

# Geçmişten Günümüze Değerler Eğitimi: Risale-i Ahlak ve On Kök Değer Karşılaştırması<sup>1</sup>

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## Araştırma Makalesi

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## TELHİS (ÖZ)

Değerler, toplumsal açıdan birleştirici bir olgu olmakla birlikte, bireysel açıdan da davranışlarımızın olumlu yönde yönlendirilmesinde önemli bir rol oynar. Bu çalışmanın amacı, Osmanlıda ilkokulda okutulmak üzere basılan değerler eğitimi kitaplarından Risale-i Ahlak ile 2017 yılında Milli Eğitim Bakanlığı tarafından müfredatta yapılan değişiklikle öğrencilere kazandırılmak istenen “kök değerler” in karşılaştırılarak, aralarındaki benzerliklerin ve farklılıkların belirlenmesidir. Çalışmada ilkokullarda okutulmak üzere hazırlanan M. Sadık Rıfat Paşa'nın Risale-i Ahlak adlı kitabı ile Milli Eğitim Bakanlığı Talim ve Terbiye Kurulu Başkanlığı tarafından müfredatta yapılan değişiklikle müfredatta esas alınan on kök değerler karşılaştırılarak değerlendirilmiştir. Araştırma nitel araştırma yöntemlerinden doküman analizi kapsamında incelenmiştir. Araştırmanın doküman kısmını Osmanlı döneminde yazılan Risale-i Ahlak ile Milli Eğitim Bakanlığı tarafından 2017 yılında müfredatta yapılan değişiklikle belirlenen on kök değer oluşturmaktadır. Araştırma sonucunda geçmişte konu başlığı altında verilen çoğu değer, on kök değerde gruplandırılarak verildiği, bazı değerlerin ise on kök değer içinde olmadığı ve bu değerlere ilişkin tutum ve davranışlarda da bu değerlere değinilmediği görülmüştür.

<sup>1</sup>“Values Education from Past to Present: Comparison of Risale-i Ahlak and Ten Core Values” is the extended version of the oral presentation in “Ulusal Toplum ve Değişme Kongresi” on June, 2-4, 2021.

# **Values Education from Past to Present: Comparison of Risale-i Ahlak and Ten Core Values**

Research Article

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## ABSTRACT

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Values are a socially unifying phenomenon; on the other hand, they play an important role in guiding our individual behavior in a positive way. The aim of this study is to compare Risale-i Ahlak (Handbook of Ethics), one of the values education books published to be taught in primary school in the Ottoman Empire, with the "core values" that are intended to be acquired by students with the change made in the curriculum by the Ministry of National Education in 2017, and to determine the similarities and differences between them. In the study, M. Sadık Rifat Pasha's book, Risale-i Ahlak, which was prepared to be taught in primary schools, and ten core values based on the curriculum asserted by the Board of Education and Discipline were compared and evaluated. The research was conducted within the scope of document analysis, one of the qualitative research methods. The document part of the research consists of the Risale-i Ahlak written in the Ottoman period and ten core values determined by the change made in the curriculum in 2017. As a result of the study, it was found that most of the values given in the past were grouped into ten core values, and some values were not within these ten core values. It is also seen that these values are not mentioned in the attitudes and behaviors regarding these values.

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## KEYWORDS

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Values Education, Ten Core Values, M. Sadık Rifat Pasha, Risale-i Ahlak.

## **1. INTRODUCTION**

The word value is expressed by the Turkish Language Association as follows: 1. (Noun) The abstract measure that determines the importance of something, the response to which something is worth. 2. (Noun) Value of something that can be measured in money, price, value. 3. (Noun) Superior quality, merit, value. 4. (Noun) It is expressed as the whole of material and spiritual elements that cover the social, cultural, economic and scientific values of a nation (Turkish Language Institution [TDK], 2022). Value is the rules and basic beliefs that lead behavior in general, and the elements that reveal the standards by which actions are judged in a desired way (Halstead & Taylor, 2000).

First of all, values are abstract concepts and such concepts that are difficult to understand should be given by embodying them or by making comparisons with similar concepts. Therefore, while defining values, it has been tried to embody them by considering their individual and social functions, or to express what is valuable or not with descriptive definitions, or to explain similar concepts by analogy with beliefs, attitudes and criteria (Meydan, 2012).

Moreover, values are related to the behaviors and beliefs desired by individuals and are expressed as norms that guide the behaviors of individuals in many ways (Sağnak, 2004). Güngör (2010) defines value as "the belief that something is desirable or undesirable".

When it comes to values education, it refers to all kinds of conscious activities carried out under the name of transferring values. Values education, which is carried out within a specific plan by considering all stakeholders and processes in the family and school, is inclusive and multidimensional as a process. In order to raise awareness about values, it is necessary to use all the opportunities in the educational environment in this process (Keskin, 2008).

In general, values education, means the education of gaining value. It is the process of teaching values openly and consciously. In general terms, it is the process of gaining all kinds of skills and tendencies necessary to increase the understanding and knowledge of individuals directly or indirectly about

values and to enable them to act in accordance with the values accepted by the society (Hökelekli, 2013).

Values education ensures that individuals are accepted in the society, so it is observed that there is a decrease in some negative behaviors in the society with values education. At the same time, societies need this education to maintain their culture. Together with values education, individuals realize the construction of a bouncing and moral society.

The education system of a country is constructed upon the values that it gives the importance to and reflects this to the education system. It is these values that determine the general framework of education, the aims and the direction of education. In order to achieve these goals, the education system has some activities on the pre-determined objectives (Doğan, 1997). In general, values education is a process that includes educating idealist student with the aim of taking human models as an example along with all kinds of valuable behaviors (Kale, 2004).

Today, moral education given under the name of "Values Education"; a socially unifying phenomenon plays an important role in directing the behavioral characteristic in a positive way from an individual point of view. Taking only the academic achievements of the students as a basis and not giving necessary moral values will cause our values to be left on the pages of history under cultural imperialism. It is impossible for the society, which was brought up without moral values that guide a strong nation both materially and spiritually, to survive without a soul and spirituality (Er, 2021, p.266).

The more important and necessary the knowledge and skills acquired by children in schools are, the more important it is to contribute to children's value development, especially today (Kurtde Fidan, 2013).

Values education draws people's attention to cultural objects accepted by the society (Aydın, 2011) and contributes to the regulation of social life (Aydın, 2010). Values represent our beliefs (Schwartz & Bilsky, 1987) and provide benefits for the individual in producing solutions to the problems we may encounter and displaying reasonable attitudes towards events (Çağlayan, 2005).

It is of particular importance that teachers guide students by exhibiting behaviors identified with the values targeted by the education system. Values as cultural heritage are among the targets that are desired to be transferred from generation to generation in the education system of societies. In the education system of each society, activities aimed at this goal have been found and the values accepted by the society have been tried to be conveyed. The values that our education system wants students to gain in 2017 have been gathered under the name of "ten core values". In July 2017, the Ministry of National Education changed its education and training philosophy to a certain extent. In the statement published by the Board of Education with the title "Our Studies on Curriculum Renewal and Change " on 18 July 2017, "ten core values" related to "Values Education" were mentioned.

In our country, in relation with the education system, the core values that are aimed to be gained by the students with the curriculum in this context are as follows (Ministry of National Education [MEB], 2017):

- Justice
- Friendship
- Honesty
- Self-Control
- Patience
- Respect
- Love
- Responsibility
- Patriotism
- Helpfulness

## **1.1. The Aim of the Study**

The aim of this study is to compare *Risale-i Ahlak*, one of the values education books published to be taught in primary schools in the Ottoman Empire, and the "ten core values" that are aimed to be given to students with the change made in the curriculum by the Ministry of National Education in 2017, and to determine the similarities and differences between them..

## **2. METHODOLOGY**

This section contains information about the data collection method, sampling and procedure of the study used in the research.

### **2.1. Research Method**

In this study document analysis method, one of the qualitative research techniques, was used. Document analysis is the analysis of written materials containing information about the events and phenomena that are desired to be investigated (Yıldırım & Şimşek, 2006). In line with the document analysis, information on the subjects was reached, and through the results of obtained data analysis, the values that were in the nature of the textbook used in the past –Ottoman Period- and the ten core values taken as a basis today are compared. In order to reach a common result for determining which core values are equal to the other, three researchers decided together and gathered the 34 values under the 10 core-values. After collecting the values and matched them together, some values could not be included in under any. Those values which are exclude were remarked under different title.

### **2.2. Sampling**

The samplings of the study are “Risale-i Ahlak” (The Book of Ethics) which was written in the Ottoman Period and "ten core values" determined by the change made in the curriculum in 2017 by the Ministry of National Education.

## **3. FINDINGS**

This section is about the values stated in both Risale-i Ahlak and Ten Core Values, the differences and similarities are tried to be given by the help of some tables and figures.



### 3.1. Ten Core Values

With the curriculum change made by the Ministry of National Education in 2017, the national, sentimental and universal values that are aimed to be acquired by students are grouped under ten main headings.

The ten core values determined within the scope of values education, which is expressed as the ultimate goal and spirit of all education, and the attitudes and behaviors related to these values are shown in Table 1 below. The first column is the determined values and the second column attitudes and behaviours are given to reveal the details about the ten core values.

Table 1: Values, Attitudes and Behaviors in the Current Curriculum

<b>Values</b>	<b>Attitudes and Behaviors</b>
Justice	Being fair, treating equally, sharing...
Friendship	Altruism, trusting, understanding, solidarity, loyalty, faithfulness, helping each other...
Righteousness	Being clear and understandable, being truthful, being reliable, keeping your promise...
Self-control	Controlling their behavior, taking responsibility for their behavior, having self-confidence, apologizing when necessary...
Patience	Being persistent, endure, know how to wait...
Respect	Being humble, treating others as one would like to be treated, valuing other people's personalities, observing the position, characteristics and condition of the interlocutor...
Love	Giving importance to family unity, making sacrifices, trusting, being compassionate, being loyal...
Responsibility	Being responsible to himself, his environment, his country, his family; keeping the promise, being consistent and reliable, taking on the consequences of the actions...
Patriotism	Being hardworking, solidarity, obeying rules and laws, being loyal, sensitive to historical and natural heritage, caring about society...
Helpfulness	Being generous, cooperating, being compassionate, being hospitable, sharing...

It can be concluded that these core values are totally focused on the positive attitudes and behaviours. This is because that the human mind can just concentrate on the positive sides. The negative samples and examples are thought as negative signals to the brain and perception. However, the curriculum is not for the target audiences who are to be taught but the practitioners to put them into practice.

### **3.1. Risale-i Ahlak (The Book of Ethics)**

Risale-i Ahlak is a moral book written by one of the Ottoman statesmen, Mehmet Sadik Rifat Pasha. Mehmet Sadik Rifat Pasha was born in Istanbul on October 28, 1807 and died on February 12, 1857 (Günay, 1992).

He wrote the Risale-i Ahlak during the eight-month period of his dismissal after he was dismissed from his position as the Minister of Foreign Affairs in December 1841. This book, which was written for the students of the primary school at the request of Sultan Abdülmecid, II. was used as a textbook until the reign of Abdülhamid (Akyıldız, 2008, p. 400).

In the Risale-i Ahlak book, it is seen that some of the ten root values that are expected to be gained today and some of the attitudes and behaviors related to these values are given under separate headings. This situation indicates the importance of some attitudes and behaviors belonging to values in the past period. In Table 2 below, the ten root values and the values in the Risale-i Ahlak book are given.

Tablo 2: Ten Core Values and Values in Risale-i Ahlak

<b>Ten Core Values</b>	<b>Risale-i Ahlak (The Book of Ethics)</b>
1. Justice	1. Worshipping
2. Friendship	2. Knowledge
3. Righteousness	3. Compliance
4. Self-control	4. Lying
5. Patience	5. Tale bearing
6. Respect	6. Hypocrisy
7. Love	7. Gossip



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8. Responsibility	8. Wastefulness
9. Patriotism	9. Selfishness
10.Helpfulness	10.Jealousy
	11.Mischievousness
	12.Deceitfulness
	13.Shamelessness and ridiculousness
	14.Curse
	15.Theft
	16.Indiscreetness
	17.Humiliation
	18.Hostility
	19.Righteousness
	20.Faithfulness
	21.Respectfulness
	22.Satisfaction
	23.Good Companion
	24.Hurrying
	25.Cleanliness
	26.Generosity
	27.Stinginess
	28.Cooperating
	29.Health Protection
	30.Getting acquainted and making friends
	31.Decency and Respect
	32.Friendship rights
	33.Chastity Protection
	34.Compliance with the friendship rights

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As seen in Table 2, the ten core values focus on the favourable and positive behaviors that students are required to acquire. What kind of attitudes and behaviours should an individual have in terms of these ten core values were stated both in general and comprehensive meaning in the Table 1. Although these values are limited to 10, it reveals that attitudes and behaviors are not limited to these values.

The fact that the values in the Risale-i Ahlak, unlike the ten root values, simultaneously give the values that individuals are not required to acquire, can be given as an example of the difference between them. Apart from this, it can be said that the values in the book contain all the values included in the ten core values. In the table below (Table 3), some similar values, which are the equivalents of the ten core values, attitudes and behaviors related to the ten core values, in the Risale-i Ahlak are given.

Table 3: The Similar Values of Ten Core Values and Risale-i Ahlak

<b>Ten Core Values</b>	<b>Risale-i Ahlak</b>
1. Justice	Stinginess, generosity
2. Friendship	Faithfulness, Respectfulness, Being Good Companion, Getting acquainted and making friends, Friendship rights, Compliance with the friendship rights
3. Righteousness	Lying, Gossip, Indiscreetness, Hypocrisy, Tale bearing, Deceitfulness, Faithfulness, Theft,
4. Self-control	Mischievousness, Wastefulness, Humiliation
5. Patience	Hurrying, stubbornness, modesty
6. Respect	Compliance, Indiscreetness, Contempt, Compliance, Familiarity, Decency and Respect, love, Resentment and Hatred
7. Love	Faithfulness, Humiliation, compassion, Compliance with the friendship rights,
8. Responsibility	Wastefulness, Selfishness, Jealousy, Stinginess, Hostility, Faithfulness
9. Patriotism	Faithfulness, Knowledge, Compliance
10. Helpfulness	Generosity, Stinginess

Although the attitudes and behaviors of the values in the ten core values are found in the Risale-i Ahlak depending on similar characteristics, there are

also values that exist in the Risale-i Ahlak but are not included in the ten core values. These values are given in Table 4 below.

Table 4: The Values Existing in just Risale-i Ahlak

Order	Values
1	Worship
2	Shamelessness and ridiculousness
3	Cleanliness
4	Body Health
5	Chastity Protection

### 3. CONCLUSION AND IMPLICATIONS

It is known that nations have transferred their cultures, beliefs and some social norms from past to present to the next generation with the help of values education. The presence of moral values in this education creates some benefits in order to prevent many negative behaviors in the society.

In the research, the similarities and differences between the Risale-i Ahlak written in the Ottoman period and the ten core values determined by the change made in the curriculum in 2017 by the Ministry of National Education were examined. As a result of the research, it was seen that most of the values given in the past were grouped in ten core values, some values were not within the ten core values, and these values were not mentioned in the attitudes and behaviors related to these values.

The importance of the values education is thought to be increased these as the national moral values of nations are destroyed under the name of globalization. Therefore, our moral values should be held tighter and more moral values should be included in the education of our children (Er, 2021). In order to maintain traditional and national behaviours of a society that differs a nation from others, education policies should also care much about the distinctive moral and ethical values both in primary and secondary education.

The study only includes what the values are and the changes that have been shown over time. sociological, cultural, political and historical elements on which these values are presented; The methods, principles and methods of

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transferring the values to the students are not emphasized. What kind of different elements that affect education in a period of about a century, the distinctive features of the time in it, and the determining factors and personality traits that come to the fore in determining the values can be revealed in more comprehensive and in-depth studies.

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