Chapter 12
Using Reflection With Young Learners:
Value-Based English Language Teaching

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ABSTRACT

This chapter looks at value-based education and its implications on reflections in English language teaching of primary and secondary school children. The chapter considers the classification, methods, theoretical framework, advantages, and disadvantages of value education and using reflections. Constructivist learning and reflection theories were used to explain links and effects of reflective experiences and integrating value-based education principles in young learner education. It further examined values students were expected to develop and exhibit, and implications on English language teaching. Published books, articles, research findings, institutional reports, and personal observation when teaching and training ELT students were the main sources of information. Value-based education and reflective practices are emphasized to ensure effective English language teaching in Turkish schools. Thus, it is recommended that educators be exposed to value-based education and teach values and reflective tools when teaching contextual language.

INTRODUCTION

Values are abstract concepts and key determiners of societal norms; they are the essential principles guiding peoples' lives in societies for judging and evaluating actions and the consequences (Knafo & Schwartz, 2004; Aspin, 2007). Values education refers to the social, moral, political, economic, intellectual, professional, aesthetic, sentimental, and material values (Ganguli et al., 1981), as well as norms,

practices, and skills grounded on these values. Values education is an introduction to those values and morality to convey the knowledge of the mentioned domains to children, relating those values to other people in society and acquiring the ability to apply those values and rules relatively in society and reality. Reflection becomes a key term while displaying the choices, preferences, explorations, opportunities, commitments, and responsibilities in behaviors and attitudes.

This chapter focuses on how Value Based Education can be integrated into young learner instruction. It highlights the key findings of value-based language teaching principles while singling out factors affecting how language teaching outcomes can be reflected through reflective practices and how positive values are practiced in schools to support habit formation.

The primary purpose of this paper is to deepen the understanding of value-based education for children while teaching a foreign language. The specific study objectives are to:

- Investigate the language teaching principles while teaching values,
- Determine the conceptual framework of value-based language teaching methodology,
- Propose value-based reflective practices children can perform in classes.

"Value-based education will be successful when students realize the value of persons, irrespective of their qualifications, position, or possession. This will lead to academic excellence and unfold the student's inner personality" (Nadda, 2017, p. 19). While this more recent statement by Nadda (2017) focuses on the outcome and success factors of Value Based Education, Veugelers and Vedder (2003), on the other hand, reviewed studies regarding values and education and made a conceptual clarification. They analyzed how values and communicative skills to reflect on values could be part of education and discussed school culture as part of moral education. They stated that conformity was the priority during the 1950s for values and the educational system, where the goal was to adjust to societal norms. They further elaborated on this: "The 1960s offered an impulse for self-fulfilment, social commitment and democracy in society as a whole and in education" (Veugelers & Vedder, 2003, p. 377). In chronological order, Veugelers and Vedder (2003) presented that a more technical and instrumental approach was taken in the 1980s, and values were not the priority in education. They explain this shift in approaches towards values and education: "The pedagogical mission had almost completely vanished from the thinking on education as well as from the teachers' discourse on their educational practice. This change concerned more the discourse itself than the actual practices" (p. 377).

Moving forward, teaching values is vital due to increasing mobility; people interact with varied cultures and are eager to learn more about other beliefs, food, and attractions as well as in their own countries. Becoming a more significant global village, the multicultural character of current societies also offers more experience opportunities. However, this also means there is an increased demand that all individuals can work with and accept different values. There is more room and need in societies to be able to learn about different contexts for the development of values, so young people will be able to grow in this complex nature while forming an idea about how to live together and how to practice the social rules and norms in different cultures as well. In addition, demands are placed on them for greater self-regulation concerning the development of values. Modern societies expect their members to gain this autonomy and practice learning about national and international values to decide and practice in a complicated social environment effectively. Governments, policy-makers, education parties, and practitioners are all expected to further support young learners at schools in this process of moral development, value learning, and ethical and appropriate behaviors.

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