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ANALYSIS OF ISLAMIC DISCOURSE IN VALUES EDUCATION BOOKS
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Analysis of Islamic Discourse in Values Education Books in Turkey
Türkiye'deki Değerler Eğitimi Kitaplarında İslami Söylemin Analizi

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ABSTRACT

This thesis explores values education books published by Islamic circles in Turkey. It analyzes values education as educational policy and how it has become battleground of different ideologies in Turkey. There are many materials produced for values education by different parts of the society. Especially, Islamic circles emphasize the importance and necessity of values education and a great majority of values education books are produced by Islamic publishing houses. In the study, seventy - nine values education books produced for 6 - 10 age range by Islamic publishing houses are analyzed with critical discourse analysis. The thesis states the historical background of values education and its relation to moral, character, and citizenship education. It demonstrates how values education is considered as a solution to problems in society by Islamic circles. It analyzes values education with theoretical framework, and it focuses on what kind of imagined society and family type is contextualized in values education books. Lastly, it specifically focuses on values of justice and patriotism. The study demonstrates that there is common Islamic discourse in values education books. Society is imagined from a functionalist perspective, and there is much emphasis on social order. Extended family is emphasized a lot, and family is the institution in which national, cultural, and religious values are reproduced. Justice is contextualized with the dichotomy of justice and equality in the books. War, death, and martyrdom are the concepts glorified by patriotic discourse. To be ready in unity against enemies is also significant aspect of patriotism.

Keywords: values education, values education books, Islam, justice, patriotism

ÖZET

Bu tez Türkiye’de İslami kesimler tarafından yayınlanan değerler eğitimi kitaplarını incelemektedir. Değerler eğitimi eğitim politikası olarak ele almakta ve nasıl farklı ideolojilerin çatışma alanlarından biri olduğunu göstermektedir. Türkiye’de toplumun farklı kesimleri tarafından birçok değerler eğitimi materyali üretilmekte olup; değerler eğitimi kitaplarının çoğunluğu özellikle değerler eğitiminin gerekliliğine ve önemine vurgu yapan İslami yayınevleri tarafından basılmaktadır. Bu bağlamda, çalışmada İslami yayınevleri tarafından 6 - 10 yaş aralığında basılan yetmiş dokuz değerler eğitimi kitabı eleştirel söylem analizi kullanılarak incelenmektedir. Tez değerler eğitiminin tarihsel arka planını; ve ahlak, karakter ve vatandaşlık eğitimleriyle olan ilişkisini irdelemektedir. İslami kesimlerin toplumsal sorunlara yaklaşımını ve değerler eğitiminin bu sorunlara nasıl çözüm olarak düşünüldüğünü göstermektedir. Ayrıca, değerler eğitimi teorik açıdan analiz edilmiş olup, değerler eğitimi kitaplarında ne tür bir hayali toplumun ve aile yapısının yer aldığına odaklanılmıştır. Son olarak, spesifik olarak adalet ve vatanseverlik değerleri incelenmiştir. Tezde değerler eğitimi kitaplarında ortak bir İslami söylemin olduğu belirlenmiştir. Kitaplarda toplum işlevselci bir perspektiften hayal edilmekte ve sosyal düzenin önemine vurgu yapılmaktadır. Ayrıca geniş aileye sıkça yer verilmiş olup aile milli, kültürel, ve dini değerlerin yeniden üretildiği bir kurum olarak yer almıştır. Adalet ise değerler eğitimi kitaplarında adalet-eşitlik dikotomisi çerçevesinde anlatılmaktadır. Değerler eğitimi kitaplarında savaş, ölüm ve şehitlik ise vatansever söylemi oluşturan temalardır. Tehditlere ve düşmanlara karşı her zaman birlik içinde hazır olma düşüncesi de vatanseverlik bağlamında verilen önemli bir unsurdur.

Anahtar Kelimeler: Değerler Eğitimi, Değerler Eğitimi kitapları, İslam, Adalet, Vatanseverlik.

INTRODUCTION

This study examines values education books produced by Islamic circles. Recently, values education has been one of the important issues in education in Turkey and there are many materials produced for values education by different segments of the society. I will specifically focus on Islamic values education books since Islamic circles emphasize the necessity of values education, and great majority of values education books are published by Islamic circles. According to Islamic circles, there are certain problems with youth, and these problems can be solved through values education (Kenan, 2009, Doğan, 2013, Ekşi, 2003). So, this study of values education provides us with a way to figure out what kinds of problems Islamic circles consider with youth and society, and in which values are contextualized as a solution to those problems in Turkey.

In Turkey, values education is one of the significant issues in education. The Ministry of National Education issued a circular in 2010. It is stated in the circular that while globalization has provided political, social, economic, and cultural developments, it has also brought problems threatening social life. So, values are important in order to solve problems of individuals and society (MoNE, 2010). In addition to that, the Board of Education announced in curricular reform in 2017 that values education will become the focus of education. It is noted that values education should be practised as an integral part of the education system rather than being considered as a separate curriculum. In relation that the Ministry of National Education has determined national, moral, and universal values forming the basis of values education (Board of Education, 2017).

Kaplan states that school system transmits certain values so that children learn moral and social values formed by polity. In this way, children also learn ethnic, gender and cultural differences providing a basis for identity (Kaplan, 2006, p. xvi). In this sense, values education is raising children with certain values, so it has an important role not only in the formation of citizenship but also in culture. Halstead also states that values are important for education theory for two reasons.

One of them is derived from the fact that schools develop values in children and society at large. Secondly, schools mirror the values of society (Halstead, 1996, p.2). In that sense, values education is one of the important fields of study in order to understand cultural and social dynamics.

When studies on values education are considered, Bař and Beyhan (2012) evaluated graduate dissertations on values education in Turkey in terms of different variables. They concluded that values education has been studied mostly by the department of education. Even though the study was published in 2012, it is seen in the National Dissertations Centre of the Higher Education Council that studies on values education are still predominantly carried out in the faculties of education. They analyze values education materials from an educational sciences perspective, i.e. by focusing on pedagogical issues, learning outcomes, etc. On the other hand, the questions of which values will be taught, by whom, and whether those values are appropriate for all groups in society make a sociological analysis essential in the study of values education. My study analyzes values education with a sociological concern to understand Islamic circles' imagination of values in Turkey. Hence, a sociological illumination will make a contribution to the literature of values education in terms of understanding the issue in the light of social, political, and religious implications. It will give us a deeper understanding about the purpose of values education with respect to different social systems such as education, politics, family, and religion.

The research on values education from a sociological perspective is very crucial since values education as educational policy has paved the way for discussions among different ideologies in Turkey. There is a discrepancy between secular and Islamic parts of the society about aims of values education. Islamic circles complain about problems in youth brought by globalisation and modern education, and they emphasize the importance and necessity of values education in order to solve the problems of youth (Köylü, 2013, Hökelekli, 2011). On the other hand, secular circles state that values education is employed to inculcate religious values. In this regard, values education can be considered a current reflection of

conflict between Islamic and secular groups. Hence, values education is a significant field of study in terms of being a battlefield of different ideologies and understanding their perspectives on current social and political issues in Turkey. This discussion is also important in terms of demonstrating that values education is related to the formation of identity. According to Islamic circles, there is a deterioration and destruction of values. Zavalı, a sociologist, states that there is a disengagement from our own culture. We are estranged from our values. Societies that are not attached to their own values end up under the influence of dominant cultures (Zavalı, 2014, p. 209). Dođan (2013), a sociologist and scholar of sociology of education, also indicates that affiliation of individuals with group, community, family, or school is ensured through values (p. 620). Values education offers a productive field of study in terms of figuring out what kind of identity is promoted in education in Turkey. So, the study provides insights about what kind of social solidarity is projected in Islamic values education books for a country such as Turkey, in which different identities live.

I will examine seventy-nine Islamic values education books produced for 6-10 age range and published by Islamic circles (See Appendix 2). Literary works are important materials used in children's development. It has been stated in the nineteenth national education council (19. Milli Eđitim Ŗurası) that stories, tales, fables, and poems, that is to say, literature of "our" own culture will be used in the texts of complementary materials for preschools and primary schools (MoNE, 2014). Turan (2014), theologian who studied religious education and character/moral education, also argues that literary works should include children's own national, moral and religious values for their emotional and mental development. So, in relation to the production of "our literary works", it can be argued that literary works is a reflection of ideologies. Values education books are also an important domain in terms of being a salient representation of discursive struggles. On the other hand, it should be noted that it is hard to talk about a unique Islamic understanding in Turkey. Perspectives and practices on Islam can take different forms among groups. However, there is a common pattern in values education books produced by Islamic publishing houses. Islamic representation in

the books can be seen through discourse in values education books manifesting either direct reference to Allah and words such as *Bismillah*, *Sunna*, or pictures displaying veiled women.

I look into values education books through a critical discourse analysis. Critical discourse analysis aims to investigate texts as part of social and cultural practices (Fairclough, 1995, p. 185) It is a multidisciplinary approach studying relationships between text and power, society, and culture (Dijk, 1993, p. 253). It tries to understand the nature of dominance and power and how discursive strategies naturalize social power and inequality (p. 254) It considers language as a power resource related to ideology and socio-cultural change. Critical discourse analysis is significant in terms of taking texts into account as a form of social practice. So, I use critical discourse analysis in order to study values with respect to their social, cultural, and religious implications.

The first chapter gives information about the historical background of values education. It addresses the differences between moral education, character education, and citizenship education and indicates how values education is related to each other. I will also analyze implementation of values education as educational policy. In relation to politics on values education, it draws a frame of discussions among secular – Islamic circles about the purpose of values education. In the end, it will be specifically focused on how Islamic circles take values education into consideration.

The second chapter aims to develop a theoretical framework for the analysis of values education. I will examine values education in relation to Durkheim's study on moral education. In addition to that, values education will be examined with regard to the comparison of functionalist and conflict theories. It addresses Althusser's and Apple's perspectives in order to reveal the ideological aspect of values education. I will also discuss the issue in the light of Foucault's concept of governmentality, discipline and power. I will demonstrate how values education can be taken into consideration with reference to Bourdieu's notions of habitus and capital and reproduction theories.

The last chapter analyzes values education books through discourse analysis. I will demonstrate common points of Islamic values education books. It will be examined how values are explained; and how they are contextualized in stories and exercises in the books. It will be demonstrated what kind of society and family are imagined through values in the values education books for social cohesion. I will specifically examine the values of justice and patriotism in terms of what kind of mechanism they have in the society represented in the values education books.

CHAPTER I

VALUES EDUCATION

In this chapter, I begin with what values education stands for. I also present the historical background of values education in general and specifically in the Turkish case by reviewing the literature. After I demonstrate discussions on values education and their socio-political background, I will explain how Islamic perspective takes values education into consideration.

Values education is “an introduction into values and morality, to give young people knowledge of this domain about relating to other people, together with the ability to apply the values and rules intelligently, and to have the settled position to do so” (Aspin, cited in Thornberg, 2008, p.1791). It should help students develop dispositions so that students can have the ability to define different beliefs, values and attitudes. In that way, students can understand how other-’s’ values can be different from their own values. (Aspin, 2007, p. 39). The call for values is related to issues such as violence, growing social problems, bullying and lack of respect in society, and lack of a safe environment.¹

Values education is often considered as putting emphasis on education of civic and moral values. It is also taken into consideration in relation to character education, spiritual development, social and cultural development, or the development of attitudes (Halstead and Taylor, 2000, pp. 169-170). Halstead states that people can give different meanings to values education. For some, values education implies democratic education and citizenship education. Others can relate values to religion. While some consider it the development of children’s character, for others it is about developing children’s ability in terms of thinking and acting morally (Halstead, 2007, p. xiv). According to these different points of view, values education can be called by a number of names such as moral education, character

¹ "About Living Values Education", Living Values Education. Retrieved from <http://www.livingvalues.net/about-lve> (accessed September 10, 2018)

education and citizenship education. Even though each term has a different meaning pointing to other distinctive emphases, there is no doubt that the development of personal and and social values is a necessary and increasingly important issue for teachers and schools (Lovat, 2009, p. xi).

Kirschenbaum, one of the leaders of values clarification approach, says that the history of values education and moral education is related to American social history (Kirschenbaum, 1992, p. 771). According to him, in the fifties, values education was practised with the methods of inculcating and modeling (p.771). In the sixties and seventies, traditional roles and values were questioned so that new attitudes toward life style, sexuality, religion, and values came about. Therefore, instead of modeling and inculcating values, students were encouraged in order to clarify their own values, learn moral reasoning, and value analysis (p. 772). Thus, two strategies were developed in the 1970s. The first one is Values Clarification “which out forward the view that values must be chosen freely from alternatives after the consideration of the consequences and that individual must cherish, publicly affirm and act on the value, and do so repeatedly.” (Halstead and Pike, 2006, p. 20). This theory has suggested that it is wrong to impose values on children especially in a pluralist society. However, this has led to the criticism of the theory for being too relativistic. The second one is called the Moral Reasoning approach developed by the cognitive psychologist Kohlberg. According to this approach, children are encouraged to discuss moral dilemmas. In this way, children can see the inadequacies in their moral thinking. However, there has been also a criticism to this approach since it has underestimated the influences of social, cultural and religious values on people’s thinking (Halstead and Pike, 2006, p. 20). Then, Kirschenbaum says that the idealistic seventies were replaced by the more conservative and fearful eighties. This affected the practice of values education, again. Inculcation of values, and especially traditional values such as respect and friendship, was widespread. (Kirschenbaum, 1992, p. 772). Therefore, the word character started to be used in schools for moral education in the 1980s (Leming, 2008, p. 145). In the 1990s, the development of values and morality was called again because of problems such as drugs, crimes, and the disintegration of family

(Kirschenbaum, 1992, p. 772). Now, values education is considered in relation to character education in the U.S. Marvin W. Berkowitz, a developmental psychologist and character educator (Leming, 2008, p. 146), stated that the popular term in the U.S. is character education. However moral education was also a popular term previously (Berkowitz, 2014, p. 44). The term moral can be still preferred in other countries. According to Berkowitz, values education is the term used in the Great Britain. He states that he prefers character education comprising all these different perspectives (p. 44). Thus, values education can take different forms in different countries; and it is seen that it is considered mostly with respect to moral, character, and citizenship education.

1.1. Moral Education

Berkowitz and Althof define moral education as “the attempt to promote the development of children’s and adolescents’ moral cognitive structures in school settings” (Althof and Berkowitz, 2006, p. 496). In the West, moral education has been associated with the field of psychology with respect to Jean Piaget’s and Lawrence Kohlberg’s studies. Piaget considered moral education from the perspective of “cognitive developmental processes”. This approach provides moral formation on one’s own. Students participate in moral dilemma discussions, they do role play and peer interactions (Snarey and Samuelson, 2008, p. 55). Kohlberg’s work is also constructed on the basis of cognitive developmental theory asserting that children construct and make sense of their world actively while the educator helps children promote the development of moral judgment (p. 58). Kohlberg was influenced by Durkheim’s work. Instead of individuals, he considered the group as the unit of education. Therefore, according to him, moral education is not only about developing an individual’s moral reasoning, it should change the moral culture in school, as well. (p. 58). According to this perspective, moral education “involves both the collective socialization of moral content and the developmental promotion of moral reasoning” (Snarey and Samuelson, 2008, p. 58). Durkheim wrote *Moral Education* and his work on moral education is significant in terms of referring to

the relationship between socialization and values transmission. According to him, school discipline enables children to learn the moral codes of society; and attachment to social groups through value transmission. Therefore, moral education provides the connection of individual to society and it is important for social integration (Durkheim, 2002).

Values education based on the relationship between individual and society is also one of the issues discussed in Turkey. Altıntaş (2012), a theologian who studied issues such as education, philosophy and religion, considered values education in the light of debate about the individual and community. He stated that the most fundamental problem in our era is the problem of morality and values. He said that secularism and individualism brought by the enlightenment have been the basis of approaches on values education and values education was considered as moral understanding independent of religion. He mentioned two main approaches on values education as liberal understanding and the understanding on the basis of community. The former takes individual autonomy rather than expectations of the public. The latter states that it is more important to transmit moral values accepted by society to next generations than individual autonomy. Therefore, Altıntaş stated that values education was caught in a modern dilemma. According to him, both individuals and societies are important in human development. Values education must project that not only the individuals should generate their own values with critical thinking but also the values of society must be transmitted to the next generations. So, when values education is considered in terms of moral education, it projects the connection of individual to the society. It involves development and transmission of values through the generations. Therefore, considering values education associated with moral education is very crucial in terms of referring to the maintenance of social order.

1.2. Character Education

Halstead and Pike define the term character as “the sum total and distinctive pattern of a person’s virtues and enduring traits with the sense that he or she can be counted upon to act in accordance with those traits.” (Halstead and Pike, 2006, p. 16). Berkowitz and Hoppe stated that “character education is best understood as the deliberate attempt to promote the development of virtue, moral values, and moral agency in youth, especially in schools.” (Berkowitz and Hoppe, 2009, p. 132). They also pointed that there is no common definition of character education. However, it can be defined as deliberate attempts in order to promote the development of student character in schools (Berkowitz and Hoppe, 2009, p. 132). As it is noted, character education is studied mostly in the U.S. Ryan (2013) studied the reasons of failure of modern character education. According to him, seven leading character education programs in the U.S had negative findings because of three reasons. The first one originated from the experimental method at the centre of education. He stated that even though it can be useful in measuring how much arithmetic method and reading students learned, human character is different, so it is not about mathematics or reading. Secondly, thinking of character education as an empirical conception of education leads to a lack of philosophical and theological issues in character education. According to his perspective, modern education is about transfer of skills and information and schools are the institutions forming modern citizens. Thirdly, the state aims to develop the attitudes and habits in order to provide civic harmony. But he questioned whether the state had a legitimate authority to answer the questions of what is worth knowing was and what a person should do with his or her life. He said that those are religious questions and they can influence and control children’s beliefs and thinking by threatening the free exercise of religion and the control of parents’ on children’s education (Ryan, 2013).

Character education is considered a way of values education in Turkey, as well. Ekşi, a psychologist who studied moral/character education, pointed that values education was implemented around the world in some way. He focused on

character education in the U.S. He explained character education programs as an approach acquiring core human values. He defines character education as “an effort to help the new generations understanding core human values, care about them, and behaving them through explicit or hidden curriculum.” (Ekşi, 2003, p.96). He argues that people cannot have a good moral character by themselves so giving values and skills that provide children with morality and a good character was one of the important tasks of the school (Ekşi, 2003, p.81). He also said that character education was an urgent need because civilizations could survive only if they transmitted their values to next generations. Therefore, schools have important mission for children who cannot get sufficient moral education in the family and the ones away from value-centered effects. Hence, according to him, the right question is about which values and how they can be taught rather than asking whether schools should teach values (p.84). Durmuş, the president of the Board of Education, emphasizes importance to the character education, as well. He defines character education as the development of pupils’ knowledge, skills, and talents that enable them to bear their responsibilities and make modest choices (Durmuş, 2012, p. 148). He explains the necessity of the program through such reasons as an increase in the tendency to violence, fraud, insolence against parents and teachers, a decline in the work ethic, and personal and social sense of responsibility, and an increase in drug addiction and suicide. (p.149). According to him, a good curriculum, training materials, a competent school executive are the three components of the program (p.150).

As it is indicated, it is hard to classify values, morals, character, or citizenship education as distinct fields. This can be seen in the Turkish context, as well. There is a perspective associating moral and character education in Turkey. This is seen especially when religion is considered. Meydan and Kaymakcan (2015) state that when we approach values education in relation to religion education and consider the necessity of values education, there must be a focus on the moral field in values education. (p. 169). They emphasize both morality and character in children’s development since religious values are considered a basis for moral character. Having faith in God is considered an important aspect in the development

of moral character since it enables a person to control his or her desires (Hökelekli, 2011, p. 225). In addition to that, according to Meydan and Kaymakcan while moral behaviour includes will (*irade*) and reasoning (*muhakeme*), moral character is to turn moral behaviour into faculty (*meleke*) which means the behaviour is transformed into habits rooted in the soul (Meydan and Kaymakcan, 2015, p. 174). So, the studies on character education are important in terms of demonstrating the relation of character education to not only children's development but also to issues such as modernity, religion, the state, and social problems.

1.3. Citizenship Education

Another field of study in values education is citizenship education. Firstly, Halstead and Pike state that “citizenship refers to membership of a state or country or similar settled political community” (Halstead and Pike, 2006, p. 7). In terms of membership aspect of citizenship, citizenship enables people with different beliefs to live together (p. 8). The aim of citizenship education is “to create citizens who share in a common social endeavour” (Halstead and Pike, 2006, p. 34). In other words, citizenship education aims to produce citizens with certain public values and practices (p. 34). It can include moral or character education. Halstead and Pike state that as in moral education, values are applied to the content of citizenship education, as well. For example, teaching of values such as “equal opportunities”, “democracy”, “tolerance”, “fair competition”, and “the rule of law” is important in terms of enabling students to understand their functions in the institutions of society (Halstead and Pike, 2006, p. 25). Therefore, both of citizenship and moral education include value transmission (p. 25). They point out that learning values is an essential part of citizenship and moral education since there are some values essential to any society like human rights or anti-racism that students should learn. Secondly, a society cannot be considered a good one in which citizens do not share common values. These values are important in terms of being central to the political institutions and students should have these values in order to get full citizenship. Thirdly, there are values that people cannot be neutral about such as caring for

children (p. 26). Citizenship education is an important aspect of values education since it enables us to discuss values in relation to how people with different ethnic and national backgrounds can live together in society.

Starkey (2018) studies citizenship education in relation to national and cosmopolitan citizenship education. He explored the tensions between the curriculum subject of Citizenship in England and the obligation for schools to promote “Fundamental British Values (FBVs)” since 2014. He said that cosmopolitan citizenship recommended by “UNICEF UK’s Rights Respecting Schools programme” was incompatible with “security-focused nationalist FBVs agenda” (p. 149). According to Starkey, citizenship is significant in the analysis of values in the curriculum since it addresses inequalities in national and transnational institutions. He stated that values can be approached from a liberal point of view in the curriculum in terms of emphasizing individual choices. It is similar to the case of character education taking individual development into consideration based on society and dealing with social tensions with neighbour. He argued that citizenship, on the other hand, promoted discussion of values. It projects developing a new understanding of living together with people from different ethnic and national backgrounds. He characterized citizenship as a cosmopolitan referring to a status having international obligations and a transnational perspective. He defines the cosmopolitan citizen as “one who ‘views herself as a citizen of a world community based on common human values’” (p. 156). According to his point of view, the introduction of citizenship brought a theory on global citizenship education with a new understanding of living together with people from different ethnic and national backgrounds. “The programme of UNICEF UK’s Rights Respecting Schools Award” started in 2004 and it promoted this understanding of cosmopolitan citizenship. It enables schools to develop universal human rights and principles by questioning mythical identifications of values. On the other hand, he pointed out that following the London bombings of 2005, security agenda was set and a “Conservative Secretary of State for Education” obliged schools in order to promote the new agenda in FBVS in 2014. It was a guidance for children’s spiritual, moral, social and cultural development. (SMSC) (p. 151). FBVs in schools was justified

as a “holistic anti-extremism Prevent strategy” (p. 152). It put emphasis on the national narrative rather than different global and local perspectives. “The Rights Respecting Schools Award” programme based on cosmopolitan perspectives was contrasted with the FBVs agenda of the Education Department supporting security services (p. 159). FBVs views the nation “as the most salient community” (p. 160). So, he stated that cosmopolitan citizenship is a field of struggle. The tension between FBVs and Citizenship is important in terms of including the question of whether the discussions on political solutions for terrorism should be addressed rather than ignoring the different identities living in the UK (p. 160).

In Turkey, Özyurt also studied values education with respect to global citizenship and global values education. Global citizenship is a term that puts emphasis on human interrelatedness, interdependence, and universal rights (Halstead and Pike, 2006, p. 8). According to Özyurt, there is an incremental increase in global relationships, and a citizen of a nation-state interacts with other citizens more. Therefore, he stated that universal citizenship can be talked about in political and sociology literature (Özyurt, 2009, p. 19). He pointed out that in Turkey global education was considered only in terms of economic opportunities in the world. On the other hand, he considered global education in terms of humanity and ethics. Therefore, according to him, global education cannot be conceived without global values education. Global values education provides students with sensitivity for an identity of global society and people. This is important to ease the tension between local and cosmopolitan identities. When the relationship between global education and national values is concerned, he argued that even though there was a fear of alienation of one’s own culture and nation, global citizenship education raises people loyal to their own culture and with a sensitivity to other cultures. It has become an obligation today to behave in accordance with humanistic/ universal values as social relations are set at the world scale. For this reason, he pointed out that national values must be restructured in harmony with the values of other nations, while not giving up national values completely. This step should be taken by all nations mutually. It is getting clearer other day that nations will have more

opportunities for development and civilization by means of these steps (Özyurt, 2009, p. 8).

Citizenship education can be searched around the issues of immigration, globalisation and, nationalism. It is one of the important aspects of values education since the questions of which values will be taught and whether these values include some parts of the society while excluding others; or whether there can be a global citizenship are significant in terms of referring the relationship between values education and political and social integrity.

Özyurt (2017) also analyzed values education as a tool in the building of the nation-state in the light of Ziya Gökalp's understanding. He stated that the question of what values will be considered in the building of Turkish society was the fundamental question asked by Gökalp in the domain of education. According to Gökalp, the aim of education was acculturation. This brought the issues of identity, collective consciousness and nationalism in the values education. Gökalp said that reform in education (*terbiye*) does not mean reaching civilization without culture, but it was to take culture into account by leaving civilization aside (*Terbiyede yapılacak doğru bir inkılap, harsı bırakıp medeniyete doğru gitmek değil, medeniyeti bırakıp kültüre doğru gitmek suretinde belirebilir.*) (Özyurt, p. 99). Özyurt said that Gökalp gave spiritual knowledge as a solution to depression in youth. He compared Durkheim and Gökalp's understanding. He pointed out that both considered values education as fundamental means for problems in society. However, Durkheim emphasized moral education, while, for Gökalp the solution was national values. This means that only national values will be considered in values education rather than teaching national, universal, and humanistic values together. According to his perspective, while socialization is important for the order of society in Durkheim, according to Gökalp acculturation is a significant aspect of nation-state building. Here, it can be seen how moral and citizenship education can be considered a tool in nation-state building.

To sum up, considering moral, character, or citizenship education as distinct fields is inaccurate since their social and political implication overlap. Hence, in my thesis, I use the term values education as the term comprising all these subjects.

1.4. Values Education as Educational Policy in Turkey

In Turkey, values education started in 2010 with a circular issued by Nimet Çubukçu, the Minister of National Education at the time (Milliyet, 2015). It was stated in the circular (2010/53) that while globalisation has enabled political, social, economic and cultural development, it also caused many problems for social life. Helping each other (*yardımlaşma*), solidarity (*dayanışma*), tolerance (*hoşgörü*), hospitality (*misafirperverlik*), patriotism (*vatanseverlik*), righteousness (*doğruluk*), kindness (*iyilik*), cleanliness (*temizlik*), diligence (*çalışkanlık*), love (*sevgi*), respect (*saygı*), sensitivity (*duyarlılık*), fairness (*adil olma*) and sharing (*paylaşıcılık*) have been specified as national, spiritual, social, moral and cultural values as the solution to the problems in society. They aimed to develop children's character with fundamental and humanistic (*insani*) values in order to enable them to be good persons and citizens. It also targeted to teach social solidarity and integration by transmitting values to the next generations. Thus, it has foreseen both individual and social development (MoNE, 2010). It has been also stated in the National Education Council's decisions (2010) that the project of Values and Education has to be practiced. The perspective of raising awareness in the light of national and universal values has been emphasized rather than values transferring approach.² It is suggested that the awareness of values education should be given to teachers by stating that value is a choice and societies composed of people with similar preferences. It has been stated that values education should be applied to all syllabi. It has been also indicated that lessons of "culture of religion and knowledge of

² Öğretim programlarında, değerler eğitiminde değer aktarımı yerine ulusal ve evrensel değerler birlikte düşünülerek farkındalık kazandıracak yaklaşımlara öncelik verilmelidir (Milli Eğitim Bakanlığı, 18. Milli Eğitim Şûrası Kararları, 2010, p.11).

ethics” with an important function in values education should be instructed in a more effective way with pluralistic understanding.³ (MoNE, 2010a)

As it has been indicated in the circular, values education actually started to be implemented in some curricula in 2003. Comprehensive modifications were made by the Ministry of Education and the Chairman of the Board of Education in 2004. There were changes in the scope of primary education program too. In 2004, some values such as scientific thinking, peace, responsibility and respect for diversity were determined to be values given directly in the social studies curriculum (Ersoy and Şahin, 2012, p. 1549). The curriculum of social sciences for the school year of 2004 indicated that teacher should guide students to learn national, moral, humanistic, spiritual, cultural values and duties as well as responsibilities before the Republic of Turkey as a democratic, secular, social welfare state (Keskin, 2012, p. 83). The aims of values education indicated in the instruction of values education can be also seen in the Journal of Notifications (*Tebliğler Dergisi*) issued in 2003. Those aims can be summed up as adopting and enhancing national, universal, cultural values, raising children as honest, virtuous, good and happy citizens who can make positive contributions to themselves and society. Also, enabling them to have problem-solving, creative and critical thinking skills is aimed. In this way, individual and social development is aimed against growing and changing risk and threats in society (MoNE, 2003, p.485). Differently from aims stated in the journal, in the instruction (MoNE, 2015) there is also an emphasis on moral values in decision-making in addition to scientific processes. Fundamental humanistic values and virtues in children’s development are highlighted.

In addition to those, MoNE in 2017 announced that changes were made in curricula; and values education became the focus of the new curricula. MoNE selected ten fundamental (*kök*) values from national, spiritual (*manevi*), and

³ Değerler eğitimi konusunda önemli işlev gören “dın kültürü ve ahlak bilgisi” dersi çoğulcu bir anlayışla tüm öğretim kurumlarında daha etkin olarak okutulmalıdır (Milli Eğitim Bakanlığı, 18. Milli Eğitim Şûrası Kararları, 2010, p.12).

universal values. These values are justice (*adalet*), friendship (*dostluk*), honesty (*dürüstlük*), self-control (*öz denetim*), patience (*sabır*), respect (*saygı*), love (*sevgi*), responsibility (*sorumluluk*), patriotism (*vatanseverlik*), and helpfulness (*yardımseverlik*) (Talim ve Terbiye Kurulu Başkanlığı, 2017).

The project of values education is carried out by the commissions in schools. They make a value list from the list of the Ministry of National Education. They designate a value for every month from the list of values determined by MoNE. Those values can be taught as part of a hidden curriculum or in a direct way. Children can prepare a board explaining the value of the month, or it can be practised as hidden curriculum by appreciating good behaviours or role-modelling. Hence, values education has been carried out in different ways in different schools (Milliyet, 2015).

Çubukçu, former Minister of National Education, introduced values education as the first lesson in 2010-2011 school year by stating that we need traditions and common values that hold society together since we live in an epoch when everything rapidly becomes old; and values and habits change at an unprecedented pace. She indicates that we can experience the change in a healthy way only by protecting our traditions. She also pointed out that values transferred from generation to generation are significant in terms of forming cultures and civilizations. She indicated that Turkish society has values balancing the sense of “I” and “we”. Therefore, individuals with values such as honesty, solidarity, righteousness, love, respect, tolerance, helpfulness will make a contribution to the development of society, as well. (NTV, 2010). These statements are important because the project of values education in Turkey is not only related with children’s self improvement, but it has also important implications regarding the development of a kind of social order. In Durkheimian terms, a collective conscience is aimed based on specific values for social solidarity.

Yılmaz, a former Minister of National Education, pointed out that values education is the essence and the spirit of education. He added that, if we look at our past, we see that facts that we covered are actually values of our essence. (“*Kendi*

geçmişimize bakarsak kendi üzerine örtü serdiğimiz veya biraz küllenmesini gördüğümüz unsurların, biraz külünü kaldırırsak özümüzde olan değerler olduğunu görürüz.”) (Hürriyet, 2017). So, there is an anxiety that the values considered the essence of the culture may disappear in the society. Thus, values education is taken into account as a way of uncovering the essence of the nation rooted in the past. Additionally, it is stated in the curriculum of social studies (2018) that our values are the principles forming the perspectives of programmes of instruction. Their branches are fed by their roots which existed in our traditions and past (“*Kökleri geleneklerimiz ve dünümüz içinde, gövdesi ve dalları bu köklerden beslenerek bugünüme ve yarınlarımıza uzanmaktadır*”) (MoNE, 2018, p.4) It can be argued that there is an invention of tradition by values education. In this case, the bond with the past is established through values.

Yılmaz also pointed out that values included in the values education are actually essential values inherent in the nation. Therefore, he stated that they try to reveal inherent values in children. These values are national and universal (MoNE, 2017). Additionally, the list of value concepts is stated as “*kadim hasletlerimiz*” meaning our ancient disposition, “*yol ışıklarımız*” (our guiding lights), and “*ilkelerimiz*” (our principles) by Istanbul’s Provincial Directorate of National Education.⁴ Istanbul Provincial Directorate of National Education states in the Study of Values Education and Monthly Subject List that each teacher and student should consider themselves ambassadors of values who adopt common ancient humanistic values (*ortak kadim insani değerler*) that hold the society together; live and keep the values alive; and make an effort to generalize those values (Değerler Eğitimi Çalışmaları, 2014). It is seen that there is an emphasis on the word *kadim*. It means ancient and immemorial. In addition to that, MoNE designated ten values as root (*kök*) values. The words *kadim* (ancient) and *kök* (root) values are important in terms of referring to a kind of essentialism.

⁴ “Değerler Kavram Listesi” http://www.istmem.com/upload/cms/degerler_kavram_listesi.pdf (accessed April 01, 2018).

On the other hand, Alpaslan Durmuş, the current president of Board of Education and Discipline, states that “our local and national values are *imame* of our curriculum. If each program or each lesson is a bead, our values are located at the top of beads as *imam*. Why are our local and national values important? Here, we try to emphasize the situation in which we can explain our values to the world rather than being only our own world. In other words, we emphasize the contributions that we will make to humanity and civilization” (Milliyet, 2017). Therefore, there is also the important issue of how national and universal values are formed in values education. The emphasis on “our” values made by Durmuş is also significant in terms of the distinction between “our” and “their” values.

1.5. Values Education: A Battlefield in Turkey

The project of values education is an important issue in terms of generating some discussions in many parts of Turkish society. One of the main arguments that criticized the way values education in school implemented was started by Eğitim-Sen. Eğitim-Sen, a left-wing Education and Science Workers’ Union, claimed that the government acted with the aim of religionizing education especially via MoNE and it allowed religious foundations to have an impact on education through values education (Eğitim Sen, 2016). According to Eğitim-Sen, the model of children’s upbringing determines societies’ economic, social and cultural structure, so the politics used in children’s development is one of the most important factors in terms of forming society’s structure. Education is defined as the processes that aim to change and develop individuals’ attitudes and behaviours in a positive way. Education system needs to include universal values. In this sense, values education has an important role in teaching and transmitting common universal values accumulated by humanity throughout history. So, it says that it is impossible to think of education system without values. However, the basic question is which values should be taught rather than asking whether schools should give values education. On the other hand, it emphasizes that the notion of value has two aspects: personal choices and rules. Religion is the domain of personal choice. Thus,

religious values education in schools is problematic in terms of children's healthy development and their pedagogy. Therefore, Eđitim-Sen points out that religious values should be given by the family. It is impossible to raise generations respecting differences and each other with the understanding of values education based on religious values. Rather, values that are universal and sensitive to differences should be taught to children and values changing in accordance with different beliefs should be given by the family. Eđitim-Sen states that MoNE understands values education as religious values, so it tries to impose the values of a specific religion (Islam) and sect (Sunni/Hanafi) under the name of values education with collaboration of Religious Affairs and various foundations and associations. However, there is no society composed of people with the same belief, values and ideas. So, it is not appropriate for the state to teach values based on only the doctrines of one religion and sect in schools. It points out that values education on the basis of "one religion, one language, one sect", and nationality inevitably, increases prejudices to different identities and beliefs as well as polarisation in society. This kind of practice will be an obstacle in front of equal, free and scientific thought in the educational system. There is no questioning and curiosity in religion. Therefore, values education on the basis of religion is wrong for children's development. What is essential for all societies is to create a "democratic, participative, scientific, egalitarian, and fair culture and life". This can only be ensured with education having universal values (Eđitim-Sen, Deđerler Eđitimi, 2016). Which values are taught is one of the important questions of debate in values education. As it can be seen in the judgments of Eđitim-Sen, religion is the main subject of discussion in values education.

Demir, the chairperson of Eđitim İř, also called Labour Union of the Labourers of Education and Science with a secular vision, stated that AKP government wants to move away from the republic's gains and scientific education means values education as religious education under the leadership of communities (*cemaat*) and cults (*tarikât*). These kinds of imposed practices lacking science and pedagogy are very dangerous for children's personal and social development. So, he said that Eđitim-İř calls the government to give up restricting the field of

education to religion, and using children as a means to achieve their own ideological aims (Eğitim Ajansı, 2015). It has been also stated by Eğitim-İş that the government signed a protocol with *Hizmet* Foundation, also known as *Nur* congregation make the schools vulnerable to the effects of congregations under the guise of teaching so-called national and universal values. So, this imposes the thoughts of the congregation on the children (Eğitim Radyosu, 2017). Values education is considered a hidden tool in order to religionize education. Ural (2015) stated that neoliberal values and religious values related to neoconservatism have been presented with a new package called values education. Universal human qualities that should be included in the curriculum are related to religious doctrines; and values education is used with the aim of religionizing education.

Discussions on values education have a wide coverage in the media, as well. It has been claimed that the provincial directorate for national education in Kırıkkale prepared a material for values education based on hadiths and verses of the Koran. The material includes suggestions such as “be patient for your lord” (“*Rabbim için sabret*”), “God loves the ones who are patient” (“*Allah sabredenleri sever*”) (Hürriyet, 2015). As a result of these, Teber, the president of Turkey’s pedagogy association, said that holy scriptures were written for adults, so it is hard for children to understand abstract notions in holy books. Therefore, it would be better to give examples from children’s lives in teaching values (Hürriyet, 2015). However, this caused another controversy. It has been stated in *Yeni Akit* that since Hürriyet got annoyed with this education, it twisted the explanations of pedagogy association. It stated that the explanations of the president of the pedagogy were misunderstood; and that he was loyal to the values of his country and religion. Teber stated that what he emphasized was rather the values of the Koran should be simplified to the children’s level (Yeni Akit, 2015). On the other hand, Avcı, the chairman of Democrat Educators Union (*DES*) stated that since values education is very important for children’s moral development, it is unnecessary to discuss the issue on the basis of politics and ideologies. What is needed was to put values education into practice as soon as possible (Eğitim Ajansı, 2015a). Göka, a columnist in *Yeni Şafak*, an Islamic-conservative newspaper, also stated that values

education is very significant issue since technological innovations make our lives easier. On the one hand, they affect society and individual's psychology in a negative way. According to him, there is not one truth anymore. Everyone has a truth in his or her own way. Gender identities, ideologies have degenerated, and philosophers point to as moral and psychological decline (Göka, Yeni Şafak, 2014). Kenan also considered values education as a missing dimension of modern education. According to him, the model of modern education has been shaped in the light of positivist knowledge and science. Therefore, ideas related to children's inner worlds and values were ignored. According to him, while positivist knowledge and science was considered as rational and objective, the field of values was taken into consideration from a subjective perspective. Therefore, values were overlooked in education (Kenan, 2009, pp. 281-282). He argued that modern education with a positivistic perspective could not guide people in terms of what is good or bad in morality (p. 282). He stated that even though modern education was formed by "a mechanistic and positivistic worldview", feelings and experiences such as consciousness, common sense, and compassion are also important aspects creating "the value of human beings" (p. 290). He says that "There are multiple ways of knowing but learning to be human is a critical aspect that is missing from modern education today." (Kenan, p. 290). In addition to that, there are some perspectives stating that Turkey has been a site where traditional values and global values crashed, and education is considered a tool in order to resolve those conflicts. Values education is seen as necessary in the face of changes brought by globalisation since these changes bring new values such as knowledge, individual and human rights, and democracy. Both new values and values of society can be taken into account in the transmission of values to young generations for social order. Hence, it is supported that education must have an approach underlining the balance between native, national, and global values (Doğan, 2013).

While one side considers values education as a solution to the problems in society, opponents claim that it is rather an aim of teaching religion. Some feel that the secular view of education is under threat by the government's policies and values education is related to the issue of raising pious generation. Religionizing education

and a pious generation are important issues in terms of having political and social implications since the beginning of the nation-state building project.

Lüküslü stated that “the myth of youth” has been a key aspect for Turkey’s political culture. She says that “The construction of the myth of a pious generation entails the reframing of the Kemalist youth myth into an Islamic conservative one.” (Lüküslü, 2016, p. 638). It also forms a new social memory with respect to national identity based on religion (p. 638). Therefore, there is a discussion between secular and Islamic perspectives in terms of what kind of national identity is foreseen with values. Values education is actually a battlefield of discussions taking place between these two sides since the beginning of nation-state building project.

Göle stated that secularism and positivism are the two aspects of Turkish modernization (Göle, 1997, p. 48). She indicates that while ruling elites have tried to reform, modernize, and secularize the society in Turkey since the 19th century, Islamists have challenged this change based on the Western model (Göle, 1997, p. 47). Religious education was delegitimized by the state; and it put emphasis on secular modern education (p. 49). However, as Çınar states, it is hard to distinguish modernity from religion because the relationship between modernity and religion is very complicated in the Turkish context. She indicates that since the society in Turkey was governed by Islamic principles for centuries, the rejection of religion is impossible. She says Turkish modernity is a “hybrid adaptation” including Western and Islamic references, and local practices (Çınar, 2005, p. 16). This hybrid adaptation can sometimes cause the secular and Islamic perspectives to come face to face in different parts of life as it can be seen in the case of values education. This originated from the fact that schools can be considered by different sections of the society as a mechanism for social and cultural control. In addition to that, Göle says that “Disputes over life-styles, exposure of the self, expressions of art-in short body-politics-have become central to the political debate between the two groups.” (Göle, p. 48). Hence, as Göle states, there is a struggle between Republicans and Islamists in the “realm of habitus”. In this case, life style is not about fashion or individual trends, but it is about power relations (p. 52). Therefore, different values,

gender relations, and life-styles are important issues debated by Islamists and secularists (p. 53).

In the project of values education, a conflict occurred about the issue of what values will be given to children. It is clear that those discussions are also related to the issue of what kind of identity society should have. The nation state building includes body politics. This can be about the style of clothing or assignment of roles such as mother, father, or soldier that serve the establishment of the nation-state (Çınar, 2005, p. 53). From this point of view, values education can be also thought in the domain of bodily politics in a metaphysical sense. The personal intellectual and spiritual development of children are related to social problems. In a way, as in the case of mother or soldier, they acquire a role or identity with certain kind of values for their social relationships.

Taking into account the discussions about the project, it can be seen that values education is an important issue in terms of ideological implications; and it has been one of the significant battlefields of secularism- religious discussions since the beginning of building the nation-state. Hence, values education is a significant field of study in terms of power-seeking area in social and cultural practices.

1.6. Islamic Perspectives on Values Education

As it is indicated, Islamic perspectives underline the importance and necessity of values education, and it is mostly Islamic circles that produce materials for children. Turan (2014) indicates that there is an opinion stating that books for children suggested by MoNE (100 Temel eser) include Western values; and they do not have Turkish cultural, religious, and moral values (p.142). Religious characters are presented in a positive way in Western books while they are unfavourable in Turkish classics. Turan argues that literary works should conform to children's own national and moral values, and stories should contain religious and moral notions, because they are essential for children's emotional and mental development (p.160). According to Islamic circles, there is a problem in society,

especially in youth, and education is one of the important ways to restore problems in society. Hence, it is crucial to understand the Islamic position in terms of how they take values education into account and how they consider values education as a tool for social solidarity and integration.

First of all, Islamic circles consider that globalisation and pluralism not only remove borders among people, but they also give rise to differentiation and alienation (Ayhan, Hökelekli, Mehmedoğlu, Öcal, and Ekşi, 2004, p. 14). Thus, the most fundamental problem for society is considered developing its own identity and values against the effects of globalisation. In addition to that, Doğan indicates that young people have a problem with their families and society. Pragmatic aims and trends lead young generations to have a sense of selfish living. This tendency incites the passion of the young for money and power. According to him, these are also important problems in terms of generating violence and a poisonous culture (Doğan, 2013, p. 631). He also says that Turkey has been the site where global and traditional values clashed. Education is an important tool in order to prepare individual for new society by reducing negatives brought by this conflict. In that sense, he considers education as the key for transformation (p. 630). He also claims that Turkish education could not produce new values in the face of cultural initiatives. It even could not launch an initiative and program that includes its own philosophy (p. 631). As it is indicated above, Ekşi also underlines the importance of schools' function in values education in terms of their contribution to children character development and transmitting values to the next generations (Ekşi, 2003).

Balcı (2014), who was a coordinator of values education in Istanbul Provincial Directorate of National Education, states that we have great resources such as our nation and geography. However, we cannot fully assess them. Instead, we witness the weakening and loss of our values (p.14) He argues that there are two basic understandings in the world. First is the spiritual understanding with the belief in a creator. Then comes the understanding on the basis of the world without the belief in a creator (p.28). Balcı states that spirituality without religion is spreading and humanity is gradually moving away from religion. He points out that people in

Turkey say that they are believers, but they are not religionists. According to him, a spirituality without any religious authority is developing, and there is a kind of secularized divineness. However, for him, spirituality without religion is unthinkable (Balci, 2014, pp.36-37).

Islamic circles also draw the attention to the situation that Islam has become profaned even among Muslims. It is argued by Islamic circles that, in the modern era, morality got separated from religion, and the understanding of secular morality has come about. For instance, Arslan states that in modern societies where the foundations of traditional culture and religiousness weaken, new religious and spiritual forms emerge. He argues that the rapid changes in the process of modernization, extreme rationalization, individualization and distrust in society led to a crisis of meaning and social anomie with the belief gap in the social structure. Therefore, new and pseudo-religious movements have emerged (Arslan, 2006, p.9). Albayrak, a theologian, states that after the 2000s, there has been an increase in the number of believers, but not religious ones. According to him, it is possible to argue that religiousness is gradually decreasing, but spirituality is on the rise. (Albayrak, 2015, p.108). He says that it seems quite difficult for a generation trained only by scientific methods and technology to understand the language of religion and to capture peace and harmony in the inner and outer world. Therefore, an integrated education system should include the education of religious, spiritual, and moral values (p.110). Coşkun also states that in the modern age, there has been a distinction between morality and religion. With globalization, we witness this secular moral understanding affects muslim societies, as well. In recent years, there is a degeneration in the area of moral and national values in Turkey. This degeneration and corruption can only be solved through values education which includes religious aspects (Coşkun, 2015, p.119). According to him, religion is the greatest supporter of morality and moral virtues. He claims that religion is based on faith in God. Angels directs people to act in a more moral way in the hereafter (p.120). He argues that worldliness (*dünyevilik*) is one of the greatest weaknesses of individuals since it makes people narrow-minded and makes them forget their real goals. On the other hand, afterlife represents supreme values. While the world

represents only material and worldly achievements, the hereafter refers to not only supreme and moral values, but also happiness that will last forever (p.134). In addition to that, he states that there are problems in youth such as murder, sexual harrasment, robbery, and drug abuse. So, increase in violence and problems in education need to review issues via values education. In that respect, according to him, moral understanding with faith in God and the Koran can be considered a solution to those problems in terms of sensitivity to others (Coşkun, 2015). So, it can be argued that Islam, as a component of habitus, has the important function in the tranmission of beliefs and values in values education for Islamic circles.

As a result, it can be argued that for Islamic circles, the aim of values education is to solve the problems of youth, to correct the understanding and living of religion, and to counter the effects of globalization.

CHAPTER II

THEORETICAL APPROACHES TO VALUES EDUCATION

Sociological analyses provides a broad understanding about the structure and purpose of education. It gives us a tool in studying education in relation to issues such as family, religion, economics, and politics (Ballantine and Spade, 2008, p. xii). Since the project of values education is related to different institutions in society, a sociological perspective helps us understand the issue with respect to different power relations in society. So, this chapter analyzes values education in the light of different sociological theoretical perspectives.

The chapter begins with Durkheim's perspective on moral education. It also examines values education with respect to its ideological implications. It demonstrates how values education can be considered with respect to Foucauldian understanding on power and discipline. Lastly, it studies the issue in the light of reproduction theory and Bourdieu's concepts of field, habitus, and capital.

2.1. Durkheim- Values Education for Social Integrity

When education is considered as a system integrated with values and moral purpose, Durkheim's study on moral education gives us important insights in terms of understanding moral/values education with respect to its social implications.

Durkheim considers moral education in elementary school rather than in family or nursery school because, according to him, children's moral character starts to be formed in elementary school (Durkheim, 2002a, p. 2). Since he sees family as an insufficient institution for moral education, he analyzes moral education in public schools. He says that "public schools are and should be the flywheel of national education" (Durkheim, 2002a, p. 3). In addition to that, family provides more impersonal goals and national goals is a higher social group rather than family (Durkheim, 2002d, pp. 14-15).

Durkheim considers discipline as *sui generis* of education (Durkheim, 2002b, p.14), and “the spirit of discipline” is the first element of morality (Durkheim, 2002). Discipline is an important aspect of moral education. It has two functions. Firstly, it regularizes children’s conduct (Durkheim, 2002a, p.14). Secondly, it teaches children to repress their desires and define the goal of an activity (Durkheim, 2002b, p. 15). Restrain also provides children with happiness and freedom. (Durkheim, 2002c, p. 4). According to Durkheim, a person who cannot repress his or her desires is not his or her own master. Durkheim emphasizes this function of discipline because, according to him, while “physically, he is part of the universe; morally, he is part of society.” (Durkheim, 2002c, p.6). There is a distance between a person and other people in society, and this distance, according to Durkheim, means limitation (p. 6).

According to Durkheim, the second element of morality is the attachment to social groups. In order to be a moral being, there must be a link between the individual and society. This link is formed by school. School has an important function in shaping national morality (Durkheim, 2002d, pp. 20-21). He says that “the school is the only moral agent through which the child is able systematically to learn to know and love his country” (p. 21). He considers class as a small society. Teachers and students should behave according to their role in the school rather than personal feelings. Therefore, by following school rules, children also learn rules in general and they develop the ability for self-control and restraint (Durkheim, 2002e, pp. 7-8). In addition to that, there are rules in schools predetermining children’s conduct. Children must come to class regularly and on time. They must behave in an appropriate way. They must learn lessons and do their homework. Those are the rules constituting the school discipline (Durkheim, 2002e, p. 6).

According to Durkheim’s perspective on education, education constitutes a common moral code for unity (Ballantine and Spade, 2008, p. 9). Children develop social norms by interacting with others in school. So, rules and norms embodying discipline of the school enable children to internalize the structure of moral order

in society (Robinson and Campbell, 2010, p. 76). So, moral education is about social solidarity and integrity in Durkheim's understanding.

Parsons also states that school class is an agency of socialization. This socialization gives capacities to children for "their future role-performance". It also includes "commitment to the implementation of the broad values of society" and "commitment to the performance of a specific type of role within structure of society" (Parsons, 2008, p. 81). Those perspectives are related to the functionalist perspective that each institution in society works in balance with another for the order of society. Education is also one of the institutions facilitating the functioning of the system with other parts such as family, economic and political system (Ballantine and Spade, 2008, p. 9). Having shared values is also an important aspect of the social system. Values are significant for the survival of the society (p. 9). Transmission of values is also a crucial issue in Durkheim's perspective on education for the survival of society (p. 9). Snarey and Samuelson argues that Durkheim's understanding on moral education can be seen in contemporary character education since the formation of moral character includes "the modelling of desired personal character", "enlisting children in practicing prosocial conduct", and "exposing student to examples of moral aspirations, moral authorities, and mature behaviour in literature, history, and culture." (Snarey and Samuelson, 2008, p. 57).

According to Durkheim's perspective, there are common values in society, and they provide social integrity and solidarity. On the other hand, specifying common values for society including different groups and ideologies is a very significant issue in terms of what kind of social integrity is projected based on values. Warnock, a moral philosopher, takes moral education as teaching the difference between right and wrong. According to her, this enables children to be stay away from crime (Warnock, 1996, p. 43). She defines value as "what we either like or dislike". According to her, the important point here is the word "we". Therefore, values are related to the public domain (p. 44). Even though she accepts that there can be relativism in values according to different groups in society, she

also argues that social values are cross-cultural (p. 47). For example, in class, treating friends badly is a wrong attitude in all cultures (p. 46). As Durkheim states, Warnock also points out that class is “a microcosm of society”; and there should be moral agreement in society (p. 47). According to this perspective, school is more than a place where lessons are learned, as virtues are also learned in school. So, school is a society in which shared values informing the individual conscience are exercised (p. 47). Kohlberg studies moral education in terms of its relationship with values education, as well. He states that even though we should have a relativistic point of view about the development of values generally, we cannot do this in the field of morality. He gives cheating as a behaviour that is always wrong and unjust (Kohlberg, 1975, p. 80). So, common and universal values are emphasized as an important aspect of moral education.

Values education on the basis of the interaction between individual and society is very significant in terms of its function in state building, as well. For example, newly independent societies have always been concerned with how social solidarity can be enhanced rather than the protection of pluralism. Shared values have become a solution to problems in political and social cohesion (Cummings, Gopinathan, and Tomodo, 1988, p. 7). So, from the Durkheimian perspective, values education can be taken into account as a nation-state project implemented for social integrity.

However, Durkheimian model on values educations is problematic in order to put into action for multicultural societies in terms of finding out which shared values can be appropriate for all groups so that social integrity can be achieved. In addition to that, Durkheim can be criticized for being functionalist since his analysis is too categorical when identity is considered as more flexible and constructed rather than imposed by society (Robinson and Campbell, 2010, p. 76). While, according to the functionalist perspective, schools are neutral on ideology and politics and children can obtain the highest level of their own ability according to their capacity, conflict theorists states that inequality is not based on skills. But rather it originates from one's position in social system (Ballantine and Spade,

2008, p. 12). Differences in schooling are not derived from children's skills and abilities, but rather the needs of dominant classes in society have an effect on schooling (p. 13). Therefore, contrary to the functionalist perspective considering school as a mechanism transmitting society's shared values from one generation to the next, conflict theorists states that there is no value consensus in society. Rather, in Marxists terms, values can be considered the ideas of ideology of the dominant class.

In addition to that, when the discussions on values education are taken into account, contrary to Durkheim's understanding of education as a mechanism of social integration and order, it can be seen that education is a significant field of conflicts between different segments of society rather than being an institution providing a common moral code. Especially, in the context of values education, the questions of which values should be taught, by whom, and whether those values are appropriate for all groups in society are important in terms of opening a road of battles among different groups in society. Thornberg and Oğuz (2013) also pointed out in their analysis on teacher views on values education in Sweden and Turkey that teachers' perspectives on values education is carried out in their daily interactions in the classroom according to their personal conceptions. It is considered on the basis of transmission of social values and norms. Therefore, they argued that teachers lack issues such as power, discourse, ideology in their understanding of values education (Thornberg & Oğuz, 2013). Since values education is an issue that involves discussions about social and political dynamics in society, it is necessary to analyze values education from the critical perspectives on the basis of ideology, power, and reproduction theories, as well.

2.2. Ideology and Values Education

School is one of the important institutions reflecting the dominant ideology in society. Apple states that study on educational knowledge is related to legitimate knowledge; therefore, it is directly linked to study in ideology (Apple, 2004, p. 43). Educational information is chosen from many other possible types; and it can reinforce existing organizations in society (p. 43). Values education is also one of the important aspects of educational information that demonstrates the ideology of the state or dominant classes in society. The curriculum can reflect the state ideology and values in the curriculum or virtues, and behaviours supported through a hidden curriculum can be the result of ideology of dominant classes in society. So, it is important to analyze values education with respect to school as ideological apparatus and its relation to the state and citizenship education.

First of all, Althusser states that ideological state apparatus in capitalist societies is different from repressive state apparatus because while repressive state apparatuses use physical violence directly or indirectly, ideological state apparatuses do not use physical violence. Instead, they function on ideology (Althusser, 2014, p. 78). As Althusser says that “it is ‘of our free will’ that we go to church or school (although school is ‘mandatory’)” (p. 78). Hence, it can be argued that a particular form of scholastic ideology is produced according to practices in the school (p. 83). At school, everybody learns techniques about reading and writing, or scientific and literary issues. In addition to these techniques, children learn “rules of good behavior”. Those rules are related to social and technical division of labour, and they are determined by the dominant class (p. 51). According to Althusser, scholastic ideology as a form of dominant bourgeois ideology represents school as an institution free of ideology where children’s conscience and freedom are recognized; and learning on techniques and literature is provided (p.146). However, Althusser also states that rules are established by class domination. In other words, school teaches “know-how” based on the dominant ideology (p. 52). Apple also argues that formal schooling is political since the schooling process is regulated by the government (Apple, 2003, p. 1) So, schooling

is related to political institutions and there are conflicts in educational system about issues such as politics, democracy, legitimate authority, and culture (p. 1). In other words, schooling is related to different kinds of ideological perspectives.

Thinking values education with respect to ideology and politics is important in terms of what kind of citizenship is aimed to be constructed by the states. A citizen is a person linked to certain government and enjoys rights and protection by government (Janowitz, 1988, p. 58). Halstead and Pike indicates that “at its most basic level, ‘citizenship’ refers to membership of a state or country or similar settled political community.” (Halstead and Pike, 2006, p. 7). But, they also say that it should be clarified what community and membership refers to (p.7). On the other hand, membership is an important aspect of citizenship in terms of shared values; and it has a function of unifying people from different backgrounds (p. 8) Citizenship is not an abstract concept; it actually represents a political agenda (Janowitz, 1988, p. 60). Especially, when citizenship is considered in nation-state, it is related to national culture. Therefore, it can be problematic for minority groups (Halstead and Pike, 2006, p. 9). Since the domain of values education is broad, it can be considered on the basis of interpersonal and moral values or it can be also applied as civic education indicating the relation of individual to the state and polity (Cummings, Gopinathan, Tomodo, 1988, p. 5). Civic education includes teaching about political traditions, organization of governmental institutions, and moral sentiments of citizenship. In this respect, patriotism and nationalism are very important aspects of civil education, as well (Janowitz, 1988, p. 63).

Civic values can include religious or moral values, or countries can put more emphasis on moral values than civic values. Importantly, in developing countries in which ethnic heritage is highlighted, the selection of values is very problematic in terms of whether domestic traditions or Western-oriented traditions will be taken into consideration (Cummings, Tomodo and Gopinathan, 1988, p. 7). Cha, Wong, and Meyer analyze values education with respect to cross-national comparisons and they make some classifications. Accordingly, they approach the issue with three ideas. The first one is about radical regimes minimizing both of moral and religious

education (Cha, Wong, and Meyer, 1988, p. 14). The second is the societies with an organized religion and an emphasis on religion instruction in the school curriculum. Thirdly, societies with a collective authority and lacked of established religion give priority to moral education in their curriculum (p. 15). In the case of the nation-building project, a new citizen figure is built by political and educational actions and moral socialization program is called by the state and educational authority. This moral socialization program includes religious and moral values (p. 16). In relation to that, the fourth classification is about emerging societies that initiate a distinctive program of moral and religious education in the curriculum (p.16). So, governments have the target of educating children as member of society. School provides a formal values education for the development of children. Formal values education is one of the important ways to provide socialization regulated by governments in nation-state (Sim and Ho, 2010, p. 897). For example, Singapore, after gaining its independence in 1965, instilled national and common moral values in order to form a national identity and solidarity; and values such as social cohesion and consensus were emphasized (p. 898). Therefore, it can be stated that even though school is considered a neutral environment free of ideology, it is one of the efficient ideological state apparatuses, and values education can be a field of action put into practice by these apparatuses in the creation of a particular kind of citizenship.

In addition to that, when the relationship between ideology and school is analyzed, curriculum can be seen as the mirror of ideological structures. Apple says that “the curriculum is never simply a neutral assemblage of knowledge”. Rather “it is always part of a *selective tradition*, someone’s selection, some groups’s vision of legitimate knowledge.” (Apple, 1993, p. 222). It consists of economic, cultural, and political struggles (p. 222). In this sense, official knowledge is formed with respect to conflicts within the state or the struggles between the state and society (Apple, 2003, p. 7). He also states that a hidden curriculum in schools is practiced according to the ideology of dominant classes in society. Ideological and social stability is maintained through the internalization of common rules of society and this will be more efficient when it is practiced early in life (Apple, 2004, p. 41).

However, Apple's approach is different from Althusser's ideological state apparatuses. Even though rules are the expressions of dominant party in state formation, they are not only determined by the state since as Wong and Apple stated "these principles are always challenged by other contesting forces." (Wong and Apple, 2003, p. 84). On the other hand, curriculum is a significant issue in the discussion on ideology in terms of being one of social control mechanisms (Apple, 2004, p. 44). Apple indicates that this control is ensured by the meaning distributed by the school. In other words, he says that "that is, the "formal corpus of school knowledge" can become a form of social and economic control" (Apple, 2004, p. 61). School teaches the information that "we all must have"; and it is originated from the cultural legitimacy of dominant groups in society (p. 61). Wringe also states that moral education is generally applied to the misbehaviours of the young rather than socially undesirable behaviours such as speeding or commercial activities damaging environment. Therefore, according to him, moral education can be considered a means of social control (Wringe, 2005, p. 12). In that respect, values education projecting rehabilitating behaviours of the young in the direction of socially desirable values in a specific way can be also considered as social control.

Curriculum is the result of ideology construction, and political and cultural discourses on schooling also underlines the ideological aspect of values education (Zajda, 2009, p. xvi). Thus, which values are selected in the curriculum and the way values will be practiced can be considered as a reflection of ideology. In that sense, as Apple states "curriculum talk is power talk" (Apple, 2003, p. 7). So, the analysis of values education in relation to power relations in society is also fundamental issue.

2.3. Discipline / Power and Values Education

While power operates in order to control masses in Althusser's perspective, for Foucault power is circular and everywhere. According to Foucault, power operates on individual's behaviour and acts, in short, on their everyday behavior; and school discipline is one of the important mechanisms of power which manipulates and controls the bodies of children (Foucault, 2001, p. 125).

Foucault stated that sovereign power cannot be talked about solely in modern societies. Rather, he puts emphasis on disciplinary power; and he takes the notion of governmentality from a very different point of view. First of all, Foucault talks about biopower. He defines biopower as "the set of mechanisms through which the basic biological features of the human species became the object of a political strategy, of a general strategy of power" (Foucault, 2009, p. 1). In that sense, population has become the key for the function of political power. It is an important field in which political power operates. This biopower has been carried out through different mechanisms. According to Foucault, one of them is governmentality.

Foucault says that, in this era, there is a notion of governmentality which is discovered in the eighteenth century (Foucault, 2001, p. 220-221). The notion of governmentality has three meanings. The first one is power consisting of institutions, calculations, tactics aiming at the government of population through those procedures. Secondly, it is the kind of power forming governmental apparatuses and knowledges. Thirdly, governmentality is the process transforming "the state of justice of Middle Ages" into an administrative, "governmentalized" state (Foucault, 2001, pp. 219-220). Foucault also states that the state should be taken into account in the light of "the general tactics of governmentality" (p. 221). This new kind of governmentality is a significant field of power in the modern era in terms of not only referring to political structures or management of states, but, importantly, it is also about the government of behaviour of others. In the case of values education, this implies the government of society through the government of

children's conduct. Therefore, the government is not only about management of the population as a whole, "but it also implies the management of population in its depths and its details." (Foucault, 2001, p. 219). In the case of government of children's behaviours, discipline is an important aspect in managing children's development "in its depths and its details" in terms of approaching their personal and moral development. For Foucault, the government is not only about the management of politics and states. Souls, bodies, families, or communities are also governed. In this sense, to govern of modes of behaviour is important in terms of determining the field of other individual's possible actions (Foucault, 2001, p. 341). He says that "one can govern a society, one can govern a group, a community, a family; one can govern a person (Foucault, 1997, p.155-156). He states that "when I say "govern someone," it is simply in the sense that one can determine one's behaviour in terms of a strategy by resorting to a number of tactics." (Foucault, 1997, p. 156). In the case of values education, identification of certain values is also a way of government not only in terms of management of children's development but also the government of possible actions of other groups having different values in society.

According to Foucault, school is administrative institution. In that sense, school has disciplinary power. However, Foucault's approach to discipline is very different from that of Durkheim. According to Foucault, discipline produces "docile" bodies (Foucault, 1995, p. 138). He states that "it dissociates power from the body", and, "it turns it into an 'aptitude', a 'capacity'", then this capacity is turned into "a relation of strict subjection" (p. 138). In school, children are exposed to learning process, but their places in educational settings also enable children to be supervised (p. 147). Time is also an important aspect of disciplinary power. According to Foucault, there is "disciplinary time" in schools that determines the time of the learning process and divides the learning process according to examinations. There are particular lessons that should be learned according to their stages (p. 159). Students have to perform in a particular way and get certain grades. Thus, the significant aspect of discipline is not only about developing children's skills, but also making children more obedient to the mechanism (pp. 137-138).

Foucault's approach to discipline is important, since, first of all, discipline "breaks down individuals, places, time, movements, actions, and operations" so that they can be controlled and regulated (Foucault, 2009, p.56). Secondly, discipline specifies definitive objectives like "what children are capable of obtaining a particular result?". Thirdly, it has a certain coordination as it can be seen in the distribution of children in schools according to their class. Importantly, discipline states what suitable and unsuitable is. In other words, it makes a distinction between "normal" and "abnormal" (Foucault, 2009, p. 57). In the case of values education, this can be considered as teaching 'true' and 'good' values in order to eliminate abnormal behaviours in children's personality.

While Durkheim considers the role of school on moral education as necessary in order to provide social order, Foucault's perspective enables us to be critical and aware of the fact that practices in school are rather related to having power on the government of children's conduct by specifying "normal" behaviours or, in the case of values education, the "right" values.

Another important issue is the relationship between power and knowledge. According to Foucault, power operates with knowledge. Teachers should have knowledge about what they need to do when children have difficulty in learning, and they should control children's homework and behaviours. They reward or punish children according to their behaviours. So, this knowledge is the mechanism of power; and it operates on children's bodies and souls (Jardine, 2005, p. 43). In Foucauldian terms, "there is of power on knowledge and of knowledge on power." (Foucault, 1980, p. 51). Power creates new body of knowledge and information (Foucault, 2001, p. 51). Power and knowledge are not independent of each other. Every power relation creates knowledge; and knowledge also constitutes power relations (Foucault, 1995, p. 27). In that respect, Foucault's perspective can be related to Apple's understanding of social control. Apple also stated that social and economic control in schools is not only maintained through discipline. "The formal corpus of school knowledge" produced by schools also helps control, and school knowledge representing the "legitimate knowledge" provides some groups

dominance on knowledge (Apple, 2004, p. 61). Foucault's knowledge is also disciplinary in the sense that it forms norms of society and governs us in terms of who we are and how we should behave (Jardin, 2005, p. 46).

The relationship between knowledge and power is important in values education. Values are determined according to dominant knowledge in society. Therefore, the issue of which values are chosen is significant in terms of addressing the values of particular groups in society and giving those groups more power in governing the children's conduct. In addition to that, as it can be seen in the purpose of values education project, identification of values according to children's development creates a body of knowledge and information. This new body of knowledge redetermines national and cultural values; in this way it provides legitimacy for values education.

2.4. Values Education in Relation to Bourdieu's Concepts

First of all, when state ideology and its apparatuses are considered again, Bourdieu points out that he is opposed to the notion of apparatus. He considers the institutions such as the school, the church, political party as fields rather than apparatuses. He defines field "as a network, or a configuration, of objective relations between positions." (Bourdieu and Wacquant, 1992, p. 97). The difference between field and apparatus is derived from the fact that there is a struggle in a field. Agents and institutions are always in a struggle in a field. There are the ones dominating the field, however, they always face resistance or contention of the dominated ones (Bourdieu and Wacquant, 1992, p. 102). Contrary to Althusser's conception of apparatus, in which rules are determined by the ruling class, Bourdieu's conception of field is open to struggles. Bourdieu states that "as a space of potential and active forces, the field is also a field of struggles aimed at preserving or transforming the configuration of these forces." (p. 101).

Bourdieu studied education, as well, and he considered school as a field. In relation to education, he explains another concept called habitus. It is the disposition

acquired by agents through internalizing the social and economic conditions (Bourdieu and Wacquant, 1992, p. 105). It is the generative principle classifying judgments and practices. Habitus classifies practices and differentiates those works representing the social world so that the space of life styles is created (Bourdieu, 1984, p. 170). Habitus is also “a structured structure: the principle of division into logical classes which organizes the perception of the social world is itself the product of internalization of the division into social classes.” (p. 170). Family upbringing and educational experiences are also the circumstances that structure habitus (Maton, 2008, p. 51). According to Bourdieu, practice arises from the relationship between actor’s habitus and the position in field (p. 51). School can be also considered a generative site of distinctive habitus. In this context, values education is also a crucial issue because it affects how children come to acquire a set of dispositions, as a result of their socialization. They reflect central structural elements and behave in ways which reproduce those structural elements. In this way, content of values education can function as markers of class-or different habitus.

Bourdieu analyzes the notion of capital; and he states “capital is accumulated labor (in its materialized form or its “incorporated,” embodied form) which, when appropriated on a private, i.e., exclusive, basis by agents or groups of agents, enables them to appropriate social energy in the form of reified or living labor.” (Bourdieu, 1986, p. 241). Bourdieu suggests that capital can take one of three forms: economic, cultural, or social. Economic capital is the capital “which is immediately and directly convertible into money and may be institutionalized in the form of property rights” (Bourdieu, 1986 p. 243), and social capital is about “membership in a group” (p. 248). Cultural capital can be convertible into economic capital and it is important in terms of relation to educational qualifications. Bourdieu indicates that different social classes have different cultural capital. Academic achievement of children is related to cultural capital. Since ability or talent is the product of cultural capital invested in the family, education system provides reproduction of cultural capital (pp. 243-244). Importantly, since cultural capital is given in the period of socialization, it is the best hidden form of capital

(p. 246). Values can be also considered cultural capital. Values education is considered as important aspect of socialization of children. It can be also seen in the discussions of different groups that groups draw the boundaries of culture with their habitus including certain values. They consider values as cultural capital in the educational sense, or in the case of Islamic circles, it can be considered symbolic capital for social solidarity in the face of alienation brought by globalization. Children adopted cultural capital including specific values reproduce the structures of habitus formed by national and cultural values. In that respect, the theory of reproduction is significant for the analysis of values education.

Reproduction and resistance theories deal with how culture transmitted by family and school shape children's views of the world (Ballantine and Spade, 2008, p. 14). Dominant groups in society transmit dominant culture to children so that children learn how schools function and they can be successful with their cultural capital (p. 15). Therefore, according to Bourdieu's perspective, culture cannot be considered neutral which makes a contribution to social progress. Rather, culture transmitted in the schools contributes to inequality (Apple, 2004, p. 31). Thus, cultural transmission is a strategy of family providing the transmission of capital through generations, and according to Bourdieu's perspective, school is a significant agent in social and cultural reproduction (Nash, 1990, p. 432). Considering school as the agency of cultural reproduction is important as dominant classes ensure ideological dominance in society through the control of knowledge (Apple, 2004, p. 25). Bourdieu states that different pedagogic actions are subjected to dominant pedagogic action in a system of pedagogic actions; and he says that they "tend to reproduce the system of cultural arbitraries characteristic of that social formation, thereby contributing to the reproduction of the power relations which put that cultural arbitrary into the dominant position." (Bourdieu and Passeron, 1990, p. 10). According to that, for Bourdieu, thinking school as the institution in which there is transmission of culture to next generation hides the mechanism of cultural reproduction and power relations. Bourdieu indicates that, according to Durkheimian perspective, different pedagogic actions work in harmony and cultural capital appeals to whole society. However, different actors reproduce the structure

of cultural capital according to dominant groups or classes (Bourdieu and Passeron, 1990, pp. 10-11). Nash also points out that social groups have real and symbolic resources providing the transmission of physical and symbolic resources through generations (Nash, 1990, p. 432). So, he says that “the relevance of this for the sociology of education is obvious: in modern societies the school has become the most important agency for the reproduction of almost all social classes.” (Nash, 1990, p. 432). Therefore, it can be said that since social and cultural capital reproduce structures of dominant culture, for Bourdieu moral socialization involves social inequality.

Apple also states that cultural and economic reproduction is maintained by the school knowledge. According to him, social and ideological stability is ensured by the norms of existing social order internalized by the individual unconsciously (Apple, 2004, p. 30). Control of knowledge is important since it serves to preserve institutions of a particular society (p. 25) Apple argues that schools are the institution for cultural distribution. According to him, there are two main ways of analyzing school knowledge. These are academic approach and socialization approach. The first one is related to academic achievement. It sees school as a neutral environment and it is oriented to designate children’s success and failure and to increase academic productivity through the questions such as the unequal distribution of educational resources or social background of the students. Socialization approach investigates the social norms and values taught at school. However, Apple argues that this causes the field of study to be restricted as moral knowledge. It has the set of societal values and it aims to socialize students according to these shared values and norms. Apple criticizes these approaches. According to him, while academic approach fails to consider the relationship between economics and the structure of school knowledge, socialization approach is based on social consensus. Therefore, it does not take political and economic context into account in terms of questioning how certain sets of social values become the dominant values (Apple, 2004, p. 29). Hence, he gives reproduction theory as the third approach. He says that “in essence, the formal and informal knowledge is used as a complex filter to process people, often by class; and, at the

same time, different positions and values are taught to different school populations, again often by class” (Apple, 2004, p. 32). In this way, schools reproduce economic and political structures. Legitimate knowledge constituted by the school reinforces existing institutions in the society. It is based on “value-governed selections” from other alternatives. Therefore, it has to be problematized (Apple, 2004, p.43).

According to his perspective, school knowledge has a kind of social control. It is based on values, norms, and principles shared commonly in the society. On the other hand, his problematic on how the set of values become dominant and serve the existing order in society are important critical points not only for Durkheimian understanding but also for the project of values education in general.

2.5. Methodology

Children books try to not only promote character development of children but they also provide the transmission of cultural and social values. In this sense, all children books can be considered as tools that provide values education. For instance, Eslen-Ziya and Erhart argue in their study on modern children books produced for 3 - 6 ages that children picture books are the materials transmitting cultural codes, therefore they are one of the important sources representing social norms (Eslen – Ziya and Erhart, 2013, p. 52). Eslen – Ziya and Erhart indicate that they search character development and social values in their analysis (p. 53). They conclude in their analysis that the books include the transmission of social and gender norms. They represent traditional family type. The books also promote the value of moderation (*itidal*). In sum, they argue that the books reflect the values of Turkish culture. (Eslen – Ziya and Erhart, 2013). Fox argues that children literature is produced with gender stereotypes that construct children as boys or girls, and writers should change the understanding based on the promotion of “gender-appropriate” behaviours in children literature (Fox, 1993, p. 84). On the other hand, Esen states that textbooks also transmit certain knowledge and values by invalidating other possible knowledge and values. For instance, she points that textbooks can promote certain type of citizen, family, or gender relations by

excluding other types (Esen, 2007, p. 467). So, in general, children literature includes values education according to social and cultural dynamics.

As it is pointed in Chapter 1, values education can be called as moral, character, and citizenship education. When we look at the studies on children literature, textbooks or children books have the concern of development of moral, social, and civic values approved by society in a sort of way. So, study of values education in children books is very broad issue. Therefore, at first, I restricted my analysis with books which are named as values education and character education books on their covers, and produced for 6 – 10 ages. These books are generally sold as set. I examined the books that explain every value with a story in a specific way.

I selected the books of Islamic publishing houses called *Edam*, *Çilek*, *Nesil Çocuk*, *Uğurböceği*, *Erdem Çocuk*, *Timaş*, *Damla*, *Diyanet İşleri Başkanlığı* (Directorate of Religious Affairs) publishing houses. These publications can be called as Islamic since they can include religious values such as paying attention to rightful share (*kul hakkını gözetmek*) (*Diyanet İşleri Başkanlığı*), praying (*dua etmek*) (*Çilek*), patience and gratitude (*sabır ve şükür*) (*Uğurböceği*). Importantly, publishing houses that I analyzed have religious publications such as *Müezzinlik Kitabı* (The Book of Being Muezzin) (*Damla Publishing*), *Peygamberimizin Hayatı* (The Life of Our Prophet) (*Nesil Publishing*) *Kur'an-ı Kerim'den Dua Ayetleri* (Verses of Prayer from the Koran) (*Timaş Publishing*), *Hac – İslam'ın Kalbine Yolculuk* (Hajj – Journey to the Heart of Islam) (*Edam Publishing*), *Peygamberimiz ve Ailesi* (Our Prophet and His Family) (*Uğurböceği Publishing*). They also produce various religious publications for children as *Peygamberime Mektup Yazdım* (I Wrote a Letter for My Prophet) (*Nesil Çocuk Publishing*), *Peygamberimizin Mucizeleri* (Miracles of our prophet), *40 Hadis 40 Çizgi* (40 Hadits 40 Lines) (*Edam Publishing*), *Peygamber Efendimiz* (Our Prophet), *Allah'ın Güzel İsimleri* (Beautiful Names of Allah) (*Uğurböceği Publishing*), *Peygamber Öyküleri Set* (Prophet Stories) (*Timaş Publishing*), *Dinim Serisi* (Series of My Religion) (*Damla Publishing*), *Ayşe'nin Ramazan Günlüğü* (Ayşe's Ramadan Diary) (*Erdem Çocuk – Düş Değirmeni Publishing*). In addition to that those

publishing houses participated in the 37th Turkey Book and Culture Fair organized by Turkey Religious Foundation and Istanbul Metropolitan Municipality during the ramadan month in 2018.

I studied seventy – nine values education books produced by Islamic publishing houses. I examined how social relationships were established in the books. What kind of society Islamic groups search for the solution of social problems is one of the important question in the study. In addition to that, I will specifically focus on justice and patriotism. Justice is significant value in terms of understanding how it functions with respect to rights of different groups of the society. Patriotism is another important value that demonstrate the relation of values education to ideology in terms of including citizenship education.

CHAPTER III

DISCOURSE IN ISLAMIC VALUES EDUCATION BOOKS

In this chapter, I analyze values education books produced by Islamic circles. As it is indicated, some Islamic circles argue that youth in Turkey is characterized by certain problems such as murder, sexual harrasment, robbery, and drug abuse (Coşkun, 2015). Globalization is also seen as an important factor in alienation of the youth from their “own culture” in Turkey. It has a negative effect on the inculcation of moral and religious values (Coşkun, 2015, Doğan, 2013, Ayhan et. al., 2004). In addition to these, some consider that modernization on the basis of positivism causes children to be lacked of moral education. Values education is seen as a solution to these problems by different Islamic intellectuals. Therefore, even though there are different publishing houses producing the books for values education, it is seen that, in recent years, the books produced by mostly Islamic circles dominate the field of production in values education (See Appendix 1). Hence, the values education books are an important research area in order to grasp what kind of solutions are considered for youth’s problems and in what way they are contextualized by Islamic circles.

The values education books are categorized as for preschool, primary school and secondary school, and they are produced mostly for prescool and primary school. Since the books for primary school outnumber secondary school and provide a textual analysis in more detail than preschool, I selected the values education books produced for 6 -10 ages. I analyze seventy nine values education books including *Dini Değerler Serisi (Diyanet İşleri Başkanlığı)*, *Mevlana’dan Masallar (Nesil Çocuk)*, *Masallarla Karakter Eğitimi (Nesil Çocuk)*, *Zorbul Zehra’nın Günlüğü (Edam)*, *Hacivat ve Karagöz ile Değerler Eğitimi (Edam)*, *Öykülerle Değerler Eğitimi (Uğurböceği Yayınları)*, *Erdemler Dizisi (Timaş)*, *Küçük Şehzade ile Değerler Eğitimi (Erdem Çocuk)*, *Masallarla Karakter Gelişimi – Mutlu Düşler Ülkesi (Çilek Kitaplar)*, *Etik Değerler Eğitim Seti (Bıngıldaklar ile*

Etik Değerlerimiz (Damla Yayınevi) (See Appendix 2). In addition to the values of justice (*adalet*), friendship (*dostluk*), honesty (*dürüstlük*), self-control (*öz denetim*), patience (*sabır*), respect (*saygı*), love (*sevgi*), responsibility (*sorumluluk*), patriotism (*vatanseverlik*), helpfulness (*yardımseverlik*) specified as “root values” by MoNE (MoNE, 2017), the books include also other values such as goodwill (*iyi niyet*), regret (*pişmanlık*), compassion (*merhamet*), rightful share (*kul hakkı*), diligence (*çalışkanlık*) (see Appendix 3).

Even though themes in the books vary, there is a common language in the contextualization of values in values education books:

- There is an emphasis on Islamic discourse in the books. This is seen in direct references to *Allah* as “If you praise someone, praise Allah and remember his superiority (Dikmen, 2017, p. 43), or it can be deduced from the statements such as “I was counting the days like rosary bead” (Mercan and Karatekin, 2012, p. 25), and “Every human being has traces from the creator.” (Temel, 2017a, p.51). The books also include religious values explained specifically such as paying attention to rightful share (*kul hakkını gözetmek*), and praying (*dua etmek*). Islamic discourse is very significant in terms of differentiating discourse from the books published by few other secular publishers, as well.
- The discourse in the books produces dichotomies in the stories. Stories are told in the frame of being good-bad, wealth-poverty, just-unjust, or right-wrong.
- There are many references to old historic figures such as Mevlana, Mehmet Akif Ersoy, Mehmet the Conqueror, Suleyman the Magnificent in the books.
- In the books, there is a wise person that has the role of guiding people in the wrong. Even though this wise person can be an ant as in the *Küçük Şehzade ile Değerler Eğitimi*, this person is usually an old man in the books.

In Islamic values education books, values education refers not only to personal development of children but also to social integration. Values are presented as the aspects providing social solidarity and integration. Therefore, firstly, I analyze how social integration is contextualized in the values education books. Social integration is very important in terms of which values are considered for personal and social development, and whether they embrace the values of different parts of society. Then, I focus specifically on the values of justice and patriotism. Justice and patriotism are two important concepts that values education books bring forth. Justice is contextualized in relation to the management of differences in society in the Islamic values education books, thus it is important to analyze justice in order to understand how differences are taken into account so that social order is ensured. In addition to that, justice in values education books comprises other values such as equality, fairness, difference, rightful share (*kul hakkı*), and religious values. Patriotism is another value that I will investigate in Islamic values education books. It presents what kind of “imagined community” is formed in the books. It also includes the values of respect and responsibility. So, firstly, I analyze the society framed in the books, then what kind of justice and patriotism have function in this type of society.

3.1. Society Imagined in Values Education Books

In values education books, values refer not only to personality development but also social relationships. For instance, it is stated in *İyilikleri Unutmuyorum* that being faithful makes our friendship relations stronger, and this makes contribution to a peaceful and happy society, as well (Catic, Karaköse, Saydam, Uzun, Gökçek, 2013, p. 41). So, there is much emphasis on what kinds of advantages values education has for social relationships in the books.

To begin with, the idea of community is underlined as an innate characteristic of human creation in Diyanet’s (Directorate of Religious Affairs) values education books. It is stated that “but, whoever we are, we are responsible for each other because Allah did not create us alone. We all have a mother and a

father. When we are born, our mother looks after us and our father meets the needs of the house. Our grandmother and grandfather dote on us. Our aunt and uncle wait for our visit in holiday. So, let's praise our *Rabb* that makes us live in communities.” (Budak et al., 2016, p. 16). (“*Öyleyse biz kullarını topluluk halinde yaşatan Rabbimize şükredelim.*”) (p.16). God created a life in unity and solidarity since it is only God knowing that humans need each other. (“*Çünkü insanın insana ihtiyacı olduğunu en iyi bilen O’dur. Onun için de bizlere birlik ve beraberlik içinde bir hayat var etmiştir.*”) (Budak, Kanger, Öztürk, Gökdoğan, Türk, 2017c, p. 8). So, living in unity is given as the necessary condition of people's life in Diyanet's values education books.

Living in unity is important in terms of providing a secure, happy, and peaceful society. In the story of *En İyi Buğday İçin*, it is stated that “if we want to live in peace and happiness, we must also help our neighbours live in peace and happiness. That's why, we should be self-sacrificing.” (Dikmen, 2017c, p. 77). In *Yardım Ediyorum*, it is said “we want well being of other as much as ours. A society where people want each other to be good and in solidarity is also a society where everyone trusts each other.” (Catic, Karaköse, Saydam, Uzun, Gökçek, 2017, p. 41).

In addition to these mentioned above, in one of the stories told in *Zorbul Zehra'nın Günlüğü (Yardımseverlik)*, Zehra's grandfather goes to get his salary. Since he always goes with his friend, Zehra asks his grandfather whether she can join them. But her grandfather states that his friend is sick and he says, “He gave me his bank card, we will get his salary.” (Mercan, Aycın and Karatekin, 2013, p. 11) Zehra states that her grandfather let her go with him and says ““we” will get also his salary.” (“*Maaşını da “biz” çekecektik*”) (Mercan, Aycın, Karatekin, 2013, p. 11). In another story in *Zorbul Zehra'nın Günlüğü (Yardımseverlik)*, there is a sentence stating that “One of the people that my grandfather referred to as “we” is definitely brother İbrahim.” (“*Dedemin “biz” diye bahsettiği kişilerden birisi kesin İbrahim abidir.*”) (p. 19). Stating the word “we” with quotation mark is important in terms of emphasizing group solidarity.

In values education books, unity is underlined as an important aspect of society since it provides individuals more power. There are statements in values education books such as “aren’t we stronger when we get together?” (“*Bir araya geldiğimizde daha güçlü olmuyor muyuz?*”) (Mercan, Aycın, Karatekin, 2013 p. 29), or “Hand in hand, arm in arm, we united. We bring our friends by helping each other.” (“*El ele, kol kola birlik olduk. Yardımlaşarak arkadaşlarımızı getirdik.*”) (Özeren, 2016, p. 23). In addition to that, *Bir Demet Dal* tells an old man with four sons who constantly argues with each other. One day, the old man wants his sons to go to the forest and tie sticks in bunches. Then, the old man wants them to break the bunch, but his sons fail. Then he wants them to break twigs, and his sons can break twigs one by one. The old man says that “If you do not get on well with each other, you will be scattered like these branches. When something happens to you, you get immediately hurt. But, if you collaborate, God willing, no one can do anything to you. Always be good and help each other.” (Dikmen, 2017a, p. 47). In the story of *Karanlığa Mum Yakmak*, authorities in a tribe wonder that how people describe an elephant in darkness. Each person describes the elephant in a different way. Then, the tribal leader says “A huge elephant taught us a truth. That we all have such unity depends on a beautiful light. Let’s light a candle to the darkness all together! It is in our hands to be a strong people, to protect our values, to have common thoughts as long as we remove the darkness in our hearths.” (“*Kocaman bir fil, bize kocaman bir gerçeği öğretti. Hepimizin böyle birlik beraberlik içinde olması, ancak güzel bir aydınlığa bağlı. Gerçeklere karanlıkta bakmamalı! Karanlığa hep birlikte mum yakmalı! Güçlü bir halk olmak, değerlerimizi korumak, ortak düşüncelere sahip olmak bizim elimizde. Yeter ki gönlümüzdeki karanlıkları kaldıralım, demiş.*”). (Temel, 2017f, p. 39). At the end of the story, it is said that after the public speech of the tribal chief, people started to take decisions together by taking different ideas into consideration and respecting every person’s truth.

In order to provide social stability and unity, it is important to function as it is required. Therefore, in the books, social order is contextualized from a functionalist perspective. For instance, the story of *Canı Sıkılan Cıvata*, tells that, one day, a bolt in a ship gets bored and wants to go to the wheelhouse. But columns

say “You are small but you are the ones holding us together!”. (“*Küçüksünüz ama hepimizi bir arada tutan sizlersiniz!*”) (Dikmen, 2017c, p. 72). All parts of the ship are worried and send a message to the helm. The helms says:

“Everyone should know their own duty. Go to the small bolt and tell him not to move. Otherwise, the ship breaks into pieces and the ocean cannot be passed.” (“*Herkes görevini bilmeli. Küçük civataya gidin ve yerinden kıpırdamamasını söyleyin. Yoksa gemi parçalanır ve okyanus aşılamaz.*”) (p. 73).

In addition to that, In *Adil Davranıyorum* (2014), it is advised that “Do not forget folks! Societies are composed of individuals. If we do our part in the best way, we can be model for others and lead them to goodness and beauty. In that way, happy and peaceful world becomes ours.” (“*Unutmayın arkadaşlar, toplumlar bireylerden oluşur. Eğer üzerimize düşeni biz en iyi şekilde yaparsak başkalarına da örnek olup onları iyiliğe ve güzelliğe yönlendirebiliriz. Böylece mutlu, huzurlu ve barış dolu bir dünya bizim olur.*”) (p. 38). In *Görevlerimi Yapıyorum*, it is indicated that “if all people pay attention to their responsibilities, there will be an order in society.” (Catic, Karaköse, Saydam, Uzun, Gökçek, 2017a, p. 39)

In another story in *Dürüstlük*, it tells a child who always borrows money from his friends, but does not pay it back on time. His friends get annoyed with this situation. They started to tell a lie that they do not have money. It is said that “As you see, because of liar, the whole class has become liar. This child has caused other friends to move away from honesty like a rotten apple that rots other apples in the basket” (Budak et al., 2017, p. 29) (“*Anlayacağınız, bir yalancı yüzünden, bütün sınıf yalancı durumuna düştü. Çürük bir elmanın, sepetteki diğer elmaları da çürütmesi gibi, bu çocuk da diğer arkadaşlarının dürüstlükten uzaklaşmasına sebep oldu.*”) (p. 29).

First of all, in the ship story, parts in the ship operate for the functioning for the whole mechanism. Proper function of these parts is important for harmony and equilibrium. In this story, ship is like a human body. Bolts and columns, like the organs of the body, should function in a proper way for body’s health. The

statements “societies are composed of individuals” and “if we do our part”, and “you are small but it is you holding us together” refer to a functionalist perspective on society. The phrase “rotten apple” is also important in terms referring to the significance of each parts in the system. It can be related to the perspective of functionalism that takes society into account as a living organism. According to this perspective, every part and institution in society should do their own duty so that equilibrium and stability is maintained, and social order is provided (Ballantine and Spade, 2008, p. 9).

The problem in integration of the individual to society is told as a problem that necessary to be solved in the values education books. In *Mıknatıs Dede ile İğne Çocuklar*, the sultan of iron country tells the cleverest men of his country that “Our babies are falling apart. They hurt people without even knowing it. I will give the one who will put them together the best prize of my country.” (“*Yavrularımız dağılıyorlar. Bilmeden de olsa insanların canını yakıyorlar. Onları bir araya getirip toplayana ülkemin en güzel ödülünü vereceğim, demiş.*”) (Damla, 2016, p. 20). An old man comes and says that his name is Grandpa Magnet. He loves children. If the sultan gives permission, he can gather the children (p. 20). The Grandpa Magnet makes a call by saying that “My name is Magnet Grandpa. I love children. I hug you all with my strong and happy arms.” (p.21). Then, children heard the old man, joined him, and loved him. They become happy and they did not leave their country and the Grandpa Magnet again. In *Yardımseverlik*, it is stated that if we are helpful, we have a happy environment in confidence instead of a lonely little happiness (Budak et. al., 2014, p. 56.) If we are not helpful, we will stay alone, and we will be dragged into a lonely life. We live little happiness alone and we are deprived of a loving environment (p. 57). Ignoring traditions is also taken into consideration as alienation from society in values education books. *Bir Zamanlar Mingirdak'tık* tells the story of Mingirdaks that had to leave their home because they ignored their traditional and cultural values. It is said that “Mingirdaks have overlooked the fate. They have ignored tradition (Özeren, 2016c, p. 8) They could not go out in public and look at anyone’s face. (p. 11). It is narrated that “if you ask me, be good and do not give up your virtues. God forbid, one day, you can

find yourself in that terrifying forest as a bald-headed, swollen-bellied, big-nosed Bingıldaks.” (Özeren, 2016e, p. 6). Therefore, Mingirdaks try to learn values and their traditions in order to return to their home. The importance of social rules and norms for social order can be seen in other stories, as well. In *Kimsenin Sevmediği Çocuk*, there is a story of a naughty child whose name is Şahin. His teacher tells him that he is actually a good child. But, Şahin tells his teacher that he is not a good child and the teacher is a liar. His teacher responds that “but, you have always done what your teachers told you. Your teachers were vagrants in streets until you got here. You did what they said to you. You always obeyed the street rules. You are actually a child who follows the rules. Now, all you have to do is to listen to the words of your teachers here and to obey the rules. In that way, everyone knows you as a good child.” (*“Ama sen zaten hep öğretmenlerinin söylediklerini yaptın. Buraya gelene kadar senin öğretmenlerin sokaktaki serserilerdi. Onlar sana ne dedilerse yaptın. Sokak kurallarına hep uydun. Aslında sen kurallara uyan bir çocuksun. Şimdi yapman gereken tek şey buradaki öğretmenlerinin sözlerini dinlemek ve kurallara uymak. Böylece herkes seni iyi bir çocuk olarak tanır.”*) (Dikmen, 2017d, p. 51).

In this story, as in Durkheim’s study on Moral Education, school discipline can be considered as training ground for “accepted” moral values of society (Durkheim, 2002e). Children are expected to behave according to values approved by society. This is important for the prevention of not only alienation of individuals but also a breakdown in social order.

3.2. The Representation of Family as The Basis of Social Solidarity

In values education books values are generally contextualized in the frame of a traditional family. It is stated in *Azimli Olmak* that “her mother said that every job that needs to be done is an assignment. While preparing a meal and tidying the house, taking care of your education is my duty, making the living of the house and helping us solve our problems is your father’s duty. Respecting your mother and father, helping them and studying are among your duties.” (“*Yapılması gereken her iş, bir ödevdir, dedi annesi. Yemek hazırlamak, evin tertip ve düzenini sağlamak, sizin terbiyenizle meşgul olmak nasıl benim ödevimse; evin geçimini sağlamak, bizlerle ilgilenip sorunlarımızın çözümüne yardımcı olmak da babanın ödevi. Anne ve babana saygı duymak, onlara yardımcı olmak ve derslerine çalışmak da senin ödevlerin arasında.*”) (Gökdoğan, 2017d, p. 28). In the story of *Bir Salkım Üzüm*, story of family is told. All their members work in the field during the harvest. It is stated that each family member has different work. At the end of the story, the mother is thankful to God since God gave her a compassionate family. Then, she gathers her family and shares grapes with them (Dikmen, 2017c, p. 29). It is seen in those stories that; family roles are also explained from a functionalist perspective. Each member has their own duty and the family is composed of mother, father and siblings. The story *Fotoğrafların Getirdiği Sevgi*, begins with the statement there is a two-storey house with a garden among big apartment houses. This house is İsmail’s house. He lives in this house with two brothers, two sisters, and triplet sisters. His father is a truck driver. His mother does not work. She looks after her children. (Dikmen, 2017e, p. 53). The values education books called *Küçük Şehzade ile Değerler Eğitimi* tells the stories of a princess as a mother, sultan as a father, and a child as the sultan’s son (Coşar, 2018). The story *Canım Arkadaşlarım* is a story of family including father, mother, three siblings going on a visit to another family (Budak et. al., 2017c), as well. The story *Ateş Böceklerinin Dansı* (Damla, 2016a, p. 5) tells the story of animals’s demonstration. It talks about spiders as mother spider, father spider, and baby spider. *Tembel Köpek* is a story of a dog that does not have a family and home because he does not have a sense of responsibility

(Budak et al., 2017a, p. 21). Therefore, it can be argued that family is important unit in which values are transmitted in the values education books.

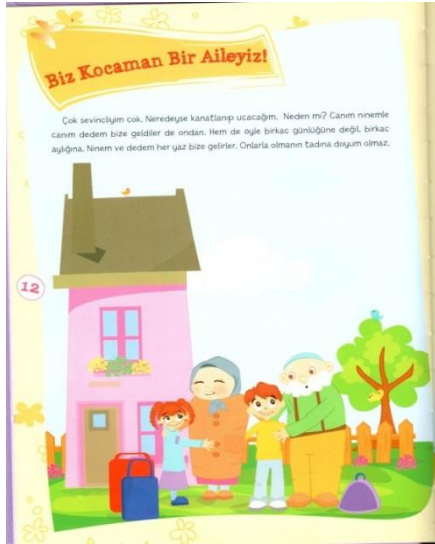
According to Comte, relations in the family can correspond to relations between human beings, and family is the place in which human activity is practiced. Civilization is transmitted from generation to generation in family (Aron, 1974, p. 97). In his scheme of family, even if man has authority and woman seems inferior because of sensibility, this can mean inferiority for man since the spiritual power as noblest power belongs to woman (p. 97). Therefore, according to him, equality is based on differentiation of functions (p. 97). Birekul, a sociologist, also states that primary group in which individuals adopted social culture and values is the family. Therefore, he argues that socialization starts in the family, and it is expected that individuals should be part of a family in Islamic societies (Birekul, 2015, p. 119). According to him, mother is an active educator in family; thus mother provides the connection between family and society. The second birth of child is socialization and the role of mother is more important at this stage. Hence, woman, as mother, can have an effect on social change (p. 120).

In values education books, family is illustrated as the institution in which children learn values. In Foucauldian sense, family can be considered a form of government. According to Foucault, government of family includes taking care of individuals' wealth and prosperity (Foucault, 2001, p. 209). According to him, to govern is to "determine one's behaviour in terms of a strategy by resorting to a number of tactics". (Foucault, 1997, p. 156). In this case, family is the institution in which children learn values for their moral and social development. It has the function of governing children's behaviours and conduct in terms of morality.

In the values education books, the type of family is mostly based on extended family. There are characters called *Battal Dede* (Grandfather Battal), *Bilge Dede* (Wise Grandfather), or grandmothers. These are the figures usually telling the main point of behaviours and events. In story *En Çok Kimi Seviyorum*, Ali asks his father whether his father loves Ali and his mother. After he saw his grandmother and grandfather in the sitting room, he asks his father whether he loves

them. Then, he also asks his father whether he loves God. (Dikmen, 2017e, p. 69). In *Zorbul Zehra'nın Günlüğü (Sorumluluk)*, Zehra's family also live with the grandfather and grandmother (see figure 3). In addition to those, there are stories emphasizing crowded, big families. The story *Nine* begins with the statement that Zehra has a crowded family. Her mother, father, two sisters, a brother, and grandmother live in the same house (Dikmen, 2016b, p. 45). In the story, one day, Zehra's teacher comes to Zehra's home. Zehra does not want her grandmother to eat with them because her grandmother's hands trembles while eating and she spills food. When her teacher does not see her grandmother at dinner table, she asks where her grandmother is. Zehra's mother tells the reason. Then, the teacher tells Zehra that she is in the wrong. Old people are helpless and Zehra should help her grandmother. In *Büyüklerle Saygı* (2016), there is a story called we are big family! (see figure 1) It tells a story of family including mother, father, three siblings and the visit of their grandmother and grandfather to their family in summer (Budak et al., 2016, p. 12).

Figure 1.1: Representation of extended family in the books: We are a big family!

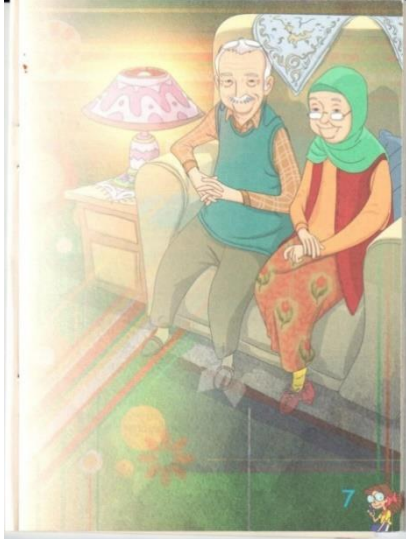


Source: Budak et al., *Büyüklerle Saygı*, 2016.

Grandparents are significant characters directing people to the right way in the values education books. Each book in *Erdemler Serisi* has the story of Pembe and

her grandmother. The grandmother of Pembe tells a story in relation to the value explained in the book. For example, her grandmother tells a story about postponing works, which is wrong behaviour. Pembe says that “that’s right, my grandma.” and “after that, I will always do my job on time” (Catic, Karaköse, Saydam, Uzun, Gökçek, 2017a, p. 37). In *Zorbul Zehra’nın Günlüğü (Sabır)* when Zehra and her family give into pessimism, Zehra’s grandfather mentions how Mehmet the Conquerer moved the ships over land (Mercan and Karatekin, 2013a, p. 14). In another story, Zorbul Zehra tries to reach books that are at the top shelf by standing on other books. Then, she falls. Her grandmother says that if she puts the book under her feet rather than putting it in her head, she will be struck by the book (“*Sevimli şey, kitabı başının üstüne değil de ayağının altına alırsan böyle olur. Kitap adamı çarpar.*”) (Mercan and Karatekin, 2013c, p. 7) In another story, Zehra writes her bad habits on paper, then she and her grandmother bury the paper. Zehra asks her grandmother whether she really got rid of those habits. Her grandmother tells her that this is in her hand and she should not forget “euзу billahi mine’ş-şeytani’r-racim” meaning taking refuge in God from evil. (“*Babaanne gerçekten onlardan kurtuldum mu? Bu senin elinde kızım. Ve her zaman dilinde olsun: Euзу billahi mine’ş-şeytani’racim.*”) (p. 26). In another story, Zehra gives books to her friends as a gift and her grandfather congratulates Zehra; she says that giving gift is sunna (sünnet) (Mercan and Karatekin, 2013b, p. 7). In *Etik Değerler Eğitim Seti* (Özeren, 2016), the person guiding Bingirdaks is Wise Grandfather. When Bingirdaks have trouble, they ask him the reason and what they should do. In the story *Eyvah Kaybolduk*, Wise Grandfather tells Bingirdaks that they have made progress. They have learned the value of helping each other. That’s why, God rewarded them (Özeren, 2016, p. 60). In *Büyükklere Saygı* (Budak et al., 2016), Zeynep says that they prayed with her grandfather. Her grandfather always gives them snacks after praying. So, grandparents can also serve as a model for children’s religious education.

Figure 1.2: Representation of grandparents: Zehra’s grandparents



Source: Mercan, A., and Karatekin, N. (2012), *Zorbul Zehra’nın Günlüğü (Sorumluluk)*.

The representation of extended family is important in terms of including debates of East and West. In *Büyüklere Saygı*, there is an exercise called “I understood, you are a muslim” (“*Anladım Sen Müslüman*”). (Budak et al., 2016, p. 30). It says suppose that you went to Europe for a week. In a city of Europe, cars give way to people. They respect pedestrians. People do not disturb other people in museums. Parks and streets are designed for disabled people, as well. Then, it is told that a woman with a child gets on the bus and your friend gives his seat. Then, an old man comes and then you give a seat. Then, the man asks whether you are a muslim. You are surprised and ask him how he understood. He says that he has been in Turkey for three years, respect is very important in there, but in Europe, they do not give place to old people and people with children, and when children are 18 years old, they move from their houses. He says that a friend of him talked about an old man coming to see your prophet. People is late to give place. Then, the prophet says that “a person who does not show mercy on younger ones and respect to older ones is not from us” (Tirmizi, Birr, 15). The old man says that he has been impressed. When he saw you, he remembered this. In this way, he understood that you are a muslim (Budak et al., 2016, p. 31). The exercise asks what you would feel if you meet an old man telling all these. In addition to this, in the story *Karga ile*

Papağan, a parrot asks a crow that “What disgusting face this is, what terrible appearance and shapeless view this is? Why are we in the same cage? I wish there is a distance between us as between East and West” (“*Bu ne iğrenç yüz, bu ne berbat kılık, bu ne biçimsiz manzara! Ah, uğursuz karga neden aynı kafesteyiz sanki? Ne olurdu seninle benim aramda, doğuyla batı arasındaki kadar uzaklık bulunsaydı.*”) (Temel, 2017b, p. 15).

In addition to these, the story *Fotoğrafların Getirdiği Sevgi* begins with the statement that “there is a two storey house with a garden among big apartment houses.” (“*Koca apartmanların arasında iki katlı, bahçeli bir ev vardı.*”) (Dikmen, 2017e, p. 53) and the story tells how the family in this house live happily. In *Zorbul Zehra’s Günlüğü (Yardımseverlik)*, there is a picture of two buildings drawn next to each other (see figure 3). The bigger one is stated as Gross Market while the smaller one is drawn as *Bizim Bakkal* (Our Grocery) and the picture of *Bizim Bakkal* is drawn in a more colourful way (Mercan, Aycın, Karatekin, 2013, p. 7).

Figure 1.3: Representation of Gross Market and *Bizim Bakkal*



Source: Mercan, A., Aycın, H., Karatekin, N. (2013). *Zorbul Zehra’nın Günlüğü (Yardımseverlik)*.

Köse (2010), a theologian who studied Islamic Law, analyzes the mindset change in *Today's Turkish Family Fabric* in modern life. He points that discussing Islam with the concepts of modernity leads Islam to be misunderstood. According to him, especially Western modern culture sees Islam as an obstacle to modern life (Köse, 2010, p.152), and Turkish modernization based on Western modern culture considered religion as opposed to progress in Turkey, as well (p.155). He points out that modernity takes Islam into consideration with the issues such as conservatism, fanaticism (*yobazlık*), and anti-secularism that do not actually represent the muslim mindset (p.153). He indicates that one of the important institutions that illustrates this conflict between Islam and modern life is family (p.152). According to him, one of the effects of modernity on family is that duty centered relationships are replaced by right centered relationship in family. He states that the aim of the struggle for right is justice, and in that sense, justice is only about to give a person who deserves his or her right. However, he points out that relationships in family are determined by values beyond justice. According to him, rights can be protected with only awareness of duty because duty morality and sense of responsibility make us responsible for other people's rights. (Köse, 2010, p.156-157). On the other hand, he says that modern West ignores duty and provokes secular right understanding. This secular understanding based on rights and equality creates a type of individual who is selfish, egocentric, and who wants to live alone. According to him, this understanding affects family type, as well. Family has been turned into an alliance based on mutual interest. Bonds between family members have been loosened. Religious and moral values connecting spouses and children with deeper feelings are replaced by convenience marriage based on rationality (p.158). He also indicates that nuclear family without grandparents who have an important role in transmission of cultural values, and the increase in working women affected child rearing practices in a negative way (p.171). According to him, another change is about the understanding of freedom. He states that the understanding of freedom in Muslim culture is contrasted with modern West. While freedom means to be away from desires and to believe in God in Islam, freedom means emancipation from God in Christian Western societies. So according to him,

this positivist and humanist understanding of Enlightenment emphasizes humans, mind, and school instead of God, divine inspiration (*vahiy*), and sanctuary (*mabed*). This leads people to behave according to their desires, and hedonism has come about (p.163).

Köylü, a theologian who studied religious education, also states that even though there have been many advances in science and technology, development in civilization cannot be talked about. People have been estranged from spiritual and humanistic values (Köylü, 2013, p. 287). He states that today one of the basic moral problems is the change in the type of family. There is a breakdown in family structure. Traditional family is disappearing (p. 298) and there is an increase in divorce rates. According to him, this has negative consequences for children because children who are brought up by a single parent cannot reach economic and social resources that children in traditional families have (p. 299) According to him, family is the only institution that provides children with confidence, love, social and economic support. (p. 298) Aydın, a theologian, also emphasized that imported family models have affected our family relations negatively. There is an increase in divorce rates and decrease in the desire to have a child. Since children are brought up with individualism, they will leave their families. He states that if the number of old people kicked out of home is equal to the number in the countries of imported family models, family as an institution will disappear (Aydın, 2009, p. 56) Hökelekli, a theologian who studied psychology of religion and values education, points that today there is a problem in the relationship between youth and old generation. The authority of old people has weakened. Since elderly people are the symbol of traditional values, the problem in communication between generations makes difficulties in transmitting traditional values to next generations. In that way, those values also lose their significance, and alienation is felt much more among young people. (Hökelekli, 2011, p. 161).

So, the perspectives of Islamic circles on modern and family life in Turkish context can be seen in values education books, as well. The statement “the distance between East and West” in Karga ile Papağan points to the difference of “East”

from “West” and the exercise of “I understood that you are a muslim” has also the criticism of Western values. In addition to that, “big apartments” and “gross market” make references to negative effects of modernization and globalization. In relation to how technology lacks spritual values can be seen in *Zorbul Zehra’nın Günlüğü (Sabır)*, as well. When Zehra says that İbrahim has stamp collection hobby, her grandmother asks her what hobby means. Then, Zehra and her granmother asks smarty (*çokbilmiş*) google and they learn that hobby is the activity in leisure time for pleasure. Her grandmother says İbrahim’s activity is not a hobby. Smarty google cannot figure out this because what İbrahim does comes from his soul (“*Uğraşırken her şeyi unutturacak kadar kişiyi sarıp sarmalayan, ruhuna kadar işleyen uğraşıya hobi falan denemez.*”) (Mercan and Karatekin, 2013a, p. 21-22). So, family is an important institution in terms of not only basis of socialization but also reflecting on the problems in society brought by the conflict between Western modernity and Islam. The emphasis on relationships in family, and especially in extended families can be considered an answer to the breakdown of traditional family with Western modernization.

Çayır stated in his study on Islamic salvation novels that there was a representation of Islamic self contrary to “the modern self with the civilized West” (Çayır, 2008, p. 38). In the novels, modernization process was not associated with civilization; rather it was taken into account as “moral degeneration” and “social disintegration” (p. 38). Therefore, in the novels, Europe was represented as the source of alineation (p. 47). This representation can be seen in the values education books, as well. There is a difference between Western values and “our” cultural values. Children are expected to learn religious, cultural, and moral values through their grandparents. So, as Çayır indicates, modernization process is represented as the source of degeneration of cultural values in values education books, as well. A Muslim self can be talked about who should learn their “own” cultural and religious values in an extended family in contrast with the modern Western self living in nuclear, or in other words, “imported” family in the books.

Islamic circles emphasize social solidarity since it is seen that social disintegration and individualism brought by modernization caused children to be alienated from cultural and religious values. As it can be seen in Köse's and Aydın's statements, there is a criticism of individualism in Islamic circles. According to Köse, freedom brought by secular rational understanding has created selfish and egocentric individuals. On the other hand, Aydın states that children who adhere to individualism leave their home. This criticism is seen in values education books through the emphasis on social solidarity and unity. In the books, discourse promotes social solidarity and unity. In this respect, there is an emphasis on society rather than individuals and their rights. In Durkheimian sense, in those stories, society is not the sum of individuals. It has a character different from its members (Durkheim, 2002d, pp. 2-3) Practices are carried out collectively and society has power external to the individual (Durkheim, 2004). Therefore, in the stories, it is seen that when there is a problem in the interaction of children with society, they harm their environment. This also brings about the fear of living alone, or marginalization from society as it can be seen in Mingirdaks, or in the sentence of "you must convince the ones who disturb your peace" (Catic et al., 2014, p. 9). From a functionalist perspective, it is a problem since it causes harmony to break down. In other words, in Durkheimian sense, this is anomie for society. When the connection between society and individual weakens, this means that society is at the state of anomie and this situation needs to be fixed. Otherwise, this can mean depression, discomfort, or alienation for the individual. For instance, in his study on suicide, Durkheim points that the suicide varies inversely with the integration of individual to society (Durkheim, 2003, p. 33). Therefore, the integration of individual to society is very important. In this case, society's power is superior than individual. In other words, it is the only moral power predominating individual, and this power is accepted by the individual (p. 41). As, Durkheim points that "the individual is dominated by a moral reality greater than himself, namely, collective reality..." (Durkheim, 2003, p. 33). This collective reality is constituted by values in the books and it is expected that individuals join this collectivity. In that way, individuals feel more comfortable and happier, and social order is maintained. In

that respect, it can be talked about discourse employed to promote harmonious society in which the same cultural, religious values are shared. So, there is no room for individualism in society framed in values education books.

In addition to these, in values education books, common moral code is constituted through values and this collective reality enables a society to have order, unity and solidarity. Thus, it should be noted that this common moral code is socially determined, and it is formed in the light of traditions, rules, or values accepted by society. In that way, it created the world of us and them. In other words, while our world with unity is powerful, there is another world in which there is danger and where individuals are alienated. However, since those values are socially determined, how common values are designated and how they can be applied to all parts of the society is a very significant issue. Importantly, since social solidarity is formed with respect to common cultural and national values in the values education books, it cannot be talked about the representation of values of different ideologies in society in the books. Rather, it is accepted that different groups should have the same cultural values so that social integration is provided.

According to Bourdieu, the habitus is the principle of classifying practices. Those classifying practices represent the social world so that life-styles are formed (Bourdieu, 1984, p. 170). Groups have different properties like sports, games, or clothes according to their habitus. In this way, the habitus gives groups a way of life and differentiate them from other life-styles (p. 173). Family as a social category functions in habitus as a classificatory scheme, as well. It is “a principle of construction of the social world” (Bourdieu, 1996, p. 21) Unit feelings are instituted in the family so that family can be durable and indifferent to individual feelings (p. 22). In family, economic, cultural, and symbolic privileges are transmitted. Bourdieu says

“the family plays a decisive role in the maintenance of the social order, through social as well as biological reproduction, i.e. reproduction of the structure of the social space and social relations. It is one of the key sites of the accumulation of capital in its different forms and its transmission

between the generations. It safeguards its unity for and through this transmission.” (p. 23).

He also states that extended families are more strongly integrated. They are united with affinity between habitus and solidarity of interests by economic, symbolic, and social capital. He gives executives as an example that economic heritage is transmitted through family alliances (p. 24). Durkheim also states that common sentiments and memories cannot be intense in small families because they cannot be reenforced and shared sufficiently. He says that “small families are inevitably short-lived; and without duration no society can be stable.” (Durkheim, 2003, p. 37). The type of extended family is supported in the values education books, as well. In other words, there is Durkheimian perspective on family in the books. This perspective suggests big families rather than small ones in order to maintain national and cultural heritage through generations. The role of grandparents is very significant in the books not only in terms of their function on contribution to moral development of children but also to the reproduction of national, cultural, and religious values. The emphasis on extended family is significant in terms of being a reflection of discussions on modernization, as well. The nuclear family brought by modernization and westernization should be transformed into the type of extended family so that transmission of cultural and national values is carried out by grandparents in a more effective way for children. In values education books, islamic habitus includes cultural, moral, and religious values. This habitus differentiates itself in terms of created in traditional extended families rather than Western modern family, or “imported” type, and it is structured with spiritual, moral, and religious values by keeping the structures of modernization and individualism out. So, in the books, values education can be considered an effort to create habitus including “non-imported” social and cultural capital.

Values education books are also important in terms of including the same stories with schoolbooks distributed by MoNE. For instance, *En İyi Buğday İçin* (Dikmen, 2017c) in *Fedâkarlık ve Duyarlılık Öyküleri* (Dikmen, 2017c) is given as listening practice in Grade 3 Turkish textbook (Karaduman, Özdemir, and Yılmaz, 2018, p.

99). More importantly, the perspectives of values education books conform with textbooks. In textbooks, family life is explained in the light of a functionalist perspective as in values education books. For instance, it is stated in Grade 3 Social Studies that there are chores such as cooking, cleaning, tidying the rooms, shopping in every house. It is very hard for a person to do all these tasks. Therefore, division of labor is necessary in order to do work easily and for family members to be happy and peaceful. It is stated that every family member should fulfill his or her duty and responsibilities on time (Çelikbaş, Gürel, Özcan, 2018, p. 54).⁵ Grandparents are also emphasized in textbooks and they are important figures in terms of transmitting social and cultural capital, as well. In Grade 3 Social Studies, it is stated that “as I listened to what my grandfather and grandmother told me, I realized that a lot of things have changed over time. Clothes, toys were different from today. Then, I started to think about what could change in the future and I went into daydreaming.”⁶ (p. 47). Apple states that school knowledge representing the “legitimate knowledge” provides some groups dominance on knowledge (Apple, 2004, p. 61). This can be seen in values education, as well. The findings in relation to the textbooks demonstrate that Islamic values education books reflect official knowledge on values education.

⁵ Her evde yemek pişirmek, temizlik yapmak, odaları toparlamak, alışveriş yapmak gibi pek çok iş vardır. Bu işlerin tümünü aile bireylerinden sadece bir kişinin yapması çok zordur. Bu nedenle aile içinde işlerin kolayca yapılabilmesi ve aile bireylerinin mutlu, huzurlu olabilmesi için iş bölümü yapılmalıdır. Evdeki herkes görev ve sorumluluklarını zamanında yerine getirmelidir.

⁶ Dedem ve babaannemin bana anlattıklarını dinledikçe pek çok şeyin zamanla değiştiğini anladım. Kıyafetler, oyuncaklar günümüzden çok farklıydı. Daha sonra gelecekte nelerin değişebileceğini düşünmeye başladım ve hayallere daldım.

3.3. Justice in the World and Afterlife

3.3.1. Justice in the World

Justice is a common theme of values education books. While, in some of the books, justice is the value that is specifically defined and explained, in other books there are references to what justice means. It is contextualized not only in relation to social order, but also in relation to dichotomy between justice and equality. In that respect, there is a different understanding of justice in values education books, and it is important to analyze it in terms of how this understanding takes differences in society into consideration.

In *Adil Davraniyorum*, there is a story telling that “every bee should get right according to work. You must also convince those who disturb your peace. You will notice in time that Çalışanya was a land of happiness like Gülenya. In my country, every person’s labor is protected, and their rights are looked after. This is the secret of our peace, it is justice...” (Catic, Karaköse, Saydam, Uzun, Gökçek, 2014, p. 9) (“*Her arı yaptığı işin bedeli kadar hak almalı. Huzurunuzu bozanları da ikna etmelisin. Zamanda fark edeceksin ki Çalışanya da Gülenya gibi mutluluklar ülkesi olmuş. Benim ülkemde herkesin emeği korunur, hakkı gözetilir. İşte bizim huzurumuzun sırrı budur; yani adalettir...*”) (Catic et al., 2014, p. 9) It is also stated in the book that “you see, as Osman did, we called the situation of respecting the rights of others and giving everyone what they deserve as justice.” (Catic et al., 2014, p. 11).

In the story *Otuz Kişi* (Thirty People), the sultan says that “if I appreciate Eyaz, this is because he deserves it. If I treat the person who is smarter than thirty people in the same way, I would do wrong.” (“*Eğer Eyaz’a değer veriyorsam hak ettiğindendir. Otuz kişiden daha akıllısına diğerleriyle aynı şekilde davransaydım asıl o zaman haksızlık etmiş olurum.*”) (Catic et al., 2014, p. 17).

The story of *İyilik ve Kötülük* tells the story of two brothers falling into the sea. The officer in the ship saves the brother in the distance rather than the one close

to him. There is a wise man in the ship, and he feels sorry for the dead and says that this happened because of his fate. However, the officer says that he wanted to save the brother in the distance because once upon a time that brother saved him from the desert while the dead brother hit him with a whip. (Temel, 2017, p. 44). In *Zorbul Zehra'nın Günlüğü (Adalet)*, Zehra's grandfather tells Zehra that she is in adolescence. She is priority for all family. So, what is just for her is to eat more than other family members (Karatekin, 2013, p. 14).

In the story *Söz Dinlemeyen Eşek*, a donkey and an ox enter into a garden and they crop. Then, the donkey wants to sing a song, but the ox warns it that if owners of the garden hear the donkey, they will be captured. But the ox does not listen to the donkey. Then, the gardeners hear the donkey and catch it. The ox runs away. Gardeners punish the donkey by leaving the donkey without food for three days. The donkey also carries stones. The story concludes that “the donkey paid its penalty of ill-considered behaviour by losing freedom. (*“Eşek düşüncesizce davranışının cezasını özgürlüğünü kaybederek ödemiş.”*) (Temel, 2017a, p. 13)

In the story *Üç Akçe Fazla*, it tells the story of Mimar Sinan (Sinan the Architect) who gives some workers more money than others in the construction of the Suleymaniye Mosque. Workers receiving less money complain about the situation and want Mimar Sinan to give equal payment. However, Mimar Sinan ignores the demand of workers for wage increase and justice (*“Biz de zam isteriz! Adaletli ol” demesine kulak asmadı.*) (Dikmen, 2016, p.96). So, they sent their complaint to Sultan Suleyman. Mimar Sinan said that workers receiving more money use more hammer. There is a difference of three coin (*akçe*) between their pounds. Sinan said “My sultan! God has commanded us to give right holder his or her right completely. I have done so to be able to come up before my Rabb with my honor.” (*“Hünkârım! Allah bize hak sahibinin hakkını eksiksiz verin diye emretmiş. Ben de Rabbimin huzuruna yüz akıyla çıkabilmek için böyle yaptım.”*) (Dikmen, 2016, p. 97).

The phrases “every bee should get its right due according to its work”, “giving the one what she or he deserves as justice”, “I appreciate Eyaz, because he

deserves it”, or the donkey deserving punishment because of its behaviours, and brother deserving to be saved are the statements that refer to a just world based on merit. First of all, this type of just world can be analyzed from Lerner’s perspective on the just world. Lerner, in his book *Belief in a Just World*, defines the just world as the world in which people “get what they deserve” (Lerner, 1980, p.11). According to him, in this world, if a person deserves a certain outcome, this means that he or she fulfills the necessary preconditions in order to obtain the result. Those preconditions are also important in avoidance of an undesirable outcome. Lerner points that deserving is based on person’s behaviours and attitudes in society. If a person cannot meet the preconditions and produce the necessary quality, he or she faces negative outcomes such as failure and suffering. For instance, he states that if a person is lazy, ugly or cruel, he or she deserves some kind of punishment. (p.11). Lerner’s perspective on justice in society can be seen in values education books, as well. People who meet preconditions get their right due, and they are appreciated. On the other hand, people who are unable to produce the necessary quality deserve punishment. Punishment is represented as deserving less money in the construction of the Suleymaniye Mosque, the suffering of donkey, to be left to die, or to be detached from society as in the story *İki Şehzade*. In story *İki Şehzade*, Sultan divides the country between his two sons. One of them is represented as a fair and generous sultan. He helps the poor, empowers his treasury and army. So, his country is happy. The other’s heart is full of ambition for wealth. He collects taxes by force. In the end, his country is conquered. While the first sultan is always remembered with gratitude, people hate the other sultan. The story has a lesson saying that people doing good jobs are remembered with gratitude while the one doing bad jobs are remembered with hate (Temel, 2017b, p. 52) So, while good people are treated well by other people, if people are bad, they deserve to be ill-treated by people in values education books.

The issue of getting what deserve can be applied to the concept of *hakkaniyet* (fairness, rightness) in Islamic thought. Saruhan, a theologian who studied Islamic ethics and philosophy, thinks of justice as a necessary part of morality and he defines justice as giving someone his or her due completely. He

states that according to the Koran, justice is based on fairness (Saruhan, 2015, p.2). Aslan (2016), a theologian who studied Islamic Law, also indicates that justice is sometimes used in the Koran synonymously with the word *kıst* which means proportion, measure, or ratio. The word *kıstas* (criterion) originated from this word and it anticipates *hakkaniyet* (rightness, fairness). While justice means giving right due to the rightful owner in law, in general terms, it is to be in accordance with moral principles (p. 10). Aslan actually talks about two kinds of justice. One is called equalizer (*denkleştirici*) justice which means that treating old-young or white-black people in an equal way. The second one is distributive (*dağıtıcı*) justice. This type of justice considers rights in a proportional way because it considers that people are not equal in terms of their abilities and opportunities (p. 11). In addition to that, Hökelekli points out that even though justice is related to equality, they do not have the same meaning. Justice is to get rights according to qualification and merit, it is not to be equal in every respect (Hökelekli, 2011, p. 49) It depends on the individual's capability. He also states that enjoying social rights and opportunities equally is justice. However, it is true that people making effort deserve more than effortless ones (p. 50). In this sense, according to him, *hakkaniyet*, rightness, is synonymous with justice. Moreover, it is an excellent form of justice (p. 51). A value beyond the law is necessary for social order, and it is *hakkaniyet*. According to him, absolute justice cannot be talked about in society. The absolute justice is divine justice; however, it is very hard to perform. Hence, just person is the one who accepts law and rights, and importantly, internalize the idea of equality of people inside of herself or himself (p. 58).

Justice based on *hakkaniyet* (fairness) uncovers differences between individuals in values education books. This can be seen in the stories of values education books. For instance, there is a lesson at the end of *Padişah ile Otuz Bey* that skilled persons should be in charge of the work. (“*Bir işi onun ustası olan kişiye vermek gerekir.*”) (Temel, 2017c, p. 34). There is also statement in the story of *Padişahın Çirkin Oğlu* that “should intelligent and talented people die and the untalented ones take their places? This is something impossible” (“*Zeki ve becerikli kimseler ölsün de yerlerini beceriksizler mi kapsın? Bu olmayacak bir şey, demiş.*”)

(Temel, 2017b, p. 30). In *Adil Davranıyorum*, it is stated that “if we are not just, the rights of weak ones are violated. If strong ones behave arbitrarily even if they are unfair, they suppress weak people. Evils increase and people becomes unhappy”. (“Güçsüz olanların hakları yenir. Güçlü olanlar eğer haksız oldukları halde keyfi davranırlarsa zayıfları ezerler. Kötülükler artar ve insanlar mutsuz olur.”) (Catic, Karaköse, Saydam, Uzun, Gökçek, 2014, p. 41). The emphasis on differences between talented-untalented or skilled-unskilled people in terms of rightness makes reference to differences between justice and equality. This can be seen at the end of *Adil Davranıyorum* where two questions are asked to children. One asks “what is justice” and the second one is “write down the difference between equality and justice” (Catic et. al., 2014, p. 64). Therefore, to treat differences equally is considered an unjust behaviour in values education books.

In the Turkish context, there are many debates about the difference between justice and equality. Even though the debates are taken into account with respect to gender, they provide important insights to understand justice in terms of its relationship with the concept of equality. For instance, Yılmaz, the founding president of the Women and Democracy Association (*KADEM*) explains the term of gender justice as a new momentum in gender discussions (Yılmaz, 2015). She brings this concept into discussion as a counter approach to equality considered as the concept of modernity ignoring the differences between men and women. According to her, equality is the product of Western culture and it assigns monotypes for women whereas justice includes the understanding of not only equality but also “a higher understanding of fair treatment, and liabilities between men and women.” (Yılmaz, 2015, p.108). She states that since modernity concept disregards the differences between women and men, women get certain positions only through masculinization. According to her, equality creates a standard concept and disregards the differences between women. (p.109). In that respect, she indicates that to equalize women with men does not provide women any privileges. It includes masculinization of women; therefore, women are also detached from their female identity (p.111). She states that women and men should be considered as equivalent rather than equal entities for social order. She argues that there is no

superiority and inferiority in womanhood and manhood. Actually, women and men are created human beings, and Islam also supports this idea (p.112). She points that Islam sees women and men as different parts of whole complementing each other. There are differences only in their functions and duties. (p.113). She says that the Koran states that “men are in charge of women” and looking after their families does not refer to their nature but their duties and functionality (p.113-114). Therefore, according to Yılmaz’s perspective, justice does not disregard equality, but it is not a sufficient concept for women’s social, political, and economic problems. Birekul (2015) also says that women and men are two separate categories of humanity treated equally in Islam. However, Islam does not try to erase differences between men and women. In addition to these, Martı (2015), a theologian, says that the word of equality makes men and women asexual. It standardizes their roles and ignores differences. So, according to those perspectives, considering men and women as equal leads their differences to disappear. Scott (1988) analyzes the issue of equality and difference from the perspective of gender, as well. According to her, difference is made with explicit or implicit contrast (p. 36). Positive definition is formed through “repression of something represented as antithetical to it” (p. 37) However, these are constructed oppositions rather than natural ones (p. 38). She says that “..., for equality is not elimination of difference, and difference does not preclude equality.” (p. 38). Therefore, it is important to unveil how equality and difference as dichotomous terms work rather than forming them as universal concepts (p. 39). So, as Scott indicates the solution is to put emphasis on equality based on differences rather than taking equality into consideration with sameness (p. 48).

According to Foucault, the mechanisms of power have function on individual’s discourses, and everyday lives (Foucault, 1980, p. 39) and power cannot be thought of without knowledge. Power produces knowledge and discourses. It also produces subjects through laws and norms. In the case of justice, it can be talked about power which unveils the differences between individuals. It produces subjects as the people who deserve and the ones who do not deserve it. More importantly, power produces a discourse of dichotomy between equality and justice

in the books. For instance, according to values education books, a skilled person cannot be equal with an unskilled one. Therefore, while a skilled person deserves appreciation, an unskilled one is ignored. In that sense, in values education books, deserving is illustrated with undeserving. In other words, undeserving is a necessary concept in order to explain who deserves what. Thus, power produces antagonisms in values education books. This is important because justice is based on the antagonism of deserving and undeserving rather than rehabilitating of the conditions of people who cannot get the status of the ones who are deserving. Discourse based on differences is also important since it ensures the maintenance of social order, as well. In that respect, justice is contextualized with a functionalist perspective as it is seen in the formation of social integrity explained above. For instance, it is seen in gender justice – equality discussions that differences between women and men are emphasized in terms of designating the division of their duties in society. Their roles complementing each other is seen as essential for social order. In brief, discourse of justice produced by values education books essentializes differences rather than emphasizing equality on the basis of differences.

In the values education books, there are differences in the implementation of justice, as well. For instance, in *Zorbul Zehra'nın Günlüğü*, (Adalet) Zehra says that “for example, if Justice Grandfather comes to visit class and prevents injustice...or the stick of justice wanders over our heads and hit the one who is unfair... What about that? Suppose that the person who is unjust starts suddenly to walk and hit a wall, and after he or she hits the wall, she or he wakes up. I am very funny, aren't I? I dream about the matters that we can solve ourselves (Karatekin, 2013, p. 26). (“Mesela “Adalet Dede” sınıfa ziyarete gelse, tüm bu haksızlıkları bir bir önlese...Ya da adaletin sopası tepemizde dolaşsa ve kim haksızlık ediyorsa başına bir tane indirse...Buna ne dersiniz? Adaletsizlik yapan kişi, elinde olmadan, birden yürümeye başlasa ve bir duvara toslayıp başında yıldızlar uçuşunca kendine gelse. Çok komiğim değil mi? Kendimizin çözeceği meselelerde hayal kurup duruyorum.”) (p. 26).

The story *Biraz Tuz* tells the story of Nuşirevan called as the just sultan. Nuşirevan wants his servant to go to the village and buy some salt. He says his servant should pay for the salt. The servant is surprised because he thinks that a little salt does not impoverish any seller. Nuşirevan says that if he asks for free salt from the village, next kings can also want salt for free. This becomes a habit and the village can get poor (Dikmen, 2016, p. 15). (*“Şimdi ben o köyden bedavaya tuz istersem, benden sonra gelen diğer krallar da buradan nuşirevan bile bedava almış tuzu. Biz niye para veriyoruz diyerek o köyden hep tuz isterler. Bu alışkanlık haline gelir ve köylü de fakirleşebilir.”*) (p. 17).

In story *Cömert Padişah*, the sultan wants Hatem to kill a man praised by people very much. But this man is so nice to Hatem that Hatem cannot kill him. Then, the sultan asks why Hatem cannot behead the man. Then, Hatem says that “I could not behead him, but he cut me with the sword of goodness and merit!” (*“Ben onu kesemedim ama ihsan ve fazilet kılıcıyla o beni kesti!”*) (Temel, 2017d, p. 15).

In story *Adil Ülke* (Fair Country), after Mehmet the Conqueror conquered Istanbul, he set all prisoners free. However, two prisoners do not want to get out of prison because there is an unjust administration. Then, the sultan wants them to visit the courts. After they witness cases, they decided that there is justice in the country, and they want to stay in this country (Catic, Karaköse, Saydam, Uzun, Gökçek, 2014, p. 42). In the story *Beyaz Ekmek*, Talat Pasha, the Ottoman Grand Vizier, does not consume bread since his nation is hungry during WWI, and “He showed with his attitude how Ottomans were just” (*“Ama o böyle davranarak Osmanlı’nın ne kadar adaletli olduğunu göstermişti.”*) (Dikmen, 2016, p. 31) It is stated in *Padişahın Yüzüğü* that while the public is trying to deal with poverty, desire for ornaments is not a fair behaviour for the sultan (*“Halk yoksullukla savaşıırken, padişahın süs hevesinde olması adil bir davranış değildir.”*) (Temel, 2017e, p. 22) In the story *Ulu Cami’nin Şadırvanı*, it is stated that great Ottomans conquered many countries and castles but they did not take even one step in the old but right grandmother’s house. (*“Birçok ülkeyi fetheden, kaleleri düşüren, orduları deviren*

koskoca Osmanlı, yaşlı ama haklı bir ninenin, küçücük ve eski evinden içeriye izinsiz tek bir adım bile atmamıştı.”) (Dikmen, 2016, p. 89).

On the other hand, the story *Hızır Amca* tells about a man called as Uncle Hızır helping everyone in the neighborhood. In the story, a girl called Hümeysra says that “if all people trust each other as much as him, there would not be any need for the police, courts, prisons or money. If everyone lives like Uncle Hızır, wouldn’t the world be a more different place?” (“*Bütün insanlar onun kadar birbirlerine güvenseler, polise, mahkemeye, hapisaneye ve paraya hiç gerek kalmazdı. Herkes Hızır Amca gibi yaşasa, dünya çok farklı bir olmaz mıydı?*”) (Dikmen, 2017a, p. 77).

First of all, it is seen that discourse about how justice should be practiced is given in the context of administration of sultans in the Ottoman Empire. The historical figures such as Sinan the Architect, Mehmet the Conquerer or Talat Pasha, are used in the representation of justice. In that sense, there is a reinvention of past through discourse of justice. Secondly, justice is contextualized in values education books with reference to individual’s behaviours and attitudes rather than law. Saruhan states that God is just. People do a favor or wrong by their own will. According to him, if people do not act by their own will, the punishment of God would be cruelty. Therefore, they are free in terms of how they behave (Saruhan, 2015, p.4). According to this approach, since people act by their own will, they can do wrong. So, the statement of “if all people trust each other as much as him, there would not be any need for the police, courts, prisons or money” can be considered as an emphasis on the impossibility for the belief in just world. Therefore, according to values education books, there should be a coercive mechanism that directs people to act in a fair and moral way and this mechanism is illustrated as divine justice in values education books. So, the second part of the analysis of justice discourse constitutes divine justice in values education.

3.3.2. Justice in Afterlife

In the values education books, justice is also contextualized with reference to divine justice. In relation to that, justice is practiced in terms of punishment-reward and *halal-haram*.

In the story *Şifa Bulan Padişah*, doctors tell the sultan that a child's gall (öd) is necessary for his recovery. Kadi gives a *fatwa* that to spill the blood of an individual from the nation is lawful for the sultan's health. A child is found. The child says that since his mother and father leave him dead and *kadı* gives a *fatwa* unjustly, he wants justice from God. ("Senin elinden kime feryat edeyim? Şu dünyada benim senden başka kimsem yok Allah'ım. Sen çok merhametlisin. Senin huzurunda yine senden adalet istiyorum.") (Temel, 2017, p. 11). After the sultan heard the words of the child, he forgives the child and sent him to his family. The sultan healed after he spared the innocent child's life. In another story, a dervish tells a cruel man that his cruelty is meaningless for God. He says "do not tyrannize your people so that bad prayers are not transmitted to heavens." ("Bu şehir halkına geçen zalimliğin Allah'a geçmeyecektir. Sen yer halkına zorbalık etme ki göklere seninle ilgili kötü dua ulaşmasın.") (Temel, 2017, p. 17).

In *Dürüstlük*, it is stated that even though people who leave rightness aside seem to profit in the world, they end up a loser in the afterlife ("Oysa doğruluğu elden bırakanlar dünyada karlı çıkmış gibi görünseler de ahirette zararlı çıkarlardı.") (Budak et. al., 2017, p. 21). There is also a sura in *Sorumluluk* stating that you will be certainly questioned about your deeds ("Yapmakta olduğunuz şeylerden mutlaka sorguya çekileceksiniz.") (*Nahl suresi 16/93.ayet*) (Budak et. al., 2017a, p. 23). In *Hacivat ve Karagöz ile Değerler Eğitimi (Sorumluluk)*, Hacivat tells Karagöz that if he cuts a tree without thinking, he will be accounted for it. ("Anlayacağın, bir ağaca kıyarsan hiç düşünmeden, hesabı sorulur senden!") (Akardaş, 2012, p. 5). In *Eyvah Kaybolduk* (Özeren, 2016), a wise grandfather has a ledger (*kara kaplı defter*). He writes on a black page when Bingıldaks behave by ignoring their values. When Bingıldaks learn their values and behaves in a right

way, wise grandfather writes their success on a white page (Özeren, 2016, p. 24). In terms of the function, the book can be thought as the record of the deeds named as *amel defteri* (Çelik, p. 88). Çelik, a theologian, says that “*amels* are recorded while people are living on earth”. They will be shown to people in the afterlife in judgement (p. 89). Wise grandfather also tells Bingıldaks that if they discover virtues in them, their punishment will be lessened, and they will be Mingırdak. (“*Eğer içinizde erdemleri keşfederseniz cezanız hafifler, Mingırdak olursunuz, demiş.*”) (Özeren, 2016a, p. 7). In *Eyvah Kaybolduk*, when Bingıldaks get better, wise grandfather tells them that they made progress. They learned how to help each other. For this reason, the almighty God rewarded them. (“*İşte büyük bir adım atmışsınız. Yardımlaşmanın değerini öğrenmişsiniz. Bu yüzden Yüce Mevla’ın sizi ödüllendirmiş.*”) (Özeren, 2016, p. 60). To be rewarded by God is seen in other values education books, as well. In *Çirkin Dağ’ın Çiçekli Gömleği*, an ugly mountain wants the wind to spread seeds, clouds to rain and the sun to shine. It prayed too much. It wants God to give colorful blooming clothes. Then, the ugly mountain becomes beautiful. It tells an ant that “I worked day and night, and I prayed a lot. Then, God gave me this beautiful floral shirt.” (Damla, 2016, p. 49). In *Dini Değerler Serisi (Sorumluluk)*, it is said that people who fulfill their duties are rewarded with heaven by God. (“*Görevlerini yerli yerine getiren kimseler ise Rabbimiz tarafından cennetle ödüllendirilirler.*”) (Budak et al., 2017a, p. 16). In *İyilik Damlacıkları*, a mother says that “Allah has rewarded this kindness of my son by saving all of us from drought” (“*Allah, oğlumun yaptığı bu iyiliği, hepimizi kuraklıktan kurtararak ödüllendirdi!*”) (Dikmen, 2017b, p. 13) In the story *Sırlı Mescit*, there is a statement that “the hero was rewarded for not being afraid of anything because of his faith in Allah” (Temel, 2017f, p. 52).

So, justice in the values education books is contextualized as being punished or rewarded by God according to the individual’s behaviours and faith. Lerner says that success can be a sign of salvation or a direct result of the Christian virtues of diligence and self-sacrifice (Lerner, 1980, p. 13) This can be also seen in the values education books. Behaving in the right way is represented as salvation or gaining appreciation of God.

On the other hand, divine justice is illustrated in relation to *halal* and *haram* in the values education books. In *Kul Hakkı Gözetmek*, it is pointed that in Islam, the rights that people have to fulfill are divided into two parts as the rights of Allah and the rights of the servants in general. Allah's rights are about to respect Allah's commands and prohibitions. A rightful share means rights between people ("*Kul hakkı denince de insanların birbirlerine karşı hakları anlaşılır.*") (Budak, Kanger, Öztürk, Gökdoğan, Türk, & Bozkaya, 2017b, p. 8). In relation to that, there is a word called *helalleşmek* which means giving up rights to someone without any grudge. So, if rights are not given up in the world, they will be taken in the afterlife ("*Bu dünyada helalleşilemediği takdirde, tüm haklar öbür dünyada alınacaktır.*") (p. 9). *Helalleşme* is seen in the books, as well. In the story *Tavuklar ve Sahibi*, villagers forgive Mr. Osman and give their blessing because of his just behaviour. ("*Köylü, Osman Bey'in bu adaletli davranışından dolayı onu affetti ve hakkını helal etti.*") (Dikmen, 2016, p. 93). In *Hacivat ve Karagöz ile Değerler Eğitimi (Doğruluk)*, Karagöz does shopping. However, sales people are not in the shop. Hacivat buys what he needs and gets out of the shop. Then, he comes by Hacivat. Hacivat says that he behaves wrongly. They should consume clean food. He says Karagöz that they will do the cleaning on what Karagöz brought in terms of whether they are *halal* or not. He says that they will do cleaning of *halal* (*helal lokma temizliği*), and everyone works and gets in return. This is to earn in *halal*. If they do not give everyone their due, they eat *haram*. Then, food becomes stone. (Akardaş, 2013, p. 10). Therefore, *halal – haram* is another aspect of justice emphasized in values education books.

Savut, a theologian, explains in his article on the Journal of Religious Affairs that it is necessary for an individual to submit to authorities for the implementation of justice; and this surrender only finds its testimony with faith in Allah. According to him, the first element of justice is to know, to acknowledge, and to believe in God, because people who do not have faith in God cannot protect other people's rights. He also argues that faith in the afterlife allows people to handle difficulties. People believing that they will be appreciated and rewarded by God can tolerate negativity easily. This belief enables people to consider and

protect the law of other people as their own law, as well. (Savut, 2018, p.74). Akpınar, a theologian and provincial mufti of Konya, also states that belief in Allah and afterlife is the most important factor in ensuring justice. He indicates that people who have no faith in the afterlife can always be expected to deviate from justice. (Akpınar, 2018, p.72). So, it can be argued that faith in God and the afterlife is given as the essential aspect of justice in values education books.

On the other hand, religious discourse on justice can also be explained in relation to the Islamic view on the situation of today's youth. As it is indicated in Chapter 1, according to Islamic circles, there is a secularized divineness, and tendency to worldliness on the increase in Turkey. Coşkun indicated that this degeneration can be solved with true understanding of religion (Coşkun, 2015, p. 136). According to Islamic groups, morality without religion is unthinkable since religion includes supreme moral values. So, religious discourse on justice can be considered an answer to those problems of youth considered by Islamic circles in Turkey.

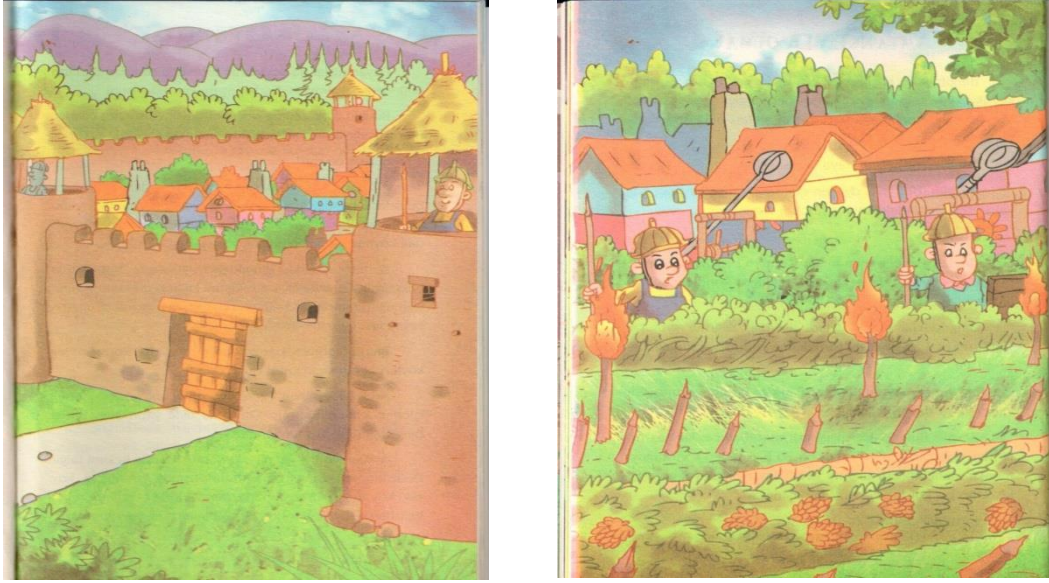
3.4. Patriotic Discourse in Values Education Books

Patriotism defines nation against foreigners and determines duties to others. It also includes sacrifice for the common good (Nussbaum, 2012, p. 215). Bar-Tal and Staub define patriotism as "*attachment by group members to their group and the land in which it resides.*" (Bar-Tal and Staub, 1997, p.2). Bar-Tal and Staub points out that patriotism is a significant cultural and educational product since it socializes group members as patriots (p. 7). These functions of patriotism can be seen in the values education books, as well. Patriotism is contextualized in the books with reference to patriotic characters protecting the land, waging war, and fulfilling the duties of citizenship.

Firstly, in the story of Bingıldaks, Bingıldaks have to leave their home and they go to the forest. It is stated in the story that they consider the forest as their homeland. They adore themselves to their land. They frighten their enemies and

make their friends laugh. They called this situation as patriotism (Özeren, 2016b, p. 7). So, it is seen that patriotism is explained in relation to the enemy and waging a battle for the defense of the land, which is contextualized as a significant aspect of patriotism in the books.

Figure 2.1: Representation of war in the books



Source: Özeren, S. G. (2016d). *Bıngıldaklar ile Etik Değerlerimiz*.

In *Bülbül Altın Kafeste*, one day, monkeys attack Bıngıldaks' forest. As it can be seen in the figure 4 and figure 5 that they enclose their village and start to wage a war to protect the land. Since the forest became their homeland, they protect their forest at the cost of their life. "I think they chose to die rather than being stateless" (*"Sanırım vatansız kalmaktansa ölmeyi tercih etmişler."*). One of Bıngıldaks says "we will dig ditches around the village. We will set up a catapult (*mancınık*). We will defend our village until the last drop of our blood." (Özeren, 2016d, p. 28) (*"Köyün çevresine hendek kazacağız. Hendeklerin başına mancınıklar kuracağız. Kanımızın son damlasına kadar köyümüzü savunacağız."* demiş.) (p. 28). Then, they win the war and save their village from the monkeys. One of the bıngıldaks says "as far as our village is on fertile land, our enemies will not dissappear." (*"Köyümüz verimli topraklar üzerinde oldukça, düşmanımız eksik olmayacak."*) (p. 37). In the story *Padişahın Çirkin Oğlu*, a sultan's son says that

even if he knows his head is drenched in blood and soil, he would stand up against them to the end! The one attacked to enemy puts his own head on the line. The one escaping from the enemy risks the army (“*Başımın kan ve toprak içinde kalacağını da bilsem, sonuna kadar karşınızdayım! Düşmana saldıran kendi başıyla oynar. Fakat düşmandan kaçan, ordunun başıyla oynar.*”) (Temel, 2017b, p. 27). In the introduction of *Büyüklere Saygı*, it is stated that people who are cheerful to their friends like nightingale and seem like a hawk to their enemy, do not let enemies trample on land at the cost of their life and blood. They are our honorable ancestors (“*Dostuna bülbül gibi neşeli olup düşmanına şahin kesilen; canı ve kanı pahasına da olsa toprağını düşmana çiğnetmeyen bizim şerefli ecdadımızdır.*”) (Budak et. al., 2016). So, in the first place, patriotic discourse is produced in relation to the enemy in values education books.

In *Büyüklere Saygı*, there is a game called “For My Ancestor” (*Ecdadım İçin*) (Budak et. al., 2016). In the introduction, it is asked “are you ready to experience *War of Independence and Battle of Gallipoli*?” (p. 22). The game instructs you to start fighting by saying *Allahuekber* (God is Great!) (*tekbir*) and making battle sounds. Then, the letter of a martyr will be read; and everyone will write their own last letter. Afterwards, it is said that the war will start again, and everyone will become martyrs.

Firstly, it is seen that patriotism is contextualized from a militaristic perspective in values education books. There is an emphasis on war. Waging a battle is crucial in defending the country. To defend it to the last drop of blood and choosing to die rather than being stateless are the expressions that glorify death. Glorification of death is supported with the idea of martyrdom as it can be seen in the game of “For My Ancestor”. In the letter of martyr, the martyr tells his father and mother that if he becomes a martyr, he will believe that he is one of graceful subjects of God. In *Bülbül Altın Kafeste* (2016d), Wise Grandfather tells Bingıldaklar that since they learn patriotism and protect their land, God healed

them.⁷ So, patriotism is not only related to citizenship in the books, but it is also represented as one of the religious duties. Martyrdom is also blessed since it enables individuals to be rewarded by God in the afterlife.

In addition to these, war is explained with the concept of threats and enemies in the books. There are always people that can take what we have as it can be seen in the statement “as far as our village is on fertile land, our enemies will not disappear”. Therefore, patriotism in the values education books is contextualized as sacrificing yourselves for the country and characters are represented like warriors. Being a warrior is important in order to not only defend the country but also to be prepared against threats and enemies. Nussbaum (2012) says that patriotism is very much linked to the feeling that “the nation is one’s own” (p. 217). The nation is also the object that one should sacrifice himself/herself to protect it “to the last drop of blood” in the values education books. In that sense, the glorification of death and sacrifice are significant aspects of patriotism in the books. As Bar-Tal and Staub point out patriotism includes a “call for patriotic sacrifice” and this call can be seen clearly in values education books (p. 3). Characters are expected to sacrifice themselves in order to protect their land against enemies.

A militaristic perspective can be seen in the phrases, as well. In *Zorbul Zehra’nın Günlüğü (Yardımseverlik)*, Zehra mentions how her father and İbrahim help people in their neighborhood with the statement that “it seems that my father was fighting a battle with İbrahim by shoulder to shoulder.” (“*Meğer babam çoktan beri İbrahim abiyle omuz omuza çarpışıyor.*”) (Mercan, Aycın, and Karatekin, 2013, p. 21). In another story, Zehra says that “my mother wore her battle (*cenk*) dress. She is running around with gloves in her hand.” (“*Annem, cenk kıyafetini giymiş, elinde eldivenler, oradan oraya koşuyor.*”) (Mercan and Karatekin, 2013b, p. 5). “Lions become cats in the face of my mother’s spring-cleaning operation. (*bahar temizliği harekatı*) Even her grandmother and grandfather cannot interfere with her mother. They are busy in defense in their own front.” (“*Onlar da kendi*

⁷ “Be hey Bingıldaklar! Daha ne olsun! Vatan sevgisi kazanmışsınız. Vatanınızı korumuşsunuz. Ol Yaradan’ın hoşuna gitmiş. Derdinize deva eylemiş.” (Özeren S. G., 2016d, p. 60).

cephelerinde savunmalarıyla meşguldürler.”) (p. 5). In another story, Bingıldaks worry about their friends who went to another place in the forest and did not return. One of them says that “now, they are fighting with a monster”. (“*Şimdi bir canavar ile cenk ediyorlardır.*”) (Özeren, 2016c, p. 45) *Cenk etmek* (fight), *cephe* (front), *omuz omuza çarpışmak* (standing shoulder to shoulder) are important phrases in terms of making a reference to fighting with enemies in a war. Standing shoulder to shoulder is also an important phrase that makes a reference to being together, or “us”, against the enemies.

In values education books, patriotism is contextualized with reference to the flag, as well. It is pointed in Bingıldaks’ story that “you can find this very funny, but they hang the flag on the walls of the village. Homeland is sacred and the flag is its guard.” (“*Çok komiğimize gidecek ama köyün surlarında bayrakları bile asılıymış. Eee, vatan dediğin kutsaldır. Bayrak da onun bekçisi*”) (Özeren, 2016b, p. 9). Respect is explained in relation to the love of the flag. In *Değer Veriyorum*, Gül’s mother says that the flag represents independence; and only independent countries have a flag. “Gül looked at the flag during Turkish National Anthem; and she saluted the flag.” (Catic, Karaköse, Saydam, Uzun, Gökçek, 2014a, p. 10) In another story, Zehra says that “if you listen to how my grandfather tells the proud history, you will be enthusiastic like the flag that meets the wind.” (“*Dedemden tarihin o iftihar tablosunu bir dinleseniz, rüzgarla buluşmuş bayrak gibi coşkuya kapılırsınız.*”) (Mercan and Karatekin, 2013a, p. 13). Durkheim states that we transmit to what inspires us (Durkheim, 2003, p. 112). According to him, we feel more intense if we connect the feelings to a concrete object. As he states that “the symbol thus takes the place of the thing, and the emotions aroused are transferred to the symbol.” (p. 113). For instance, a soldier can sacrifice himself for the symbol represented by the flag (p. 113). So, what the flag represents in the values education books are actually the symbols forming patriotism. This symbol is contextualized as a guard that protecting the country, a feeling of pride and independence in the books. Symbols are very crucial for patriotism. Bar-Tal and Staub indicated that living on a particular land is not required for the creation of patriotic feelings. Patriotism should give group members the feeling of “we-ness” (Bar-tal and Staub,

1997, p.4). So, a flag, an anthem, or heroes are important symbols that foster the feeling of belonging to a group (p.4). In values education books, “we-ness” is constituted not through a particular land but also through the distinction of us and enemies. Flag is also an important patriotic symbol that represents the pride of being a member of a group in values education books.

In addition to these, in *Büyüklerle Saygı*, it is asked “how do you feel when the children of this homeland that you saved through sacrificing your life become fraudulent and behave unjustly. While you waged a war by starving, how would do you feel if your grandchildren wasted energy resources of the country?” (*“Yıllar geçse ve sevdiklerinizi, canınızı feda ederek kurtardığınız bu vatanın evlatları; rüşvet alsa, dolandırıcılık, kaçakçılık yapıp yetimlerin hakkını yese, adaletsizce canları yaksa kendinizi nasıl hissederdiniz?”*) (Budak et. al., 2016, p. 23). Nussbaum (2012) says that patriotic emotion pursues devotion through a colorful story of the past that points to a future (p. 220). In other words, the story of the past tells people how they should behave in the future (p. 221). On the other hand, paying attention to the use of energy resources of the country refers to the duties of citizenship. In *Büyüklerle Saygı*, it is emphasized that we must respect every member of our nation. The products we consume are produced in different parts of the country. For this reason, every citizen deserves respect and we need to say ‘May God bless the ones that we benefit from’ (*“Sizce her vatandaşımız saygıyı hak etmiyor mu? Diğer insanların ürettiklerinden faydalanırken ‘Allah bunu yapandan, yapımına sebep olandan razı olsun’ dememiz gerekmez mi?”*) (Budak et al., 2016, p. 10). It is also pointed that “if we are not faithful, we will be unfaithful not only to our friends but also to society, and we will be insensitive and careless in fulfilling our responsibilities for our country. That makes us a bad citizen.” (*“Eğer vefalı olmazsak yalnızca arkadaşlarımıza değil, topluma karşı da vefasız davranırız. Vatanımıza karşı sorumluluklarımızı yerine getirmede duyarsız ve ilgisiz oluruz. Bu da bizi kötü bir vatandaş yapar.”*) (Catic, Karaköse, Saydam, Uzun, Gökçek, 2013, p. 42). Therefore, patriotism is seen in the values education books as reference to responsibilities and duties of citizens. In that sense, it can be taken into account as part of citizenship education. In relation to citizenship,

respecting every member of the nation and blessing the ones producing the products that we consume create a feeling of group solidarity. According to Bar-Tal and Staub, patriotism provides “unity, cohesiveness, solidarity, and mobilization”, and these are important aspects for “a group’s existence and survival.” (p.3). Thus, according to Bar-Tal and Staub, lack of patriotism can bring about disintegration in a group (p.7). Halstead and Pike also explains the aim of citizenship education as “to create citizens who share in a common social endeavour” (Halstead and Pike, 2006, p. 34).

It can be argued that the concept of enemy is seen as an important aspect of patriotism in value education books. Patriotic discourse is produced with the enemy. The emphasis on battles supports the idea that patriotism is to protect the land against enemies, as well. As it can be seen in the context of martyrdom, patriotic discourse is promoted by religious discourse, as well. On the other hand, waging a battle for the defense of the country is very much related to the feeling of being a member of a group by making distinction between us and the enemies. The flag is an important symbol that unite the patriotic characters in values education books. Patriotic discourse in values education books refer to citizenship education, as well. It projects fulfilling the duties of citizenship. Those duties are about the use of resources of the country and the respect for the members of a nation.

Discourse about uniting against the enemy, and the flag as the symbol of unity create a picture of group solidarity based on us and them in values education books. In that sense, patriotic discourse creates “common social endeavour” with religious discourse that projects fulfilling the responsibilities to country and being always in group solidarity against the enemies.

CONCLUSION

According to Islamic circles, youth in Turkey experiences moral, social, and religious degeneration. There is an anxiety that individuals are alienated from their own culture because of the effects brought by globalization and modernization. Values education is considered as the solution to those problems of youth by Islamic circles, and more importantly it is taken into consideration as an answer to social disintegration. Values education books are an important field of study in order to reflect on the current social actors in education and how the conflict between different actors takes place in values education in Turkey. More importantly, it is crucial to understand what kind of society is tried to be formed with values. In that respect, I tried to demonstrate what kind of “we” is projected by Islamic circles in the values education books.

I studied seventy-nine values education books produced by Islamic circles through critical discourse analysis. In the books, there is a common Islamic language. There are many references to *Allah*, praying, and the afterlife. This Islamic discourse produces dichotomies, as well. Stories are explained with respect to differences between just-unjust, wrong-right, and *halal-haram*. In addition to that, old people are important figures in terms of being common characters of the books. They have the function of leading children to the right path.

Firstly, I analyzed what kind of society is represented in values education books. There is an emphasis on living in unity, group solidarity, and integration. Group solidarity is crucial in order to be ready and strong against potential risks in society. The society in values education books is formed in the light of a functionalist perspective which means that different parts work together for the stability of the whole society. Individuals are expected to do their duty and take part in the mechanism so that they will not be alienated. So, the connection of individual to society is very important in order to avoid alination and unhappiness of individuals. In this respect, society has coercive power on individuals in values education books.

Family is the basic unit in the maintenance of social order in values education books. Family is very significant for social solidarity and integrity because it is the place in which moral, cultural, and national values are reproduced. Especially, there is an emphasis on the extended type of family. Grandparents are the main characters transmitting moral, cultural, and religious values in the books. Extended type of family in values education books is very significant in terms of reflecting the conflict between Islamic ideology and Western modernization. It is contextualized as a solution to youth's social and moral problems that originated from the Western modernization processes in Turkey.

Secondly, I analyzed how justice is contextualized in values education books. It is seen that justice is explained in values education books as giving the ones who deserve their rights. Characters get their right according to their work, talents, and behaviours and this is called fairness (*hakkaniyet*). Therefore, it is explained with respect to the dichotomy of deserving-not deserving. This dichotomy refers to the antagonism between justice and equality. This antagonism suggests that a person who is deserving and the one who is not cannot be equal. People who deserve should get their right due. In this way, people who deserve and do not deserve are not treated in the same way. Therefore, discourse on justice essentializes differences in society in values education books. Divine justice is an important aspect of justice in the books. The idea indicating that people who behave in a wrong way will be punished in the afterlife while the ones who behave in a proper way will be rewarded is supported. Therefore, people are expected to behave in the right way in values education books; and divine justice is considered as the mechanism that directs people to act in a moral way. On the other hand, justice is contextualized from a functionalist perspective. The punishment or alienation of people who do not deserve is important in order to ensure the stability and order of the society in values education books.

Patriotism is another concept examined in the study. Patriotic discourse is produced from a militaristic point of view in the books. Militarism is seen not only in stories but also in phrases. There is much emphasis on war and death. War also

brings about the concepts of threat and enemy. Therefore, patriotic discourse promotes being a warrior in order to be prepared against potential threats and enemies of the country. Death and sacrifice for the defense of the country is glorified, as well. In relation to death, martyrdom is also dignified. To be ready in unity for war is important in eliminating threats and enemies. The flag or respect for the flag is another aspect of patriotism in values education books. The flag is an important symbol that represents unity against others. It creates the sense of *we-ness*. *We-ness* is also provided by fulfilling the responsibilities for the country as citizens and respecting other citizens. In that sense, patriotism includes not only values education but also citizenship education in values education books. *We-ness* is also constituted through the past. Patriotic discourse pursues devotion to a group with common history through statements such as “for My Ancestor”, “proud history”, and “Battle of Gallipoli”.

In sum, in values education books, there is an imagined society formed by common social, cultural, and religious values. National, cultural and Islamic heritage are transmitted through family members in the books. Those values are transmitted by grandparents and social order is maintained through reproduction of structures formed by values. The study of values education books produced by Islamic circles reveals also the criticisms on nuclear family, social disintegration, and the relationship between justice and equality. The habitus in values education books is formed by cultural, patriotic and Islamic capital; and it aims to prevent alienation of individuals from their “own” cultural, national, and religious values.

APPENDIX I:

The List of Publishing Houses of Islamic Values Education Books

Nesil Çocuk

- Mevlana'dan Masallar (Yalancı Çakal, Özgür Papağan, Akıllı Balık, Yüzme Bilmeyen Bilgin, Üç Arkadaş) (2017)
- Masallarla Karakter eğitimi (2017)
- Sahabelerle Değerler Eğitimi (Zübeyir'in Kararlılığı, Abdurrahman'ın Cömertliği, Sa'd'ın Sabrı, Ebu Ubeyde'nin Güvenirliliği, Said'in Kanaatkârlığı) (2017)
- Yavuz Bahadıroğlu- Değerler Eğitimi Hikayeleri (İki Kardeş, 2016 - Tuhaf Çocuk, 2016 - Karıncalar Savaşı, 2016 – Uzay Çocuğu, 2016 – Yetim Çocuk, 2016 – Küçük Kahraman, 2016 – Köy Çocuğu, 2016 – Memleketim, 2016 – Fedakâr Annem, 2016 – Haram Yemenin Sonu, 2016 – Zengin Olan Dilenci, 2015)
- Hadislerle Değerler Eğitimi (10 Numara Çocuk, Çamurdan Şehirler, Dedektiflik Oyunu, Kardan Adam ve Ceket, Küçük İtfaiyeci Mercan, Oltaya Gelen Balık, Kırmızı Rüzgargülü, Beştaş Oyunu, Uzaylı Tavuklar, Nerede Bu Cennet?) (2016)

Timaş

- Erdemler Dizisi (Adil Davranıyorum, 2014 – Güçlüklerden Korkmuyorum, 2014 – Değer Veriyorum, 2014 – Görevlerimi Yapıyorum, 2017 – Sevmeyi Biliyorum, 2014 – Yardım Ediyorum, 2017 – Sabretmeyi Biliyorum, 2017 – İyilikleri Unutmuyorum, 2013 – Doğru Söylüyorum, 2016 – Tutumlu Davranıyorum, 2014)
- Hikayelerle Dini Değerler (Fino Foli, Cıvciv Ceviz, Kurbağa Kuriş, Maymun Miço, Kuzucuk Kuzi, Midilli Mini, Ayıcık Kayu, Sincap Sinko, Kedicik Badem, Yaprak Böceği Yami) (2017)

Çilek Kitaplar

- Masallarla Karakter Gelişimi (Şakacı Böğürtlen Ağacı, Kırmızı Kız ile Kedisi, Üç Altın Çiçek, Balın Kız ile Annesi, Tatlı Elma Şekeri) (2016)
- Manevi Değerler Serisi (Allah'ın Varlığını Bilmek, Peygambere Uymak, Kur'an Okumak, Abdest Almak, Namaz Kılmak, Oruç Tutmak, Zekat Vermek, Hacca Gitmek, Dua Etmek, Kötülükleri Düzeltmek) (2016)
- Güzel Ahlak Serisi (Güzel Ahlaklı Olmak, Selamlaşmak, Tebessüm Etmek, Din Kardeşliği, Sevdiğini Söylemek, Faydalı Olmak, Alçak Gönüllü Olmak, Dürüst Olmak, Tutumlu Olmak, Cömert Olmak) (2016)
- İletişim Serisi (Arkadaş Seçmek, Lakap Takmamak, Hediyeleşmek, Küs Kalmamak, Gıybet Etmemek, Hatayı Telafi Etmek, Güvenilir Olmak, Sır Saklamak, Çevreyi Temiz Tutmak, Sofrada Görgülü Olmak) (2016)
- Sosyal İlişkiler Serisi (Anne Babaya İyilik, Büyüklere Saygılı Olmak, İyi Komşuluk, Hastaları Ziyaret Etmek, Davete Katılmak, Akrabaları Ziyaret Etmek, Hayvanlara İyi Davranmak, Göz Hakkına Uymak, Zorluklara Sabretmek, Değerleri Öğrenmek) (2016)

Edam

- Hacivat ve Karagöz ile Değerler Eğitimi (Sorumluluk, 2012 – Yardımseverlik, 2013 – Doğruluk, 2013 – Sabır, 2013 – Dostluk, 2013 – Öz Güven, 2015 – Liderlik, 2015 – Saygı, 2013 – Adalet, 2013 – Öz Denetim, 2013)
- Zorbul Zehra'nın Günlüğü (Öz Denetim, 2013 – Saygı, 2013 – Adalet, 2013, Sabır, 2013 – Dostluk, 2013 – Yardımseverlik, 2013 – Sorumluluk, 2012 – Liderlik, 2015 – Özgüven, 2015 – Doğruluk, 2013)
- Elif ile Ahmet (Adalet, 2014 – Yardımseverlik, 2015 – Sorumluluk, 2015 – Öz Güven, 2016 – Liderlik, 2016 – Dostluk, 2014 – Doğruluk, 2015 – Sabır, 2015 – Saygı, 2014 – Öz Denetim, 2015)

Erdem Çocuk

- Küçük Şehzade ile Değerler Eğitimi (Karınca Beslemek Tuhaf Mı?, Baloncuk Şenliği Mi Var?, Bana Öyle Deme!, Meyve Canavarını Gördün Mü?, Karıncalar Uçmak İstemez, Toplu Sultan’a Neler Oluyor?, Küçük Şehzade Mucit Oluyor, Küçük Şehzade ve Kızıl Çilli) (2018)
- 1.Sınıflar için Değerler Eğitimi Hikaye Seti (Sevgiyi Görmek, Islak Pati, Annem İçin, Bal Partisi, Penguenlerin Oyunu, Lütfen Beni Dinleyin, Saklanın Mandarin Geliyor, Uçurtma Şenliği, Hoş Geldin Oya, Zıp Zıp Kurbağa, Kış Pastası, Karıncanın Öğüdü, Sağım Solum Sobe, Uzaya Yolculuk, Dedemin Madalyası) (2018)

Nar Çocuk

- Neşeli Orman Hikayeleri Dizisi (Farenin Evi, Akıllı Tavşan, Yardımsever Kirpi, Hayat Sevince Güzel, Çocukların Arabası, Benimle Oynar Mısınız?, Üzüm Ağacı, Nehir Gezisi) (2016)
- Hadis Bahçesi – Değerler Eğitimi (2015)

Damla Yayınevi

- Etik Değerler Eğitim Seti (Bülbül Altın Kafeste, 2016 – Cömertler İş Başında, 2016 – Kıtlık Kırınca, 2016 – Eyvah Kaybolduk!, 2016 – Sabrın Sonu Selamet, 2016 – Alın Teri, 2016 – Bir Zamanlar Mıngırdak’tık, 2016 – Komşuluk Dedikleri, 2016 – Kış Kapıya Dayanınca, 2016 – Maceraya Devam, 2015)

Uğurböceği Yayınları

- Öykülerle Değerler Eğitimi (Dürüstlük ve Doğruluk Öyküleri, 2017 – Çalışkanlık ve Dayanışma Öyküleri, 2017 – Sabır ve Şükür Öyküleri, 2017 – Paylaşma ve Mutluluk Öyküleri, 2017 – Saygı ve Hürmet Öyküleri, 2017 – İyilik ve Yardım Öyküleri, 2017 – Adalet ve Cesaret Öyküleri, 2016 – Sevgi ve Merhamet Öyküleri, 2017 – Vefa ve Cömertlik Öyküleri, 2016 – Fedakârlık ve Duyarlılık Öyküleri, 2017)

Diyanet İşleri Başkanlığı Yayınları

- Dini Değerler Serisi (Merhamet, 2017 – Azimli Olmak, 2017 – Dürüstlük, 2017 – Büyüklere Saygı, 2016 – Yardımseverlik, 2014 – Kul Hakkını Gözetmek, 2017 – Sorumluluk, 2017 – Dostluk, 2017, Tutumluluk, 2014 – Minnettarlık, 2015)

Uysal Yayınevi

- Hikayerlerle Değerler Eğitimi (2017)
- Hadislerle Değerler Eğitimi – Çoklu Zekaya Göre Faaliyetler (2017)

Salıncak Yayınları

- Lipo Değerler Eğitimi Serisi (Üff Ne Zaman Büyüyeceğim?, Benim Neden Bisikletim Yok? Ah Şu Şuruplar!, Eyvah Yalnız Kaldım!, Bir Trampetim Olsun! Zıpızıplar Ormanı’nda Kayboluş, Lütfen Ağlama Mami, Uçur Beni Salıncağım!, Çi Vitamin Peşinde, On Yüz Bin Badem İstiyorum) (2012)

Mavi Lale Yayınları

- Karakter Geliştiren Cici Masallar (2017)

Erkam Yayınları

- Hayatı Güzelleştiren Ahlak Hikayeleri (2017)
- Hayatı Güzelleştiren Ahlak Hikayeleri 2 (2018)

APPENDIX 2: LIST OF VALUES EDUCATION BOOKS EXAMINED

Hacivat ve Karagöz ile Değerler Eğitimi

Öz Denetim (Akardaş, E., 2013, Edam, İstanbul)

Adalet (Akardaş, E., 2013, Edam, İstanbul)

Saygı (Akardaş, E., 2013, Edam, İstanbul)

Liderlik (Akardaş, E., 2015, Edam, İstanbul)

Özgüven (Akardaş, E., 2015, Edam, İstanbul)

Dostluk (Akardaş, E., 2013, Edam, İstanbul)

Sabır (Akardaş, E., 2013, Edam, İstanbul)

Doğruluk (Akardaş, E., 2013, Edam, İstanbul)

Yardımseverlik (Akardaş, E., 2013, Edam, İstanbul)

Sorumluluk (Akardaş, E., 2012, Edam, İstanbul)

Zorbul Zehra'nın Günlüğü

Öz Denetim (Mercan, A., Karatekin, N., 2013, Edam, İstanbul)

Saygı (Mercan, A., Karatekin, N., 2013, Edam, İstanbul)

Adalet (Karatekin, N., 2013, Edam, İstanbul)

Sabır (Mercan, A., Karatekin, N., 2013, Edam, İstanbul)

Dostluk (Mercan, A., Karatekin, N., 2013, Edam, İstanbul)

Sorumluluk (Mercan, A., Karatekin, N., 2012, Edam, İstanbul)

Yardımseverlik (Mercan, A., Aycın, H., Karatekin, N., 2013, Edam, İstanbul)

Masallarla Karakter Gelişimi

Tatlı Elma Şekeri (Damla, N., 2016, Çilek Kitaplar, Ankara)

Balin Kız ile Annesi (Damla, N., 2016, Çilek Kitaplar, Ankara)

Üç Altın Çiçek (Damla, N., 2016, Çilek Kitaplar, Ankara)

Kırmızı Kız ile Kedisi (Damla, N., 2016, Çilek Kitaplar, Ankara)

Şakacı Böğürtlen Ağacı (Damla, N., 2016, Çilek Kitaplar, Ankara)

Erdemler Dizisi – 1

Tutumlu Davranıyorum (Catic, N. T., Karaköse, R., Saydam, N., Uzun, S. K., Gökçek, V. U., 2014, Timaş, İstanbul)

Doğru Söylüyorum (Catic, N. T., Karaköse, R., Saydam, N., Uzun, S. K., Gökçek, V. U., 2016, Timaş, İstanbul)

İyilikleri Unutmuyorum (Catic, N. T., Karaköse, R., Saydam, N., Uzun, S. K., Gökçek, V. U., 2013, Timaş, İstanbul)

Sabretmeyi Biliyorum (Catic, N. T., Karaköse, R., Saydam, N., Uzun, S. K., Gökçek, V. U., 2017, Timaş, İstanbul)

Yardım Ediyorum (Catic, N. T., Karaköse, R., Saydam, N., Uzun, S. K., Gökçek, V. U., 2017, Timaş, İstanbul)

Sevmeyi Biliyorum (Catic, N. T., Karaköse, R., Saydam, N., Uzun, S. K., Gökçek, V. U., 2014, Timaş, İstanbul)

Görevlerimi Yapıyorum (Catic, N. T., Karaköse, R., Saydam, N., Uzun, S. K., Gökçek, V. U., 2017, Timaş, İstanbul)

Değer Veriyorum (Catic, N. T., Karaköse, R., Saydam, N., Uzun, S. K., Gökçek, V. U., 2014, Timaş, İstanbul)

Güçlüklerden Korkmuyorum (Catic, N. T., Karaköse, R., Saydam, N., Uzun, S. K., Gökçek, V. U., 2014, Timaş, İstanbul)

Adil Davranıyorum (Catic, N. T., Karaköse, R., Saydam, N., Uzun, S. K., Gökçek, V. U., 2014, Timaş, İstanbul)

Mevlana'dan Masallar

Üç Arkadaş (Temel, E., N., 2017, Nesil Çocuk, İstanbul)

Yüzme Bilmeyen Bilgin (Temel, E., N., 2017, Nesil Çocuk, İstanbul)

Akıllı Balık (Temel, E., N., 2017, Nesil Çocuk, İstanbul)

Özgür Papağan (Temel, E., N., 2017, Nesil Çocuk, İstanbul)

Yalancı Çakal (Temel, E., N., 2017, Nesil Çocuk, İstanbul)

Masallarla Karakter Eğitimi

- Cömert Padişah (Temel, E., N., 2017, Nesil Çocuk, İstanbul)
Karga ile Papağan (Temel, E., N., 2017, Nesil Çocuk, İstanbul)
Şaşkın Karınca (Temel, E., N., 2017, Nesil Çocuk, İstanbul)
Padişah ile Yaşlı Adam (Temel, E., N., 2017, Nesil Çocuk, İstanbul)
Padişahın Yüzüğü (Temel, E., N., 2017, Nesil Çocuk, İstanbul)

Etik Değerler Eğitim Seti (Bıngıldaklar ile Etik Değerlerimiz)

- Cömertler İş Başında (Özeren, S. G., 2016, Damla Yayınevi, Ankara)
Bülbül Altın Kafeste (Özeren, S. G., 2016, Damla Yayınevi, Ankara)
Kış Kapıya Dayanınca (Özeren, S. G., 2016, Damla Yayınevi, Ankara)
Komşuluk Dedikleri (Özeren, S. G., 2016, Damla Yayınevi, Ankara)
Bir Zamanlar Mıngırdak'tık (Özeren, S. G., 2016, Damla Yayınevi, Ankara)
Sabrın Sonu Selamet (Özeren, S. G., 2016, Damla Yayınevi, Ankara)
Eyvah Kaybolduk! (Özeren, S. G., 2016, Damla Yayınevi, Ankara)
Alın Teri (Özeren, S. G., 2016, Damla Yayınevi, Ankara)
Maceraya Devam (Özeren, S. G., 2015, Damla Yayınevi, İstanbul)
Kıtlık Kırınca (Özeren, S. G., 2016, Damla Yayınevi, Ankara)

Küçük Şehzade ile Değerler Eğitimi

- Küçük Şehzade ve Prens Kızıl Çilli (Coşar, F. Y., 2018, Erdem Çocuk, İstanbul)
Toplu Sultan'a Neler Oluyor? (Coşar, F. Y., 2018, Erdem Çocuk, İstanbul)
Karıncalar Uçmak İstemez (Coşar, F. Y., 2018, Erdem Çocuk, İstanbul)
Meyve Canavarını Gördün Mü? (Coşar, F. Y., 2018, Erdem Çocuk, İstanbul)
Bana Öyle Deme! (Coşar, F. Y., 2018, Erdem Çocuk, İstanbul)
Baloncuk Şenliği Mi Var? (Coşar, F. Y., 2018, Erdem Çocuk, İstanbul)
Küçük Şehzade Mucit Oluyor (Coşar, F. Y., 2018, Erdem Çocuk, İstanbul)
Karınca Beslemek Tuhaf Mı? (Coşar, F. Y., 2018, Erdem Çocuk, İstanbul)

Öykülerle Değerler Eğitimi

Vefa ve Cömertlik Öyküleri (Dikmen, S. N., 2016, Uğurböceği Yayınları, İstanbul)

Sevgi ve Merhamet Öyküleri (Dikmen, S. N., 2017, Uğurböceği Yayınları, İstanbul)

Adalet ve Cesaret Öyküleri (Dikmen, S. N., 2016, Uğurböceği Yayınları, İstanbul)

İyilik ve Yardım Öyküleri (Dikmen, S. N., 2017, Uğurböceği Yayınları, İstanbul)

Saygı ve Hürmet Öyküleri (Dikmen, S. N., 2017, Uğurböceği Yayınları, İstanbul)

Paylaşma ve Mutluluk Öyküleri (Dikmen, S. N., 2017, Uğurböceği Yayınları, İstanbul)

Sabır ve Şükür Öyküleri (Dikmen, S. N., 2017, Uğurböceği Yayınları, İstanbul)

Çalışkanlık ve Dayanışma Öyküleri (Dikmen, S. N., 2017, Uğurböceği Yayınları, İstanbul)

Dürüstlük ve Doğruluk Öyküleri (Dikmen, S. N., 2017, Uğurböceği Yayınları, İstanbul)

Fedakârlık ve Duyarlılık Öyküleri (Dikmen, S. N., 2017, Uğurböceği Yayınları, İstanbul)

Dini Değerler Serisi

Merhamet (Budak, E., Kanger, F., Öztürk, G., Gökduman, N. A., Türk, N. N., 2017, Diyanet İşleri Başkanlığı, Ankara)

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Kul Hakkını Gözetmek (Budak, E., Kanger, F., Öztürk, G., Gökduman, N. A., Türk, N. N., Bozkaya, T. G., 2017, Diyanet İşleri Başkanlığı, Ankara)

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Dostluk (Budak, E., Kanger, F., Öztürk, G., Gökdoğan, N. A., Türk, N. N., 2017, Diyanet İşleri Başkanlığı, Ankara)

Tutumluluk (Budak, E., Kanger, F., Öztürk, G., Gökdoğan, N. A., Türk, N. N., 2014, Diyanet İşleri Başkanlığı, Ankara)

APPENDIX 3:

Mevlana'dan Masallar (Nesil)

- İftira atmamak
- Verdiği sözü tutmak
- Dürüstlük
- Saygı
- Cesaret
- İnatçı olmamak
- Şikayet etmemek
- İyi niyet
- Kalp temizliği
- Kibirli olmamak
- Kendini beğenmişlik
- Öfkeli olmamak
- Dünyanın geçiciliği
- Abartılı davranmamak
- Pişmanlık
- Söz dinlemek
- Sabır
- Kıskanç olmamak
- Şükretmek
- Aklını kullanmak
- Hayvan sevgisi
- Arkadaşlık
- Tecrübe
- Öğütleri dinlemek

Masallarla Karakter Eğitimi (Nesil)

- Cömertlik
- Mutluluğun değeri
- Sabır
- Şükretmek
- Duyarlılık
- Özgürlük
- Merhamet
- Çalışkanlık
- Obur olmamak
- Tutumluluk

- Yardımseverlik
- Tatlı dilli olmak
- Kibirli olmamak
- Misafirperverlik
- Dürüstlük
- Alçakgönüllü olmak
- Hırslı olmamak
- Açgözlü olmamak
- Adalet
- Bağışlamak
- Kul hakkına girmemek
- Vefa
- İyilik yapmak

Etik Değerler Eğitim Seti (Damla Yayinevi)

- Komşu hakkı gözetmek
- Büyük sözü dinlemek
- Cömert olmak
- Tutumlu olmak
- Yardımlaşmak
- Vatansever olmak
- Takdir etmek
- Paylaşmak
- Sabırlı olmak
- Çalışkan olmak

Küçük Şehzade ile Değerler Eğitimi (Erdem)

- Özgüven – vefa
- Cesaret – sabır
- Sorumluluk
- Özgüven
- Ötekini sevme- farklılıklara saygı
- İsraf etmemek
- Arkadaşlık
- Hoşgörü

Masallarla Karakter Gelişimi (Çilek Kitaplar)

- Tatlı dil
- Haline razı olmak
- Toparlayıcılık
- Kıskanç olmamak
- Farkındalık
- Dua etme
- Nezaketli olmak
- Çevreyi keşfetmek
- Hayal kurmak
- Sözünde durmak
- Teşekkür etmek
- Hediyeleşmek
- Sorumluluk
- Uyumlu olmak
- Neşeli olmak
- Çalışkanlık
- Varlıkları sevmek
- Olumlu düşünmek
- Mutlu olmak
- Uyumluluk
- Kendiyle barışık olmak
- Hayvan sevgisi
- Görev bilinci
- Evrenle kucaklaşma
- Kabiliyet gelişimi
- Geniş ufukluluk
- Sevgi
- Umutlu olmak
- Bencil olmamak
- Yardımlaşma
- Zorlukları aşmak
- Dostluk

Erdemler Dizisi (Timaş)

- Yardımseverlik
- Saygı

- Cesaret
- Tutumluluk
- Adalet
- Sabır
- Sevgi
- Doğruluk
- Sorumluluk
- Vefa

Hacivat ile Karagöz (Edam)

- Sorumluluk
- Liderlik
- Dostluk
- Öz denetim
- Sabır
- Adalet
- Özgüven
- Doğruluk
- Saygı
- Yardımseverlik

Zorbul Zehra'nın Günlüğü (Edam)

- Dostluk
- Yardımseverlik
- Sabır
- Adalet
- Saygı
- Sorumluluk
- Öz denetim

Dini Değerler Serisi (Diyanet)

- Merhamet
- Dostluk
- Azimli olmak
- Tutumluluk
- Büyüklere saygı
- Sorumluluk
- Kul hakkını gözetmek
- Dürüstlük
- Yardımseverlik

ANNEX:

VALUES EDUCATION BOOKS ANALYZED IN THE THESIS

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