

An Investigation of Secondary School Students' Perspectives on the Value of Justice in Social Studies Education Trough the Principle of Versus

Sosyal Bilgiler Eğitiminde Ortaokul Öğrencilerinin Adalet Değerine İlişkin Bakış Açılarının Karşıtlık Temelinde İncelenmesi

Sezgin ELBAY, Corresponding Author, Ph.D.
Republic of Türkiye National Education Ministry, Sakarya / Türkiye.
sezgin_elbay@hotmail.com
<https://orcid.org/0000-0002-0601-8063>

ISSN: 1303-880X

e-ISSN: 2667-7504

<http://ded.dem.org.tr>

Makale Türü / Article Type:

Araştırma Makalesi / Research Article

Geliş Tarihi / Received Date: 18.08.2022

Kabul Tarihi / Accepted Date: 28.10.2022

Yayın Tarihi / Published Date: 25.12.2022

Tr/En: En

İntihal / Plagiarism: Bu makale, en az iki hakem tarafından incelendi ve intihal içermediği teyit edildi. / This article has been reviewed by at least two referees and scanned via a plagiarism software.

Atıf/Citation: Elbay, S. (2022). An investigation of secondary school students' perspectives on the value of justice in social studies education trough the principle of versus. *Değerler Eğitimi Dergisi*, 20 (44), 417-444.

<https://doi.org/10.34234/ded.1164090>

Öz: Bu araştırmanın amacı, adalet değerine yönelik ortaokul 7. sınıf öğrencilerinin karşıtlık temelinde bakış açılarını incelemektir. Bu amacı gerçekleştirmek için araştırmada fenomenoloji deseni kullanılmıştır. Veriler, yarı yapılandırılmış görüşme formu ve çeşitli dokümanlar (şiir ve çizim) aracılığıyla toplanmıştır. Katılımcılar, 2020-2021 eğitim-öğretim yılında bir devlet ortaokulunda öğrenim gören 8 7. sınıf öğrencisidir. Veriler, birbirini karşılıklı olarak dışlayan, karşıt sözcük çiftlerini ortaya koyan karşıtlık kodlama doğrultusunda analiz edilmiştir. Öğrencilere göre adalet değerinin değişmeyen özlerinin/yapılarının, “güvenlik ihtiyacının karşılanması” olduğu tespit edilmiştir. Bu bağlamda öğrencilerin geleceklerini güvende görmenin teminatı olarak adalet değerine sığındıkları sonucuna ulaşılmıştır. Dolayısıyla öğrencilerin, adalet değerinin yokluğunda, güvenlik ihtiyaçlarının doyurulmasında problemler yaşanabileceğini düşündükleri söylenebilir. Buna ek olarak öğrencilere göre adalet değerinin, “toplumsal kargaşaya karşı toplumsal düzen”i inşa etmeyi sağladığı sonucuna ulaşılmıştır. Adalet değeri öğrencilere göre şu şekilde betimlenmektedir: “Adalet, toplumun güvenlik ihtiyacının karşılanması için hakkaniyet, devletin egemenliği ve toplumsal birliktelikten oluşan bir değerdir. Adaletin sağlanmasındaki sonal amaç; toplumsal kargaşanın oluşmaması için toplumsal düzenin inşa edilmesidir.”

Anahtar Kelimeler: Sosyal Bilgiler Eğitimi, Değerler Eğitimi, Adalet Değeri, Karşıtlık, Fenomenoloji Deseni

&

Abstract: The aim of this study is to investigation the perspectives of secondary school 7th grade students on the value of justice through the principle of versus. In order to achieve this aim, phenomenology research design was used. Data were collected through semi-structured interview form and various documents (poetry and drawing). Participants consisted of 8 students selected from 7th grade students studying at a public secondary school in the 2020-2021 academic year. The data were analyzed in terms of versus coding, which identify mutually exclusive, opposite word pairs. According to the students, it has been determined that the unchanging essences/structures of the justice value are “meeting the need for safety”. In this context, it was concluded that the students took refuge in the value of justice as a guarantee of seeing their future safe. Therefore, it can be said that the students think that in the absence of the value of justice may affect fulfilling their safety needs. In addition, according to the students, it was concluded that the value of justice enables to build “social

order versus social disorder”. According to the students, the value of justice is described as follows: “Justice is a value consisting of fairness, sovereignty of the state and social unity in order to meet the safety needs of the society. The ultimate aim of ensuring justice; is the construction of social order so that social turmoil does not occur.”

Keywords: Social Studies Education, Values Education, Value of Justice, Ver-
sus, Phenomenological Design

Introduction

Social studies education, first introduced as an integrated study of humanities, and used conceptually in the USA during the beginning of the 19th century. The USA, which received heavy immigration from abroad, started to work for the Americanization of immigrants. This situation paved the way for the emergence of social studies. The aim of the program was to teach children about urban life and how to live in a world that is getting harder than ever (Öztürk & Deveci, 2011).

The National Education Association of the United States Committee on Secondary School Studies, which met in 1892, held the belief that Social Studies course to create a national understanding. The content of the course is composed of history, geography and civics. In 1916, the Social Studies course defined the subject as “knowledge about the organization and development of human society, and human being as a member of social life”. In the 1920s, 30s and 40s, there were debates about whether the Social Studies course was necessary or not. While the history always kept its place in these years, courses such as political science, economy, sociology, and psychology were added to the curriculum over time (Ravitch, 2003: 2). In the 1950s, Social Studies became a course focused almost entirely on history and geography. In the 1960s, social studies were evaluated in the same category as social sciences, in line with the teaching of acquisitions such as research, examination, and knowledge generation. In the 1970s, the importance of the program began to decrease gradually due to the fact that the new curriculum was not adequately taught to the teachers and the effect of the traditional education approach. By the 1980s, the traditional understanding had become completely widespread. Whereas 1990s was a period in which the subjects and curriculum proposals in social studies were emphasized. The 1995s was a period in which alternative subjects or models

were developed (Öztürk & Deveci, 2011). In the 2000s, emphasis was placed on the development of citizenship skills and values. In this context, the Social Studies course has been defined by the National Council for the Social Studies (NCSS) as “a combined study of social sciences in order to develop citizenship competencies” (Parker, 2015: 4). In this context, it is seen that raising citizens who respond to social demands is emphasized in the reason for the foundation, purpose and definition of social studies. In order to meet social demands, there is a need for values that keep different segments and masses of society together.

Based on the reality that values are an important element in shaping the personality of the individual, values are taught through various courses at school. One of these courses is the Social Studies course. The values included in the Social Studies Curriculum in Turkey (MoNE, 2018) are grouped under two headings. While one of them is the values specific to the Social Studies course, the other is the root values that are predicted to be used in the teaching of each course. When these values are examined, it is seen that the value of “justice” is common in both course-specific values and root values.

Justice foresees that people’s relationships should be realized in line with the values of respect and love that people should respect each other’s rights, equality and merit should be taken as a basis (Hökelekli, 2009). The central phenomenon of the studies and research carried out as a reflection of this situation reveal the perception and attitude of the target audience towards the value of justice. In this context, many studies have been conducted to determine the perceptions and attitudes of teachers and/or teacher candidates towards the value of justice (Chory-Assad, 2002; Balcı & Yanpar Yelken, 2010; Çengelci Köse, Gürdoğan Bayır, Köse & Yıldırım Polat, 2019; Memişoğlu & Taşkın, 2019; Yeşil, Zırhlioğlu & Yayla, 2022). Consistent with results of other studies is, Namdar & Akbayrak (2019) investigation of the perceptions of gifted primary school 3rd grade students about the value of justice after the drama technique. However, very few studies have examined secondary school students’ perceptions of the value of justice (Çakmak, 2016; Elbay, 2020; Üztemur, Dinç & İnel, 2018) and their metaphorical perceptions (İnel, Urhan & Ünal, 2018; Öner & Mindivanlı Akdoğan, 2021) aimed to reveal. In terms of attitude, an attitude scale towards the value of justice has been developed (Karadavut, Karadağ & Nacar, 2020).

In the literature, no research has been found that reveals the perspectives of secondary school students regarding the value of justice on the basis of the principle of versus. This may lead to a deficiency in learning the asymmetrical

power balances and relations by revealing the opposite meanings of the value of justice. In this framework, the holistic meaning of the value of justice for students can be revealed by examining the perspectives of secondary school students on the value of justice on the principle of content. With this understanding, various models, approaches and techniques can be developed by researchers about the value of justice. School administrators and teachers can help their students by organizing intervention programs on the value of justice in their schools. In this context, the aim of the research is to investigate the perspectives of secondary school 7th grade students on the value of justice on the basis of the principle of versus. The sub-questions of the research that intend to achieve this aim are as follows:

1. According to the students, what are the meanings of the value of justice on the basis of versus?
2. What are the meanings that the symbols that the students draw representing the value of justice evoke on the basis of versus?
3. According to the students, what are the unchanging essences/structures of the value of justice?

Conceptual Framework

Value of Justice

In the 12th century Europe, the word justice was used in the sense of applying authority by using reward or punishment in justifying the justification (Duran, 2020). At the same time, the word “Justitia” in Latin has meant to have justice, right, law and equity (İpek, 2021). In this context, the value of justice, whose historical development process goes back to ancient times; it has been used as a word that includes many positive concepts such as fairness, friendship and humanity. In this respect, justice is an individual, social and natural value (Kocaoğlu, 2013).

From an individual point of view, justice includes values and obligations. Social justice aims at ensuring social balance. Justice by nature emphasizes adaptation to the natural order. However, individual, social and natural justice has a structure that is not separate from each other, but has a mutual relationship with each other (Ertuğrul, 2013; cited in Duran, 2020). From this point of view, justice is to respect people’s rights and laws, not to oppress other individuals in the society, and to behave in a measured and balanced way (Hökelekli, 2011). Socrates, claimed that a just person would be happier and more peaceful, and

argued that happiness in life can only be achieved by being just (Topakkaya, 2008). Parallel to this, Farabi argued that the purpose of life is to provide happiness, that there is a strong relationship between justice and happiness, and that reaching happiness is possible with the realization of the value of justice.

In order for the value of justice to provide the above-mentioned social benefits, this value must be taught to children from an early age. In this framework, education plays an important role in helping children gain the value of justice from an early age. In this context, in the primary, secondary and high school curricula developed by MoNE in 2018, the value of justice is mentioned as a root value that should be considered while teaching each lesson. On the other hand, justice should be conveyed through its opposite meanings. Only in this way it can be known whether this value includes strong conflicts, discriminatory and offensive discourses, or competing aims inside and outside the school environment. Thus, the pattern of social discriminations can be revealed in the context of the value of justice.

The Principle of Versus

Versus is a concept used in linguistic and philosophical areas. In this context, linguistically versus are expressed in binary features. In this sense, binary features are characterized by opposing structures that can be used to classify concepts in terms of two mutually exclusive possibilities (Crystal, 2008: 54). In parallel, Nordquist (2017) defines pairs of concepts that have antonym meaning structures and opposite meanings as “dual features”. Antonymous pairs: e.g. death-life, after-before, increase-decrease, fast-slow, light-dark, rough-smooth. In a philosophical sense, versus is conceptualized as having a positive meaning. According to Herakleitos, one of the Ancient Greek philosophers, everything arises only from the fight of opposites. According to him, the absence of existence, absence also gives rise to existence. Good and bad are the same concepts (Hançerlioğlu, 1996). This point of view can be interpreted as the unity of opposites. In Chinese philosophy, the concept of versus is expressed with the concepts of Ying and Yang. The concept of Ying is the shadow side; that is, it represents darkness, passivity, weakness and destructiveness, while the concept of Yang represents the sunny side; that is, it represents brightness, activity, strength and constructiveness. These concepts are different from each other in the same system; but they are integral parts. In this context, in the absence of one, the whole system is destroyed (Palmer, 2000). In summary, antonym is a concept that expresses opposing sides that are in struggle with each other. Antonym creates a kind of opposite and contradictory situation.

Politzer (2003; cited in Sazak, 2019: 8) contends that contradiction consists of the unity of opposites. He also at the same time, Politzer also stated that as a result of the interdependence of antonyms, one transforms into another and creates qualitative situations, and this transformation leads to their annihilation. Politzer explained this situation by the example of the relationship between the exploiting class, the bourgeoisie, and the exploited class, the proletariat.

Versus are produced from each other and there is a transition or process from one to the other (Anton, 1985; cited in Sazak, 2019: 9). In other words, the concepts and facts that are contradictory to each other in terms of their qualities and situations, opposite to each other, at opposite poles, and their situations are called antithesis. This situation is seen in the style of binary opposition couples.

Value of justice & Versus: Justice, expressed as lawfulness, can be thought of as the contrast of arbitrariness (justice versus arbitrariness). There are other opposing pairs. For example:

- By saying “Justice and oppression don’t exist in the same place” (Turkish proverb), it is meant that justice is opposed to oppression.
- When saying “If you do not punish, you will be guilty of injustice, justice is sharper than a sharpened sword” (Latin proverb), it is emphasized that justice is a functioning system based on the reward-punishment cycle and that justice has a meaning opposite to indecision.
- Although it is emphasized that justice is not opposed to generosity with the phrase “Be fair before being generous (Japanese proverb)” it is desired to state that justice is a rational action against emotions.
- “The day you buy the kadı¹, justice dies. The day you kill justice, the state also dies (Fatih Sultan Mehmet). It is intended to be told that it is against bribery, nepotism and favouritism.

Whether or not these words are reflected in social practices correctly and well, they show that people and societies believe in the necessity of justice and are aware of what will happen in case of injustice (Öner & Mindivanlı Akdoğan, 2021). In this context, the social justice theory developed by Rawls (1999) is as follows:

- To provide fair savings in favor of the least advantaged,
- Equal participation in decision-making processes,
- To provide equal opportunities for social duties and positions,
- The existence of a system of maximum equal basic freedoms,
- To respect everyone’s rights to safety and livelihood.

¹ The name of the judge in the Ottoman Empire.

Method

Design

This research was carried out according to the phenomenology design, which is within the scope of the qualitative research tradition, as it aims to understand the viewpoints of the 7th grade students on the value of justice through the principle of *versus*. Phenomenology design, focuses on phenomena that we are perceived yet we do not have an in-depth and detailed understanding (Büyüköztürk, Kılıç Çakmak, Akgün, Karadeniz & Demirel, 2013). Phenomenological studies are divided into three groups: interpretive, existential, and transcendental. In this study, the “descriptive phenomenological research” design of A. Giorgi’s transcendental phenomenology, which pioneered by Edmund Husserl was used as a research method (Giorgi, 2009). In this research design, the basic features that people have in common in their experiences and the meanings they attribute to their experiences or the essence and structure of the experience are tried to be revealed according to their perspectives (Denscombe, 2007).

The research was carried out in two stages. In the first stage, students’ perspectives on the value of justice (phenomenon); it was revealed through semi-structured interview, poetry and drawings. In the second stage, in order to obtain more detailed information on the development of students’ perspectives on the value of justice, through semi-structured interviews conversations were held on the main ideas and themes related to the poems and the meaning of the figures and symbols in the drawings.

Role of the Researcher

According to Merriam (1998), “all observations and analyzes are filtered by the researcher’s worldview, values, and perspective” (22). This situation necessitated the researcher to consider the effect of his own prejudices during the data collection and analysis of the research. To deal with bias, the conceptual framework of the research was allowed to guide the data collected by the researcher, data analysis, and conclusions. In addition, enrichment of data collection tools to support/validate qualitative findings helped to overcome researcher biases.

Stake (1995) describes the role of researchers as multidimensional. In this context, researchers; they can take on the roles of a researcher, advocate, evalu-

ator, biographer and translator. In this research, the researcher; assumed the role of researcher. Thus, the experiences and backgrounds of the participants were provided to guide the code and theme development process, and with the help of this situation, the comments made by the researcher were tried to be shaped.

Participants (Study Group)

Participants were selected according to the criterion sampling method. The criterion for participating in the research is students who have done at least 1 project assignment on the value of justice and presented this project assignment. The reason for this is that students have previous experiences on the value of justice and the development of perspectives brought with it. Some demographic characteristics of the participants are shown in Table 1.

Table 1: Some Demographic Characteristics of the Participants

Code name	Age	Gender	Family income	Mother		Father		Bro
				Level of education	Job	Level of education	Job	
Gökçen	12	Girl	15000 TL	Secondary	Housewife	High	Farmer	3
Handan	12	Girl	12000 TL	Secondary	Housewife	High	Farmer	3
İsa	12	Boy	10000 TL	Secondary	Housewife	Secondary	Farmer	2
İsmet	11	Boy	15000 TL	Elementary	Farmer	Secondary	Driver	2
İpek	12	Girl	15000 TL	High	Farmer	High	Worker	3
Merve	12	Girl	12000 TL	High	Farmer	High	Worker	4
Nurten	11	Girl	8000 TL	High	Clerk	Secondary	Farmer	3
Yasin	12	Boy	11000 TL	Secondary	Housewife	Elementary	Security guard	4

Data Collection Tools

Semi-Structured Interview Form

Interview questions were formed based on the relevant literature and expert opinions in line with the purpose of the research. Accordingly, the interview questions prepared by the researchers based on the relevant literature, the probe questions written to deepen the answers given by the participants, were submitted to the evaluation of two experts, one working in the area of social studies education and the other working in the area of measurement and evaluation. The criterion for these experts is determined as to have carried out at least 5 qualitative studies before. Then, the suitability of the interview form in terms of language and expression was evaluated by 1 Turkish teacher. After going through these stages, the

interview form was given its final form and the interview form was applied to the 7th grade students of secondary school consisting of 5 for the pilot application. After the last stage, the interview form consisting of 6 questions was made ready for application. The questions were asked by face to face interview in the school library between 12.30-1.00 pm. These interviews were conducted twice in order to better understand the students' thinking about the value of justice.

Poem

It was stated by Van Manen (1990) that poems can be used as a data collection tool in determining the perspectives on the related phenomenon. In this sense, poems about the value of justice written by students help to understand the students' inner-psychological worlds and perspectives on the value of justice through creative processes. Thus, the emotional meaning they attribute to the value of justice and the effects of an unjust life on society have been tried to be determined with a more comfortable and free writing practice. In this sense, the value of justice has been compared with its opposite meanings. Comparison is also a way of concretization. The aim is to reveal the different aspects of the concept from other concepts, so that its distinctive features are better understood (Ardanaci, 2001). Apart from these, writing a poem has another benefit such as supporting the data obtained from the semi-structured interview form.

Drawing

Drawing; it is an effective data collection tool that is frequently used in education and psychology research in terms of revealing the feelings and thoughts of students (Okyay, 2008). Before the semi-structured interview, the students were asked, "What comes to your mind when you say justice?" and "What comes to mind when you think of the opposite meanings of justice?" such focused questions were asked separately. In this direction, the students were asked to draw whatever came to their minds about the value of justice on the A4 paper. According to Halmatov (2015), if the data obtained from the interviews are supported with drawing analysis studies, richer results could be obtained.

Data Analysis

In this research, since the structure and essence of the perspectives of the participants on the value of justice were tried to be revealed, the audio recordings of

the interviews that formed the research data were first transferred to the computer environment and made ready for analysis. After this technical process, each interview text and poems were read in order to gain a holistic perspective. Symbols in the drawings; analyzed in terms of the meanings and indicators it evokes. Then, the whole data set was coded in accordance with versus coding and themes reflecting various perspectives were determined. While performing the analysis, the following four processes that Giorgi (2009) pointed out for phenomenological analysis are as follows.

- **Bracketing:** It is the researcher's suspension of all knowledge, thoughts, attitudes, values and prejudices about the phenomenon studied during the analysis. In this context, the research, the data and all efforts to be prevented as much as possible from the knowledge, thoughts, prejudices and values of the researcher. For this, the role of the researcher in the research was defined and the data that collected were analyzed in line with this role.
- **Phenomenological reduction:** Identifying key features or units of meaning related to perspectives in the entire data set. In this context, in this study, the expressions used by the students to describe their perspectives on the value of justice were divided into different units according to the meanings they contain and the nuances between these meanings. Accordingly, the data were analyzed in accordance with the versus coding. Versus coding defines opposite people, groups, social systems, institutions, phenomena, processes, concepts, values with dichotomous or binary terms (Saldana, 2019: 137). Wolcott (2003) defines each pair of antonyms as one of the mutually exclusive units of meaning within a binary group. Opposite couples exist in many areas of social life and there is usually an asymmetrical balance of power between them. This dilemma manifests itself in the "X versus Y" code. According to Agar (1996, 27), the focus of versus coding is to discover patterns that reveal injustice. In this context, the data obtained from semi-structured interviews and poems were divided into meaning units in the form of binary meaning pairs in line with the versus coding. A total of 12 versus codes were obtained.
- **Imaginary variation:** It is to reveal the structural themes of the phenomenon in line with the units of meaning. While making the imaginative variety, the themes hidden in the students' perspectives on the value of justice were revealed. First of all, the 12 versus codes determined then reduced to 5

categories in accordance with the structural and semantic distinctions. As a result of this process, 2 themes were created based on the meaning of each category. Then, it was cycled between the theme-dataset. Evidence fragments were searched in the data set suitable for the perspectives represented by the themes, and these were directly quoted in the findings section.

- It is a synthesis of meanings and essences. In the last stage of the analysis, the common points between the units of meaning and structural themes were determined, and the unchanging essences and structure of the perspectives (phenomenon) on the value of justice were revealed.

Trustworthiness

In order to ensure trustworthiness in the research process, the following studies were carried out (Creswell, 2016):

- Studies on the method, process and results of the research are explained clearly and in detail.
- A long-term interaction was held with the participants outside of the data collection time.
- A consistent and interconnected process has been followed from the collection of data to the analysis and reaching the results.
- Member control was carried out in order to verify the research data and results, and external audit was provided by presenting the research process to other relevant researchers. In order to decide the appropriateness, validity and reliability of the versus codes on the basis of themes, the percentage of agreement between the coders was calculated. In this context, the data set was coded by two researchers according to the versus coding and then the versus codes; reduced to categories and themes. It was checked whether the same or similar versus codes were assigned to the same passages and whether the same or similar versus codes were reduced to the same or similar themes. As a result of these controls, it was determined that the similarity of opinion was 90% and this rate is above the Miles & Huberman (1994) accepted the limit value that set as more than 80%, so it was accepted as sufficient.

Findings

The Meaning of the Value of Justice on the Basis of Versus

According to the participants, the meaning of the value of justice on the basis of versus is presented in Table 2.

Table 2: Meaning of the Value of Justice on the Basis of Versus

Theme	Category	Versus Code	n	
Conflict versus Cohesion form	Alienation from society versus Social values	Deception versus Truthfulness & honesty	7	
		Chaos versus Peace	7	
	Arbitrary versus Instructions	Deterrent effect: "Punishment" versus Sanction	4	
		Arbitration versus Judge's ruling	4	
		Unlimited freedom versus Limits of rights and freedoms	3	
		Doing your own thing versus Written laws	2	
		Nepotic tendencies versus Fairness	Favoritism versus Justice	6
			Unfair advantage versus Justice	2
	Defiance versus Standardization	Avoidance versus Spatial-oriented process	Everywhere versus Courtroom	5
			Not to defend versus Argumentative debate	2
Domination versus Given space		Pressure versus Right & freedom	3	
		Persecution versus Justice	3	

Conflict versus Cohesion Form

This theme shows that the value of justice is perceived by the participants as "keeping the society together". So much so that the value of justice includes some features that ensure social cohesion. Thanks to these features, while harmony in society is lived on the basis of a form (truthfulness-honesty, peace, punishment, judge's judgment, limits of rights and freedoms, written laws and morality of justice); if the value of justice is violated, social conflict (deceit, chaos, not encountering sanctions, arbitrariness, unlimited freedom, doing your own thing, nepotism and unjust gain) becomes inevitable. In this framework,

“Conflict versus Cohesion form theme” is grouped under 3 categories. This situation is illustrated in Figure 1.

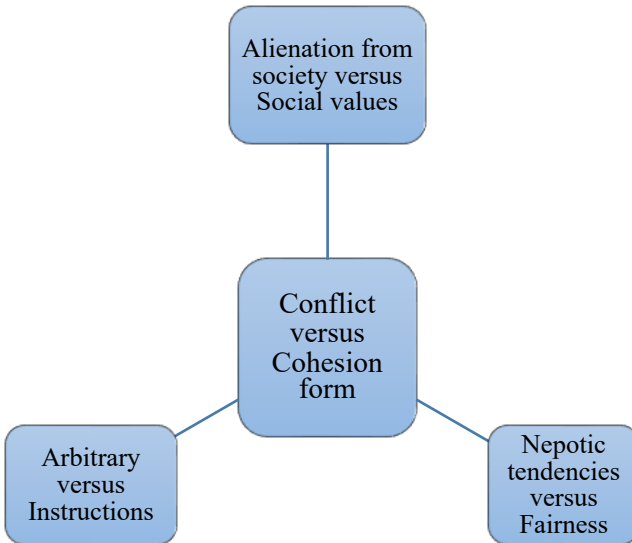


Figure 1. The Categories Constituting the Theme of Conflict versus Cohesion Form

When Figure 1 is examined, it is seen that three categories structure the conflict versus cohesion form. As a result of the relations of these categories, the conflict versus cohesion form theme emerged. The categories are explained in the following paragraphs, respectively.

Alienation from society versus social values: This category emphasizes the social values-providing feature of justice. Justice tends to be perceived by participants as a value that includes social values. On the other hand, if the value of justice is eroded, this time the phenomenon of alienation from society may occur. According to the participants, alienation from society is characterized by attitudes and behaviors that disregard the social order. So much so that individuals who lack the value of justice are characterized by deceit and can cause chaos in society. In this context, the category of “alienation from society versus social values” is divided into 2 versus codes that make up the units of meaning. These:

1. Deception versus truthfulness & honesty: While most of the participants (Gökçen, Handan, İsa, İsmet, İpek, Nurten and Yasin) characterized the value of justice with the values of truthfulness and honesty, they claimed that its opposite; deceit would prevail in the absence of justice. Yasin explains this situation as follows: *The greatest justice is to keep your promise, not*

to lie and not to slander. These are the characteristics of honest people, fair people; who live in society as honest, reliable, compassionate, helpful people and appear as an example.

2. Chaos versus peace: While most of the participants (Handan, İsa, İsmet, İpek, Merve, Nurten and Yasin) described the value of justice as the value of peace, they argued that in the absence of justice, chaos would prevail. Handan explains this situation as follows: *Justice ensures that people live in peace and tranquility in society. If there is no justice in a society, that society will soon perish because of disagreements.* Similarly, İsa expressed his views as follows: *If there was no justice, the order in the world would be corrupted.* Again in this context, Yasin stated the following: *...peace and ensuring peace are some concepts that justice expresses.... Injustice causes turmoil and increases the crime rate.* İsmet described the meaning of the value of justice through metaphors: *A world without justice is like hell. If you want heaven, be just. Being just indicates the importance of life, the unity of the world. In this way, the world will survive.* İpek is also one of the applicants for metaphor. According to her: *Without justice, society cannot breathe. Justice is the breath of society.*

Arbitrary versus instructions: This category refers to situations of conceptual tension and conflict between a mechanism that operates according to certain rules on the one hand, and an arbitrary course of action on the other. It tends to be perceived by participants as a value that includes justice, law and order. On the other hand, if the value of justice is disregarded, people may act to satisfy their selfish instincts. In this context, the category of “Arbitrary versus Instructions” is divided into 4 versus codes that make up the units of meaning. These:

1. Deterrent effect: “Punishment” versus sanction: While half of the participants (Gökçen, Handan, İsa, and Nurten) thought that the value of justice could exist with a deterrent effect, on the contrary, they claimed that in the absence of justice, sanctions would not be encountered. Handan explains this situation as follows:

If we do not give them the punishment they deserve, they will continue to commit these crimes. For example: ‘when someone gives me a little punishment because he is my relative.’ I would continue to commit the same mistakes. We must always be fair everywhere.

Nurten, on the other hand, questioned her thoughts and gave examples: *What would happen if there was no justice? Of course, harassing, raping, fighting, stealing etc. things would happen. For example, violence against women would be like stealing someone's car.*

2. Arbitration versus judge's ruling: Half of the participants (Gökçen, Handan, İpek and Yasin) stated that the judge should give a verdict in order for the value of justice to have practical effects, on the other hand, they claimed that an arbitrariness would prevail in the society. İpek explains this situation as follows: *In countries where justice is not practiced, everyone acts according to their own will. The just sultan is the shadow and spear of Allah on earth.* Similarly, Yasin expressed his views as follows: *The individual has no right or responsibility to ensure his own justice.* A short passage from the poem of Yasin on this subject is as follows:

.... No criminal anymore

One of the powerful judges of our state...

3. Unlimited freedom versus limits of rights and freedoms: While some of the participants (Gökçen, Handan and İsa) thought that the value of justice could limit rights and freedoms, they claimed that there could be unlimited freedom in the absence of justice. Gökçen explains this situation as follows:

The right consists of innate and acquired rights. Congenital rights are divided into two. Inherited rights; such as the right to life, the right to health, the right to food and drink and shelter are examples of this. The right to dress can be given as an example of subsequent rights. Freedom is living freely without touching anyone's freedom. As an example, everyone has the right to receive education. However, we do not have the freedom to make a sound while studying. So voice means shouting.

Handan reflected his thoughts on his own poem as follows:

.... If there was no justice in our world

People would do anything...

4. Doing your own thing versus written laws: While some of the participants (Gökçen and İpek) thought that the value of justice could exist through written laws, on the contrary, they claimed that in the absence of justice, doing your own thing they knew. Gökçen explains this situation as follows:

At the same time, "Justice", which is one of our most important and meaningful words, contains a law and these laws are in written form. In short, justice has

brought many laws for us.... When we think of justice, we think of laws and courts. The laws that are written.

İpek explains the situations where there is no law, through examples, as follows: *Why is violence against women, racial, language and religious discrimination so common in countries where there is no justice? Because there are no laws in those countries.*

Nepotic tendencies versus fairness: This category shows that the participants are against discrimination and favoritism. So much so that, according to the participants, individuals who lack the value of justice can provide various advantages to their “relatives, spouses, friends and colleagues” without depending on the principle of “merit”. In this context, the category of “Nepotic tendencies versus Fairness” is divided into 2 versus codes that make up the units of meaning. These:

1. Favoritism versus justice: Most of the participants (Handan, İsa, İsmet, Merve, Nurten, and Yasin) claimed that the value of justice is at one end of justice, and at the other end is favoritism. Handan explains this situation in a story she fictionalized:

...When the thief came to prison, he regretted what he had done but then he thought to himself. He knew that people who stole got more penalties; but he could not understand why he was punished less than those who stole. After thinking for a moment, he realized that the judge had reduced his sentence a little because he was a relative and immediately called out. He said he wanted to go to the person in charge of the prison and be questioned again. The prison officer accepted this and told the thief that he would be tried again in another court tomorrow morning, and again the officials took him to his old place. In the morning, the thief was tried in another court. The judge asked the thief: “Why do you want to be tried again?” since you were tried in another court before. The thief, replied: ‘Because the judge in that court was my relative, he gave me a lesser sentence than the required punishment.’ The judge was very surprised; because no thief would do that. The judge gave the thief the punishment he deserved. The thief received the punishment he deserved and was taken to prison. Regardless if someone our relative, friend or acquaintance, if he/she commit a crime, we must deliver them the punishment they deserve.

İsa touches on the issue of discrimination as follows: *The strong oppresses the weak.... After all, there would be discrimination based on religion, language, race, and gender because there would be no punishment.*

2. Unfair advantage versus justice: Some of the participants (İpek and Merve) claimed that the value of justice is on one hand advantageous and at the other hand creates unfair advantage. Merve explains this situation as follows:

Some people are experts at their jobs and do their jobs very well. People should be given what they deserve. Those who are novices and masters or experts in a workplace should not receive the same salary. The person who is a specialist needs to get a higher salary to ensure justice. This doesn't necessarily mean that a just person will act equally. Because justice and equality are not the same concepts. Not giving a working person his due also means not being fair. For example, if a person working in a workplace earns more than he deserves, then there is no point talking about justice.

Defiance versus Standardization

This theme states that the value of justice should be applied in line with a standard norm of measurement; however, it explains that individuals who resist this and create a barrier cause tensions in society. Such tensions are characterized by either passive or active resistance. In this context, “avoidance, non-defense” reactions are shown as passive resistance, while “oppression, cruelty and domination” reactions are shown as active resistance. In this framework, the theme of “Defiance versus Standardization” is grouped under 2 categories. This situation is illustrated in Figure 2.

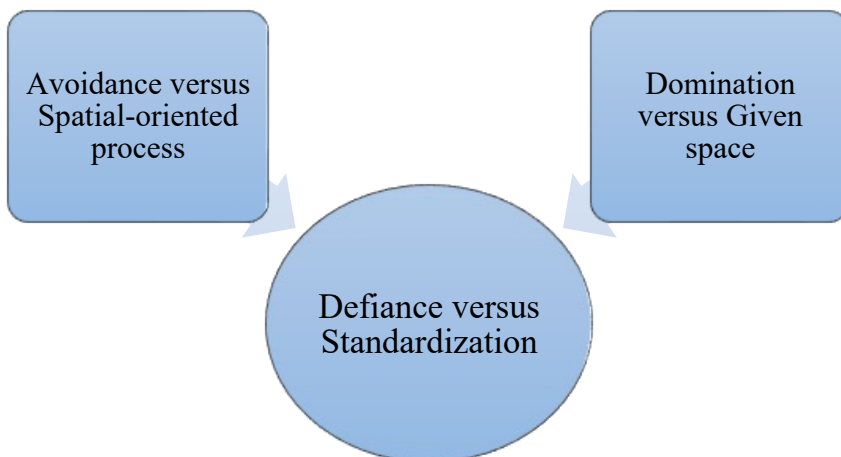


Figure 2. Categories Constituting the Theme of Defiance versus Standardization

When Figure 2 is examined, it is seen that two categories structure the defiance versus standardization theme. As a result of the relations of these categories,

the theme of defiance versus standardization emerged. The categories are explained in the following paragraphs, respectively.

Avoidance versus spatial-oriented process: This category shows that justice has a mechanism that works in a certain public space and within a process. However, there are individuals who avoid this place-oriented process. In this context, the category of “Avoidance versus Spatial-oriented process” is divided into 2 versus codes that make up the units of meaning. These:



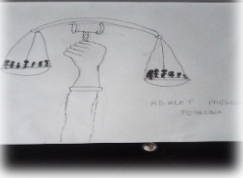

1. *Everywhere versus courtroom:* Most of the participants (Gökçen, Handan, İsa, İpek and Yasin) consider the value of justice as a judicial activity that takes place in the courtroom. Yasin states this situation as follows: *In order to ensure justice, individuals should apply to courts.*
2. *Not to defend versus argumentative debate:* While some of the participants (Gökçen and Yasin) stated that there should be a debate through an organized arguments in order for justice to be fulfilled, they stated that it should not be the one defend oneself against it. Gökçen explains this situation as follows: *Two individuals complain to each other and the case begins. In the process of this case, the two defendants hire a lawyer for themselves and try to justify themselves in the courtroom.*

Domination versus given space: This category expresses the rights and freedoms that can be experienced in a limited area accepted by legal authorities. The opposite is asymmetric power relations that have no legal basis. In this context, the category of “Domination versus given space” is divided into 2 versus codes that make up the meaning units. These:

1. *Pressure versus right & freedom:* While some of the participants (Gökçen, İpek, and Merve) characterized the value of justice with rights and freedoms, by contrast, they argued that in the absence of justice, oppression would prevail. Merve explains this situation as follows: *Giving rights to people even in situations where difficulties are encountered means to act fairly.*
2. *Persecution versus justice:* While some of the participants (İpek, Merve and Yasin) characterized the value of justice as being just, they argued that in the absence of justice, oppression would prevail. İpek states this situation as follows: *Justice and cruelty do not exist in the same place.*

The Meanings That Symbols Evoke on the Basis of Versus

The opposite meanings of the symbols in the student drawings are shown in Table 3.

The meanings	Semiotics	Drawings	n
Justice means the equal living of the society in unity and solidarity. Meaning: Non-discrimination and peace.	The drawing shows a white skin tone, and a dark skin tone hands try reach a heart together.		1
Justice means the legal provision of authority. Meaning: Security and legal authority.	A defendant tried in the courtroom. It is seen that the defense and prosecution authorities are not depicted.		2
Justice means not discriminating between different segments of society and that the judgment is carried out by representatives of legal authority. Meaning: Legal authority and rejection of favoritism.	A hand holding a balancing scale on which different people are measured. Here, the scale symbolizes legal authority, while balancing different people equally indicates rejection of favoritism.		4
Justice means impartiality and equality in decision making. Meaning: Impartiality, equality and judgment.	The symbol of justice statue of Themis was drawn. A female statue in an eye patch holding scales balance and a sword. The eye patch symbolizes impartiality, the scales equality, and the sword symbolizes decision.		1

When Table 3 is examined, it is seen that many symbols representing the value of justice are drawn. Some of the participants' opinions on the drawings are as follows:

- Opinions of Gökçen regarding the first drawing: *What is meant in this painting is not to discriminate and to remember that every human being is equal.*
- The opinions of Handan regarding the second drawing:

“What is intended to be conveyed in this picture is that a thief appears before the judge and justice is provided by the state. It is the fact that a person finds the state in front of him because of doing bad things. Let no one do bad things in life.”
- The opinions of İsa regarding the third drawing: *Justice is the foundation of property.*

- Opinions of İpek on the fourth drawing:

The eye patch in the picture describes neutrality. This is why the statue's eyes are closed. No matter who your relative, spouse or friend is, privileges should not be given to anyone. Therefore, the eye patch represents neutrality. Libra symbolizes equality. Every person is equal. There should be no discrimination based on race, language or religion. Everyone is equal before justice. The sword, on the other hand, expresses the decision and the finality of the decision. It describes the final execution of the judgments of justice.

The Unchanging Essences/Structures of the Value of Justice on the Basis of Versus

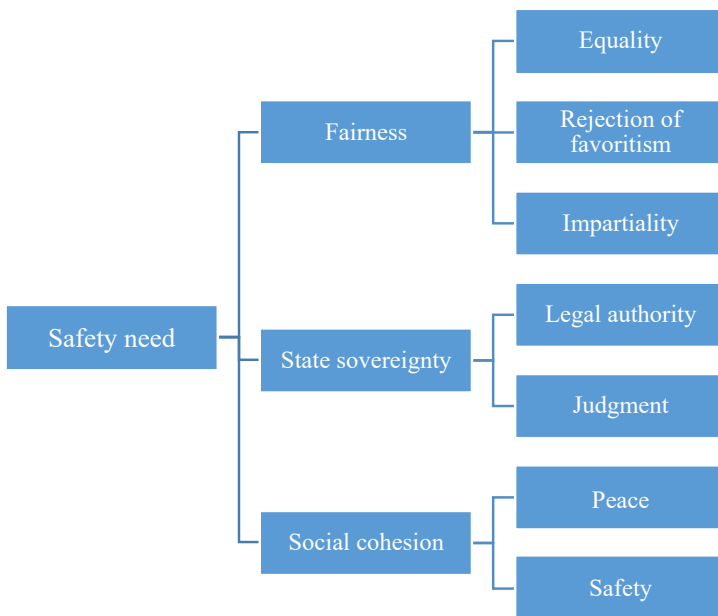


Figure 3. The Unchanging Essences/Structures of the Value of Justice on the Basis of Versus
When Figure 3 is examined, it is seen that the value of justice basically meets the need of safety.

Discussion & Conclusion

According to middle school 7th grade students, the meaning of the value of justice on the basis of contrast is determined through the themes of “conflict versus cohesion and defiance versus standardization”. In this context, it has been concluded

that the value of justice provides social cohesion within an organization. Justice is understood by students in the way of living in accordance with the established and founding rules and norms of the society. It is thought that the tendency to live according to law and order has come to the fore. On the other hand, if the justice mechanism does not work or cannot be operated as desired, attitudes and behaviors with destructive effects may prevail in the society this time. In summary, the impact of the value of justice on social life was emphasized by the students. According to Kocaoğlu (2013), the value of justice aims to provide social balance. In parallel with this, in studies conducted by Dinç and Üztemur (2016) and Üztemur et al. (2018), 8th grade students of secondary school indicated that the value of justice is important in terms of social cohesion. Similarly, in the study conducted by İnel et al. (2018), it was determined that secondary school students emphasized the importance of justice in terms of social life.

It has been determined that the meanings evoked by the symbols on the basis of versus, in the drawings made by the 7th grade students that represent the value of justice, are: “non-discrimination, peace, safety, legal authority, rejection of nepotism, impartiality and judgement”. In this context, it has been concluded that in order to establish justice, it is necessary to live together in peace and safety without discrimination and favoritism, and in order to achieve this, it is necessary to make an objective judgment by a sovereign power. It was also found that, although the word equality was perceived as a close concept to justice by the students, they did not treat them as equal. In parallel, in studies conducted by Elbay (2020), Mulhan (2007) and Namdar & Akbayrak (2019), students stated that justice has an important function in distinguishing between right and wrong. Similarly, in many studies conducted by secondary school 8th grade students, it was emphasized that the value of justice is different from equality, and that the value of equality is a prerequisite for ensuring justice; however, it was stated that providing equality alone would not be sufficient for justice (Dinç & Üztemur, 2016; Üztemur et al., 2018). On the other hand, in many studies conducted, it has been determined that the values of justice and equality are used together by students and in this context, justice is mostly expressed with the concept of equality (Çakmak, 2016; İnel et al., 2018; Öner & Mindivanlı Akdoğan, 2021).

According to middle school 7th grade students, the unchanging essences/structures of the justice value are “meeting the need for safety”. In this context, it was concluded that the students took refuge in the value of justice as a guarantee of seeing their future safe. Therefore, it can be said that the students think that in

the absence of the value of justice, there may be problems in satisfying their safety needs. Maslow, in his first developed the theory of “Maslow’s Hierarchy of Needs”, in his 1943 article “A Theory of Human Motivation” and his subsequent book “Motivation and Personality” argued that this hierarchy shows that people are motivated to meet basic needs before moving on to other needs. Maslow’s theory stated that people, by meeting their needs in certain categories, seek to satisfy ‘higher needs’ that occupy the highest level in the hierarchy, and that the personality development of the individual is determined by the quality of the dominant need that attain the highest position. Maslow’s personality categories formed an array among themselves, and each need a category that correspond to a personality development level. An individual cannot pass to the next level of need category, hence the level of personality development, without fully meeting the needs in the first category (<https://studiousguy.com/maslows-safety-needs-examples/>). The first category is related to the fulfillment of physical needs (such as eating, drinking, breathing). After this need is met, the individual spends time and effort to satisfy the second need category, safety needs. At this level, safety and security needs become primary. People want control and order in their lives; therefore, the need for safety and trust contributes greatly to behaviors at this level (<https://www.cevsantelorgu.com.tr/guvenlik-ihtiyaci/#page-content>). The students included in the study also show the importance they attach to control and trust in their lives with their tendencies towards social cohesion, law and order.

The study has been carried out on secondary school 7th grade students. In addition, semi-structured interview form, poetry form and drawing were used as data collection tools. The research was completed in 3 months. When all these limitations and results are evaluated together; it is seen that the value of justice enables to build “social order versus social disorder”. In addition, it has been determined that the words “discrimination and nepotism” are frequently used by the students as the contrast concepts of the value of justice. It is thought that this situation indicates the existence of individuals and groups that are not represented in or outside the school community and are exposed to discriminatory practices according to students’ perspective. According to the students, the value of justice is described as follows: “Justice is a value consisting of fairness, sovereignty of the state and social unity in order to meet the safety needs of the society. The ultimate aim of ensuring justice; is the construction of social order so that social turmoil does not occur.”

In line with the findings and conclusions of the research, the following are recommended:

- Research should be conducted on why concepts such as “discrimination and nepotism” are preferred as antonym meanings of the value of justice.
- Studies similar to this research can be carried out in order to increase the awareness of students and teacher candidates at different education levels about the value of justice.
- With mixed method research, the consistency of students’ perspectives on justice values can be tested.
- It has been determined that the value of justice is sometimes narrowly understood (for example: a verdict or a result of trial activity in the courtroom) so further research seeking the reasons behind this can be carried out.
- Opposing concepts about the value of justice were expressed by the students. It can be examined whether students have an experience related to these concepts.
- In order to develop the understanding the concept of justice, the value of justice should be observed at the lowest extremities of the society in social studies education. First of all, the reflections of the value of justice on the society should be shown practically through appropriate examples, and then students should be encouraged to practice and contemplate on these examples.

References

- Agar, M. H. (1996). *The professional stranger: An informal introduction to ethnography*. San Diego: Academic Press.
- Ardanacı, E. (2001). *İngilizcede cümle, paragraf ve kompozisyon yazma teknikleri*. İstanbul: İnkılap Kitabevi.
- Balcı, F. A., & Yanpar Yelken, T. (2010). İlköğretim öğretmenlerinin değer kavramına yükledikleri anlamlar [Meanings attributed to the concept of value by primary school teachers]. *Hacettepe Üniversitesi Eğitim Fakültesi Dergisi*, 39, 81-90.
- Büyüköztürk, Ş., Çakmak, K. E., Akgün, Ö. E., Karadeniz, Ş., & Demirel, F. (2013). *Bilimsel araştırma yöntemleri*. Ankara: Pegem Akademi.
- Chory-Assad, R. M. (2002). Classroom justice: Perceptions of fairness as a predictor of student motivation, learning and aggression. *Communication Quarterly*, 50(1), 58-77.
- Creswell, J. W. (2016). *Beş yaklaşıma göre nitel araştırma ve araştırma deseni* (Çev. Eds. M. Bütün & S. B. Demir). Ankara: Siyasal Kitabevi.

- Crystal, D. (2008). *A dictionary of linguistics & phonetics*. USA: Blackwell.
- Çakmak, M. M. (2016). *Ortaokul öğrencilerinin adalet, dürüstlük, saygı, sorumluluk ve barış değerleri hakkındaki algıları (Diyarbakır ili örneği) (Yayımlanmamış Yüksek Lisans Tezi) [Perceptions of secondary school students about the values of justice, honesty, respect, responsibility and peace (Diyarbakır province example)] (Unpublished Master's Thesis)*. Dicle Üniversitesi Sosyal Bilimler Enstitüsü, Diyarbakır.
- Çengelci Köse, T., Gürdoğan Bayır, Ö., Köse, M., & Yıldırım Polat, A. (2019). Öğretmen adaylarının bakış açısıyla adalet değeri [The value of justice from the viewpoint of pre-service teachers]. *Kalem Eğitim ve İnsan Bilimleri Dergisi*, 9(1), 67-93. DOI: 10.23863/kalem.2019.120.
- Denscombe, M. (2007). *The good research guide*. New York: Open University Press & McGraw-Hill Education.
- Diñç, E., & Üztemur, S. (2016). An investigation of 8th grade students' perceptions of democratic values through cartoons. *Elementary Education Online*, 15(3), 974-988. DOI: 10.17051/ieo.2016.79948
- Duran, V. (2020). Adalet. İçinde (Eds. C. Yaşaroğlu & H. F. Ergül), *Etik ve insani değerler* (ss. 1-22). Ankara: Nobel.
- Elbay, S. (2020). Sekizinci sınıf öğrencilerinin hukuk ve adalet kavramlarına yükledikleri anlamların incelenmesi [Investigation of the meanings that 8th grade students attribute to the concepts of law and justices]. *JRES*, 7(2), 585-608.
- Giorgi, A. (2009). *The descriptive phenomenological method in psychology: A modified husserlian approach*. Pittsburgh: Duquesne University Press.
- Halmatov, S. (2015). *Çocuk resimleri analizi ve psikolojik resim testleri*. Ankara: Pegem Yayıncılık.
- Hançerlioğlu, O. (1996). *Felsefe sözlüğü*. İstanbul: Remzi Kitabevi.
- Hökelekli, H. (2009). Bir değer: Adalet [One value: Justice]. *Değerler Eğitimi Merkezi Dergisi*, 5, 132-137.
- Hökelekli, H. (2011). *Ailede, okulda, toplumda değerler psikolojisi ve eğitimi*. İstanbul: Timaş Yayınları.
- <https://www.cevsantelorgu.com.tr/guvenlik-ihhtiyaci/#page-content>
- <https://studiousguy.com/maslows-safety-needs-examples/>
- İnel, Y., Urhan, E., & Ünal, A. İ. (2018). Ortaokul öğrencilerinin adalet kavramına ilişkin metaforik algıları [Metaphoric perception on the concept of justice of secondary school students]. *Anadolu Journal of Educational Sciences International*, 8(2), 379-402. DOI: 10.18039/ajesi.454584

- İpek, N. (2021). Roma yazınında ve hukukunda, Roma'nın temel erdemlerinden biri: Pietas [One of the principal Roman virtues: Pietas in Roman literature and Roman law]. *Marmara Üniversitesi Hukuk Fakültesi Hukuk Araştırmaları Dergisi*, 27(1), 566-592. DOI: 10.33433/maruhad.813707
- Karadavut T., Karadağ, S., & Nacar, B. (2020). Adalet değeri ölçeği geçerlik ve güvenilirlik çalışması [The reliability and validity of the justice value scale]. *Kilis 7 Aralık Üniversitesi Sosyal Bilimler Dergisi*, 10(19),150-163. DOI: <https://doi.org/10.31834/kilissbd.699877>
- Kocaoğlu, M. (2013). *Ütopya ve gerçeklik arasında adalet problemi: John Rawls ve Robert Nozick'in adalet teorilerinin karşılaştırılması (Yayımlanmamış Doktora Tezi)[The problem of justice between utopia and reality: The comparison of the theories of justice of John Rawls and Robert Nozick] (Unpublished Doctoral Thesis)*. Gazi Üniversitesi Sosyal Bilimler Enstitüsü, Ankara.
- Memişoğlu, S. P., & Taşkın, S. (2019). Öğretmenlerin adalet kavramına ilişkin metaforik algıları [Teachers' metaphorical perceptions about the concept of justice]. *International Journal of Social Sciences and Education Research*, 5(2), 178-201. <https://doi.org/10.24289/ijsser.540882>.
- Merriam, S.B. (1998) *Qualitative research and case study applications in education*. San Francisco: Jossey-Bass Publishers.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook* (2nd Edition). California: SAGE Publications.
- Millî Eğitim Bakanlığı (MoNE) (2018). *Sosyal Bilgiler dersi öğretim programı*. Ankara: Talim Terbiye Kurulu Yayınları.
- Mulhan, M. (2007). *İlköğretim 7. sınıf Vatandaşlık ve İnsan Hakları Eğitimi dersi kavramlarının öğrenilmesinde sosyal, ekonomik ve kültürel faktörler ile eğitim-öğretim uygulamalarının etkileri (Yayımlanmamış Yüksek Lisans Tezi) [The effects of social, economic and cultural factors and educational practices in learning the concepts of the 7th grade Citizenship and Human Rights Education course in primary education] (Unpublished Matery Thesis)*. Marmara Üniversitesi Eğitim Bilimleri Enstitüsü, İstanbul.
- Namdar, A.O., & Akbayrak, K. (2019). Üstün yetenekli öğrencilere yönelik değerler eğitiminde yaratıcı drama yönteminin kullanılması: Adalet değeri örneği [The use of creative drama method in the teaching of values of gifted children: The case of justice value]. *Pamukkale Üniversitesi Eğitim Fakültesi Dergisi*, 47, 59-87. DOI: 10.9779/pauefd.486641
- Nordquist, R. (2017). *What is antonymy?* <https://www.thoughtco.com/what-s-antonymy-1688992?prnt.,ThoughtCo>.

- Okyay, L. (2008). *6 yaş grubu çocukların aile resimlerinin sosyokültürel değişkenler ve davranış problemleri açısından karşılaştırılması (Yayımlanmamış Yüksek Lisans Tezi) [Family drawings of 6 years old children compare socio-cultural correlations and behavior problems] (Unpublished Mastery Thesis)*. Trakya Üniversitesi Sosyal Bilimler Enstitüsü, Edirne.
- Öner, Ü., & Mindivanlı Akdoğan, A. (2021). Middle school students' cognitive structures regarding the values of equality and justice. *International Journal of Eurasian Education and Culture*, 6(13), 1473-1501.
- Öztürk, C., & Deveci, H. (2011). *Farklı ülkelerin sosyal bilgiler öğretim programları [Social studies curricula of different countries]*. Ankara: Pegem.
- Palmer M. (2000). *Yin ve Yang* (Trans. Nafiz Güder), İstanbul: Dharma Yayınları.
- Parker, W. C. (2015). *Social studies today*. New York: Routledge.
- Ravitch, D. (2003). A brief history of social studies. In (Eds. J. Leming, L. Ellington, & K. P.-Magee), *Where did social studies go wrong?* (p. 1-5). The Thomas B. Fordham Foundation.
- Rawls, J. (1999). *Theory of justice*. The Belknap Press of Harvard University Press Cambridge.
- Saldana, J. (2019). *Nitel araştırmacılar için kodlama el kitabı*. (Çev. Eds. A. Tüfekci Akcan & S. N. Şad). Ankara: Pegem Akademi Yayıncılık.
- Sazak, Ş. (2019). *Türkiye Türkçesinde karşıtlık işlevli söz dizimsel yapılar [Synyactic structures with antonym function in Turkey Turkish]* (Yayımlanmamış Doktora Tezi). Eskişehir Osmangazi Üniversitesi, Sosyal Bilimler Enstitüsü, Eskişehir.
- Stake, R. (1995). *The art of case study research*. Thousand Oaks, CA: Sage.
- Topakkaya, A. (2008). Adalet kavramı bağlamında Aristoteles-Platon karşılaştırması [Aristotle-Plato comparison in the context of the concept of justice]. *Süleyman Demirel Üniversitesi Felsefe ve Sosyal Bilimler Dergisi*, 6, 27-49.
- Üztemur, S., Dinç, E., & İnel, Y. (2018). 8th year secondary school pupils' perceptions democratic values: A phenomenological analysis. *Bartın University Journal of Faculty of Education*, 7(3), 786-825.
- Van Manen, M. (1990). *Researching lived experience: Human science for an action sensitive pedagogy*. State University of New York Press, Albany.
- Wolcott, H. F. (2003). *Teachers versus technocrats: An educational innovation in anthropological perspective*. Walnut Creek, CA: AltaMira Press.
- Yeşil, S., Zırhloğlu, G., & Yayla, A. (2022). Öğretmen ve öğretmen adaylarının Sosyal Bilgiler dersinde adalet değerine ilişkin tutumu [Attitude of teachers and prospective teachers toward the value of justice in Social Studies course]. *Temel Eğitim Dergisi*, 16, 16-27.

Etik Beyan / Ethical Statement: Bu çalışmanın hazırlanma sürecinde bilimsel ve etik ilkelere uyulduğu ve yararlanılan tüm çalışmaların kaynakçada belirtildiği beyan olunur. / It is declared that scientific and ethical principles have been followed while carrying out and writing this study and that all the sources used have been properly cited.

Finansman / Funding: Yazarlar, bu araştırmayı desteklemek için herhangi bir dış fon almadıklarını kabul ederler. / The authors acknowledge that they received no external funding in support of this research.

Yazar (lar) / Author (s): Sezgin ELBAY