

Keywords: Educational sciences, axiology, value, ethics, hidden curriculum.

Introduction

In today's world, the financial wealth that comes with the completed schools and the documents obtained is accepted as the symbol of success (Lakshimi, 2009). In order to achieve this aim, they are making reforms in their education programs in order to keep up with the rapid change in education systems in Turkey as well as in various countries. Addressing education and training activities only within the framework of the official program is not sufficient in terms of raising successful individuals at the desired level (Yüksel, 2002). As Lakshimi (2009) said, since societies have lost their ethical values to a large extent today, the real success of the individual should be measured by ethical values such as peace, love, respect and responsibility, as well as the schools completed. The curricula applied in schools are influenced and shaped by variables such as the behavior, expectations and beliefs of the school, administrators and teachers, and student characteristics (Veznedaroğlu, 2007; Yüksel, 2004). On the other hand, as a result of the mentioned effects, students gain knowledge, skills, values and attitudes that are not included in the programs. In addition to the official curriculum, hidden curriculums where implicit learning takes place should be considered from this perspective.

Ethics has been the agenda of scientists and philosophers since ancient times. The first philosopher to attempt systematic ethical inquiries in history is Socrates, who is one of the iconic characters of philosophy (Evlice, 2014, 48). The etymology of the word philosophy is "love of wisdom" or "the pursuit of wisdom" (Çüçen, 2012, 41). According to Sönmez (2014, 56), philosophy has taken on important tasks to ensure consistency in the field of education by eliminating the contradictions and to make it more efficient. There are three main areas of philosophy. These are knowledge (epistemology), existence (ontology) and value (axiology). Each branch focuses on a different aspect,

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and is at the center of our teaching activities. Ontology heads for the question "What is the structure and nature of being?"; epistemology for "What is the nature of knowledge, and how will we learn it?" and axiology for "What values does a person experience and how?". According to Cüçen (2012, 31), "axiology derived from axios (valuable) and logos (study or theory) in Greek means value theory, and it was first used by Paul Lapie in 1902 and by Eduard von Hartmann in 1908". Schroeder (2012, 121) states that axiology or value theory is "about all the philosophies that include evaluating all branches of ethics (moral philosophy) in a way that contains social and political philosophy, aesthetics, sometimes feminist philosophy and even philosophy of religion. The etymological origin of ethics, which is one of the value areas that axiology is interested in, derives from the Greek word ethos (Cevizci, 2007).

Varış (1996) states that it is possible to unite the basic criteria used in the development of a good educational program in three points. These are "data and concepts brought by axiology or value theory, concepts derived from scientific research in the fields of child development and education, and in the broadest sense, concepts and principles that social facts, theories, social processes and problems bring to education". According to Tyler (2014, 11), values are a fundamental component of the curriculum in the field of education, regardless of whether they are actualized at a level determining the curriculum development efforts and objective identification. Curriculum is a broad concept; therefore, it has a variety of different interpretations and definitions. Even though the definition of program is traditionally limited to a list of educational objectives and content to be taught at school, it is observed that its meaning or interpretation has expanded in a way that covers all experiences and living environments with the impact of the rapid developments and globalization in the world in recent years. Print (1989) indicates that educators "define curriculum in different ways" because they perform its different tasks. The word "curriculum" is derived from a Latin root meaning "race course" (Demirel, 2012, 7). Today, education options have gained almost unlimited opportunities based on diversified and complicating human needs. According to Print (1989), "hidden curriculum" refers to the outcomes of processes that lead to learning and are not explicitly intended by educators. Since these outcomes are not explicitly specified, they are included neither in teachers' oral or written objective lists nor in course lists, school policy documents or notifications such as curriculum projects.

Hidden curriculum as another axis of the study is closely related to ethics. Hidden curriculum, the informal equivalent of curriculum, is an important educational field which is considered effective in teaching values. It is cited as a side effect of schooling, which is learned in lessons but not explicitly planned, such as the transfer of norms, values and beliefs in the classroom and social environment. It is also expressed that it reinforces the current social inequalities by educating students regarding their class and social status, and reflects the distribution of cultural capital shared among students (Martin, J., 1983; Giroux, H. & Penna, A., 1979; Apple, M. & King, N., 1983; Cornbleth, 1984). According to Vallance (1983), the functions of hidden curriculum involve "indoctrination of values, political socialization, obedience and adaptability education, and traditional class structure that can be described as social control in general-maintenance of its functions. Moreover, it is stated that hidden curriculum can be associated with reinforcement of social inequality, as well as being a way to develop different relationships with the capital regarding the activities that change based on social class (Anyon, 1983). Accordingly, Jackson as one of the scientists to first use the concept defines hidden curriculum as "the institution's expectations together with the values and norms that administrators, teachers and families aim for students to gain, and students are not exactly aware of while beginning the program" (Portelli, 1993). Hidden curriculum is intended for students to acquire skills that are not brought in or relayed at school. For instance, it refers to the feature of learning through social activities prepared by considering time, facilities and materials in order to improve social and cognitive skills of students. No matter how well the formal curriculum is prepared, it is shaped by the views and values of the school, teachers and society while conveying it to the students" (Yüksel, 2002, 31).

Today it is questioned whether the formal curriculum, which is developed to be followed in schools, is entirely implemented in practice. At this point, it is acknowledged that the views and values of the administrators, teachers, students and the society shape the formal curriculum. In this respect, hidden curriculum steps in during the implementation of the formal curriculum (Yüksel, 2002). Students' school-related attitudes, emotions, formation of social habits and values are among the objectives of hidden curriculum (Ercan et al., 2009). In students' adaptation to social life, hidden curriculum is as influential as educational programs. It is observed that hidden curriculum is effective in students' learning at all levels of the education process (Demirel, 2012).

Kolhberg (1978) states that another function of hidden curriculum is moral development. Konieczka (2013) expresses that teacher ensures a cozy atmosphere based on trust in the classroom, easily displays opinions, thoughts and behaviors valued by the society, and accordingly, students' moral development progresses as desired by the society. Hidden curriculum determines the quality of educational activities. To be more effective, hidden curriculum and formal curriculum need to be in coordination with one another. Besides, hidden curriculum can make the formal curriculum more effective. A supporting hidden curriculum is the basis of success in education (Anderson & Krathwold, 2001). Yüksel (2002)

indicates that students are exposed to many values both through formal and hidden curriculum; however, the latter is more effective in values education. Moroz and Reynolds (2000, 112) emphasize that values education is something performed at school at any moment, and it influences the curriculum, teacher-student interactions and that some subjects are cared more or less. Based on the fact that including ethical issues effectively through hidden curriculum is important for general objectives of education, it is also essential to investigate relevant opinions and thoughts of teachers for curriculum development studies. Furthermore, considering that it guides teachers and administrators, it is significant to study and emphasize the importance of including axiological subjects brought to class through hidden curriculum in the education system and environment.Therefore, values experienced and sustained formally and informally at school are one of the most important elements of educational programs. Based on this, it would be helpful to consider the subjects such as the quality of values and how to teach them from a philosophical viewpoint as well as a scientific one. It is aimed with this study to contribute to teaching of ethical values within the context of hidden curriculum, which has a significant effect on education, by taking it into consideration from a philosophical perspective.

The purpose of the study is to discover how high school teachers experience and interpret ethical values in the school environment within the framework of hidden curriculum, and to reveal the interaction among the stakeholders of teaching activities regarding the axiology dimension. The subject of the study comprises of the level for the opinions of teachers, who work in secondary education institutions, on the instruction of axiological subjects within the framework of hidden curriculum. The research is based on teachers' perceptions of how ethical values are taught to students within the context of hidden curriculum. The research problem is stated as "How do secondary school teachers experience and interpret the process of teaching ethical values within the framework of hidden curriculum?".

Method

Research Design

This study investigating ethics and hidden curriculum was conducted based on a qualitative model. Qualitative research is defined as "the research in which a qualitative process is followed to present perceptions and cases in their natural environment in a realistic and holistic way by using qualitative data collection techniques such as observation, interview and document analysis" (Yıldırım & Şimşek, 2008). The research model is constituted by phenomenological approach.

Population and Sample/ Study Group/Participants

The study sample consisted of teachers who were currently working in public secondary schools affiliated to the Ministry of National Education [MEB], and typical case sampling, which is one of the purposive sampling methods, was utilized for selecting the sample group. It was attempted to balance the gender representation. A total of forty-one teachers as twenty-two males and nineteen females who were working in secondary education institutions affiliated to the Ministry of National Education, had different service times, and were assumed to represent the research population constituted the study sample (Table 1).

Table 1: Focus Group Participant Qualities

Participants-Codes	Branch	Gender	Service Time	Age
AEÖ3	Philosophy	Male	21-25	46-50
AEÖ4	History	Male	21-25	46-50
AKÖ1	Turkish Language and Literature	Female	26-30	51-55
AKÖ2	Physics	Female	21-25	41-45
AKÖ5	Visual Arts	Female	21-25	46-50
AKÖ6	English	Female	21-25	46-50
AKÖ7	Biology	Female	21-25	46-50
BEÖ1	Philosophy	Male	16-20	41-45
BEÖ2	Turkish Language and Literature	Male	11-15	36-40
BEÖ4	History	Male	16-20	41-45
BEÖ5	Computer	Male	11-15	36-40
BEÖ6	Physics	Male	11-15	36-40
BEÖ8	Physics	Male	16-20	41-45
BKÖ3	Chemistry	Female	26-30	51-55
BKÖ7	Biology	Female	1-5	25-30

Participants-Codes	Branch	Gender	Service Time	Age
CEÖ1	Philosophy	Male	6-10	31-35
CEÖ2	Vocational Courses	Male	11-15	36-40
CEÖ5	Turkish Language and Literature	Male	11-15	36-40
CEÖ6	Physics	Male	16-20	41-45
CEÖ7	History	Male	6-10	31-35
CKÖ3	Vocational Courses	Female	6-10	31-35
CKÖ4	Physical Education	Female	6-10	36-40
DEÖ1	Chemistry	Male	11-15	41-45
DEÖ2	Mathematics	Male	16-20	46-50
DKÖ10	English	Female	11-15	36-40
DKÖ3	Physical Education	Female	6-10	31-35
DKÖ4	Philosophy	Female	1-5	25-30
DKÖ5	Music	Female	6-10	36-40
DKÖ6	Music	Female	1-5	31-35
DKÖ7	Chemistry	Female	1-5	25-30
DKÖ8	Physics	Female	1-5	25-30
DKÖ9	Biology	Female	6-10	31-35
EEÖ1	Turkish Language and Literature	Male	6-10	31-35
EEÖ2	Philosophy	Male	6-10	36-40
EEÖ3	History	Male	1-5	31-35
EEÖ5	Geography	Male	6-10	36-40
EEÖ6	Education of Religion and Ethics	Male	16-20	41-45
EEÖ8	Mathematics	Male	21-25	46-50
EKÖ4	Counselling	Female	21-25	46-50
EKÖ7	English	Female	11-15	41-45
EKÖ9	Visual Arts	Male	6-10	36-40

Considering the branches of teachers participating in the study, the branches with the highest number of participants were physics and philosophy by equally 12,20%. The branches with the smallest number of participants were geography, education of religion and ethics, and counselling by equally 2,44%. It was especially paid attention to include a philosophy teacher in each interview, regarding their interest in the subject of ethics. In order to select the participants to be involved in the study, the school administrators were first contacted. None of the teachers had participated in this kind of research before. In all focus group interviews, participant teachers were selected by the school administrators contacted.

Data Collection Tools

A semi-structured interview form was used in the study. After the form was prepared as a draft, an expert evaluation form was created to evaluate it in terms of reliability and validity, and opinions were received from three faculty members who are experts in the field of philosophy, and it was prepared by taking their feedback into account. The form was used in five different focus group interviews.

Data Collection

Following the preparation of the draft for semi-structured interview form to be used in the study, an expert evaluation form was designed for the draft to be evaluated for reliability and validity, and the feedbacks provided by three faculty members who were experts in the field of philosophy were taken into consideration. Before the implementation and after the completion of the interview form, it was attempted to overcome the problems that could be encountered in the process and time management by conducting a pilot implementation. In order to examine the intelligibility of the questions in the form for the teachers to be interviewed, a ninety-minute pilot interview was held with eight teachers working in secondary education institutions. Based on the pilot interview, the form was revised within the framework of the researcher's observations during the interview and the evaluations of the interviewee teachers regarding the questions addressed. For the ethical approval of the research, an application was submitted to Bartın University Ethics Committee for Social Sciences and Humanities, and the official approval was granted. In addition, necessary permissions

were obtained by applying to Bartın Provincial Directorate of National Education to conduct research in secondary education institutions, within the scope of MEB's directive for research approvals. Before the interviews, the participants were informed about the opinions of MEB under the title of values education in the information note "curriculum change primary interventions" published by Turkey's Board of Education [TTKB] regarding the content of the relevant subject. In this regard, the research program was summarized, and the first focus group interview was held. Before organizing the interviews, the semi-structured interview instructions were developed. Moreover, the participants were given the focus group interview permission form, ensured to be informed before the interview, and it was intended to perform the interview in accordance with the privacy rules. The main function of the guidelines could be summarized as to maintain a clear focus on the research subject, to avoid getting too involved in discussions among the individuals and losing the effect of control during the interviews. This form enabled the researcher to easily orient the discussion to a specific subject in the interviews and to encourage the participants to express their personal viewpoints and provide more flexibility. Furthermore, the participants were allowed to contribute to explanations and opinions regarding the questions asked, which led to better comparisons. In order to prevent any kind of bias, all the participants were addressed the same questions, and special attention was paid to use a relaxing and encouraging tone of voice. Each interview took between 90 and 120 minutes. Once the questions were completed, the researcher ended the interview when the conversation reached a natural result. The five focus group interviews conducted within the context of the study were coded as A, B, C, D and E. Consequently, the participants were given the codes of (AKÖ1), (AEÖ2), …. and (AKÖ7). For instance, AKÖ1 code was utilized for a female participant and AEÖ2 code was used for a male participant. In order to ensure reliability and validity, the researcher worked with his advisor in the analysis of voice recordings, and suggestions for the themes that emerged were discussed. Among the possible themes, the researcher selected the ones that they considered relevant to the subject with the help of his advisor. To identify whether the opinions of the participants were reflected on the study properly or not, the interview analyses were shown to a participant teacher randomly selected from each interview group, and it was ensured that no data that they disapproved was utilized in the study. The samples that presented how teachers stated their own perceptions and the words and examples they used were utilized directly to better express the perspective of the main comments. The data obtained in the focus group interviews were presented in a rich and detailed way in the study, then they were interpreted, discussed and concluded by the researcher.

Data Analysis

Due to the phenomenological approach that constituted the research design, the data analysis aimed to reveal the experiences of the study sample and their meanings. The results of the interviews were presented in a descriptive way, following the conceptualization. Direct quotations emphasizing the gist of the subject were included. Content analysis method was utilized to analyze the data collected from the study sample. All these research methods enabled the researcher to analyze the data regarding teachers' instructional practices and beliefs about values education and its internalization. The responses provided by the participating teachers were automatically coded with the help of the computer program, and the answers to the questions were evaluated as a whole. For example, the answers given to the question about which ethical values should be included in school were examined together. In this respect, the program of NVIVO 12 was utilized.

FINDINGS

The purpose of the study was stated as "How do secondary school teachers experience and interpret the process of teaching ethical values within the framework of hidden curriculum? What are their relevant opinions?". For this purpose, teachers were addressed two questions regarding the involvement of ethical values in the curriculum. These were; "What do you think are the ethical values that a school should have? How do you describe these values? Can you explain?" and "What is done at your school to bring in the ethical values? Can you explain with examples?". The evaluation of the responses resulted in two themes, which were ethical values at school and hidden curriculum and ethics. The categories and themes belonging to these themes are indicated below.

Theme 1: Ethical values at school.

In the theme of ethical values at school, teachers' sense of ethical value was discussed, and how they perceived the concept of ethical values education was addressed.In Figure 1, the teachers participating in the study have opinions about the ethical values that should be found in the school.

In Figure 1, the ethical values that a school should have based on the teachers' opinions are presented. Considering the figure, nineteen values were expressed by the teachers. It is observed that some values stated by the teachers correspond to the values identified in the curricula of MEB whereas there are also some different values indicated by the teachers. When the participant teachers were asked to define ethical values, they defined the concept as transferring or teaching past experiences and values to new generations, that is, establishing a bond between generations, and teaching the good or unwritten rules necessary for social life. The participants

underlined implicit learning by emphasizing the concept of respect among the main values significantly (Table 2).

Among all the values, respect was the value emphasized by all teachers. The top values in the list were respect by 80.49% and justice by 73.17%. The least emphasized value was compassion by 7.39%. The ethical values the most frequently emphasized by female teachers were justice and respect by 73.68% whereas the least emphasis was on the values of equality and freedom, which were not preferred at all unlike the results of male teachers. As for male teachers, the most frequently stated values were respect by 86.36%, and the least frequent ones were compassion and respect for differences by 9.09% (Table 3).

As emphasized in Table 3, among all values, respect was the value most emphasized by all branches with 80.49%. Philosophy and Turkish Language and Literature branches emphasized this value the most. The least emphasized value on the basis of branches was compassion with 7.39%. Only one teacher from chemistry, computer, mathematics and geography branches emphasized this value. When the table is evaluated as a whole, it is seen that teachers also focus on the value of respect on the basis of branch. While this value is followed by the values of Justice and responsibility, the values that are considered the least on the basis of branches are the values of compassion, freedom and peace.

Considering the aforementioned statements and the frequency rates, it is observed that teachers focused on the value of respect. This value was described within the framework of children's behaviors. Teachers found it appropriate to present opinions on general human behaviors and the behaviors that affected the society, students and teachers themselves. AKÖ1 had similar opinions, and thought that *"All of the ethical values should be found at school; respect is one of the main values that a school needs to have."*. It can be considered that respect was stated by the participant teachers as a reaction to

Fig. 1: Ethical values that a school should have based on teachers' opinions

Table 2: Ethical values that a school should have based on teachers' opinions

Values	Gender = Male (22)	Gender = Female (19)	Total (41)
Justice	72.73%	73.68%	73.17%
Morality	18.18%	5.26%	12.20%
Environmental awareness	50.00%	26.32%	39.02%
Integrity	22.73%	21.05%	21.95%
Honesty	36.36%	31.58%	34.15%
Empathy	18.18%	26.32%	21.95%
Equality	18.18%	0.00%	9.76%
Respect for differences	9.09%	10.53%	9.76%
Tolerance	27.27%	31.58%	29.27%
Peace	13.64%	5.26%	9.76%
Compassion	9.09%	5.26%	7.32%
Self-control	13.64%	21.05%	17.07%
Freedom	18.18%	0.00%	9.76%
Self-confidence	13.64%	21.05%	17.07%
Respect	86.36%	73.68%	80.49%
Love	63.64%	47.37%	56.10%
Responsibility	54.55%	52.63%	53.66%
Patriotism	22.73%	26.32%	24.39%
Benevolence	22.73%	5.26%	14.63%

Table 3: Frequency for teacher's preference of the codes based on branch

Branch	Respect	Justice	Responsibility	Environmental awareness	Honesty	Tolerance	Patriotism	Integrity	Empathy	Self-control	Self-confidence	Benevolence	Morality	Equality	Respect for differences	Peace	Freedom	Compassion
Biology	5,89	3,93	3,93	3,93	1,96	1,96	1,96	1,96	1,96	1,96	1,96	1,96	1,96	1,96		1,96	1,96	1,96
Chemistry	5,89	5,89	1,96	1,96	1,96	1,96										1,96	1,96	
Computer	1,96	1,96	1,96	1,96	1,96	1,96	1,96	1,96	1,96	1,96							1,96	1,96
Counselling	1,96	1,96	1,96	1,96	1,96	1,96	1,96	1,96	1,96	1,96	1,96	1,96						
Education of Religion and Ethics	1,96	1,96	1,96	1,96									1,96					
English	5,89	5,89	3,93	3,93	3,93	1,96	1,96	1,96	1,96	1,96	1,96	1,96						
Geography	1,96	1,96	1,96	1,96	1,96											1,96	1,96	1,96
History	7,85	7,85	7,85	7,85	1,96	1,96	1,96	1,96	1,96	1,96	1,96	1,96	1,96	1,96	1,96			
Mathematics	3,93	3,93	3,93	3,93	3,93	3,93	1,96	1,96	1,96							1,96	1,96	
Music	3,93	3,93	3,93	3,93	3,93	1,96	1,96	1,96	1,96	1,96	1,96	1,96	1,96	1,96	1,96			
Philosophy	9,82	9,82	1,96	1,96	1,96	1,96	1,96	1,96	1,96	1,96	3,93							
Physical Education	3,93	3,93	3,93	3,93	3,93	3,93											1,96	1,96
Physics	9,82	9,82	1,96	1,96	1,96	1,96	1,96	1,96	1,96	1,96								
Turkish Language and Literature	7,85	3,93	3,93	3,93	1,96	1,96	1,96				1,96	1,96	1,96	1,96	1,96			
Visual Arts	3,93	3,93	3,93	3,93	1,96	1,96	1,96	1,96	1,96							1,96		
Vocational Courses	3,93	3,93	3,93	3,93			1,96	1,96	1,96	1,96	1,96	1,96	1,96	1,96	1,96			
Total	80,49	74,60	53,01	53,01	35,34	29,45	23,56	21,59	21,59	17,67	17,67	13,74	11,78	9,82	9,82	9,82	9,82	7,85

various segments of the society inquiring the respectability of teachers and educational institutions especially in recent years. It is also possible to interpret this situation as a rebuke to maintain the prestige of teaching profession in the eyes of the society. Another value that was frequently emphasized by the teachers was justice. It can be assumed that the reason why teachers brought up this value is that the concept is one of the values affected by political factors the most in social life and that the legal system and sense of justice provide an indispensable guarantee for the lives of all individuals. Participant EEÖ1 emphasized the importance of justice as follows; "*If possible, we should search for ways to deliver all values; if is it not possible, freedom first. As a liberal individual,* *our student should know justice well. In order to respect the rights of others, he has to understand justice thoroughly*", and expressed that justice and respect were interrelated values. Another value highlighted by the participant teachers was responsibility. Teachers generally described this value within the scope of teacher and student relationship. They indicated that behaviors could be taught if the school staff fulfilled their responsibilities; in other words, if the behaviors were provided through implicit experiences. Relevantly, AEÖ3 stated as follows: "*School principal, deputy principal, teacher, student will know their duties and responsibilities; then if the student practices these, communication is also enabled. Any problem can be overcome. As a teacher, if I perform my duties and*

responsibilities, if the administrators comply with these, students will accomplish these.". It was also indicated by the participants that the values of respect, justice and responsibility which they frequently emphasized were interrelated values.

On the other hand, some of the values mentioned by the participants differ from the values that MEB identifies. For instance, environmental awareness was indicated as a distinct value by some teachers. BEÖ2 expressed that environment and its protection should be considered as a value and stated: "*Everyone wants justice, but environmental awareness is one of the issues that we neglect the most. Recently, they showed a forest on the television. Everywhere was filled with trash. So, students need to think that environment is a sister or brother of ours. Other living creatures have the right to live as much as we do. Therefore, we must absolutely teach that the child cannot throw garbage on the street randomly. Environmental awareness is really crucial.*". Another value identified by the teachers was respect for other living creatures, animals. With respect to this, AKÖ4 stated the following: "*I tried to teach my students the respect for living creatures. You may have observed that. Respect for all creatures. Our school has a yard. I give our leftovers, the kids' leftovers to cats, dogs and birds under the trees. I try to bring these in the students, as well. A student brought their leftovers from home and put them under the tree for these animals. I thanked him. Even if I can influence one student, I would be happy.*". As it is inferred from the participants' statements, teachers struggle to cover and bring in some values, which are not considered by MEB, in their interactions with students, and these values are expressed and their importance is underlined.

Some samples from the teacher responses to the question "What do you think are the ethical values that a school should have?" and other values identified are presented below. AKÖ1 indicated the importance of trust value and that all ethical values should exist in a school as follows: "*School needs all the ethical values. Respect is necessary, trust in my school. If I am happy, I can trust. Then justice, all the administrators behave me fairly; first there should be trust and justice, then respect will be achieved. We can love as they are our students but respect, trust and justice are the values that come to my mind.*". AKÖ5 emphasized the importance of respect, responsibility, justice, courage and integrity. Distinctly, BEÖ1 mentioned patriotism among the ethical values: "*Morality, respect, honesty and patriotism. These are the values that a school should have.*". BEÖ2 emphasized the comprehensiveness of morality concept: "*…I think that the most important thing should be morality. If there is morality, the others will come naturally.*". BEÖ6 indicated the value of honesty as follows: "*I think respect needs to be taught primarily, then honesty, justice and patriotism will be inclusive of others.*". BEÖ5 highlighted the comprehensiveness of justice: "*I think one of these values is comprehensive, and it is justice*". CEÖ2 stated that love came into prominence among other ethical values: "*A school*

should be based on love, as a result of the school's foundation, a compassionate education system should be developed. It should be a school system based on compassion.". As different from other teachers, EEÖ1 emphasized the importance of friendship and expressed his opinions as follows: "*I can say friendship. Justice, friendship, honesty, respect, love, responsibility, benevolence are main items*". When the teachers were asked for the definition of ethical values in the curricula, AKÖ1 responded as follows: "*All the ethical values should be found in the school; respect, trust are values that the school needs.*". BEÖ4 stated the values required at school as "*saying that the ethical values required at school, I believe that school and society should not be divided; I mean as a small example, whatever value should be in the society, they should be in the school, as well…*". Nevertheless, when the teachers were requested to define these values, they did not make any descriptions or they just repeated the names of the values. The responses indicate that the concepts were not understood clearly due to the uncertainty and misunderstandings in their definitions. The teachers had the general opinion that bringing in the ethical values was important because they came into prominence for conscious and qualified individuals. It was observed that some values uttered by the teachers overlapped with the values identified in the curricula of MEB whereas there were also different values mentioned by the teachers. When teachers were asked to define the ethical values, they defined the concept as transferring or teaching past experiences and values to new generations, that is, establishing a bond between generations, and teaching the good or unwritten rules necessary for social life. The participants significantly emphasized the concept of respect among the main values and specified that implicit learning was more effective than formal curriculum in the adaptation of teachers and students to the educational environment.

Theme 2: Hidden Curriculum and Ethics.

The responses provided for the second question are related to the types of activities performed at school to teach ethical values. The answers to this question were collected under the theme of hidden curriculum and ethics. In the figure 2, presents the model created based on the categories obtained from the responses provided by the high schoolteachers for the activities performed to bring in the values.

As seen in figure 2 Nine relevant categories were determined for this theme. These are; peer relationship, infrastructure and school resources, activities at school and in class, curriculum and time, teacher as a role model, testing system and assessment, social activities, social media effect, and social structure. The results are presented Table 4 by gender.

The category emphasized the most by the teachers as thirteen times was teacher as a role model. The categories of teacher as role model and social activities were expressed by female teachers as the factor effective in the process of

teaching ethical values within the framework of hidden curriculum. Unlike male teachers, females did not consider infrastructure and school resources as a factor. As for the male teachers, the most frequently stated category was teacher as a role model, as is the case with the female teachers. The least frequent categories were peer relationship and social media effect. Teachers' opinions are shown in Table 5 on the basis of branches.

As emphasized in Table 5, among all values, respect was the value most emphasized by all branches with 80.49%. Philosophy and Turkish Language and Literature branches emphasized this value the most. The least emphasized value on the basis of branches was compassion with 7.39%. Only one teacher from chemistry, computer, mathematics and geography branches emphasized this value. When the table is evaluated as a whole, it is seen that teachers also focus on the value of respect on the basis of branch. While this value is followed by the values of Justice and responsibility, the values that are considered less on the basis of branches are the values of

Fig. 2: Hidden Curriculum and Ethics Model

compassion, freedom and peace. The least preferred category was the effect of social media. Only one teacher from the geography branch preferred this category.

Peer Relationship

As a proverb states; "one bad apple can spoil the barrel". The first category related to this theme is peer relationship, which refers to interactions between peers in and out of the class-room. Hidden curriculum that influences children's learning involves the role of peers as a different aspect. The participant teachers indicated that peers provided children with learning opportunities and motivation to participate in learning, and made them feel valuable and value members of a particular group. Peer relationship is generally considered as a learning space for children. BKÖ7 emphasized the role of value acquisition in friendly relationships: *"We address the 11-15 age group. It is difficult for them to accept what is told by the teacher. They concede to their friends more. If they cannot be convinced all together at this age, we will be ruined in the future."*. Students share the implicit messages they get from learning environments and social networks, and strategies that will affect both their individual and social lives. They find a way to adapt to their social groups and institutions by disseminating and sharing these expectations and strategies. There is a common understanding that, based on the perception of the society, students need to get ahead of their peers and maximize their cultural and social capital so as to have better opportunities of specialty with their competence and competitiveness. One of the most important individual and group relationships at schools is established between students, and at this point, their relationships with each other and with the school staff become prominent.

Testing System

Regarding the instruction of axiological contents within the framework of hidden curriculum, some of the teachers brought up the testing system, which is quite an effective factor in the context of students and high schools. According to the
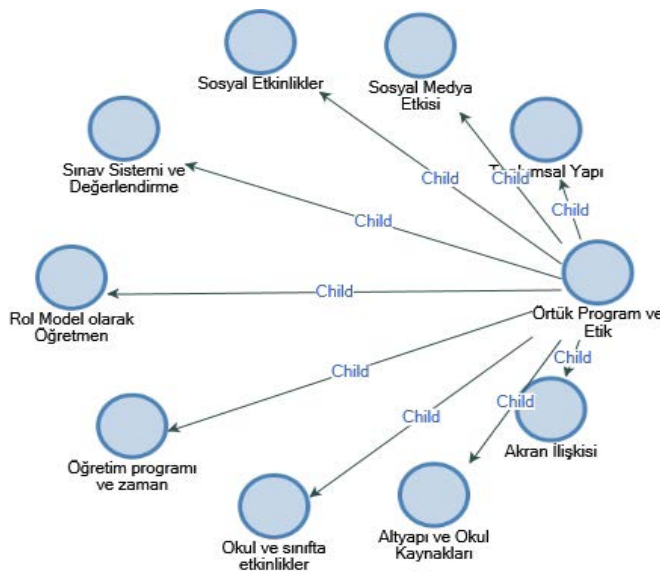
Table 4: Frequency for teacher's preference of the codes based on gender

Hidden Curriculum and Ethics	Gender = Male (22)	Gender = Female (19)	Total (41)
Peer Relationship	1	2	3
Infrastructure and School Resources	6	0	6
Activities at school and in class	5	2	7
Curriculum and time	2	3	5
Teacher as a Role Model	8	5	13
Testing System and Assessment	2	2	4
Social Activities	4	5	9
Social Media Effect	1	0	1
Social Structure	6	2	8

Table 5: Frequency for teacher's preference of the codes based on branch

Branch	Peer Relationship	Infrastructure and School Resources	Activities at school and in class	Curriculum and time	Teacher as a Role Model	Testing System and Assessment	Social Activities	Social Media Effect	Social Structure
Biology	1			1	1		1		
Chemistry		1	1		1		1		1
Computer		1	1						
Counselling					1	1	1		1
Education of Religion and Ethics			1		1		1		1
English				1					
Geography		1	1	1	1		1	1	
History		1							1
Mathematics		1		1					
Music					1				
Philosophy	1	1	1		3	1	1		
Physical Education					1		1		1
Physics			1		1				
Turkish Language and Literature	1		1		2		1		1
Visual Arts			1			1	1		1
Vocational Courses							1		1
Total	3	6	7	5	13	4	9	1	8

teachers, the fact that school administrators and parents focused on success in the exams affected activities in and out of class at school. Relevantly, AKÖ7 indicated; *"There is only exam. There is study for the exam. The system is based on academic success only, not on ethical values.".* AKÖ1 supported this opinion by stating; *"My colleague does not make students read a few poems because it is not important. The important thing is that student should know in the exam who the poet is. This movement, this poet, this poem..."* and emphasized that the exam-oriented understanding of students and society had an adverse impact on values education. Likewise, AKÖ6 corroborated by saying; *"Struggling for academic success leaves no time for these. The curriculum has a time problem with teaching. In this rush, student takes whatever I present."* and expressed that she could not dwell on the issue of values sufficiently due to time restriction, and students took them as examples in this

regard. Another teacher also complained about the time and intensity of the curriculum caused by the exam-based testing system and stated that they could not focus adequately on the issue of value education.

Social Structure

Some teachers thought that ethical values intended for students to gain at schools within the framework of hidden curriculum had no correspondence in social structure. BEÖ4 evaluated the situation as follows; *"I think that the values required to be achieved in the curriculum will not work a miracle. Unfortunately, no results will be obtained with a few small exceptions. Degrading the values into lessons, saying "do this, do that", looking at the issue hierarchically as top down, considering it as a lesson will not have any impact. There may be minor changes on the surface, but it will not turn into a permanent*

behavior because there are different things around perceived as values. Different things are valued in this community, or at least when something bad is done, the society does not react to it". Another situation encountered in the study was teachers' concern about the effect of social life on students' value system and behaviors. The teachers strongly emphasized that law and sense of justice are mostly ignored by the society from top to bottom. EKÖ2 complained about that some programs on the Internet and television had negative effects on students' behaviors. Moreover, AEÖ3 affirmed the impact of the social structure on students. During the interview, EKÖ7 stated that one of her students was abused; *"During my first years in the profession, I faced the most painful and agonizing situation. I encountered an abuse case, sexual abuse.".* As far as it was inferred from the data obtained, teachers were worried about the effect of social life, and erosion and corruption in the sense of values on students' values and behaviors. They gave bullying, theft, substance use, abuse, disrespect and irresponsibility as examples affecting the students. They also accused the media, especially television programs and social media of reinforcing the negative impact.

Teacher as a Role Model

In the focus group interviews, the majority of the teachers emphasized the role model category. The role model category in the interview analysis refers to the exemplary values, attitudes and behaviors of teachers. Observational learning is an important part of education, and students, throughout their education life, observe how their teachers behave in and out of classroom. Daily lives of students focus on observation and practice. Role modelling is a powerful teaching aid to convey the knowledge, skills and values of the teaching profession; however, its impact on students' behavior is not always positive. The participant teachers generally asserted that, to be a role model, they should have qualities such as not lying, being fair, establishing close relationships, having a friendly approach, having national and moral values, being disciplined and being a leader. Raising future generations is one of the privileges and liabilities of the teaching profession. As an important part of this process, teachers have shaped the activities and experiences of their students, and have been respected historically. The school counsellor interviewed in A school explained the situation as follows: *"What do we do? We become role models for our school to bring in these values. We try to be fair with the grades given for ethical values. We treat our students equally; we share pain and sorrow of students and of each other, and exemplify the value of sharing.".* It is uncommon that teachers become negative role models for students. Nonetheless, the fact that a teacher is incapable of being an effective role model is one of the most serious reasons for ethical sensitivity in education to be decreased. Relevantly, AKÖ1 commented as follows: *"We say don't talk while I'm speaking,*

but when there is a meeting, all the teachers talk while the principal is speaking. Then you have no right to tell the student not to speak! You don't do it yourself, and you want your students to do it. We are forty teachers; a meeting is being held, and those in the back are not listening to the principal. But don't let the student speak. First you don't speak. You are solving questions there, playing on the phone, talking to your friend; then you say no one will talk while I am speaking! We do not do it; we do not listen to the principal so the student does not listen to us. It is simple; we do it first, then the student will. We do not do our job!". Reduced ethical sensitivity decreases overall effectiveness of the school and student achievement substantially, damages the school's reputation, and causes students to disconnect from school.

School Curriculum and Time

Course schedules in secondary education institutions are developed by TTKB, and put into practice following the approval of the Minister. In the current schedule, high school students are required to take minimum 40 hours of lessons per week. This duration can go up to 46 hours in vocational secondary education institutions. During the interviews, the teachers stated that lack of time and intensity of the curriculum caused difficulties for the instruction of the values included in the curriculum, and they complained about the time restriction. AKÖ5 expressed the time problem as follows; *"There is a concern about keeping up with the curriculum, and naturally these things fall short; there are deficiencies in the school".* CEÖ1 supported the issue with his opinions; *"Well, the values that are really intended in the curriculum are very nice, but how much time can we allocate for them? What can we do? I don't think that part is very successful. We try to reflect on students as much as we can, but let me speak for myself, I cannot practice most of them".* Similarly, CEÖ2 expressed his view that they could not spare much time for bringing in the values as they were teaching the subjects in the curriculum, and the variety of courses constituted a problem area for students' time management: *"I think there is more of a confusion for the course variety. Lesson periods are too long. Instead of having so many lessons, the kids can see movies as long as they are at school; I sometimes think why there are so many lessons in a row. Are we raising Wikipedia or Google? Are we educating students? While the child is coming back to school after lunch, he should say we will watch a movie today, not the Philosophy teacher will lecture me. Every day is monotonous, the same lessons… This burden needs to be lightened.".* The participants, in general, complained about the intensity of the curriculum and that the values could not be addressed in the process due to lack of time.

Infrastructure and School Resources

Some of the teachers indicated that lack of infrastructure and school resources poses a problem for the activities performed

to teach ethical values. Relevantly, EEÖ1 stated; "*We intend to teach these and then we try to convey these values through social activities. However, I don't think we achieve that. The social activities can be sportive not only cultural; I believe they are not enough because of the facilities. The conditions and financial issues restrain us. For example, when I worked on a magazine, I could not publish it because we could not afford it; there was a financial problem. The more we make our students active in social activities outside the classroom, the more we can relate to these values and build their self-confidence. The students want to do something. It is necessary for us to do things within the procedures that will pave the way for students.*". Hidden Curriculum is generally the unplanned activities that involve in-class and extracurricular activities performed at school. In the MEB curricula, it is intended for teachers to bring students in the values either explicitly or implicitly. However, it is not explained how and when these skills, values and attitudes will be conveyed. This problem stresses secondary school teachers who have to keep up with the curriculum, and makes it difficult for them to deviate from the identified learning outcomes during the lessons and ensure that ethical values are adopted through implicit learning and experiences.

Effect of Social Media and Technology

Computer technologies and computer-aided information and communication are part of the curriculum development practices in education. These technologies are mostly considered as simple tools to be used to improve teaching and learning. Besides, in recent years, it has become effective in the field of values while selecting and shaping available information, information forms and interaction ways for teachers and students. Use of technology influences the values of society by changing expectations and realities. In addition, values affect the use of technology. Effective use of multimedia and web technologies is important from the student's viewpoint. In the interview, CKÖ6 stated that using various technological tools, especially practices such as EBA and FATIH project, their implementation in the activities in and out of class, and the materials prepared are perceived as a sign of spending time to better educate and teach students. He also indicated that this situation resulted in the support of the understanding that reinforced the commitment and responsibility of students to learning and teaching, and reflected its importance on them.

Social Activities

Considering the strategies and methodologies applied in ethical values education, the participant teachers expressed social activities as effective teaching methods within the hidden curriculum. As relevant to this category, AEÖ1 stated; "*We are trying to convey the values to students*". BEÖ2 noted that they exhibited exemplary behaviors on the classroom walls for students to see every day in his school, and DKÖ3 supporting

her colleague stated; "*Using visuals is a good strategy to teach values.*". Despite the teachers' concern about interpreting the concept of ethical values education, they were observed to care about these values and struggle to teach them to their students. In all the schools visited for interview, the researcher was welcomed with respect by the students. As presented in Annex 9; the students' greetings, the activities performed together, the photographs and tables containing their social, sportive and cultural works or awards at school B and school C are actually a sign that values were taught to students. It can be concluded that teachers could convey the value elements to their students consciously or unconsciously within the unwritten rules of the classroom environment, school climate and culture, that is, within the hidden curriculum whereas they thought that they could not deliver the necessary information to support their students while teaching values. CEÖ6 expressed that they tried to develop the sense of patriotism in their students by paying special attention to the celebrations of national holidays, important days and weeks: "*About patriotism, almost all schools celebrate national holidays; I think it is also performed seriously here. Even though they do not participate in weekend programs, we try to prepare and organize the program as much as we can. Regarding benevolence and sacrifice, there are donations made by our teachers. Other than that, donations are raised for families or students in need from time to time. For example, Class 10A will go to a nursing home; we also have this kind of visits.*". Even though teachers were confused about the reasons why values were not included in the curriculum, the data obtained from the interview results revealed that they turned the ethical values into learning outcomes as projected in the curriculum introduction, and presented them during in-class and extracurricular activities in a way that students could associate with themselves.

DISCUSSION

The following results were obtained in the subproblem, which asked teachers' opinions to seek answers about the ethical values that a school should have, the definition of these values, the activities carried out to teach ethical values within the framework of the hidden curriculum, and the ways for students to acquire the values:

When the teachers were asked to define the ethical values in the curriculum, they expressed the values that a school should have based on their own opinions. Even though the system of values that makes a man a human is the subject of philosophy, it appears as concepts and phenomena that organize life and take place in personal or social life in every aspect as respect, honesty, justice, equality, and freedom (Kuçuradi, 1998). Likewise, teachers emphasized as a general view that teaching ethical values was important because they came into prominence in conscious and qualified people. Nevertheless, they were incapable of defining the values that they listed.

In the curriculum issued by MEB in 2018, the values intended to be taught are presented. In the document, the values in raising students as individuals with basic competencies are considered within the framework of responsible citizenship and social participation (MEB, 2018). However, as for teachers, it can be stated that the instruction of ethical values is not indicated explicitly in the curriculum. The teachers also thought that it was not clear how to teach the values in the curriculum. As stated by the participants, learning outcomes associated with these subjects were not included in the textbooks. It can be concluded in light of this information that the values were acknowledged as part of the hidden curriculum by the teachers, but they were unaware of the concept. It was stated that the reason for this situation was that the Ministry of National Education did not provide enough information on this issue and training programs were not organized.

It was observed that some values specified by the teachers coincided with the values identified in the MEB curriculum. On the other hand, some different values such as environmental awareness and animal protection, which were not highlighted by MEB, were also indicated by the teachers. Similarly, in the study by Çubukçu (2012, 1521), students were noted to acquire two themes as personal benefits and social achievements. It was emphasized that they cared about personal hygiene, love and protection for animals, diligence, responsibility and respect for nature regarding personal benefits whereas they gained the values of respect, justice, cooperation, reliability and honesty considering social achievements. Within the scope of the activities supporting the hidden curriculum; values of justice, cooperation and reliability are acquired by the students. It was concluded, in the study, that the teachers attached the highest importance to the value of respect followed by justice and love. Other values mentioned by the teachers were morality, integrity, honesty, empathy, equality, tolerance, peace, compassion, self-control, freedom, self-confidence, love, patriotism, and benevolence. Likewise, Gökçe (2014) states in his study that the expectation from education is that the student can produce and maintain democratic values such as justice, freedom, equality, tolerance, participation, responsibility and popular sovereignty.

Learning from the teacher as a role model was generally considered positively by the participants. The study results involved that behaviors of teachers were taken as examples and mostly imitated by students. It also coincides with the study results of Bolat (2014) who states that teachers' being role models generally contribute to the intended behaviors of education. Observational learning has emerged as an effective process of value transfer. The role of teacher in shaping the school's hidden curriculum and the relationship of this issue with the professional ethics were pointed out in the study, and in the meantime, the role of this kind of curriculum in shaping student behaviors came into prominence.

Regarding ethical values, peer relationship was described as a both positive and negative factor by the interviewee teachers. Especially high school students' age group, developmental characteristics of adolescence and relationships with each other lead them to reflect the values that they internalize on one another. Moreover, the effect of the social structure, which appeared within the framework of ethical values and hidden curriculum theme, on students was identified as a negative factor by the participant teachers. Behaviors such as abuse, bullying, violence, bad language, disrespect, and not fulfilling responsibilities were listed by the participants as negative factors influencing student behaviors with the effect of the corruption happening in our cultural structure based on the rapid change in the social environment and social structure. Similar results were obtained by Bolat (2014) who revealed that the social environment and socio-economic structure of the school where the research was conducted were effective on students; the most important problem in the classroom was fighting and bad language, and social expectations or the nature of teacher affected these issues.

The effect of social media and technology was identified by the teachers as a dimension of hidden curriculum in bringing ethical values. It was concluded in the study that social media, like the social structure, mostly had an adverse effect on student behaviors. A small number of participants indicated technology as an effective learning-teaching strategy in preparation and presentation of teaching materials to students. Kuş (2009, 127) also asserts that the role of media in value acquisition is more effective than that of relatives.

Furthermore, it was revealed in the study that social activities, interscholastic sports competitions, celebrations for national holidays, important days and weeks, and student club activities, all of which support learning through hidden curriculum, were powerful tools for students to perceive, internalize and practice values. It was observed that teachers generally considered school resources and infrastructure facilities as a negative factor in the process of conveying ethical values at school. Akbulut (2016, 80) obtained a similar result in her study, which revealed that hidden curriculum had a significant relationship with physical and social environment, and had an important effect on affective characteristics, but the effect was negative.

In addition, it was indicated in the study that resource problems led to not only financial but also psychological consequences. In schools with limited facilities, teachers look for ways not to participate in the activities by making excuses. Veznedaroğlu (2007) states that, in an atmosphere where people listen to each other and respect their opinions, messages are delivered to students accordingly through hidden curriculum. The importance of school climate and culture is also emphasized by Çubukçu (2012, 1525).

CONCLUSION

The findings of the study are limited to the data obtained from the semi-structured interviews with the secondary school teachers, the questions asked in the semi-structured interview and the descriptive and phenomenological method used. According to the results of the study, the following recommendations were made. The school should have a classification and reward system that includes academic effort, discipline, contribution to the life of the class, service to school and society, respect for others. In the arrangements it will make, the Ministry should ensure that teachers can use content such as folk tales, plays, songs and folk songs about living culture as a tool and that these are included in the process of gaining value. It should be ensured that the in-service training activities gathered under the title of values education by the Ministry are organized on the basis of volunteerism rather than obligation, and the participation of teachers in the activities should be encouraged both materially and morally.

In the interviews held within the context of research questions, it was observed that teachers did not have specific knowledge regarding their roles in values education. Even though they all agreed that the concept of value should be taught, they could not specify the methods and tools to realize that. Leaving the teacher and the curriculum alone, and not managing the process by underlining implicit learning in the curriculum led to confusion. It was inferred that all schools and teachers took part in value education to some extent although the participants mostly thought that teaching activities were not about conveying values to students. The data obtained from the interview analysis showed that teachers were actually engaged in values education during their daily actions regardless of whether they were consciously aware of teaching ethical contents. The majority of the teachers accepted that teaching was an ethical struggle. Ethical values were in the center of teachers' daily work; however, they were perceived as implicit. There was no association between ethical values and learning outcomes in the curriculum. The management of the process was completely assigned to teachers, and it was somehow emphasized by highlighting the concept of implicit learning that the values should be taught in an extracurricular way.

School should have a categorization and rewarding system including features such as academic effort, discipline, contribution to classroom life, school and community service, respect for others as well as socialization and moral awareness. Not only teachers but also older students should be expected to have high ethical standards. It will be as effective as teacher-student relationship in peer learning and role modelling. There is a need to develop a curriculum in which teachers should take responsibility for their own ethical actions and the moral development of their students. There should be a mission statement which is widely known to students, teachers, administrators, parents and the entire school community. School life should be a comprehensive service-activity program starting at early ages and requiring more time and energy during high school years, and characterized with a high level of school spirit/we-feeling and healthy intergroup communication.

In the revisions to be made in the curricula, MEB should enable that teachers use content such as folk tales, plays, songs and ballads related to the living culture as instructional tools and include them in the process of conveying values. In this way, it will be ensured that teachers and students adopt their own culture, and cultural assimilation and corruption is prevented to some extent. By involving how to teach students the ethical values in the field and general knowledge of teaching, value transfer process should be a part of teacher training policies. Even though values education is included in the secondary education curriculum, students are experiencing puberty and its impact regarding development and learning psychology should be addressed in more detail in the curriculum.

Organizing in-service training activities, which are collected under the title of value education in particular to be carried out by MEB and TTKB in the future, on a voluntary not obligatory basis by utilizing the scientific findings in the field of adult education without ignoring the fact that teachers are adults, and encouraging teachers to participate in the activities both materially and morally, will increase the effectiveness of the trainings. Arranging the wages of the volunteers as different from other teachers or considering their participations in promotional decisions will also increase participation and improve the quality of the content.

The fact that teachers are completely dependent on the textbooks results in that extra information other than the knowledge and skills available in the curriculum is not included. The role of implicit learning should also be taken into consideration while determining the allocated time, textbooks and other instructional resources available to students for each subject in the curriculum. The time allocated to different activities in the school should be expanded by simplifying the curricula. In assessment and evaluation, teachers test students with the knowledge and learning outcomes in the textbooks. At this point, paving the way for teachers to use different contents in their course activities and overcoming the legal difficulties in using different course materials and contents would support the functioning of hidden curriculum and lead to new and different learning.

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