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Investigation of Pre-Service Turkish Language Teachers' Levels of Perception of Values Presented in Resource Works of Turkish¹

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Abstract

The first Turkish manuscript where the name of Turk is mentioned is Orkhon Inscriptions and the first great work of Islam Turkish literature is Kutadgu Bilig. These works serve as a resource of Turkish language and are of great importance for Turkish culture and civilization. These works can be defined as the corner stones of our literature and history as they reflect Turkish culture, history and the linguistic and societal characteristics of the period when they were written. The purpose of the current study is to determine the pre-service Turkish language teachers' levels of perception of the values included in Orkhon Inscriptions and Kutadgu Bilig serving as resource works of Turkish language and to draw attention to the fact that these works can contribute to not only the vocabulary repertoire of the students but also to their training about national and universal values. The study group of the current research is comprised of 94 first and fourth year students from the Department of Turkish Language Teaching at the Education Faculty of Muğla Sıtkı Koçman University in 2014-2015 academic year. The sections thought to be suitable for value transfer were selected from Orkhon Inscriptions and Kutadgu Bilig by the researchers with the help of expert opinions. Then the pre-service teachers were asked to analyze the selected sections and detect the values presented in these sections. The collected data were subjected to statistical analyses. In light of the findings of the study, some suggestions were made.

Key Words: Values education, Orkhon Inscriptions, Kutadgu Bilig, Pre-service Turkish language teachers.

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Introduction

In TDK General Dictionary (2014), the concept of value defined as the unity of material and spiritual elements covering social, cultural, economic and scientific values possessed by a society is an important factor enabling the members of society to live together.

Values show the members of a society what is important, what should be preferred, in short, how should be lived in this society (Akbaş, 2008: 10). A ground should be laid for values to be maintained. Values can only survive in the environment of love and freedom. Values not internalized by individuals can not be converted into behaviors and disappear over time. With the disappearance of values, some disruptions occur in the order and peace of the society (Özkaya and Coşkun, 2014: 372). In order to be able to get to know a person and establish a healthy communication with him/her, it is of great importance to know the values of the society in which the person is living.

For a value to form and to take root, it must be approved and adopted by the society. According to Fichter (2006: 171), a society's approval or disapproval of a certain action shows whether this action is right to wrong or appropriate or not appropriate. Fichter contends that the approved values have great pressure/effect on people and as a result, people feel obliged to comply with these values and argues that these values are shared values of a society and if they are adopted and respected by the majority of the members of the society, they can survive. Values surviving in this way can serve important functions. They help individuals make right decisions and direct people's behaviors (Cited: Fırat & Mocan, 2014: 27). The unity of material and spiritual values that differentiate one nation from another and provides a unique identity to it is called culture. Societies have produced many valuable works in material and spiritual fields. These works have been handed down to future generations through language. For instance, Orkhon Inscriptions, Dede Gorgut Epics, poems of Yunus Emre, sayings of Mevlana have been able to survive through language. Today's youth can gain information about those eras by reading these works. This informing process is realized by means of language. In this regard, language is of great importance for handing down the culture from generation to generation (Coşkun & Özkaya, 2012: 123-124). Orkhun Inscriptions in which the name of Turk was mentioned for the first time and Kutadgu Bilig, the first great work of Islam Turkish literature are works serving as resources of Turkish language and are of great importance for Turkish culture and civilization. These works can be viewed as the corner stones of our literature and history as they reflect Turkish culture, history and the linguistic and societal characteristics of the period when they were written.

Considering that language education is culture education at the same time, Turkish language courses are of vital importance in imparting values regarded to be the basic elements of culture to students because in schools, one of the courses in which culture and language are systematically taught is Turkish language course (Özbay & Tayşi, 2011: 24). When 2005 Turkish Language Course Teaching Program (grades 6-8) is examined in terms of its general objectives, it is seen that the program aims to enable students to use Turkish correctly and properly, to get to know national and universal values through works belonging to Turkish and international culture and art, to be tolerable, respectful to human rights, sensitive to domestic and global problems and to find solutions, to pay great attention to national, spiritual and moral values and to

strengthen their emotions and opinions about these values (MEB, 2006: 4). When all these factors are considered, while performing value transfer in Turkish language classes, selection of the correct texts is very important. Texts to be used in Turkish language lessons should not only aim to develop linguistic skills of students but also reflect national and universal values.

In handing down of values from generation to generation, literary works are of great importance. Literary works inspire people to be oriented towards the good, the beautiful and the accurate and to acquire new values and educate people in this line (Kavcar, 1999: 6). Starting from their early ages, children's acquiring values positively affecting their world of thought and emotion can be possible when they read literary works continuously (Karaca, 2010: I). Research has supported that literary works contribute to the transfer of values. Mert, Alyılmaz, Bay & Akbaba (2009) conducted a study to investigate the pre-service teachers' levels of perception of societal values mentioned in Orkhon Inscriptions. In this study, they listed the values included in Orkhon Inscriptions to develop a questionnaire and then administered it to pre-service teachers. As a result of the analysis of the data, they found that the pre-service teachers' opinions about the values do not vary significantly depending on gender and region variables and the values of justice, rightness and patriotism are considered to be more important than the other values by the pre-service teachers.

Investigating Dede Gorgut tales in terms of teaching of Turkish language and value transfer, Özbay & Tayşi (2011) concluded that Dede Gorgut tales can be used in every level of schooling by simplifying when necessary and they can be effectively used to impart national spiritual values to new generations. Tekşan (2012) analyzed Kutadgu Bilig in comparison with twenty values targeted by Social Studies Instruction Program (grades 6 and 7) through descriptive analysis and reported that all the values except for sovereignty, freedom and patriotism are mentioned in Kutadgu Bilig and the most strongly emphasized values are justice, honesty, being scientific, benevolence and sensitiveness. In his study entitled "Justice in Kutadgu Bilig, Kalkışım (2013) stated that the value of justice and its conditions, indicators and results are mentioned in the work together with interesting examples.

Purpose of the Study

The purpose of the current study is to determine the pre-service Turkish language teachers' levels of perception of the values included in Orkhon Inscriptions and Kutadgu Bilig serving as resource works of Turkish language and draw attention to the fact that these works can contribute to not only the vocabulary repertoire of the students but also to their training about national and universal values.

Study Group

The study group of the current research is comprised of 94 first and fourth year students from the Department of Turkish Language Teaching at the Education Faculty of Muğla Sıtkı Koçman University in 2014-2015 academic year.

Table 1. *Distribution of the Participants according to their Gender and Grade Level*

| Grade level | Gender | | | | Total | |
|----------------------|---------------|----------------|---------------|----------------|---------------|----------------|
| | Female | | Male | | Frequency (f) | Percentage (%) |
| | Frequency (f) | Percentage (%) | Frequency (f) | Percentage (%) | | |
| 1 st year | 26 | 28 | 18 | 19 | 44 | 47 |
| 4 th year | 23 | 24 | 27 | 29 | 50 | 53 |
| Total | 49 | 52 | 45 | 48 | 94 | 100 |

Method

The current study employed document analysis method, one of the qualitative analysis methods. Orkhon Inscriptions and Kutadgu Bilig were analyzed in terms of the values included and totally 41 different values were detected in these two works. The sections thought to be suitable for value transfer were selected from Orkhon Inscriptions and Kutadgu Bilig by the researchers with the help of expert opinions. Then the pre-service teachers were asked to analyze the selected sections and detect the values presented in these sections. The collected data were analyzed in Ms Excel program by calculating their frequencies and percentages.

Findings and Interpretations

Findings related to Frequencies and Percentages of the Values Detected by the First-year Female Students in the Works

Table 2. *Frequency and Percentage Distributions of the Values Detected by the First-year Female Students in the Works*

| Detected Value | Frequency (f) | Percentage (%) |
|---------------------------|---------------|----------------|
| Justice (Equality) | 24 | 92 |
| Generousness | 24 | 92 |
| Patience | 23 | 88 |
| Forgiveness | 22 | 85 |
| Cautiousness | 22 | 85 |
| Being content | 21 | 81 |
| Loyalty | 19 | 73 |
| Respectfulness | 19 | 73 |
| Cleanliness | 18 | 69 |
| Keeping secret | 18 | 69 |
| Love | 17 | 65 |
| Modesty | 17 | 65 |
| Honesty | 17 | 65 |
| Persevering | 17 | 65 |
| Suaveness | 16 | 62 |
| Hospitality | 16 | 62 |
| Benevolence | 15 | 58 |
| Being hopeful | 15 | 58 |

| | | |
|--|----|----|
| Being compassionate | 15 | 58 |
| Politeness | 14 | 54 |
| Non-indulgence | 13 | 50 |
| Understanding (tolerance) | 12 | 46 |
| Being cautious | 12 | 46 |
| Attaching importance to art (aesthetic) | 10 | 38 |
| Being moral (ethical) | 10 | 38 |
| Law-abidance | 8 | 31 |
| Faithfulness | 8 | 31 |
| Having a sense of mission (Having responsibility) | 8 | 31 |
| Courage | 6 | 23 |
| Altruism | 5 | 19 |
| Industriousness | 4 | 15 |
| Being a good manager | 4 | 15 |
| Being good-humored | 4 | 15 |
| Being cooperative | 3 | 12 |
| Being respectful to traditions and customs | 3 | 12 |
| Being appreciative | 3 | 12 |
| Being refined | 3 | 12 |
| Maturity | 3 | 12 |
| Being wise | 1 | 4 |
| Fidelity | 1 | 4 |
| Nobility | 0 | 0 |

When Table 2 is examined, it is seen that the first-year female students recognized the following values in the works; “justice (equality) (92%)” and “generousness (92%)”, “patience (88%)”, “forgiveness (85%)”, “cautiousness (85%)”, “being content (81%)”, “loyalty (73%)”, “respectfulness (73%)”, “cleanliness (69%)”, “keeping secret (69%)”, “love (65%)”, “modesty (65%)”, “honesty (65%)”, “perseverance (65%)”, “suaveness (62%)”, “hospitality (62%)”, “benevolence (58%)”, “being hopeful (58%)”, “Being compassionate (58%)”, “politeness (54%)”, “non-indulgence (50%)”, “understanding (tolerance) (46%)”, “being cautious (46%)”, “attaching importance to art (aesthetic) (38%)”, being moral (ethical) (38%)”, “law-abidance (31%)”, “faithfulness (31%)”, “having a sense of mission (having responsibility) (31%)”, “courage (%23)”, “altruism (19%)”, “industriousness (15%)”, “being a good manager (15%)”, “being good humored (15%)”, being cooperative (12%)”, “being respectful to traditions and customs (12%)”, “being appreciative (12%)”, “being refined (12%)”, “maturity (12%)”, “being wise (4%)” and “fidelity (%4)”. None of the first-year female participants recognized the value of “nobility (0%)”.

Findings related to Frequencies and Percentages of the Values Detected by the First-year Male Students in the Works

Table 3. *Frequency and Percentage Distributions of the Values Detected by the First-year Male Students in the Works*

| Detected Value | Frequency (f) | Percentage (%) |
|--|----------------------|-----------------------|
| Justice (Equality) | 15 | 83 |
| Patience | 15 | 83 |
| Respectfulness | 15 | 83 |
| Hospitality | 14 | 78 |
| Cautiousness | 14 | 78 |
| Love | 14 | 78 |
| Generousness | 13 | 72 |
| Being content | 13 | 72 |
| Loyalty | 13 | 72 |
| Attaching importance to art (aesthetic) | 13 | 72 |
| Courage | 11 | 61 |
| Faithfulness | 11 | 61 |
| Modesty | 10 | 56 |
| Perseverance | 10 | 56 |
| Cleanliness | 10 | 56 |
| Being hopeful | 10 | 56 |
| Suaveness | 9 | 50 |
| Being a good manager | 8 | 44 |
| Non-indulgence | 8 | 44 |
| Being cautious | 8 | 44 |
| Benevolence | 7 | 39 |
| Law-abidance | 7 | 39 |
| Being moral (ethical) | 6 | 33 |
| Keeping secret | 6 | 33 |
| Forgiveness | 5 | 28 |
| Industriousness | 5 | 28 |
| Being respectful to traditions and customs | 5 | 28 |
| Having a sense of mission (Having responsibility) | 5 | 28 |
| Being good-humored | 5 | 28 |
| Honesty | 4 | 22 |
| Altruism | 4 | 22 |
| Forgiveness | 4 | 22 |
| Maturity | 4 | 22 |
| Being cooperative | 3 | 17 |
| Kindness | 3 | 17 |
| Nobility | 2 | 11 |
| Being refined | 2 | 11 |
| Understanding (tolerance) | 1 | 6 |
| Being wise | 1 | 6 |
| Being appreciative | 1 | 6 |
| Fidelity | 1 | 6 |

When Table 3 is examined, it is seen that the first-year male students recognized the following values in the works; “justice (equality) (83%)”, “patience (83%)”, “respectfulness (83%)”, “hospitality (78%)”, “cautiousness (78%)”, “love (78%)”, “generousness (72%)”, “being content (72%)”, “loyalty (72%)”, “attaching importance to art (aesthetic) (72%)”, “courage (61%)”, “faithfulness (61%)”, “modesty (56%)”, “perseverance (56%)”, “cleanliness (56%)”, “being hopeful (56%)”, “suaveness (50%)”, “being a good manager (44%)”, “non-indulgence (44%)”, “being cautious (44%)”, “benevolence (39%)”, “law-abidance (39%)”, “being moral (ethical) (33%)”, “keeping secret (33%)”, “forgiveness (28%)”, “industriousness (28%)”, “being respectful to traditions and customs (28%)”, “having a sense of mission (having responsibility) (28%)”, “being good-humored (28%)”, “honesty (22%)”, “altruism (22%)”, “forgiveness (22%)”, “maturity (22%)”, “being cooperative (17%)”, “politeness (17%)”, “nobility (11%)”, “being refined (11%)”, “understanding (tolerance) (6%)”, “being wise (6%)”, “being appreciative (6%)”, and “fidelity (6%)”.

Findings related to Frequencies and Percentages of the Values Detected by the Fourth-year Female Students in the Works

Table 4. *Frequency and Percentage Distributions of the Values Detected by the Fourth-year Female Students in the Works*

| Detected Value | Frequency (f) | Percentage (%) |
|--|----------------------|-----------------------|
| Patience | 23 | 100 |
| Generousness | 22 | 96 |
| Hospitality | 20 | 87 |
| Loyalty | 20 | 87 |
| Respectfulness | 20 | 87 |
| Forgiveness | 19 | 83 |
| Justice (Equality) | 19 | 83 |
| Love | 19 | 83 |
| Modesty | 18 | 78 |
| Perseverance | 18 | 78 |
| Honesty | 18 | 78 |
| Being content | 17 | 74 |
| Politeness | 17 | 74 |
| Being hopeful | 17 | 74 |
| Faithfulness | 16 | 70 |
| Benevolence | 16 | 70 |
| Cautiousness | 15 | 65 |
| Suaveness | 15 | 65 |
| Being moral (ethical) | 14 | 61 |
| Being compassionate | 14 | 61 |
| Cleanliness | 14 | 61 |
| Being good-humored | 13 | 57 |
| Courage | 12 | 52 |
| Keeping secret | 12 | 52 |
| Being cautious | 12 | 52 |
| Attaching importance to art (aesthetic) | 11 | 48 |
| Industriousness | 10 | 43 |
| Non-indulgence | 9 | 39 |

| | | |
|--|---|----|
| Law-abidance | 9 | 39 |
| Altruism | 7 | 30 |
| Being wise | 6 | 26 |
| Understanding (tolerance) | 5 | 22 |
| Having a sense of mission (Having responsibility) | 5 | 22 |
| Being respectful to traditions and customs | 4 | 17 |
| Fidelity | 4 | 17 |
| Maturity | 3 | 13 |
| Being cooperative | 2 | 7 |
| Being refined | 1 | 4 |
| Nobility | 0 | 0 |
| Being a good manager | 0 | 0 |
| Being appreciative | 0 | 0 |

When Table 4 is examined, it is seen that the fourth-year female students recognized the following values in the works; “patience (100%)”, “generousness (96%)”, “hospitality (87%)”, “loyalty (87%)”, “respectfulness (87%)”, “forgiveness (83%)”, “justice (equality) (83%)”, “love (83%)”, “modesty (78%)”, “perseverance (78%)”, “honesty (78%)”, “being content (74%)”, “politeness (74%)”, “being hopeful (74%)”, “faithfulness (70%)”, “benevolence (70%)”, “cautiousness (65%)”, “suaveness (65%)”, “being moral (ethical) (61%)”, “being compassionate (61%)”, “cleanliness (61%)”, “being good-humored (57%)”, “courage (52%)”, “keeping secret (52%)”, “being cautious (52%)”, “attaching importance to art (aesthetic) (48%)”, “industriousness (43%)”, “non-indulgence (39%)”, “law-abidance (39%)”, “altruism (30%)”, “being wise (26%)”, “understanding (tolerance) (22%)”, “having a sense of mission (having responsibility) (22%)”, “being respectful to traditions and customs (17%)”, “fidelity (17%)”, “maturity (13%)”, “being cooperative (7%)” and “being refined (4%)”. None of the fourth-year female students could recognize the values of “nobility (0%)”, “being a good manager (0%)”, “being appreciative (0%)”.

Findings related to Frequencies and Percentages of the Values Detected by the Fourth-year Male Students in the Works

Table 5. *Frequency and Percentage Distributions of the Values Detected by the Fourth-year Male Students in the Works*

| Detected Value | Frequency (f) | Percentage (%) |
|---------------------------|----------------------|-----------------------|
| Patience | 25 | 93 |
| Generousness | 23 | 85 |
| Justice (Equality) | 22 | 81 |
| Hospitality | 22 | 81 |
| Respectfulness | 21 | 78 |
| Modesty | 20 | 74 |
| Cautiousness | 19 | 70 |
| Suaveness | 19 | 70 |
| Perseverance | 18 | 67 |
| Honesty | 18 | 67 |
| Politeness | 18 | 67 |

| | | |
|--|----|----|
| Loyalty | 18 | 67 |
| Cleanliness | 18 | 67 |
| Forgiveness | 17 | 63 |
| Courage | 17 | 63 |
| Industriousness | 17 | 63 |
| Being content | 17 | 63 |
| Non-indulgence | 16 | 59 |
| Keeping secret | 16 | 59 |
| Faithfulness | 15 | 56 |
| Love | 15 | 56 |
| Being cautious | 14 | 52 |
| Being hopeful | 14 | 52 |
| Being moral (ethical) | 13 | 48 |
| Law-abidance | 13 | 48 |
| Benevolence | 12 | 44 |
| Being compassionate | 12 | 44 |
| Being wise | 11 | 41 |
| Being good-humored | 11 | 41 |
| Attaching importance to art (aesthetic) | 11 | 41 |
| Having a sense of mission (Having responsibility) | 9 | 33 |
| Being respectful to traditions and customs | 7 | 26 |
| Being a good manager | 7 | 26 |
| Understanding (tolerance) | 6 | 22 |
| Altruism | 4 | 15 |
| Nobility | 2 | 7 |
| Maturity | 2 | 7 |
| Being refined | 1 | 4 |
| Being appreciative | 1 | 4 |
| Fidelity | 1 | 4 |
| Being cooperative | 0 | 0 |

When Table 4 is examined, it is seen that the fourth-year male students recognized the following values in the works; “patience (93%)”, “generousness (85%)”, “justice (equality) (81%)”, “hospitality (81%)”, “respectfulness (78%)”, “modesty (74%)”, “cautiousness (70%)”, “suaveness (70%)”, “perseverance (67%)”, “honesty (67%)”, “politeness (67%)”, “loyalty (67%)”, “cleanliness (67%)”, “forgiveness (63%)”, “courage (63%)”, “industriousness (63%)”, “being content (63%)”, “non-indulgence (59%)”, “keeping secret (59%)”, “faithfulness (56%)”, “love (56%)”, “being cautious (52%)”, “being hopeful (52%)”, “being moral (ethical) (48%)”, “law-abidance (48%)”, “benevolence (44%)”, “being compassionate (44%)”, “being wise (41%)”, “being good-humored (41%)”, “attaching importance to art (aesthetic) (41%)”, “having a sense of mission (having responsibility) (33%)”, “being respectful to traditions and customs (26%)”, “being a good manager (26%)”, “understanding (tolerance) (22%)”, “altruism (15%)”, “nobility (7%)”, “maturity (7%)”, “being refined (4%)”, “being appreciative (4%)” and “fidelity (4%)”. None of the fourth-year male students could recognize the value of “being cooperative (0%)”.

Findings related to General Frequency and Percentage Distributions of the Values Detected by the Participants in the Works

Table 6. *General Frequency and Percentage Distributions of the Values Detected by the Participants in the Works*

| Detected Value | Frequency (f) | Percentage (%) |
|--|----------------------|-----------------------|
| Patience | 86 | 92 |
| Generousness | 82 | 87 |
| Justice (Equality) | 80 | 85 |
| Respectfulness | 75 | 80 |
| Hospitality | 72 | 77 |
| Cautiousness | 70 | 74 |
| Loyalty | 70 | 74 |
| Being content | 68 | 72 |
| Love | 65 | 69 |
| Modesty | 65 | 69 |
| Forgiveness | 63 | 67 |
| Perseverance | 63 | 67 |
| Cleanliness | 60 | 64 |
| Suaveness | 59 | 63 |
| Honesty | 57 | 61 |
| Being hopeful | 56 | 60 |
| Keeping secret | 52 | 55 |
| Politeness | 52 | 55 |
| Benevolence | 50 | 53 |
| Faithfulness | 50 | 53 |
| Non-indulgence | 46 | 49 |
| Being cautious | 46 | 49 |
| Courage | 46 | 49 |
| Being compassionate | 45 | 48 |
| Attaching importance to art (aesthetic) | 45 | 48 |
| Being moral (ethical) | 43 | 46 |
| Law-abidance | 37 | 39 |
| Industriousness | 36 | 38 |
| Being good-humored | 33 | 35 |
| Having a sense of mission (Having responsibility) | 27 | 29 |
| Understanding (tolerance) | 24 | 26 |
| Altruism | 20 | 21 |
| Being a good manager | 19 | 20 |
| Being respectful to traditions and customs | 19 | 20 |
| Being wise | 19 | 20 |
| Maturity | 12 | 13 |
| Being cooperative | 8 | 9 |
| Being refined | 7 | 7 |
| Fidelity | 6 | 6 |
| Being appreciative | 5 | 5 |

When Table 6 is examined, it is seen that the pre-service teachers recognized the following values in the works; “patience (92%)”, “generousness (87%)”, “justice (equality) (85%)”, “respectfulness (80%)”, “hospitality (77%)”, “cautiousness (74%)”, “loyalty (74%)”, “being content (72%)”, “love (69%)”, “modesty (69%)”, “forgiveness (67%)”, “perseverance (67%)”, “cleanliness (64%)”, “suaveness (63%)”, “honesty (61%)”, “being hopeful (60%)”, “keeping secret (55%)”, “politeness (55%)”, “benevolence (53%)”, “faithfulness (53%)”, “non-indulgence (49%)”, “being cautious (49%)”, “courage (49%)”, “being compassionate (48%)”, “attaching importance to art (aesthetic) (48%)”, “being moral (ethical) (%46)”, “law-abidance (39%)”, “industriousness (38%)”, “being good-humored (35%)”, “having a sense of mission (having responsibility) (29%)”, “understanding (tolerance) (26%)”, “altruism (21%)”, “being a good manager (20%)”, “being respectful to traditions and customs (20%)”, “being wise (20%)”, “maturity (13%)”, “being cooperative (9%)”, “being refined (7%)”, “fidelity (6%)”, “being appreciative (5%)” and “nobility (4%)”.

When the general percentages of detecting the values are examined, it is seen that the percentages of detecting values that are not explicitly mentioned in the texts but can be inferred from the context such as “fidelity (6%)”, “being appreciative (5%)”, “nobility (5%)” are low. Another notable point is related to the values explicitly mentioned in the texts. For instance, while the value of “patience” explicitly mentioned in the texts was detected by 92% of the participants, another explicitly mentioned value “understanding (tolerance)” was detected by only 26% of the participants. This gives rise to the question “Did the pre-service teachers make associations between the texts and their inner worlds and recognize the values appealing to their inner worlds?” In order to answer this question, a semi-structured interview form was administered to 54 of the pre-service teachers. During the interviews, the aim was to understand whether the pre-service teachers derived the values directly from the texts or detected through association with their worlds of emotions.

The results of the interviews revealed that 39% of the pre-service Turkish language teachers derived the values directly from the texts and 61% of them detected them through association with their worlds of emotions. Sixteen percent of the pre-service teachers stated that they associated the values with their worlds of emotions through positive inferences, 4% of them through negative inferences and 41% of them through both positive and negative inferences.

Results and Suggestions

Results

- In the current study aiming to determine the pre-service Turkish language teachers' levels of perception of the values in the works serving as resources to Turkish language, it was found that the values recognized by the highest percentage of first-year female pre-service teachers are “justice (equality) (92%)” and “generousness (92%)”. The values recognized by the lowest percentage of the first-year female pre-service teaches are “being wise (4%)” and “fidelity (4%)”. None of the first-year female students could recognize the value of “nobility (0%)”.

- The values recognized by the highest percentage of the first-year male pre-service teachers are “justice (equality) (83%)”, “patience (83%)” and “respectfulness (83%)”. The values recognized by the lowest percentage of the first-year male students are “understanding (tolerance) (6%)”, “being wise (6%)”, “being appreciative (6%)”, and “fidelity (6%)”.
- All of the fourth-year female students were able to detect the value of “patience (100%)”. On the other hand, the value of “nobility (0%)”, “being a good manager (0%)”, “being appreciative (0%)” were not detected by any of them.
- The value recognized by the highest percentage of fourth-year male pre-service teachers is “patience (93%)”. The values recognized by the lowest percentage of them are “being refined (4%)”, “being appreciative (4%)” and “fidelity (4%)”. None of the fourth-year male pre-service teachers could detect the value of “being cooperative (0%)”.
- When the percentages related to the all the participants of the study are examined, it is seen that the value recognized by the highest percentage of the students is “patience (92%)” and the values recognized by the lowest percentage of the students are “fidelity (6%)”, “being appreciative (5%)” and “nobility (4%)”.
- When the general value detection ratios of the pre-service Turkish language teachers are considered, the importance of these works in value transfer can be clearly seen.
- Of the participants, 39% stated that they directly derived the values from the texts and 61% stated that they detected them by making associations with their worlds of emotions and the texts. Thus, it can be concluded that the pre-service teachers could more easily detect the values appealing to their inner worlds.

Suggestions

- For individuals to develop their worlds of thought and emotion, the concepts expressing values should be systematically incorporated into text books starting from first grade of elementary education.
- For these values reflected in text books to be converted into behaviors, they should be internalized by students.
- Values that should be maintained for the establishment of healthy communication in a society need to be internalized and converted into behaviors by pre-service teachers. Thus, one of the main objectives of education faculties should be to train teachers having internalized these values and converted them into behaviors.
- In values education, works serving as resources to Turkish language need to be capitalized on, students should be introduced to these works and encouraged to understand the meanings in these works.
- Research focusing on values education should attempt to determine whether participants decide based on their worlds of emotion and/or thought.

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