

Investigation of Tales in Turkish Textbooks in Terms of Conveying Values

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Abstract

The aim of this study is to examine the tales in Turkish textbooks in terms of the values they convey. In this study, organized according to qualitative research method, the data have been obtained by document examination which is one of the qualitative data collection tools. A total of 29 tales in Turkish textbooks of 3-8 grades in the 2017-2018 academic year, were examined. Content analysis of qualitative data analysis techniques was conducted to analyze the data. In the analysis of the data the coding reliability was made and all the tales were analyzed together by two researchers. The total frequency of the sub-values determined in the examined tales is 70. When the distribution of lower values to the main values determined by MEB (2017) is examined, it is seen that there are 17 lower values related to responsibility main value, 11 lower values related to friendship and respect main values and 7 lower values related to self-regulation main value. While there is only 1 lower value for patience main value, there is no lower value for patriotism main value. Transfer method of 70 sub-values in the tales becomes different. These transfers were mostly positive sample behavior ($f = 31$), negative sample behavior ($f = 21$) and direct transfer ($f = 12$). The least used transfer method in tales is indirect transfer ($f = 1$). Almost all of the most frequently encountered humility sub-value is conveyed through negative examples; industriousness sub-value is mostly conveyed through direct (word) transfer. Among the main values (deep values) that are intended to be given in the whole of the tales in Turkish textbooks, friendship and responsibility take place 3 times; confidence, perseverance, humility, sense of mission, cooperation and empathy take place 2 times; and the other values take place once. When sub-values obtained from investigating tales as a whole are examined in the context of main values, it is seen that there is no sub-value reflecting the main value of justice and patriotism, and therefore no tale text was encountered on that.

Key words: Values education, tales, Turkish textbooks

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INTRODUCTION

Education is the process of delivering the individual to the designated target in terms of knowledge, skills, attitudes and values. The aim of education is not only to train individuals who have knowledge, but also to educate individuals with values. Because in today's world, it is the desire of the society as well as the education to educate individuals who have every moral value supporting societies, and who fulfills the requirements of contemporary life and who are based on reason and conscience; in addition to educate individuals who have the knowledge and skills that are the indicators of academic success. According to Fidan (2009), individuals whose knowledge, skills and values, make changes in the social structure. The continuation of a regular social structure is possible with the good values of the members of that society (Kan, 2010: 138). It is one of the main goals of national education to educate individuals whose love for their homeland, who know their national culture and who have a consciousness of contemporary citizenship. In this case, it can be said that education has a more social and cultural importance (Kafadar, 2002).

Values show individuals what is important, what should be preferred and briefly how to live (Kaygana et al., 2013). Values are superior behaviors that bring the individual to moral maturity, as well as affective and cognitive competence. In the literature, values are defined by researchers as a system of beliefs, ideas and norms that constitute social culture (Tural, 1992); the unifying factors adopted by society or individuals, measures meeting the social needs of society and good for the individuals (Özgüven, 1994); internalized standards that reconcile the needs of the individual with the demands of social life (Parashar, Dhar & Dhar, 2004; Balcı and Yanpar Yelken 2010). When we look carefully at the definitions made about values, it is understood that the values are not in a stable structure, and that they lead to significant changes and formations in every stage of life and in every layer of life as long as they are functional (Genc & Eryaman, 2008). While values do not differ much from society to society, the view of societies on values can vary. Some values may be primary and dominant in some societies. Pepper (1958) describes moral values as values that exceed individual interest (cited in Güngör, 1998); Yiğittir & Öcal (2010) consider the dominant values as values that exceed the individual and concern the general public.

Although it may seem impossible to delimit values within a framework, it is possible to render them roughly in a classification. Values can be classified as religious, national, universal, individual and social values. Winter, Newton and Kirkpatrick (1998) also state that values can be classified as social values in the social context, individual values in the individual context, and family values in the context of small groups (cited in Dilmaç et al., 2008). Akbaş (2004) classifies the values as traditional values, democratic values, work-business values, scientific values and basic values.

Karagöz (2009) states that teaching of values aims to create moral character in the individual. In fact, values education is too extensive to be limited into moral education. Haydon (2004) states that value education cannot be distinguished from other concepts, especially moral education, but states that the idea that moral education has a more comprehensive meaning is dominant in the field of value education (Yiğittir & Öcal, 2010).

Values education is gaining more importance in the periods when societies are in crisis. The devaluation imposed by the globalizing world causes value erosion and disrupts the unity and peace of communities. On the other hand, societies are in endeavour to convey the values to the next generations for their future. Stanley (1983) states that studies are conducted on how to teach values in a large number of countries in order to prevent increasing values crisis (Yiğittir, 2010; 208). Today, both in Turkey and across the world there is definitely a crisis experiencing onto values. This crisis can only be eliminated by a disciplined and systematic effort. This systematic work is carried out through the education systems of states. In Turkey, this is carried out in the framework of education and training activities through the Ministry of Education and the curriculum of the courses in accordance with the Basic Law of National Education.

The aim of the education system is to educate individuals whose a personality and character in a balanced and healthy manner in terms of body, mind, morality, spirit and emotion, as well as having a free and scientific thinking power, having a wide world view, respecting human rights, having constructive, productive and responsible characteristics. Today, in the days of loss of value, it is becoming increasingly important that individuals have a healthy and effective adaptation to society and have a sound and ethical structure to ensure the sustainability and development of society (Eryaman, 2008; Kolaç and Montenegro, 2012). Individuals acquire these values and beliefs / behaviors firstly from the people in the family and their immediate surroundings and then from the educational institutions. Kolaç and Montenegro (2012) state that family, immediate surroundings and educational institutions play a very important role in the acquisition of values, and especially the educational institutions have very important responsibilities in their acquisitions and that the teachers have an important role in conveying values in educational institutions.

When the general objectives of educational institutions are examined, it is seen that many of them consist of many values such as being patriot, being clean, taking care of health, being regular, being fair, being creative, being entrepreneur. Educational institutions guide students with similar values and indicate what is important and how they should live (Akbaş, 2008). In addition, the school environment as a whole and the inter-school interaction areas provide a socialization environment for values. Therefore, it is expected that the perception of value will have important effects on teachers' views of life, practices in teaching value and attitudes towards their profession (Balçı & Yanpar Yelken, 2010).

Considering the subject within the framework of the curriculum, it is aimed to educate individuals who are able to stand on their own legs, are good, respectful to the law (Yiğittir and Öcal, 2010) and think about the lasting of the society. Two important factors are needed to educate individuals who recognize, know and adopt national, moral, humanistic, spiritual and cultural values targeted by Turkish National Education. The first one is the family and the second one is the school. First of all, it is the responsibility of the parents to bring basic moral values to children. The school is the educational institution that teaches social values to educate good citizens. The value judgments are made children to understand in the family with the help of tales, stories, epics, lullabies and cults that are told by parents or grandparents. In the school, these values are tried to be taught in a permanent way through the reading texts in the textbooks and the written literary products. In this respect, the textbooks in Turkish textbooks are used as a tool for conveying values as well as various cognitive and affective information. Meanwhile, the most important lesson in value teaching is the Turkish course. Çeçen and Çiftçi (2007) state that Turkish textbooks prepared on the basis of the curriculum are the main sources used for both education and teaching purposes. The textbooks are important material which provides systematic information to children and young people with their content and discourses and which shares the common values, behaviors and mentality patterns that are considered legitimate in the society they live in (Tanrıöver, 2003: 110). Turkish lesson and the main materials of this lesson have an important denominator in the process of value conveying. Values are delivered to the target audience through different types of texts or activities. Tale is one of the species in which convey values. Tale, inherently, convey the traditions, culture and national consciousness of a society. Tales taken in textbooks have a functional role in the conveying of the required values. Considering the function of the tales in conveying values to both societies and individuals, it is important to examine the tales taken in Turkish lessons. Based on this importance, the aim of this study is to examine the tales in Turkish textbooks in terms of the values they convey. For this purpose, the sub-objectives of the study are as follows:

- To determine the distribution of attitudes and behaviors (sub-values) in the tales taken in Turkish textbooks in terms of main values and class levels,
- To determine the manner of transfer of attitudes and behaviors (sub-values) determined in tales taken in the context of Turkish textbooks,

- To determine the distribution of the basic values (deep-values) given in all tales of Turkish textbooks according to the class levels.

METHOD

This study, which aims to investigate the tales in Turkish textbooks in terms of value conveying, is arranged according to qualitative research method. The qualitative research method is a research which is followed by a process aimed at revealing the facts and events that are used in qualitative data collection tools such as observation, interview and document analysis in a natural environment in a realistic and holistic manner (Yıldırım & Şimşek, 2008). In this study, data were also collected and obtained with qualitative data collection tools. Document review is an analysis of materials containing information on the subject of the study. These materials may include books, magazines, newspapers, archives, letters, etc. and also films, videos or photographs (Cansız Aktaş, 2014).

The Study material

In this study, 3-8 grade Turkish textbooks which were taught in primary and secondary schools in 2017-2018 academic year were used as material. In order to determine the textbooks, we made a point of selecting the textbooks presented to the use of Turkish teachers that are available through the MEBBIS system. The following table provides information about which publishers and tales are used at which class level.

Table 1: Information on the study materials

Grade	Publisher	Name of Tale	Grade	Publisher	Name of Tale
3 rd grade	NOVA	Kırlangıcın Dostluğu	5 th grade	MEB	Alice Harikalar Diyarında
		Şakacı Fil			Güneş'in Uyuduğu Yer
		Çiftçi ve Oğulları	6 th grade	MEB	Güvercin
		Rüya Bahçesi			Kar Tanesi
		Rengini Arayan Top			Aslan, Tilki Bir de Geyik
	Günebakanlar	BAŞAK	Dünyanın Gezginleri		
	Gezmeyi Seven Ağaç				
	Büyük Yarış	MEB	7 th grade	EZ-DE	Tasa Kuşu
	Eşek Arsinin Başına Gelenler				Balıkçıl Kuşu
	Kendine Hayran Olan Geyik		8 th grade	MEB	Kış Mevsimi
Güneşle Rüzgârın İddiası	DÖRTEL				-
Mor Ülkenin Kuşları	Martı				
Şah ve Pat	DOKU	4 th grade	DOKU	Tasmalı Güvercin	
Ay'la Güneş'in Oyunu					
Ağustos Böceği ile Karınca					
4 th grade	DOKU	Paylaşmayı Öğrenen Sincap			
		Sihirli Çoraplar			

As can be seen from the table above, in the 2017-2018 academic year, Turkish textbooks belonging to 2 publishers in the 3rd grade level, 1 publisher in the 4th class level, 1 publisher in the 5th grade level, 2 publishers in the 6th grade level, 1 publisher in the 7th grade and 2 publishers in the 8th grade were used. 15 tales in the 3rd grade Turkish textbooks, 2 tales in the 4th grade Turkish textbook, 4 tales in the 5th grade Turkish textbook, 3 tales in the 6th grade Turkish textbooks, 3 tales in the 7th grade Turkish textbook and 2 tales in the 8th grade Turkish textbooks, a total of 29 tales were examined in this study.

Data collection and analysis

In the process of collecting the data, each of the 3-8 grade Turkish textbooks ,available through MEBBİS, was examined separately and tales were determined. In the next stage, three of the tales were analyzed by two different researchers and the sub-values (attitudes and behaviors) were determined. Then, the researchers who came together compared the sub-values (attitudes and behaviors) they determined separately; after the common vision on codes was obtained, all the tales were examined by both two researchers together. Sub-values obtained from examination were placed under the appropriate values from the main values in the list of values given by MoNE (2017). Thus, the main values and the sub-values belonging to these main values were occurred.

Afterwards, it was demonstrated in which ways the values are tried to be given (direct transfer, direct emotion transfer, indirect transfer, positive sample behavior, negative sample behavior). Finally, the basic (deep) values that have spread throughout the tale were determined.

Validity and reliability

In order to ensure the validity of the study and increase the credibility of the data, it is suggested that the obtained data should be presented clearly and consistently, and the data analysis process should be confirmed by another researcher (Cansız, Aktaş, 2014). From this point of view, data were tried to be presented clearly and researcher confirmation was taken in the data analysis process. The reliability of the coding was made for reliability, and then all of the data were analyzed together by two researchers and converted into findings.

FINDINGS

In this section, the findings about the analysis of the tales (3-8 grades) in Turkish textbooks are given. Table below shows the distribution of attitudes and behaviors (sub-values) according to grades and main values.

Table 2: The distribution of attitudes and behaviors in tales according to main values and grades

Values	Sub-values (attitudes and behaviors)	Grades						Total
		3 (f)	4 (f)	5 (f)	6 (f)	7 (f)	8 (f)	
Justice	Justice	2	-	-	-	1	-	3
	Equation	1	-	-	-	-	-	1
Friendship	Fidelity	1	-	-	-	-	-	1
	Friendship	3	1	-	-	-	-	4
	Amity	1	-	1	1	-	1	4
	Association	-	1	1	-	-	-	2
Honesty	Accuracy	1	-	-	-	-	-	1
	Confidence	-	-	1	-	1	-	2
	Honesty	-	-	-	-	1	-	1
Self-regulation	Austerity	2	-	-	-	-	-	2
	Regret	1	-	-	-	-	-	1
	Self-confidence	1	-	-	-	-	-	1
	Keeping secret	-	1	-	-	-	-	1
	Self control	-	-	-	1	-	-	1
	Frugality	-	-	-	1	-	-	1
Patience	Perseverance	1	-	-	-	-	-	1
Respect	Respect	2	-	-	1	-	-	3
	Humility	5	-	-	1	-	-	6
	Acceptance of differences	1	-	-	-	-	-	1
	Valuation	-	1	-	-	-	-	1
Love	Missing	1	-	-	-	-	-	1

	Love	1	-	-	-	-	-	1
	Love for nature	1	-	-	-	-	-	1
	Love for animals	-	-	1	-	-	-	1
Responsibility	Diligence	3	-	-	1	2	-	6
	Sense of mission	1	-	-	1	-	-	2
	Unity-Solidarity	1	-	-	-	-	1	2
	Responsibility	2	-	-	2	-	-	4
	Self Sacrifice	-	-	1	-	-	1	2
	Leadership	-	-	1	-	-	-	1
Patriotism		-	-	-	-	-	-	-
Helpfulness	Helping	1	1	-	-	-	-	2
	Sharing	1	1	-	-	-	-	2
Other	Optimism	2	-	-	-	2	-	4
	Empathy	2	-	-	-	-	-	2
	Gift exchanging	-	1	-	-	-	-	1
Total		38	7	6	9	7	3	70

According to the table, the total frequency of sub-values was determined to be 70. The majority of the sub-values was determined in the tales of the 3rd grade Turkish textbooks ($f = 38$); the minimum number of attitudes and behavior ($f = 3$) takes place in the 8th grade Turkish textbook. The reason why there are more sub-levels at the 3rd grade level is that two different publishers books were examined and there were more texts of the tale type.

When the distribution of the sub-values to the main values determined by MoNE (2017) is examined, it is seen that there are 17 sub-values related to 'responsibility' main value, 11 sub-values related to 'friendship and respect' main values and 7 sub-values related to 'self-regulation' main value. While there was only 1 sub-value for 'patience' main value, there was no sub-value for 'patriotism' main value.

On the other hand, the frequencies of the most frequently accentuated sub-values on the tales were determined respectively like that: humility ($f = 6$), diligence ($f = 6$), optimism ($f = 5$), friendship ($f = 4$), amity ($f = 4$) and responsibility ($f = 4$). As optimism, empathy and gift exchanging sub-values were not considered under any titles of the main values, they were examined under the 'other' title.

The ways in which sub-values in Turkish textbooks are tried to be conveyed in texts are determined. The determined sub-values are in the following table according to the conveying ways.

Table 3: Conveying ways of sub-values (attitudes and behaviors) in the tales

Sub-values (Attitudes and behaviors)	Conveying ways / Transfer Method					Total
	Direct Transfer	Direct emotion transfer	Indirect Transfer	Positive sample behavior	Negative sample behavior	
Justice	-	-	-	1	2	3
Equation	-	-	-	1	-	1
Fidelity	-	1	-	-	-	1
Friendship	1	1	-	2	-	4
Amity	1	1	-	2	-	4
Association	-	-	-	2	-	2
Truth	1	-	-	-	-	1
Confidence	-	-	-	1	1	2
Honesty	-	-	-	-	1	1
Austerity	-	-	-	1	1	2
Regret	-	-	-	1	-	1
Self-confidence	-	-	-	-	1	1
Keeping secret	-	-	-	1	-	1
Self control	-	-	-	1	-	1

Frugality	1	-	-	-	-	1
Resolution	-	-	-	1	-	1
Respect	-	-	-	-	3	3
Humility	-	-	-	1	5	6
Accepting differences	-	-	1	-	-	1
Valuation	-	-	-	-	1	1
Missing	-	1	-	-	-	1
Love	-	-	-	-	1	1
Love for nature	-	-	-	1	-	1
Love for animals	-	-	-	-	1	1
Diligence	3	-	-	2	1	6
Sense of mission	1	-	-	1	-	2
Unity-Solidarity	-	-	-	2	-	2
Responsibility	1	-	-	2	1	4
Self sacrifice	-	-	-	2	-	2
Leadership	-	-	-	1	-	1
Patriotism	-	-	-	-	-	-
Helping	-	-	-	2	-	2
Sharing	-	-	-	1	1	2
Optimism	2	1	-	-	1	4
Empathy	1	-	-	1	-	2
Gift exchanging	-	-	-	1	-	1
Total	12	5	1	31	21	70

When the above table is examined, it is seen that 70 sub-values which are included in tales are tried to reach to the target audience in different ways. The conveying ways of these sub-values were mostly positive sample behavior ($f = 31$), negative sample behavior ($f = 21$) and direct transmission ($f = 12$). The conveying way used less in tales is indirect transfer ($f = 1$). Almost all of the most common modesty of humility sub-value is tried to be conveyed through the negative sample. The sub-value of diligence was mostly through direct transfer. The values of friendship, amity and responsibility are tried to be given through positive sample behavior while the lower value of optimism is given through direct transfer.

Text examples related to Table 3

The ways used in the conveying of values in tales are illustrated with the sentences taken from the texts as follows.

Direct transfer - amity

— *No man in his right mind would equate anything to amity. Because the comrades, who help in difficult time and is a comforter when touched. One of these examples is a pigeon on a leash (neck engaged), mouse, gazelle and crow.* (Turkish 8, MoNE, Pigeon on a Leash)

Direct transfer - Diligence

Once upon a time in a very remote country, an old farmer lived. The old farmer had a huge farm. He had sheep, lambs, horses, cows, ducks and chickens. The old farmer would feed them, raise them, then sell them. That's how he survive. The old farmer was hard-working. (Turkish 3, Nova, Farmer and His Sons)

Negative sample behavior - honesty

.... In the end, s/he resorted to a subtle way. There was no other way to get the food. S/He was immediately lured by a crab in the lake. To Crab;

"The other day a group of hunters came here." said. "They told me they were going to go to the lake, and how much fish they'd be holding. All the fishes would be pitiful! Their descendants will run out!"

The crab was scared when It heard this news. Because it thought it would be caught by them with the fish too. (Turkish 7, EZ-DE, Heron Bird)

Positive sample behavior - amity

The town was happy to return to its old order. They went to work early every morning. The clock on our clock tower greeted them. The clock had learned his responsibilities. He knew now that there would be no happiness alone. He understood that the real happiness was what he felt in it when he performed his duties among his friends. (Turkish 6, MoNE, The Clock Forgetting Its Task).

Direct emotion transfer - fidelity

The swallow migrates to the south every autumn, back in the spring. On a warm spring morning, it returned to the forest with joy. It started to look for the oak tree she stayed in last summer. It's walking all over the woods. But It couldn't find the oak tree. It was sadly put on the branch of a hornbeam tree. (Turkish 6, Nova, Fellowship of Swallow).

Direct emotion transfer - optimism

"Please don't worry. Because I also work as a table. Children eat on me, play games and study. I am very happy in this way as well." table said. The oak tree table and little swallow chatted that day until the evening. (Turkish 3, Nova, Fellowship of Swallow).

Indirect transfer - accepting differences

Does the red ball stay in place? "You're right, friends." it said. "Whatever color we may be, we are all beautiful for all children. Why envy each other?" (Turkish 3, Nova, Ball Seeking Its Color).

The tales in Turkish textbooks were examined in terms of the basic value of the text. The findings related to the distribution of the basic values (deep value) according to the main values and classes are given in the table below.

Table 4: Basic values (Deep values) determined at the tales in Turkish textbooks

Main Values	Texts	Basic (deep) values	3(f)	4(f)	5(f)	6(f)	7(f)	8(f)	Total
Justice	-	-	-	-	-	-	-	-	-
	Kırlangıcın Dostluğu		2	-	-	-	-	1	3
	Ay'la Güneş'in Oyunu- Tasmalı Güvercin	Amity / Fellowship							
Amity / Fellowship	Aslan, Tilki Bir de Geyik	Trust	-	-	-	1	1	-	2
	Tasa Kuşu								
	Çiftçi ve Oğulları	Association	1	-	-	-	-	-	1

Honesty	Balıkçıl Kuşu	Honesty	-	-	-	-	1	-	1
Self control	Kendine Hayran Olan Geyik	Austerity	1	-	-	-	-	-	1
Patience	Büyük Yarış Martı	Resolution	1	-	-	-	-	1	2
Respect	Şakacı Fil	Respect	1	-	-	-	-	-	1
	Güneşle Rüzgârın İddiası	Humility	2	-	-	-	-	-	2
	Şah ve Pat								
Love	Alice Harikalar Diyarında	Love	-	-	1	-	-	-	1
Responsibility	Ağustos Böceği ile Karınca	Responsibility	1	-	-	1	1	-	3
	Görevini Unutan Saat								
	Kış Mevsimi	Sense of duty	1	-	-	1	-	-	2
Eşek Arısının Başına Gelenler									
	Dünyanın Gezginleri								
Patriotism			-	-	-	-	-	-	-
Helpfulness	Rengini Arayan Top	Helpfulness	1	1	-	-	-	-	2
	Sihirli Çoraplar								
	Güneş'in Uyuduğu Yer	Mercy	-	-	1	-	-	-	1
	Güvercin	Cooperation	-	-	1	-	-	-	1
Other	Paylaşmayı Öğrenen Sincap	Sharing	-	1	-	-	-	-	1
	Rüya Bahçesi	Empathy	1	-	1	-	-	-	2
	Kar Tanesi								
	Günebakanlar	Optimism	1	-	-	-	-	-	1
	Gezmeyi Seven Ağaç	Freedom	1	-	-	-	-	-	1
	Mor Ülkenin Kuşları	Innovation	1	-	-	-	-	-	1
		Total	15	2	4	3	3	2	29

When the table above is examined, the basic values (deep value) that are intended to be given in the whole of the tales in Turkish textbooks are taken as amity and responsibility 3 times, trust, perseverance, humility, duty awareness, cooperation and empathy 2 times and other values 1 times. In the distribution of the basic values determined according to the main values in all the tales examined in this study, it was determined that there was no basic value related to justice and patriotism. Another noteworthy point is the lack of a main value in accordance with the basic values of empathy, optimism, freedom and innovation, which are included under the "other" title.

CONCLUSION AND DISCUSSION

In this study which was aimed to examine the tales in the 3-8 grade Turkish textbooks in terms of the values, the frequencies of the determined attitudes and behaviors (sub-values), the distribution of the sub-values to 10 main values determined by MEB and the conveying ways of these sub-values were analyzed. In addition, deep values reflected in all texts were tried to be determined.

According to the findings of the study, the total frequency of the sub-values determined at the tales in Turkish textbooks is determined as 70. When the sub-values are distributed to the main values, there are 17 sub-values in the main value of responsibility, while 11 sub-values are in the main values of amity and respect, 7 sub-values are in the main value of self-control, and only 1 sub-value is found in the main value of patience. The remarkable point is the absence of any sub-value of patriotism. In the studies conducted by Güzel (2013) and Karagöz (2009), the value of patriotism was one of the

least emphasized values. Contrary to these studies, in the studies of Şen (2008) and Aral (2008), the value of patriotism was one of the most emphasized values. In these studies, values of love, respect and sensitivity were the most processed values with patriotism. In the study conducted by Çapoğlu (2015), the most emphasized values were "human love", "love of nature" and "respect for Turkish adults" values. In the study of Kırmızı (2014), love of nature was the most processed values. In the studies, the least conveyed values are "hospitality" (Şen, 2008), "accuracy" and "courage" (Çapoğlu, 2015). In the study of Yaman et al. (2009), it was seen that the texts included in the second grade Turkish textbooks the most conveyed values were social and theoretical values, and at the least ones were religious and economic values.

The opinions of parents, teachers and students, who are important stakeholders of education as well as textbooks which are a reflection of the curriculum, are also important. As a matter of fact, in the study conducted by Yiğittir (2010), national, traditional and moral values are among the most preferred values of the parents. It was seen that democratic and environmental values were not preferred by parents. In the study conducted by Çengelci et al. (2013) with teachers and students, the basic values tried to be gained in the school environment according to both teachers and students were values of love, respect, tolerance, solidarity and responsibility. In another study conducted with students (Yiğittir and Öcal, 2010), students want to find 97 different values in the people around them. The values that students bring to the foreground are environmental cleanliness, respect, nice words and behaviors, honesty, diligence, environmental sensitivity, helpfulness, being good people, tolerance, love of nature, cleanliness, love and reliability. In Balcı and Yelken's study (2010), named The Meanings of Primary School Teachers on the Concept of Value, teachers emphasized the value of value in social life and the role of value in the socialization and personal development of the individual. Teachers also point to the relationship between values and social norms and rules, and the relationships between values and behaviors, based on the regulatory role of values and the mutual relationship of the individual and society.

In the study of Pilav and Erdoğan (2016) named Examination of Informative Texts in Secondary School Turkish Textbooks in terms of Value Conveying, it was evaluated that the informative texts in the 5th, 6th, 7th and 8th grade Turkish textbooks did not contain much value and the value of peace and honesty was not included in the informative texts in the 5th grade Turkish textbook. In our study, there were not enough values in the other class levels except for the 3rd grade tales.

Texts selected in the textbooks are texts having literary text attributes taken from literary works. Ayrancı (2018) emphasizes the choice of texts including the beautiful narratives and metaphors of the language, and emphasizes the necessity of the inclusion of cultural elements. As stated by Yaman et al. (2009), literary works (texts) are texts that convey the life styles, traditions, customs and values of a society to future generations by keeping a mirror on life. Because of being literary works, texts also take on the function of conveying the values desired by the society. The fact that some of the values (patriotism, hospitality, courage, accuracy, etc.) requested more frequently in every stage of life are not adequately conveyed means that the texts in the textbooks are insufficient in the transfer of value. In the study of Kaygana, Yapıcı and Aytan (2013), it is considered that the texts are not sufficiently suitable for value education, and in the study of Ateş (2014), it is thought that existing value education practices are mostly on paper.

According to the distribution of the sub-values to the grade levels obtained in the findings of this study, the most sub-values take place in the tales of third grade textbooks (f=38); the least sub-values take place in the tales of eighth grade Turkish textbooks (f=3). This difference occurred because of the examination of total 15 tale texts in 3rd grade Turkish textbooks. Two Turkish textbooks, both at the third grade level and eighth grade level, were examined. In the eighth grade Turkish textbooks there are a total of two tales, while the fifth grade Turkish textbooks contain a total of fifteen tales. In the study of Özkan (2010), among the Turkish textbooks which were the subject of this study, the 5th and 8th grade Turkish textbooks contain the least values. This result coincides with the results of our study on 8th grade Turkish textbooks. On the other hand, the frequency of the sub-

values in the tales was determined respectively as humility (f = 6), diligence (f = 6), optimism (f = 5), friendship, amity and responsibility (f = 4).

As in all literary texts, 70 sub-values determined at tale texts in Turkish textbooks are conveyed to target audience in different ways. The lessons to be taken from a bad character or a wrong action are taken into consideration. The conveying of sub-values determined in this study was more like this; "positive sample behavior", "negative sample behavior" and "direct transfer". The least used mode of conveying way is the indirect transfer. Almost all of the most common sub-value "humility" is conveyed through the negative sample. One of the most common values, the sub-value of diligence, was tried to be given to the target audience through direct transfer. The values of friendship, amity and responsibility were tried to be given through positive sample behavior while the sub-value of optimism was given through direct transfer. As also reported by Şahbaz and Çekici (2012), children's images that are not as favorable as the images of children preferred in textbooks are also important. Positive behaviors can be gained through negative examples in such texts. Distinctive images that draw attention are some of the negative examples in tale texts that serve to add value and give some lessons. In our study, although the values are mostly based on positive sample behavior, the values tried to be given on the negative sample are inevitable number.

In addition to the "visible" values that are conveyed with the help of sentences and paragraphs in the texts, "deep values" are reflected in the whole text. It was determined that the deep values of friendship and responsibility were mostly used in the texts examined in this study. In addition, when the tales are examined as a whole and the deep values are examined in the context of main values, it is seen that there is no deep value that reflects the main value of justice and patriotism. Another noteworthy point is the fact that the main values of empathy, optimism, freedom and innovation which are discussed under the "other" title were not determined. It is noteworthy that no tale text addressed directly to the main value of justice, which is important in the healthy conduct of the life of individuals in social life. Another issue is main value of patriotism. There is no deep value for this main value. However, tales can play an important role in conveying the consciousness of being a good citizen and patriotism. Another point to be emphasized in the results of the study is the sub-value of empathy. This deep value was not evaluated under any of the main values. The deep value of empathy, which is an important task for the individuals to understand each other and establish healthy communication, should be considered as a main value.

When the results of the study and the related literature are examined, the values that prepare the individuals to be good people and thus shape the future of the societies have once again revealed the importance of education. Although values are tried to be acquired by students through different disciplines in educational system, Turkish lessons have never lost their duty to be the key at this point. Texts, which are the main material of Turkish lessons, and tales within these texts, play an important role in the conveying of values both in social and universal dimensions.

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