

Comparison of Values in Turkish and Social Studies Course Curriculum in Turkey

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Abstract

Turkish course and Social Studies course complement each other in terms of content in terms of social sciences. In this research, it was aimed to analyze the 2009, 2017 and 2019 Turkish Course Curriculum and the 2018 Social Studies course curriculum in terms of values. For this purpose, these programs were analyzed and evaluated in terms of values. The research model is descriptive and has the characteristics of a qualitative research method. The data source of the research consists of the Turkish course curriculum and Social Studies course curriculum published by the Ministry of Education, Board of Education and Discipline in 2018. The data of the research were analyzed based on the principles of the document analysis method. When the concepts of values in both curricula were examined, it was determined that national and universal values came to the fore in both curricula. However, due to the inclusion of history and geography-based learning areas in the Social Studies course curriculum, it has been determined that values related to history and geography are frequently included. According to the findings obtained as a result of the research, it is recommended that other curriculums be examined in detail and the subject of values be updated according to current conditions.

Keywords: Values, Turkish Lesson Curriculum, Social Studies Lesson Curriculum

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Individuals first need a common language to understand each other. When this language of communication is considered as a spoken language in our country, it appears as Contemporary Turkey Turkish, which has a deep-rooted history and is constantly improving itself and spreading all over the world. Language is used to understand emotions, thoughts, beliefs, value judgments and cultural accumulations in all areas of life and to transfer them from generation to generation. Individuals think with language, which has a structure intertwined with thought, they convey their ideas, understand incoming stimuli, and develop their thinking power thanks to language (Aksan, 2015; Ergin, 2013). The course used in teaching Contemporary Turkey Turkish is considered a Turkish course in primary education. However, the concept of language alone may not be sufficient to establish healthy communication. In addition to Turkish, which is our language of communication, we encounter the Social Studies course, which is effective in helping individuals live together, adapt to the social environment, and increase unity and solidarity. When the Turkish and Social Studies course curriculum is examined, we see that the concept of value is explained under a separate heading.

Among these values, the concepts of "justice, friendship, honesty, self-control, patience, respect, love, responsibility, patriotism, helpfulness" are included as root values in the Turkish and Social Studies course curriculum (Ministry of National Education (MEB), 2018a; MEB, 2019). However, when the 2009, 2017 and 2019 Turkish teaching programs are examined, the values are determined by Turkish culture (feasts and ceremonies, folk songs, folk dances, homeland, heroism, flag, etc.), Turkish elders (Atatürk, Fatih Sultan Mehmet, Mevlana, Hacı Bektaş-ı Velî, Yunus Emre, Mimar Sinan, Nasreddin Hodja, etc.), we see that our Turkish language includes generosity, compassion, sharing, justice, truthfulness, honesty, self-confidence, patience, respect, love, responsibility, patriotism and cooperation. When the Social Studies curriculum (2018b) was examined, it was determined that the values were justice, giving importance to family unity, independence, peace, scientificity, diligence, solidarity, sensitivity, honesty, aesthetics, equality, freedom, respect, love, responsibility, savings, patriotism and helpfulness. has been made. Value refers to all the behaviors adopted by a country and determined as a goal and tried to be imparted to its individuals. The concept of value varies from country to country. For example, while in South Korea there are values such as togetherness and success (Ihm Kwon, 2002), in Germany there are values such as self-confidence, self-worth, creating one's own values, and social harmony (Kopp, Niedermeier, & Mandl, 2014). Nations' own values are shaped according to the events they experience in their history and the facts they consider important. Thus, the importance of protecting and maintaining values emerges. Therefore, after families, schools also have important duties in value education. (Özbay, Karakuş Tayşi, 2011, p. 24). The goal of values education is to ensure that the individual lives a good life by knowing, understanding, and completing himself (Kılınç, Akyol, 2009, p. 5). Considered in this context, it can be said that schools are not only places where knowledge is transferred, but also institutions where the values of our society are imparted.

In their classification, Winter, Newton and Kirkpatrick (1998) divided values into three groups, namely family values, social values and individual values, according to the characteristics of the human community to which they relate. Family values are a significant

determinant in an individual's personality and character development. As a matter of fact, parents and siblings are taken as role models for the individual. Social values include traditions and customs, customs and many social rules. Thanks to social values, individuals are enabled to exhibit common behaviors, thus reducing conflicts within the society and ensuring the continuity of the society. Individual values play an important role in an individual's personality and character development. If these values are not sufficiently developed in the individual, there is a risk of encountering personality problems.

Nelson also discusses values in three groups: "individual values", "group values" and "social values". Accordingly, individual values; It is related to other personal preferences such as making choices and purchasing products and hobbies (Michaelis, 1988 cited in Yazıcı, 2006, p. 502). Group values: are values shared by members of a particular group. This group; It may be a family, a club, a religious or political group (Naylor and Diem, 1987). Social values, on the other hand, are values such as justice, respect, difference and equality, and they help the individual to continue his existence within the existing social structure (Michaelis, 1988 as cited in Yazıcı, 2006, p. 502). Rokeach (1973, p.28) examined values in two groups: 1. "Target values" and 2. "Means values". Purpose values; "family security, a peaceful world, being successful, wisdom, equality, true friendship, world of beauty, exciting life, inner peace, happiness, respect, friendship, freedom, comfortable life, social acceptance, national security, pleasure". The means are; independence, forgiving, brave, honest, intellectual, broad-minded, ambitious, obedient, self-controlled, kind, logical, cheerful, affectionate, responsible, clean, helpful, constructive." One of the authors who conducted remarkable studies on values is Schwartz. Schwartz (1992) values; examined it in two categories: individual and cultural. Values at the individual level are discussed according to their importance in directing people's lives. The purpose of examining values at the cultural level is to produce information about abstract ideas that are shared throughout society and based on social norms. The unit of analysis at the cultural level is the cultural group (nation, ethnic group) itself. The reason for the distinction between these two levels is that the motivational relationships between the values that guide the person at the individual level may not exhibit the same characteristics at the cultural level (Kuşdil and Kağıtçıbaşı, 2000; Yazıcı, 2006, p. 503).

Values in Turkish Education

The greatest responsibility for language teaching in schools falls on Turkish lessons. Turkish course serves as a bridge in terms of transferring national culture to future generations and establishing bonds between generations, and is also one of the most important elements of culture. Turkish course also plays an active role in protecting the national consciousness, native language and common culture of the society. The ability of individuals to use their native language effectively, improve their language skills, and gain the ability to understand and express depends on their success in Turkish. Turkish, as a goal and tool, forms the basis of teaching at school (Demirel, 2004).

It is an educational need to include value education and training more widely in the curriculum of other courses related to social fields, especially the Turkish Language Curriculum, in order to prevent the negativities that may occur in today's social life, where values are about to degenerate. As a matter of fact, among the most important teaching materials of the Turkish course; Biographies, stories, fairy tales, novels, epics, legends, etc.

that appeal to and nourish all ages and groups in society. types of texts are included. As it is known, these text types are frequently used in value education activities (Sallabaş, 2012; Kardaş, 2015).

Turkish lesson; In addition to aiming to read/write correctly and beautifully, listen effectively, apply grammar rules or speak effectively; It also aims for the individual to have national, moral, social and universal values (İdi Tulumcu, Tulumcu, 2015, p. 538). The most appropriate materials to implement these aims of Turkish are texts. A nation transfers its values from past to future through its literary works. In order to transfer literary works, the texts included in the textbook in Turkish lessons should be examined meticulously, and the values covered in the works should be transferred to children (Şentürk and Aktaş, 2015, p. 218).

Values in Social Studies Education

Values education, as an important part of the Social Studies course, reveals that students need to understand the values that should be given in order to support the culture and institutions that guide them (Naylor and Diem, 1987, p. 347). It is a very important fact that Social Studies education, which has an important function in guiding the society, should be given special importance to individuals who will be raised in line with values. In addition to the adoption and internalization of the values specified for an orderly social life by the society, the Social Studies course is effective in reaching general values rather than personal values (Parker, 2001, P. 85).

History, geography, citizenship knowledge and lessons have a very important place in the Social Studies curriculum within the framework of citizenship education (Öztürk, 2007). In addition, a large part of the values that enable students to gain some values related to the active citizen role and social life that society needs are realized through the Social Studies course (Yalar and Yelken, 2011, p.82). One thing teachers and families have in common is that they want students to be good people, helpful, respectful and humanistic. One of the most important goals in the Social Studies program is respect, and the other is to raise citizens who support the development of humanistic values (Chapin and Messick, 1999, p.5). Therefore, it can be said that the Social Studies course focuses on knowledge, skills, values and citizenship education (Chapin and Messick, 1999, p. 5; Naylor and Diem, 1987, p.10).

The aim of the Social Studies course to raise socially sensitive citizens depends on the good processing of values through the materials used. It is thought that the teacher should include practices that will enable students to be more enterprising in their social lives, in addition to the teaching methods they apply to their students. The student's learning by doing, experiencing and exploring will both contribute to the implementation of the modern education approach and allow individuals to grow up in accordance with the determined values.

Method

Research Design

The research was prepared in accordance with qualitative research methodology. "Document Review", one of the qualitative research models, was used in the research. Survey

models are research approaches that aim to describe a past or present situation as it exists. In this model, the subject of research is the event, phenomenon, object, individual, etc. It is tried to be defined within its own conditions and as it is (Karasar, 2011, p. 77). In this research, studies on values education in the Turkish language teaching and Social Studies teaching literature were scanned and the data that served the purpose of the research were determined and described.

Analysis of Data

The "descriptive analysis" method was used to analyze the data recorded through document review. The purpose of descriptive analysis is to present the findings obtained through document scanning to the reader in an interpreted form (Yıldırım and Şimşek, 2008). In the research, first of all, scientific studies on value education were determined. The identified studies were examined, the frequencies and percentage values of the prominent values were tabulated and presented, and the findings were evaluated and interpreted.

Findings

Although many of the values in the Turkish Lesson curriculum and the Social Studies course curriculum overlap with each other, some values are included in the Turkish lesson curriculum but not in the Social Studies course curriculum. The situation in question is shown in Table 1.

Table 1

Values Included in the Turkish and Social Studies Course Curriculum

Values Included in the 2009, 2017 and 2019 Turkish Curriculum	Values Included in the 2018 Social Studies Curriculum
Turkish culture (feasts and ceremonies, folk songs, folk dances, homeland, heroism, flag, etc.)	Justice
Turkish elders (Atatürk, Fatih Sultan Mehmet, Mevlana, Hacı Bektaş-ı Velî, Yunus Emre, Mimar Sinan, Nasreddin Hodja, etc.)	Giving importance to family unity
Our Turkish	Independence
Generosity	Peace
Mercy	scientificity
sharing	Diligence
Justice	Patriotism
Truth	Helpfulness
Honesty	Solidarity

Confidence	Sensitivity
Patience	Honesty
Respect	Aesthetic
Love	Equality
Responsibility	Freedom
Patriotism	Respect
Solidarity	Love
	Responsibility
	Saving

According to Table 1, while our Turkish language, Turkish culture, Turkish elders, generosity, compassion, sharing, truthfulness, self-confidence and patience values are only included in the Turkish course curriculum; The values of giving importance to family unity, independence, peace, scientificity, diligence, solidarity, sensitivity, aesthetics, equality, freedom and savings are only included in the Social Studies course curriculum.

Result and Discussion

The fact that sufficient resources regarding the research results have not been reached means that there have not been enough comparative studies on the subject of values education in Turkish and Social Studies teaching. In addition, as a result of the research, when the concepts of values in both curricula were examined, it was determined that national and universal values came to the fore in both curricula. However, due to the inclusion of history and geography-based learning areas in the Social Studies course curriculum, it has been determined that values related to history and geography are frequently included.

Although different studies examining curriculum in terms of values education are not common, different studies on values education find their place in the literature. In a study, the 2018 Social Studies course curriculum was examined, 98 of 131 success goals were associated with the responsibility value, and when the distribution of success goals by grade level was examined, it was determined that they were most associated with the sixth grade and least associated with the seventh-grade level (Artvinli and Dönmez, 2020). In a study examining the effect of values education on students, it was concluded that the values education program based on respect and responsibility, implemented in the life sciences teaching process, increased the self-esteem levels of 3rd grade primary school students (Uzunkol, 2014). In another study, it was determined that as a result of the values education given to adolescents, students' self-regulation skills increased and their cognitive strategies improved, thus reducing their exam anxiety (Ergün, 2013).

The books used while providing values education are also important. Kantar (2014), who examined twenty of the 100 basic works recommended by the Ministry of Education in 2005, found that the works he examined did not cover all values, but concluded that they could be effective in teaching most of them. Another material that can be used in values education

is magazines. Latifođlu (2013) and Atmaca (2011) examined a children's magazine called "Children's Mahsus Gazete" and concluded that it could be effective in imparting religious-moral values to children in this way.

The fact that there are not enough studies on value education in teaching Turkish and Social Studies can be seen as an important deficiency for the Turkish and Social Studies course, which prioritizes raising individuals with social communication skills at the desired level and a sense of belonging to the society they live in. Drawing attention to the issue of value education in Turkish and Social Studies teaching, specifying the framework of value transmission studies when the Turkish and Social Studies course curriculum is renewed in order to improve the quantity and quality of the studies to be carried out, examining Turkish and Social Studies courses as well as other teaching programs in comparative detail, It is recommended that some sections be updated by experts in accordance with today's educational conditions.

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