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Evrensel Değerler Üzerine Bir İnceleme: Kârî Nizamüddin Bin Mulla Hüseyin’in İlm-i Ahlak Adlı Eseri

An Examination of Universal Values: Kari Nizâmüddin Bin Mulla Huseyin's Work Entitled Science of Morality (İlm-i Ahlak)

Öz: Bu çalışma, 1915 yılında Türkistan’da yayımlanan Kari Nizâmüddin bin Molla Hüseyin’e ait İlm-i Ahlak adlı eserde yer alan evrensel değerleri incelemeyi ve eserin çağdaş değerler eğitimi bağlamındaki yerini değerlendirmeyi amaçlamaktadır. Çalışmanın temel amacı, eserde yer alan değer unsurlarını tespit ederek sınıflandırmak ve bu değerlerin UNESCO’nun Yaşayan Değerler Eğitimi çerçevesi ile Türkçe ve Sosyal Bilgiler öğretim programlarında yer alan değerlerle ilişkisini ortaya koymaktır. Araştırma nitel araştırma desenine dayanmaktadır ve temel yöntem olarak doküman analizi kullanılmıştır. Analiz çerçevesi, UNESCO’nun evrensel değerleri ile öğretim programlarında yer alan değerlerden hareketle oluşturulan yirmi bir değer kategorisinden oluşmaktadır. Metin, sistematik kodlama ve betimsel tematik analiz yoluyla incelenmiş; değer unsurlarının metindeki varlığı ve dağılımı belirlenmiştir. Bulgular, İlm-i Ahlak adlı eserde sorumluluk, dürüstlük, yardımseverlik, ahlak, saygı, adalet, çalışkanlık, sevgi ve vatanseverlik gibi çok sayıda evrensel ve ahlaki değerlerin yer aldığını göstermektedir. Eserin UNESCO tarafından belirlenen evrensel değerlerle ve çağdaş değerler eğitimi hedefleriyle büyük ölçüde örtüştüğü tespit edilmiştir. Tarihsel bir ahlak metnini sistematik değer analizi yöntemiyle inceleyen bu çalışma, klasik etik metinlerin günümüz eğitim bağlamındaki pedagojik potansiyelini ortaya koyarak değerler eğitimi literatürüne katkı sunmaktadır. Çalışma, tek bir tarihsel metin ve önceden belirlenmiş değer çerçevesi ile sınırlı olmakla birlikte, ahlaki değerlerin tarihsel sürekliliğini ve klasik metinlerin değerler eğitiminde alternatif kaynak olarak kullanılabilirliğini kapsamlı biçimde ortaya koymaktadır.

Anahtar Kelimeler: Eğitim, Türkçe Eğitimi, Değerler, Evrensel Değerler, İlm-i Ahlak.

Abstract: This study examines the universal values reflected in Kari Nizâmüddin Bin Mulla Huseyin’s work Science of Morality (İlm-i Ahlak), a moral text published in Turkestan in 1915, and evaluates its relevance to contemporary values education. The primary aim is to identify and classify the value elements embedded in the work and to assess their relationship with UNESCO’s Living Values Education framework and the values emphasized in Turkish and Social Studies curricula. The study adopts a qualitative research design and employs document analysis as its main method. A value list consisting of twenty-one categories, derived from UNESCO’s universal values and national curriculum-based values, was used as the analytical framework. The text was examined through systematic coding and descriptive thematic analysis to determine the presence and distribution of value elements. The findings reveal that Science of Morality includes a wide range of universal and moral values such as responsibility, honesty, charity, morality, respect, justice, diligence, love, and patriotism. The work shows substantial alignment with UNESCO’s universal values and contemporary values education objectives. By providing a systematic value analysis of a historical moral text, this study contributes to the literature on values education and demonstrates the pedagogical potential of classical ethical works for modern educational contexts. While the study is limited to a single historical

text and a predefined value framework, it offers a comprehensive evaluation of the continuity of moral values across historical and contemporary educational perspectives and highlights the potential use of classical texts as alternative resources in values education.

Keywords: Education, Turkish Education, Values, Universal Values, Science of Morality.

Introduction

Values, apart from the beliefs and norms of society, are a crucial component of personality and character and the fundamental causes of attitudes and behaviors. Individuals' attitudes and behaviors are determined by universal or core values and are accepted by all people worldwide¹. Inglehart defines values as a system of attitudes and knowledge widely shared within a culture or society and passed down from generation to generation². Furthermore, individuals shape their values within the framework of their beliefs and motivations^{3 4}.

Values serve a number of functions in society. These functions include focusing people's attention on what is considered "important" in life, providing guidance in choosing social roles and becoming a good individual, and guiding individuals toward appropriate behaviors. Furthermore, values play an active role in reducing the existence of social problems and maintaining social order⁵. Moreover, values serve humanity's common goals by meeting individuals' biological needs, enabling social interaction, and ensuring the functioning of society. Therefore, considering values as universal is essential.

Values possess a quality that is unique to humans and distinguishes them from other living beings. They also help people achieve self-actualization in line with their own goals and embrace the rules of their society. As an internal force, values influence individual behavior, facilitating sound decision-making when faced with a dilemma. Furthermore, values are emotionally charged, empower thought and understanding, and guide human behavior. In doing so, they consider various dimensions of an individual's personality, such as ethical, socioeconomic, mental, political, physical, aesthetic, and religious^{6 7 8}.

In recent years, in addition to knowledge-based education in educational curricula, the positive behaviors individuals should possess and how to instill these behaviors in individuals have become a topic of close interest to scientists. For this reason, scientists have conducted numerous studies on values education. A review of these studies reveals a degree of ambiguity. Studies conducted under the heading of values education appear in the literature under various names, such as moral education, character education, spiritual education, and so on. Such studies demonstrate the lack of a unified terminology. Therefore, the first point to address in values education should be the question "What is value?" Within this scope, the study will primarily explore the question of what value is.

According to Theodorson, the concept of value is "abstract and generalized principles of behavior, formed by the strong emotional bonds of members of a group, that provide a fundamental criterion for judging the significance of social phenomena and individual actions and

¹ Shalom H. Schwartz, "An Overview of the Schwartz Theory of Basic Values," *Online Readings in Psychology and Culture* 2, no. 1 (2012): 4, <https://doi.org/10.9707/2307-0919.1116>.

² Ronald Inglehart, *Modernization and Postmodernization: Cultural, Economic, and Political Change in 43 Societies* (Princeton, NJ: Princeton University Press, 1997): 23-27.

³ Inglehart, *Modernization and Postmodernization*, 78.

⁴ Piret Ülavere and Meeli Veisson, "Values and Values Education in Estonian Preschool Child Care Institutions," *Journal of Teacher Education for Sustainability* 17, no. 2 (2015): 108-124.

⁵ Joseph H. Fichter, *What Is Sociology?* (Ankara: Anı Yayıncılık, 2012): 15-18.

⁶ Millî Eğitim Bakanlığı, *İlköğretim Sosyal Bilgiler Dersi (4-5. Sınıflar) Öğretim Programı* (Ankara: Devlet Kitapları Müdürlüğü Basımevi, 2005).

⁷ Theodore Kaltsounis, *Teaching Social Studies in the Elementary School: The Basics for Citizenship* (Englewood Cliffs, NJ: Prentice Hall, 1987).

⁸ Lourdes R. Quisumbing and Juanita De Leo, *Learning to Do: Values for Learning and Working Together in a Globalized World* (Bonn: Bonn Publishing, 2005).

behaviors⁹. Welton and Mallan define value as “ideas that serve as standards of behavior, beauty, effectiveness, or worth”¹⁰. Turner defines values as the standards of rules or principles we use when making decisions on any issue¹¹. Another important aspect of values, according to Turner, is that they shape our desires and ambitions and determine our attitudes toward events¹². Beill defines the concept of value as a phenomenon through which people learn to distinguish good from bad, right from wrong, and to adopt their own moral principles through traditions and social rules¹³. Furthermore, the standards acquired through values education constitute a set of opinions and beliefs called values¹⁴. Schwart defines values as the criteria people use to evaluate the people around them and the events they encounter, to decide what to do in response to these actions, and to legitimize these decisions¹⁵.

Researchers have offered various answers to the questions of which values should be instilled, how, and when. A review of the literature highlights the primacy of some common values. These common values are universal values accepted worldwide. The question of when to begin instilling them relates to the personality and character development of individuals. Considering that a large portion of personality development occurs in the preschool period, it is clear that the concept of values needs to be developed during this period. Furthermore, values education should proceed in conjunction with the family, social environment, and education¹⁶. For example, from birth onward, individuals should first develop appropriate attitudes and behaviors through the family; new values should be added to the values learned from the family during childhood through the social environment; and finally, this education should be supported by the values and skills they will acquire in their educational lives.

Many countries around the world have fundamental education laws aimed at instilling human and universal values in individuals, and educational policies and programs are shaped accordingly. An examination of values and character education policies reveals that, while significant differences in academic achievement may not be evident, inappropriate behavior in many schools has decreased, and there have been significant decreases in school attendance, disciplinary appeals, bullying, and violence¹⁷. This demonstrates that values education is not merely a slogan for schools; it is crucial to integrate the development of values and virtues into daily life. Raising children who internalize universal values and preparing young people for adulthood as moral citizens is one of the fundamental goals of values education.

Another important contribution of values education is that it is one of the key elements that ensure the existence and future continuity of society. Values are universal, but they also encompass the norms of the society to which they belong. Therefore, their transmission to future generations also means protecting the material and spiritual elements of that society. In line with this objective, the values that should be conveyed to students are included both in the general objectives of Turkish national education and in the curricula of various courses where these objectives are specialized.

⁹ George A. Theodorson and Achilles G. Theodorson, *A Modern Dictionary of Sociology* (New York: Barnes & Noble Books, 1979).

¹⁰ David A. Welton and Judith T. Mallan, “Children and Their World,” in *Strategies for Teaching Social Studies* (Boston: Houghton Mifflin Company, 1999), 5–7.

¹¹ Thomas N. Turner, *Essentials of Elementary Social Studies* (Boston: Allyn and Bacon, 1999).

¹² Turner, *Essentials of Elementary Social Studies*.

¹³ Barbara Beill, *İyi Çocuk, Zor Çocuk: “Doğru Davranışlar Çocuklara Nasıl Kazandırılır?”*, trans. Ceyda Yorulmaz (İstanbul: Arkadaş Yayınevi, 2003).

¹⁴ Beill, *İyi Çocuk, Zor Çocuk*, 67–69.

¹⁵ Shalom H. Schwartz, “Universals in the Content and Structure of Values: Theory and Empirical Tests in 20 Countries,” in *Advances in Experimental Social Psychology*, ed. Mark Zanna (San Diego, CA: Academic Press, 1992), 3–6.

¹⁶ Mehmet Şahin Keskinoglu, *Mesnevi Temelli Değerler Eğitimi* (Ankara: Akademi Yayıncılık, 2011): 84-86.

¹⁷ Edward H. Otten, “Character Education,” *ERIC Digest* (2000).

Globally, the first value we encounter within the scope of values education is moral education. In Europe, until the early 20th century, various religious institutions undertook moral education. However, from the 20th century onward, factors such as increased immigration and the coexistence of diverse cultures brought about by the industrial revolution increased the trend toward democracy, and as a result, schools replaced the values education provided by religious institutions.

Just as in other nations of the world, values education in Turkish history began with moral education. In this context, the first place we encounter values education in Turkish history is the Orkhon Inscriptions. The Orkhon Inscriptions include both national and universal values such as fairness, family unity, independence/freedom, peace, scientific approach, diligence, solidarity, sensitivity, honesty, aesthetics, tolerance, respect, love, responsibility, patriotism, and helpfulness¹⁸. The education of values in Turkish history is, of course, not limited to the Orkhon Inscriptions. The Turkish nation, which has produced numerous works throughout history and shaped world history, has not only educated the Turkish generation scientifically in *Divanu Lügâti't Türk*, *Kutadgu Bilig*, and many other works we have not yet mentioned, but has also contributed to their moral development^{19 20 21}. A review of the literature on values education reveals the existence of various studies on values education, both in Turkish language education and other disciplines, along with the implementation of innovative educational programs. However, most of these studies focus on theoretical issues such as what values are and how they should be addressed, while very little attention is paid to oral and written literary works in the context of values education. However, transmitting the national and universal values included in Turkish language teaching programs to younger generations through literary works (fairy tales, legends, epics, and poetic works) will ensure that young people are equipped with national, spiritual, and universal values^{22 23}.

This study was designed within the aforementioned purpose. Published in Tashkent in 1915 and compiled by Kari Nizâmüddin Bin Mulla Hüseyin, *Science of Morality* was designed to teach moral knowledge and high morality to students in the second and third grades of primary schools²⁴. The fact that the work was prepared for this purpose demonstrates that it is a book focused on national and universal values. In this context, it became necessary to examine this work for the purpose of values education and to classify the values contained within.

The publication of *Science of Morality* in Turkestan in 1915 coincides with a period of significant intellectual and educational transformation in the region. Particularly within the framework of late Ottoman and Jadid educational reforms, moral education and the modernization of teaching materials became central concerns among intellectuals of Turkestan. Jadid educators emphasized the integration of ethical instruction, literacy, and social responsibility in school curricula. In this respect, *Science of Morality* can be considered a product of this broader intellectual climate, reflecting both traditional moral teachings and the reformist educational ideals of the early twentieth century in Turkestan. Such texts played an important role in the

¹⁸ Aydan Ustaoglu Çelik, "Orhun Yazıtlarının Sosyal Bilgiler Öğretim Programında Yer Alan Değerler Çerçevesinde İncelenmesi," *Akademik Bakış Uluslararası Hakemli Sosyal Bilimler Dergisi* 55 (2016): 47–61.

¹⁹ Ufuk Deniz Aşçı, *Mûsâ-nâme: İnceleme, Transkripsiyonlu Metin, Çeviri, Dizin, Tıpkıbasım* (Konya: Palet Yayınları, 2010).

²⁰ Ufuk Deniz Aşçı, *İşenaalı Arabay Uuulunu İki Eseri: Cazuu Colunda Saamaluk ve Alip Bee* (Konya: Palet Yayınları, 2010).

²¹ Haktan Kaplan and Selçuk Peker, "Konya Efsanelerinin Değerler Eğitimi Açısından İncelenmesi," in *Eğitim Araştırmaları 2022*, eds. Hafize Gümüş ve Menşure Alkış Küçükaydın (Konya: NEÜ Press, 2022), 199–200.

²² Erkan Yeşiltaş, "Masallar ile Sosyal Bilgiler Öğretimi," in *Sosyal Bilgilerde Sözlü ve Yazılı Edebiyat İncelemeleri*, ed. Halil Tokcan (Ankara: Pegem Yayınları, 2016): 237.

²³ Haktan Kaplan and Selçuk Peker, "Kök Değerler Eğitimi Açısından Özbek Masalları," *Ahmet Keleşoğlu Eğitim Fakültesi Dergisi (AKEF)* 4, no. 2 (2022): 426–444.

²⁴ Menşure Aşçı and Arda Karadavut, *Kâri Nizâmüddin Bin Mulla Hüseyin İlm-İ Ahlak* (Konya: Palet Yayınları, 2022).

transmission of moral and civic values in late Ottoman and Central Asian educational thought, making them valuable sources for contemporary values education research.

Evaluating the work within this historical and intellectual context also allows for a clearer understanding of its relevance to contemporary values education studies. Unlike many previous studies on values education that focus primarily on theoretical discussions or contemporary educational materials, this study provides a systematic value analysis of a classical moral text and evaluates it within the framework of UNESCO's universal values and modern Turkish language education curricula. In this respect, the study contributes to the literature by bridging classical moral literature and contemporary values education approaches and by demonstrating the pedagogical potential of historical ethical texts in modern educational contexts. Furthermore, it provides one of the rare systematic value analyses of a Central Asian moral text within an internationally recognized values education framework, thereby expanding the geographical and historical scope of values education research.

1. Science of Morality (İlm-i Ahlak)

Science of Morality was published in Tashkent in 1915. The author of this work is unknown. It was compiled from various sources and compiled by Kari Nizâmüddin bin Mulla Huseyin. The lower cover of the work lists G. H. Arifcanov as the editor of Science of Morality in small Cyrillic letters, and the publisher is listed as Muallim Mulla Rustem Bik Yusuf Bik Oglı²⁵. There is another work similar to the one we are examining, written in Tashkent in 1993 in Cyrillic and modern Uzbek. This work is called İlmi Ahlak, and the author is Qari Nizâmüddin bin Mulla Hasan. At the end of the book, the calligrapher is identified as Abdus-selam bin Mulla Abdu'r-rahman. In addition to the numerous similarities between this work and the one we are examining, the most significant differences between the two works are that the manuscript we are studying contains four sections not found in the other work, and that these sections were written by two different calligraphers. The larger number of sections compared to the other manuscript, and the clearer and more accurate recording of the author's name, indicate that this is the first publication of the Science of Morality (İlm-i Ahlak) we are considering. Science of Morality is a prose and religious work, a small handwritten treatise measuring 12 cm wide and 20 cm tall. Written in the Talik script, the text follows the Uyghur orthographic tradition, similar to Chagatai. Each page of this 28-page work contains 17 lines. The pagination is in Latin numerals. The subject headings are in a font twice the size of the standard script. The second page of the book cover features simple plant motifs²⁶. The work was prepared to teach morality and impart high moral values to second- and third-grade primary school students in the Turkestan dialect. The cover page states that the work uses clear, understandable, and simple language. The Science of Morality is comprised of the following sections: Good Habits, Bad Habits, Keeping the Head Clean, Keeping the Eyes Clean, Keeping the Ears Clean, Keeping the Nose and Mouth Clean, Keeping the Tongue and Speech Clean, Keeping the Arms Clean, Keeping the Hands Clean, Keeping the Feet Clean, Reason, Religion, Time, Worship, Obedience, Honor and Respect, Loyalty, Help, Sahavet (Generosity), Hilm (Sober-mindedness, Calmness), Beshashet (Friendliness), Humility, Nezafet (Cleanliness), Compassion, Jehl (Ignorance). Flattery (Laziness, Sloth), Cowardice, Bigotry (Fantasy), Kizb (Lying), Deceit, Envy, Extravagance, Flattery (Flattering), Useless Talk, Ifsha-yi Sir (Revealing secrets), Nemmamlik (Gossip).

2. Methodology

2.1. Purpose

The purpose of this study is to examine Kari Nizâmüddin Bin Mulla Huseyin's work, Science of Morality, in terms of universal values included in UNESCO's Living Values Education Program and the universal values included in Turkish and Social Studies curriculum. This study

²⁵ Aşci and Karadavut, *İlm-i Ahlak*.

²⁶ Aşci and Karadavut, *İlm-i Ahlak*.

identifies and classifies the value elements in the work to determine their importance in teaching Turkish. Another objective of the study is to contribute to the diversification of literary texts used in values education and Turkish teaching contexts. In this respect, the study aims to contribute to the literature on values education by providing a systematic analysis of a classical moral text within the framework of contemporary educational value paradigms. To achieve these objectives, a qualitative document analysis approach was adopted.

2.2. Research Model

The study was designed using a qualitative research design. Document analysis was used for data collection. This method involves the analysis of written materials containing information about the phenomena under investigation and can be used as a standalone data collection tool²⁷. The method is also referred to as “documentary observation,” “systematic examination of existing records or documents as a data source”, “library research” and “document review”²⁸. Compared to other research models, this method is less costly and allows for detailed analysis²⁹.

2.3. Research Data Source

The study used the document analysis method to analyze the work titled Science of Morality³⁰ by Kari Nizâmüddin Bin Mulla Huseyin, authored by Menşure Aşçı and Arda Karadavut. During the review, universal values were first considered, followed by values found in secondary school Turkish and Social Studies curricula. The identified values were presented through direct and indirect quotations. Science of Morality, a compilation work, constituted a significant part of social life both in the period it was compiled and in the period it was published. In this context, the advisory statements found in these works are believed to carry information about the values prevalent in contemporary social life to the present day. For this reason, the work was considered an appropriate and representative textual source for examining the transmission and continuity of moral and social values.

Prior to the coding process, each value category was operationally defined to ensure conceptual clarity and consistency during analysis. The text was coded manually by the researcher through repeated close reading, and value expressions were identified both explicitly and implicitly in accordance with these predefined definitions.

Quotations included in the findings were selected systematically based on their thematic relevance to the predefined value categories rather than subjective preference, and the entire text was reviewed comprehensively during this process. This systematic procedure enabled a transparent and consistent identification of value expressions throughout the text. This sampling approach was preferred to ensure representativeness of value expressions while maintaining analytical depth within the qualitative framework.

2.4. Data Collection Tools

The data collection tool used in the study was a list of values considered universal, encompassed by the UNESCO-supported living values education program implemented in many parts of the world. These values include *love, respect, honesty, cooperation, happiness, modesty, peace, responsibility, simplicity, tolerance, unity, and freedom*. The main category for the document review consisted of 12 universal values. However, in addition to these values, the study also included the values of *kindness, morality, sensitivity, cleanliness, helpfulness, patriotism, diligence, courage, and justice*, which should be considered universal values. The findings section of the study was developed by determining the presence and absence of these 21 different values.

²⁷ Ali Yıldırım and Hasan Şimşek, *Sosyal Bilimlerde Nitel Araştırma Yöntemleri* (Ankara: Seçkin Yayınları, 2011).

²⁸ Niyazi Karasar, *Bilimsel Araştırma Yöntemi* (Ankara: Nobel Yayınları, 2010).

²⁹ Glenn A. Bowen, “Document Analysis as a Qualitative Research Method,” *Qualitative Research Journal* 9, no. 2 (2009): 27–40.

³⁰ Aşçı and Karadavut, *İlm-i Ahlak*.

In line with this framework, the text was subjected to manual coding through repeated close reading. Each value category was operationally defined prior to coding, and value expressions were identified both explicitly and implicitly in accordance with these predefined definitions.

Since the coding process was conducted by a single researcher, inter-coder reliability was not applicable; however, methodological rigor was ensured through predefined operational definitions and repeated coding to enhance analytical consistency.

2.5. Data Analysis

The data obtained in the study was analyzed using the descriptive analysis approach, a qualitative data analysis method. Following the coding process, the identified value expressions were classified under predetermined value categories and prepared for descriptive thematic analysis. In this descriptive analysis approach, the data are summarized and interpreted according to themes previously determined by the researcher³¹. The data obtained by the researcher can be organized according to the themes presented by the research topic. Furthermore, the researcher can also present their work through the questions they use during observation and investigation. The descriptive analysis approach requires the data collected from the studies covered in the research to remain faithful to their original form. In this context, direct quotes from the obtained data are frequently used³². In our study, the results obtained from the descriptive analysis are presented descriptively, and direct quotes from relevant sections of the work titled *Science of Morality*, where values were identified, were used. These quotations were selected systematically based on their relevance to the predefined value categories in order to ensure analytical consistency and avoid subjective selection. As a result, the findings section of the study was formed. Although the study is qualitative in nature, the number of occurrences of each value was recorded to provide a descriptive overview of value distribution in the text. These numerical expressions are presented only as supportive descriptive indicators and do not constitute statistical frequency or percentage-based quantitative analysis. This approach was adopted solely to support qualitative interpretation and to illustrate the distribution of values within the text without transforming the study into a quantitative design. In this context, 15 different values were identified in *Science of Morality*, and the identified values are: *justice, morality, humility/modesty, courage, diligence, solidarity, sensitivity, honesty, kindness, respect, love, responsibility, cleanliness, patriotism, and charity*.

3. Findings

While values are not systematically addressed under a specific heading in the Turkish Language Curriculum, they are implicitly addressed³³. For example, the topic of “values” is included among the general objectives of the program, and it is crucial that these values are expressed through the concept of “universal, national, and spiritual” values. Literary works selected from Turkish and world literature are presented as tools to introduce and instill in students national and universal values, which are among the general objectives of the program. Furthermore, the program discusses the characteristics that should be present in the content of reading texts and materials to be listened to/watched, emphasizing that these tools should not contain elements that contradict “national, cultural, and moral values” or “universal” values³⁴.

The topic of values is addressed in various sections of the Turkish Language Curriculum. The concept of “value” is often expressed in conjunction with the concepts of “national and

³¹ Yıldırım and Şimşek, *Sosyal Bilimlerde Nitel Araştırma Yöntemleri*, 85–88.

³² Bahadır Kılcan, “İgnác Kúnos’un *Kırk Dört Türk Peri Masalı* Adlı Eserinin Değerler Açısından İncelenmesi,” *Türk Eğitim Dergisi* 5, no. 3 (2016).

³³ Ülker Şen, “Altıncı Sınıf Türkçe Ders Kitaplarındaki Metinlerin İlettiği Değerler Açısından İncelenmesi,” *Uluslararası Sosyal Araştırmalar Dergisi* 1, no. 5 (2008): 763–779.

³⁴ Hatice Fırat and Ahmet Mocan, “Türkçe Ders Kitaplarındaki Hikâyelerde Yer Alan Değerler,” *Türkiye Sosyal Araştırmalar Dergisi* 183 (2014): 25–49.

moral.” Based on this, the values emphasized by the program are as follows: It is possible to divide them into three main groups: *universal values*, *national values* and *moral/spiritual values*.

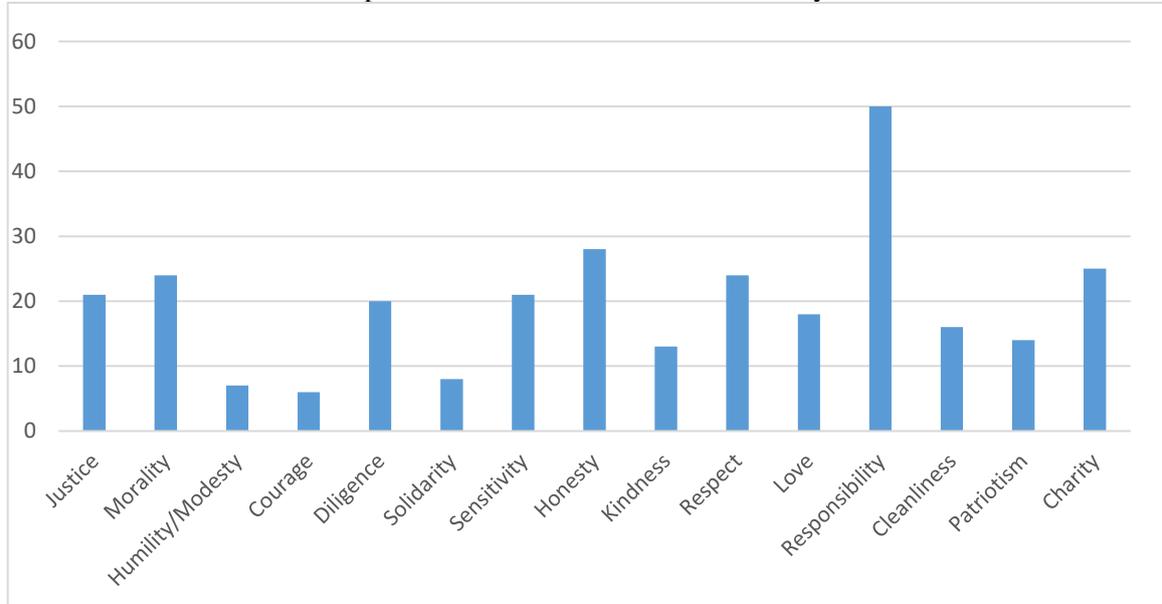
Universal values; are values that are not specific to a single society, but rather have a common meaning and importance across all societies, concern all of humanity, and unite people on common ground. For example, values that concern all of humanity include peace, democracy, respect for human rights, love, love for nature, love for animals, tolerance, and justice. National values, unlike universal values, are values that are specific to a society, are important to that society, and reflect the sentiments of that society. Cultural values, which can be defined as behavioral patterns and educational codes instilled in individuals living in a society to establish and reproduce a harmonious society³⁵, are also included within national values. Values such as love of country, flag, and language, respect for these elements, and respect for and valuing one's elders, are also included within national values.

Moral/spiritual values; on the other hand, are shaped around the concepts of “good” and “bad.” Moral values, as a requirement of social life, encompass certain rules expected to be adhered to by the majority of society³⁶. Examples of moral/spiritual values include honesty, keeping one's word, trustworthiness, loyalty, compassion, patience, altruism, humility, perseverance, contentment, generosity, appreciation, helpfulness, responsibility, hospitality, courage, diligence, and so on.

It is also important to note that many moral values are also universal in nature. Therefore, while values can be classified according to their various characteristics, it is not possible to make a clear distinction between them. This is because values are intertwined. Moral/spiritual values, particularly those shaped around the concepts of “good” and “bad,” are intertwined with universal values³⁷.

In this context, the work titled *Science of Morality*, which constitutes the sample of our study, was examined considering the aforementioned situation. Data regarding the values identified in the work are shown in the graph below:

Graph 1. Values in the Science of Morality.



³⁵ Ömer Demir and Mustafa Acar, *Sosyal Bilimler Sözlüğü* (Ankara: Adres Yayınları, 2005).

³⁶ Müzeyyen Sevinç, “Evrensel ve Yerel Değerlerin Eğitime Yansımaları,” in *Küreselleşme, Ahlak ve Değerler*, eds. Yurdağül Mehmedoğlu ve Ali Ulvi Mehmedoğlu (İstanbul: Littera Yayıncılık, 2006).

³⁷ Erol Güngör, *Değerler Psikolojisi Üzerine Araştırmalar* (İstanbul: Ötüken Neşriyat, 1998).

When Graph 1 is examined, it is seen that 7 of the 15 values identified in the Science of Morality are among the “root values” (justice, honesty, respect, love, responsibility, patriotism, charity) that should be directly taught in Turkish language teaching programs. The remaining 8 values are indirectly taught to individuals. The most common value in the examined work is responsibility (50). This value is followed by honesty (28). Then, charity (25), morality and respect (24 times each), justice and sensitivity (21 times each), diligence (20), love (18), cleanliness (16), patriotism (14), kindness (13), solidarity (8), humility/modesty (7), and courage (6).

3.1. Values Included in the Science of Morality

3.1.1. Justice

The value of justice is a concept particularly emphasized in Kari Nizâmüddin Bin Mulla Huseyin's work, Science of Morality. The value of justice is identified 21 times in the work, making it the fifth most frequently discussed value. The value of justice is given as advice in the Science of Morality. It is expressed as a concept that will lead people to salvation and righteousness.

Due to the scope of our study, it is not possible to show all the elements related to the value of justice in the Science of Morality. In this context, we have chosen a sampling method, and five example sentences related to the value of justice, selected from the work, are presented below.

The example sentences presented in this section were selected through purposive sampling to represent the most explicit and contextually relevant expressions of each value category identified in the text. This approach was adopted to ensure analytical clarity and to provide representative illustrations without reproducing the entire dataset.

“...If we walk on evil paths in this world, we will incur the wrath of Allah Almighty on the Day of Judgment, with our own feet as witnesses.”

“...If a person helps another person during difficult and trying times, they will have many helpers and loved ones when they themselves fall into similarly difficult times.”

“...This world is a world of finding help.”

“...Incorporating lies into one’s words, telling someone’s faults, speaking words that harm one’s honor, and uttering similar mischievous words will not remain unharmed.”

“...Whoever disobeys the commands of Allah Almighty and does not refrain from what He has forbidden will suffer punishment in both worlds.”

3.1.2. Morality

The values identified in the Science of Morality are directly or indirectly included within the concept of morality. However, there are 24 values that solely address morality, that is, being a good person and not committing evil. Morality is the fourth most frequently mentioned value in the Science of Morality. Five sample sentences selected from the work on moral values are included below:

“... The Science of Morality is a science that invites people to good habits and protects them from bad habits, explaining the goodness of good habits and the badness of bad habits.”

“... Moral people can easily turn their enemies into friends.”

“... Well-mannered children have fresh souls, mature minds, healthy bodies, and pure minds, and they become valuable.”

“... Speaking without manners and etiquette, cursing inappropriate actions, making curses, and swearing vainly—all of these are inappropriate speech, and we should avoid them.”

“... My boys! Do not kick anyone with your foot, do not put your foot where someone is, do not walk with your feet dirty.”

3.1.3. Humility/Modesty

Humility is among the fundamental characteristics a good individual should possess. This concept, considered the opposite of arrogance and self-importance, is also featured in the work titled *Science of Morality*, which is the subject of our study. The value of humility is identified seven times in the work. However, the value of humility is actually a sub-framework. Therefore, it is also included within values such as love, respect, kindness, responsibility, etc. Therefore, when identifying values related to humility in the work, the values directly involving humility were evaluated.

All of the values related to humility mentioned in *Science of Morality* are presented below:

“... Calmness, cheerfulness, modesty, compassion, and kindness are all good qualities.”

“... The Prophet said, ‘O people! Be humble with your minds. You know the commands and prohibitions of God Almighty through your minds.’”

“... A compassionate person is not arrogant.”

“... Just as God Almighty forbids His servants from selfishness, He also forbids them from extravagance.”

“... For the result of wealth spent for fame is need, poverty, misery, and greed for everyone’s wealth.”

“... Whoever says, ‘I am such and such a scholar, such and such a teacher, such and such a person, or the son of such and such a teacher, and becomes arrogant, will be far from the mercy of God Almighty.’”

“... O my children! If you seek to earn God’s pleasure, be humble.”

3.1.4. Courage

The concept of courage is defined as the self-confidence a person finds when undertaking a difficult or dangerous task, or the feeling that gives a person the strength to undertake a dangerous or difficult task, as well as courage, fearlessness, and boldness³⁸. Within the scope of the value of courage, 6 value elements have been identified in the *Science of Morality*. The work emphasizes that cowardice is not a bad thing, that an individual must be courageous, and that courage will lead an individual to goodness and truth.

“... For a cowardly merchant cannot make money.”

“... Ignorance, laziness, cowardice, religious fundamentalism, lying, deceit, envy, wastefulness, hypocrisy, idle talk, espionage, oppression, and inflicting pain. All of these are bad habits.”

“... Children who acquire cowardice as a habit from childhood cannot undertake any task due to their cowardice when they become adults.”

“...O my children! Do not walk close to the shadow of cowardice.”

“... They believe empty promises like, ‘There are jinns and fairies in the dark house,’ and ‘If you go out into the garden after evening prayer, the fairies will take you away.’ They become so frightened by even a loud noise.”

“...Always be lion-hearted and lion-like.”

³⁸ Türk Dil Kurumu, *Türkçe Sözlük*, 11. basım (Ankara: Türk Dil Kurumu Yayınları, 2011).

3.1.5. Diligence

The value of diligence, a highly important value for individuals and society, can be defined as achieving success by exerting one's best effort, without being a burden to others or living off others. The value of diligence is identified 20 times in the work titled *Science of Morality*, which we examined within the scope of this study. The work emphasizes that diligence is one of the fundamental qualities a good Muslim must possess. Furthermore, it also emphasizes the need for diligence to improve oneself and society. Five sample sentences selected from the work regarding the value of diligence are included below:

"... Ignorance, laziness, cowardice, religious fundamentalism, lying, deceit, envy, wastefulness, hypocrisy, idle talk, espionage, oppression, and inflicting pain. All of these are bad habits."

"... The world's current development, its prosperity, and abundance have been achieved thanks to the unceasing work of skilled and diligent people."

"... It is forbidden to waste even a minute of one's life for this."

"... A nation can be saved from the scourge of ignorance by having its sons and daughters attend schools and universities from an early age and by having their parents educate them through the efforts of nurturing parents."

"... No one loves someone who becomes needy and poor because of their laziness."

3.1.6. Solidarity

Solidarity, which can be defined as the feeling of connectedness that develops in the relationships between individuals within a group or society based on mutual assistance, cooperation, shared attitudes, and actions, is a spiritual value that elevates trust and relationships between people and includes elements such as love, cooperation, friendship, and self-sacrifice.

In the *Science of Morality*, 8 sentences carrying the concept of value have been identified within the scope of the value of solidarity. Seven selected examples of the value of solidarity are provided below.

"... Cleanliness, appreciating reason, loving one's own religion, making good use of time, worshipping God, showing respect and love for one's brothers and sisters, being honest, helping the needy, generosity, calmness, cheerfulness, humility, compassion, and kindness—all of these are good qualities."

"... This nation asks for your help, it asks for your truth."

"... Show respect and dignity to open-faced and sweet-spoken scholars, religious leaders, teachers of schools, madrasahs, and mosques, compassionate individuals, those who take pity on orphans and become fathers in their place, and those who help advance the religion of Islam."

"... For this reason, it is necessary to help someone with a task beyond their capacity."

"... If a person helps another person during difficult and difficult times, they will have many helpers and loved ones when they themselves fall into similar difficult times."

"... Generosity is giving from one's wealth to orphans and the helpless."

"... O my children! If you say, "May Allah Almighty and our Prophet be pleased with me," do not break the unity of goodness."

3.1.7. Sensitivity

The value of sensitivity, a phenomenon related to an individual's aesthetic morality and beliefs, is the fifth most frequently mentioned value in the *Science of Morality*. Identified 21 times

in the work, this value is used collectively alongside the values of helpfulness, solidarity, honesty, and kindness. Five example sentences encompassing the value of sensitivity are listed below:

“... Anyone who has seen and considered the plight of those deprived of sight knows well how valuable a blessing sight is.”

“... If we do not hear these and listen to foul language and similar words that will not benefit us in this world or the hereafter, we will be ashamed and tormented on the Day of Judgment when our tongues are sealed, as our ears will bear witness.”

“... Listen more, speak less, but it will benefit you, but it will harm me. If your words are good, speak them; if not, do not speak them. Do not curse, insult, or gossip anyone; keep your tongue free from such words. If you avoid such words, you will attain salvation.” “...Whoever does not obey the commands of Allah Almighty and does not refrain from what He has forbidden will enter the Fire in both worlds.”

“...Consequently, it is necessary for everyone who says, ‘I am a Muslim,’ to recognize Allah’s commands as beneficial and what He has forbidden as harmful, and to act accordingly.”

3.1.8. Honesty

Honesty is a value that requires not lying, even in difficult situations, and always telling the truth. An individual can achieve their place in society and the respect they will earn within it through honesty. In this context, the value of honesty also encompasses values such as love, respect, courage, responsibility, and trustworthiness.

In the *Science of Morality*, the value of honesty is the second most frequently mentioned value, appearing 28 times. Below are five examples of the value of honesty we identified from the work:

“...Cleanliness, appreciating one's mind, loving one's own religion, making good use of time, worshipping God, showing respect and love for one's brothers and sisters, being honest, helping the needy, generosity, calmness, cheerfulness, humility, compassion, and kindness—all of these are good qualities.”

“...Incorporating lies into one's words, telling one's faults, speaking words that harm one's honor, and uttering similar mischievous words will not go unpunished.”

“...Religion sows the seeds of mercy, compassion, humanity, and honesty in the human heart and protects our souls from arrogance and selfishness.”

“...For example, while He commands us to perform prayer, fasting, pilgrimage, almsgiving, truthfulness, honesty, mercy, compassion, helping relatives, and similar deeds because they are beneficial, He forbids us from racism, gambling, adultery, theft, usurping someone's rights, lying, and similar harmful acts.”

“...God Almighty does not love those who mix lies into their words.”

3.1.9. Kindness

The value of kindness is a universal value for all societies and encompasses elements such as responsibility, honesty, helpfulness, morality, respect, justice, love, patriotism, solidarity, and modesty/humility. This concept is also found in many verses in the Quran, the holy book of Islam. For example: The verses, “Do good just as Allah has done good to you”³⁹, “If you do good, it is good for yourselves; but if you do evil, it is good for yourselves...”⁴⁰, “Whoever comes with good will be given better than what he brought, and they will be safe on that Day”⁴¹, “Whoever comes

³⁹ Kur'an-ı Kerim ve Muhtasar Kelime Meali, Kasas 28/77.

⁴⁰ Kur'an-ı Kerim ve Muhtasar Kelime Meali, İsrâ 17/7.

⁴¹ Kur'an-ı Kerim ve Muhtasar Kelime Meali, Neml 27/89.

(to Allah) with a good deed will be given ten times its value, and whoever comes with evil deeds will be recompensed only with the like, and they will not be wronged”⁴², and “Surely Allah loves those who do good”⁴³ are an indication of the importance Islam places on goodness.

The Orkhon Inscriptions, the first written work of Turkish culture, contain the following verses regarding being good and good: Expressions such as feeding the hungry, clothing the naked, protecting the poor, looking after the needy, and preventing evil⁴⁴ are evidence of the importance placed on goodness in Turkish culture. In the work titled *Science of Morality*, which was developed within the framework of Turkish and Islamic culture, the value of goodness is included in all values such as responsibility, honesty, helpfulness, morality, respect, justice, love, patriotism, solidarity, and modesty/humility. However, 13 sentences were identified in the work that we believe directly contain the value of goodness. Due to the scope of the work, five example sentences containing the value of goodness are given below.

“... *If a person's actions and words do not harm others, it can be said that this person has good character.*”

“... *You should know and apply the good qualities.*”

“... *To this end, it is necessary not to waste even an hour and do useful work.*”

“... *O children: Do not break anyone's heart.*”

“...*If a person insists on doing something useful and keeps his word, that person is certainly a righteous person.*”

3.1.10. Respect

Respect, accepted among universal values, means valuing and understanding people's thoughts, beliefs, worship, customs, traditions, lifestyles, etc., provided that it does not violate general moral principles, and acting with caution, care, and moderation. Therefore, respect is among the important value elements that ensure social peace.

In the *Science of Morality*, where we examine universal values, the value of respect is the fourth most frequently identified value. The work primarily focuses on parents and elders. Twenty-four sentences were identified in the work that we believe contain elements of respect, and five example sentences containing the value of respect are listed below due to the scope of the study:

“... *Similarly, looking at something else instead of looking someone in the eye when speaking, stopping to look at objects inside someone's house when visiting them, looking underfoot while walking down the street and slowly looking to one side, walking in a dazed and disorganized manner in city markets and bazaars, and stopping in the middle of the street to stare with one's mouth open when seeing interesting structures are harmful actions.*” “... *My sons! Don't kick anyone with your foot, don't put your foot where someone is, don't walk with your feet dirty.*”

“... *It also shows people the paths of friendship, brotherhood, respect, and love for parents, and it sows seeds of happiness in our faces.*”

“... *God has said, 'Do not say 'no' to your parents, so that they may not be pleased. Speak kind words to them and win their hearts.'*”

“... *If a child disrespects his parents, one day he will become a father, and then he will become a mother, and then his child will disregard him.*”

⁴² Kur'an-ı Kerim ve Muhtasar Kelime Meali, En'âm 6/160.

⁴³ Kur'an-ı Kerim ve Muhtasar Kelime Meali, Bakara 2/195.

⁴⁴ Muharrem Ergin, *Orhun Abideleri* (İstanbul: Hisar Kültür Gönüllüleri Yayını, 2003).

3.1.11. Love

Love is a universal value defined as an emotion that drives people to show close attention, friendship, compassion, and loyalty without expecting anything in return, and can be strong enough to lead them to make sacrifices. In the *Science of Morality*, the value of love is expressed through “love of humanity” and is generally emphasized together with the value of respect and helpfulness. The work identifies 18 values within the scope of the value of love. However, due to the scope of the work, five example sentences are presented below, using direct quotations:

“... *It also shows people the paths of friendship, brotherhood, respect for parents, and love, and sows seeds of happiness in our faces.*”

“... *If a person is without compassion, love, and mercy, no one will help them when any difficult or challenging task befalls them.*”

“... *Call those younger than you 'brother' or 'darling.'*”

“... *The name of the generous person in their time will be remembered with love and respect until the Day of Judgment.*” “...*If a person helps another person in their difficult and hard times, he will have many helpers and supporters when he himself falls into such difficult times.*”

3.1.12. Responsibility

Responsibility is a universal value that can be defined as assuming responsibility for one's own actions or the consequences of any event within one's authority. The value of responsibility is also related to concepts such as self-control, patience, protection, patriotism, helpfulness, diligence, and courage. This is because a responsible individual is also able to control themselves, demonstrate patience, and be courageous when necessary. Considering all of this, it is impossible to speak of a clear distinction between the value of responsibility.

The work *Science of Morality* identifies 50 value elements that we believe encompass the value of responsibility. However, as mentioned above, these values also indirectly include elements such as self-control, patience, and courage. Below are seven example sentences related to the value of responsibility found in the work:

“... *He has learned to protect all living things in the world and his own species for their own survival.*”

“... *Intelligent people, no matter how much anxiety, burden, and hardship they face, do not ignore the service of religion and the nation, nor the interests of religion and society.*”

“...*The world's current development, its current enthusiasm, and its abundance have been due to the unceasing work of talented and diligent people.*”

“...*If a person thinks about their daily work and does it regularly, they will not waste a single moment of their life and will complete all their tasks on time.*”

“...*A nation can be saved from the scourge of ignorance by having its sons and daughters attend schools and universities from an early age and by having their children educated through the diligence of nurturing parents.*”

“...*It is a grave sin for a person to reveal their own secrets and the secrets entrusted to them by others.*”

“...*One is the secret of man's essence, and keeping it is an act of bravery.*”

3.1.13. Cleanliness

Cleanliness is an important value in Islam and ancient Turkish tradition. This is reflected in numerous events, proverbs, and idioms. The value of cleanliness, one of the important values taught to individuals in Turkish culture from an early age, is found to appear 16 times in the work

titled *Science of Morality*, which we examined within the scope of this study. The elements related to the value of cleanliness mentioned in the work relate to physical and clothing cleanliness. Five example sentences related to the identified value of cleanliness are presented below:

“...Cleanliness, appreciating the mind, loving one's own religion, making good use of time, worshipping God, showing respect and love for one's brothers and sisters, being honest, helping the needy, generosity, calmness, cheerfulness, humility, compassion, and kindness—all of these are good qualities.”

“...For this reason, keeping one's head clean and always cleaning and washing it with soap are necessary in terms of Sharia and wisdom.”

“... Covering one's head and wearing clean clothes when going to mosques, schools, or universities are among the etiquettes of keeping one's head clean.”

“... It is necessary to always keep the inside of the mouth and the spaces between the teeth clean.”

“... Cleanliness is the highest of good manners.”

3.1.14. Patriotism

The value of patriotism is a national value rather than a universal one. However, each society adds something of its own to its written or oral narratives. In this respect, patriotism is not only a national value specific to societies, but also a universal value due to an individual's love for their homeland. Indeed, according to the theory of development pioneered by Edward Tylor and put forward in the 19th century, it is argued that the human soul is the same everywhere and will produce similar products over time, unbeknownst to each other. The most concrete example of this is the motif of childless couples eating apples and having children, which is the same across many unrelated regions⁴⁵. Furthermore, the similarities between the Dede Korkut narratives and the Iliad and the Odyssey also support this theory⁴⁶. Based on all these factors, the value of patriotism transcends national significance and takes on a universal value. In the work *Science of Morality* which was examined within the scope of the study, 14 value elements related to the value of patriotism were identified. The values of patriotism included in the work are within the triangle of nation, state, and religion, and are emphasized with the values of love, responsibility, and kindness.

“...Ignorance, laziness, cowardice, religious fundamentalism, lying, deceit, jealousy, wastefulness, hypocrisy, idle talk, espionage, oppression, and inflicting suffering. All of these are bad habits.”

“...Speaking meaningless words but not saying those that benefit religion and the nation is impolite.”

“...Intelligent people, no matter how much anxiety, burden, and hardship they may face, do not ignore the service of religion and the nation, nor the interests of religion and society.”

“...O children of the homeland! Ignorance is what destroys a person's value and dignity, causes many discomforts, and discredits them among other nations.”

“...Nothing but ignorance is the reason for a nation to perish, to become poor, needy, unemployed and wasted.”

3.1.15. Charity

The value of charity, a universal value for all societies, stands out as a moral and spiritual value. Regardless of the religion or society a person belongs to, charity transcends all religions

⁴⁵ Özkul Çobanoğlu, *Halkbilimi Kuramları ve Araştırma Yöntemleri Tarihine Giriş* (Ankara: Akçağ Yayınları, 2015).

⁴⁶ Kaplan and Peker, “Kök Değerler Eğitimi Açısından Özbek Masalları,” 435–438.

and societies. Therefore, it is possible to find numerous statements containing advice and values related to charity in almost all written and oral sources.

In the work *Science of Morality*, which was examined within the scope of the study, charity is the third most frequently mentioned value. Twenty-five statements containing values related to the value of charity were identified in the work. The identified values mostly consist of suggestions for individuals to help others, especially those in need.

“... Show honor and respect to open-faced and sweet-talking scholars, religious elders, teachers of schools, madrasas, and mosques, compassionate individuals, those who take pity on orphans and become fathers in their place, and those who contribute to the advancement of Islam.”

“... Help them in whatever they need.”

“...If a person helps another person during difficult and trying times, he will have many helpers and supporters when he himself falls into similarly difficult times.”

“...O my sons! Help everyone as much as you can.”

“...A compassionate person becomes a father to the poor children and helpless orphans at his door, teaching them knowledge, always being aware of their situations and saving them from ignorance.”

Conclusion

An examination of the values education practices of different countries and the commonalities of the programs they utilize reveals that they support social and emotional development, increase academic achievement, positively contribute to school culture, and foster school-family collaboration. It can be argued that the implemented values education programs have positive impacts not only on students but also on peers, families, teachers, and administrators.

Research and feedback from educators have shown that schools that implement values education in their curriculum experience a decrease in problematic behaviors, an increase in academic, social, and emotional success, a positive school culture, and a positive impact on the social adaptation and rehabilitation processes of children who exhibit problem behaviors or are at risk⁴⁷. It is also a fact that values education positively impacts teachers' own thinking and behavior. It has been observed that the heroic stories and moral texts taught to students through values education resonate with students, resulting in them internalizing their teachers' teachings more fully, taking on greater responsibility, increasing their self-confidence, self-esteem, and sensitivity, fostering team spirit, and contributing positively to their problem-solving and conflict resolution skills^{48 49}.

Considering all these contributions, the universal values included in *Science of Morality* are responsibility (50), honesty (28), charity (25), morality (24), respect (24), justice (21), sensitivity (21), diligence (20), love (18), cleanliness (16), patriotism (14), kindness (13), solidarity (8), humility/modesty (7), and courage (6). It was observed that the value of simplicity, from the list of universal values supported by UNESCO, was not included in any of the examined sections of *Science of Morality*. The universal values included and the frequency of their inclusion are similar to the results of previous research. In terms of values, many data sets examined primarily include values such as love, respect, and charity, while values such as solidarity,

⁴⁷ Karma El Hassan and Rula Kahil, “The Effect of ‘Living Values: An Educational Program’ on Behaviors and Attitudes of Elementary Students in a Private School in Lebanon,” *Early Childhood Education Journal* 33 (2005): 81–90.

⁴⁸ Özlem Dönmez and Gülden Uyanık, “Farklı Ülkelerde Değerler Eğitimi ve Değer Eğitimi Programlarından Örnekler,” *Temel Eğitim Araştırmaları Dergisi* 2, no. 1 (2022): 74–88, <https://doi.org/10.55008/te-ad.1099697>

⁴⁹ Ann Medlock, “The Ultimate Character Education: Bringing Back Heroes,” *Education Week* 25 (1995): 43.

modesty, and simplicity are less frequently included. Another difference in Science of Morality is the primary value of responsibility. In other studies in the literature, responsibility has not been ranked first in any study. In this respect, Science of Morality differs from other studies on values education.

The value of responsibility is the most frequently encountered value in the Science of Morality. This value, which should be considered within the context of human rights, imposes certain duties and responsibilities on individuals. Where a sense of responsibility is lacking, it is impossible to speak of human rights. The second most frequently encountered value in the Science of Morality is honesty. Honesty is an important value instilled in individuals from birth, first by their parents and then by their environment. To acquire honest behavior, parents must foster a sense of trust from birth, demonstrate correct behavior, and avoid attitudes and behaviors that lead to lying. The values of honesty identified in the Science of Morality are also included in this context. The value of helpfulness is the third most frequently mentioned value in the Science of Morality. When studies on universal values in the literature are examined, the value of helpfulness generally ranks among the top three. This is because helpfulness is one of the most sensitively emphasized concepts in all societies. Therefore, the value of helpfulness is a value concept frequently referenced in both written and oral sources of societies. In the Science of Morality, morality and respect are values that appear with equal frequency. In fact, the concept of morality is quite broad. It also encompasses elements of values such as respect, responsibility, kindness, honesty, and diligence. However, the elements directly addressing good morals are treated as moral values in the work. In this context, the elements related to moral values identified in the work can be interpreted as values that preach good morals, in other words, as values that describe the benefits of being a good person. The value of respect appears in the work as a value that advises respect, being polite and careful, and not infringing on the rights of others. Other value elements that appear with equal frequency in Science of Morality are justice and sensitivity. Justice is prominent in the work as the foundation of a good society and social development. Sensitivity, on the other hand, is expressed as a value element that emphasizes not being indifferent to the problems of others and that individuals should take responsibility for society. The value of diligence is included in Science of Morality as one of the most important characteristics an individual should possess. It is crucial that the work emphasizes diligence as a requirement of Islam. Furthermore, the most fundamental condition for the progress of an individual and the society they live in is also discussed through the value of diligence.

The value of love is one of the universal values included in the Science of Morality. In studies where the value of love is not included, the concept of happiness has been examined under the heading of the value of love. A person's happiness is determined by external factors such as income, job, community, values, and religion, as well as personal factors such as mental health, physical health, family experience, education, gender, and age. Asking people whether they are happy or satisfied with their lives provides important information about the society to which they belong. In a study to determine the value orientations of secondary school students, students were asked to draw their understanding of the word value, and the value of love was most frequently depicted. A similarity was also found between the drawings and writings of students who expressed themselves through writing⁵⁰ (Tay, Durmaz, and Şanal, 2013). Learning the attitudes and behaviors associated with love is crucial for children to easily implement these values in their lives. In connection with all these, the value of love is discussed together with the element of compassion in the Science of Morality. Another value emphasized in Science of Morality is the value of cleanliness, which is discussed in the context of physical and clothing purity. The value of cleanliness, which is very important both in Turkish culture and in the Islamic religion, has also found its place in the Science of Morality.

⁵⁰ Bayram Tay, Fatma Zehra Durmaz, and Müge Şanal, "Sosyal Bilgiler Dersi Kapsamında Öğrencilerin Değer ve Değerler Eğitime İlişkin Görüşleri," *Gazi Eğitim Fakültesi Dergisi* 33, no. 1 (2013): 67–93.

One of the values not included among universal values but explored in our study is the value of patriotism. The reason we examine patriotism within the framework of universal values is that this value is present in every society's oral and written works without exception. The value of patriotism is expressed in the Science of Morality through love for nation and religion. Furthermore, the work emphasizes love of religion and nation as a requirement of Islam. Among the values identified in the work, the value of goodness reflects the virtues and merits that a good person can bestow upon an individual; the value of solidarity reflects the benefits of the individual for themselves and society through the concepts of helpfulness and generosity; the value of humility contrasts with arrogant and prideful behavior; and the value of courage contrasts with cowardice.

The presence of other values in the work titled Science of Morality that we examined is undeniable. However, because our study is based on the universal values identified by UNESCO, these other values were not included in this study. Science of Morality largely overlaps with the values identified by UNESCO. The fact that a large portion of the advice identified as values in the work includes multiple value elements demonstrates Science of Morality's richness in terms of values education. Therefore, it can be safely said that Science of Morality can bring variety to textbook texts, aligning with the target values intended to be imparted within the scope of values education, both during class and in various extracurricular activities. In this respect, the study highlights the importance of re-evaluating historical moral texts as pedagogical resources within contemporary global values education discussions. Furthermore, Science of Morality can be used for values education through a hidden curriculum, depending on the purpose of the target value intended to be imparted within the scope of values education.

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