

# Values of Honesty and Integrity in Kutadgu Bilig\*

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## Abstract

This study aims to examine the couplets in the Kutadgu Bilig written by Yusuf Has Hajib in terms of the values of honesty and integrity from the perspective of values education. The study has been conducted using document analysis and content analysis techniques in accordance with the qualitative research methods. The work has been examined by determining the words on integrity, truthfulness and being honest. It can be said that honesty and integrity are one of the most important issues discussed throughout the work. Based on the findings of this study, it can be said that the Kutadgu Bilig is extremely important for the values education, which has recently gained importance in education policies and it can be easily used in values education.

## Keywords

Kutadgu Bilig, Yusuf Has Hajib, Values, Values education, Honesty, Integrity

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## Introduction

The concept of value, which is one of the mostly discussed issues in many social sciences disciplines such as philosophy, psychology and educational sciences, has been defined from different perspectives. One common point stated in these definitions is the fact that the “value” guides people (Acun, Yücel, Önder, Tarman, 2013.) The word “value” has become a concept that had been used in different meanings and is still defined from a different aspect day by day. The cause of the confusion encountered in the values education is because of the fact that there is not a precise definition for the “value” concept (Yiğit and Tarman, 2013). Value can be defined in many different ways. According to Kohlberg (1981), value is to make moral decisions and demonstrate such attitudes and behaviours. Theodorson and Theodorson (1979) define a value as an abstract, generalized principle of behaviour to which the members of a group feel a strong, emotionally toned positive commitment and which provides a standard for judging specific acts and goals. Rokeach (1973) defines values as a long-term personal belief concerning a certain style of behaviour or the main purpose of existence. Halstead and Taylor (1996) define values as the basic assumptions or principles that are reference points for our actions and decisions and guide our behaviours. Schwartz et al. (2001) define values as the principles that guide people’s lives; while Hill (1991) defines values as the beliefs the people prioritize and allow them to guide their lives. Veugelers (2000) defines values as “the ideas that help individuals decide what is good or evil” in the sense of a fair life. Raths, Harmin and Simon (1966) describe values as beliefs, attitudes or feelings that an individual is proud of, is willing to publicly affirm, has been chosen thoughtfully from alternatives without persuasion, and is acted on repeatedly (cited by Halstead and Taylor, 1996). According to Morrow (1989), values are synonymous with the rules and principles that appear in a society. Yapıcı and Zengin (2003) understand values as the shared and generalized attitudes.

Drawing and Spranger (1921) and Allport and Vernon (1931) grouped the values under six different sub-groups including political, social, economic, theoretical, religious and aesthetic values (Bilsky and Schwartz, 1994). Güngör (1998) added the 7th value as the moral values including the values such as being honest, truthful, tolerant and helpful (cited by Güven, 2014).

The values, in the broadest sense, are our judgments on what is good and what is evil. The values are to some extent precise and systematic ideas ensuring the

individual's interaction with the environment rather than being what we prefer according to taste (Veugelers and Vedder, 2003). The values, in brief, are our beliefs and assumptions on what (which and what kind of behaviours) are good, beautiful, true and holy and what is not (Hokelekli, 2006). The values let us know how we should behave by guiding our behaviours and carrying our actions, judgments and instant goals to higher targets (Doğan, 2004). In addition, if the individuals' and groups' value preferences can be determined in an objective manner, their attitudes and behaviours can be predicted (Başaran, 1993).

The individuals can communicate effectively with other people thanks to the values and can prepare an appropriate basis for determining their social position. It is impossible to lead a meaningful and regular life without having certain values and beliefs (Ünal, 2011, p. 6). In this respect, the values are a phenomenon that connects people, a judgment concerning emotions and excitements and an incentive that guides our behaviours (MOE, 2006, p. 54). An important characteristic of the values from which the individuals benefit to recognize and understand the situations around them is that they are not innate, so they are acquired through learning and experiences. Therefore, value acquisition is an educational issue itself (Yeşil and Aydın, 2007, p. 65). Therefore, the importance of today's education system (hence of the schools) should be based on helping students acquire skills and values rather than passing information to them (Bacanlı, 2012, p. 30). In this sense, it can be said that the values are the source of both the individuals' perceptions of their own identity and their viewpoints and assessments about and others (Yapıcı and Zengin, 2003, s. 181).

### **Values Education**

The individual's realizing certain values, creating new values and adapting these values to his/her behaviours are an educational issue. This is briefly called as "values education" (Yeşil and Aydın, 2007, p. 71). The main objectives of the values education are referred to as the individuals' being sensitive to the events occurring around them, creating social awareness, honesty and responsibility, caring about the others, sharing with others and learning to live together in society (Acun, Demir, Göz, 2010; Tay, Durmaz and Şanal, 2013).

Considering the efforts on values education today, it is seen that the values education is carried out under the heading "improved character education" with an

educational approach including the interrelated values such as social skills training, moral education and citizenship education. In this approach, although the individual preferences and values are in the foreground, it does not eliminate the schools' socializing task; it is seen that the changes in individual and social lives increase the importance of the values (Demircioğlu and Tokdemir, 2008, s. 73-74).

Values education is a character-oriented education. Its aim is to build a character equipped with certain values. Attributing values to the character of the individuals is to transform these values into the criteria that can determine and guide the individual's attitudes and behaviours. Because, personality is the name given to the individual's all mental and social reactions (Oğuzkan, 1993, p. 86). This is a concept that summarizes the individual's all interests, attitudes, characteristics and environmental compliance characteristics (Başaran, 1974, p. 195). Early childhood where the seeds of personality are planted and the personality is shaped significantly is very important in terms of values education (Yeşil and Aydın, 2007, p. 80). However, the values are to a greater extent associated with learning in as much as the maturation. The effect of maturation is confined to the individual's achieving competence of learning. Here, learning is what matters most (Güngör, 1998, p. 24). The individuals detect certain values depending on the maturity level, but they adopt and transfer these values to their behaviours through learning (Yeşil, 2002, p. 59). The personality of the educators and their being role models are the identifying characteristics in that context (Çağlar, 2005). Therefore, attitudes and behaviours are also influenced hugely by learning through modelling. The educators in educational settings should create a climate of trust by exhibiting the behaviours consistent with the target values that they want their students to acquire. The educators can functionally guide the students to set their goals, develop their interests and build their own values by using the appropriate methods and approaches based on the students' individual differences (Ünal, 2011, p. 20).

The "values" issue is of importance as it is closely related to the individuals and our society seeking its place in the rapidly changing world as well as its theoretical aspects. This makes it necessary to know the society better and therefore to discuss the values in a detailed way (Baydar, 2009, p. 16). Including the values –especially developing, changing and being adopted in childhood– in education and the individuals' reflecting these values underline the importance of values education once again.

Values education is important, but the answers given to the questions on how much the values to be acquired by the students are compatible with the national culture and the spirit of Turkish civilization are far from satisfactory. Founded as the Ottoman Empire's remainder, Turkey has turned its face towards the West and set its philosophy and ideal as "to reach the level of contemporary civilization". However, there are deep religious, social and cultural differences between the Muslim Turkish civilization and the Christian Western civilization. In this sense, there has been much debate on which foundations the Turkey's relations with the West should be grounded and serious conflicts have been experienced between the ideas of Westernism and anti-Westernism. At the heart of the debate have been discussions about Secular/Anti-Secular and sharing of the state power and these debates have been mainly about the values; this situation has created deep social fissures and prevented the society from coming together around common values as a whole. The values given at schools have been adopted by a part of the society while other parts have adopted opposing views and values in an environment where the social structure has been broken. Therefore, the schools were unable to provide the ideal values to the all segments of society and the citizens have adopted the values that have been ideology-oriented or they have been influenced by their close circle without question. Education policies could not go beyond imitating the West and failed to develop an appropriate education philosophy unique to its own social dynamics. Today, an approach based on the education philosophy of USA is adopted as reference to the education policies. In brief, the philosophical understanding of the Western culture and civilization is tried to be adapted to the Turkish education system; however, there has not been any sign of success so far.

The knowledge and values of the Western civilization is undoubtedly important for us and they should be utilized. However, the educational policies should be shaped based on our own needs and problems. Because, having looked at the educational researches in Turkey, it is seen that the research topics and concepts are in the West's agenda and they emerge from their own needs. The compatibility of these issues and concepts with our own problems and needs is rarely discussed. The values education that is also the subject of this study has gained importance in Turkey; however, the effect of West underlies this interest. It is undoubtedly that the values education is important and this issue should be discussed more. Western sources should be consulted in the context of looking for information and experience that are required in

overcoming the current problems and meeting the needs of Turkey; in this sense, we should benefit from the knowledge and experience of the West for the similar situations. Briefly, our education policies should be benefit-based and constructed upon a unique understanding away from the ideological approaches such as pro-Western or anti-Western approaches. The studies on values education should also be considered in this manner. Values education should be seen as an issue of mentality and culture. In this respect, the main determining factor in shaping the behaviours of individuals is the values that have been adopted. Adopting and dedication, compared to knowing or enforcement, are more decisive in the values education process and they guide the behaviours. The individuals can have certain values and exhibit appropriate behaviours because they internalize these values rather than taking them granted since they are included in laws and regulations (Yeşil, 2002, p. 59).

It can be said that the values education in Turkey has begun with a UNESCO-supported program “Living Values Education Program” aimed at helping students acquire the universal values such as cooperation, freedom, happiness, honesty, love, modesty, peace, respect, responsibility, simplicity, tolerance and unity. Board of Education and Discipline of the Ministry of National Education sent a circular on the implementation of activities on values education inside and outside the classroom in the preschools, primary and secondary schools in 2010-2011 academic year to the governorships and all primary and secondary schools in 2010. The circular stated that the following values are intended to be acquired by the students: democracy, responsibility, anger and conflict, love, respect, tolerance, compassion, friendship, truthfulness, cleanliness, self-confidence, kindness, cooperation, diligence, thriftiness, patience, patriotism, hospitality, courtesy and etiquette, unity, peace, grace, empathy, effective communication and humility (Cihan, 2014). In addition, it is also seen that these values are included in the programs of certain courses such as life sciences (MOE, 2015), social studies (MOE, 2005) and Turkish Language (MOE, 2006).

The values include universal qualities. The abovementioned values are positive and should be given to our students. The problem here is not the truth or falsity of these values, but it is about if the values education will be completely based on the Western civilization or our own values. What should be done is

to train individuals with a character having fundamental national values and internalizing universal values based on the requirements of the globalized world.

Turkish history includes myriad materials that can be taken as a reference in order to raise a generation based on national values. The current study discusses the Kutadgu Bilig written by Yusuf Has Hajib. Because, regarded as a tremendous resource by researchers, this work stand as a source through which the values owned by today's Turkish society can be understood and is full of all values that can be easily used in values education. As the literature is reviewed, it is seen that there are studies examining the relationship between Kutadgu bilig with education in Turkey (Arat, 1971; Beslen, 1985; Özcan, 1988; Çağiran, 1995; Odacı, 1997; Kocasavaş, 2006; Emiroğlu, 2012; Arslan, 2012; Temizyürek, 2013; Bozkırlı, 2015). However, we have encountered just a study regarding values education (Tekşan, 2012). Consequently, it may be thought as an indicator that of 'Kutadgu Bilig' has been not assessed sufficiently in terms of values education.

### **Kutadgu Bilig (*Wisdom of Royal Glory*)**

Kutadgu Bilig was written in 18 months (completed in 1070 A.D.) and presented to Tavgach Bughra Khan Bin Suleyman during the period of Karakhanids that is known as the first Muslim Turkic state. Kutadgu Bilig is regarded to be the first important work in terms of Turkic language, literature, culture and civilization in the Islamic epoch. The prologues that are considered to have been added later give some information about the author and his work. According to this, Kutadgu Bilig is a work everyone can benefit from. It is known that the book explains and elucidates certain topics such as what is needed to rule a country and cities, what causes the destruction or survival of the state, requirements of sovereignty, course of action, accommodation and campaign routes of the armies and soldiers and etc. It is noted that the book is referred to by different names in various countries; however, it is named as "Kutadgu Bilig" in Turan provinces. Upon presenting his work to Tavgach Bughra Khan, he was awarded the title "Has Hajib" (translating as Privy Councilor or Senior Advisor) and the Khan hold him close. Therefore, the poet who had become known respectfully was called by everyone as Yusuf Has Hajib.

The work consisting of 6645 couplets starts with the praises of God, Prophet and four caliphs. This is followed by an ode to spring and praise of Tavgach Bughra Khan. In the next section that can be accepted as *raison d'être* (*sebeb-i*

te'lif) of the book, the author explains why he wrote this work. The Kutadgu Bilig is structured around four main characters. They are respectively listed as Justice, Fortune (State), Intelligence (Wisdom) and Contented (Welfare). The author encodes each of these concepts under specific names. Justice→Kün-Toğdı (translating as “the sun has risen” – “Rising Sun”) is referred to as the King; State/Fortune→**Ay-Toldı** (translating as “the moon is full” – “Full Moon”) is referred to as the Vizier; Intelligence (Wisdom)→**Öğdülmiş** (translating as “praised” – “Highly Praised”) is referred to as Sage or the Vizier's son; Contented (Welfare)→**Odgurmuş** (translating as “awakened” – “Wide Awake”) is referred to as Dervish or the Vizier's relative. The Kutadgu Bilig, which is a narrative work, has been structured around the dialogues between these characters from beginning to end.

Kün-Toğdı (Justice) is an honest, generous and wise ruler whose fame has spread through the world. Ay-Toldı (State) who is an intelligent person equipped with outstanding features hears about the fame of Kün-Toğdı and come to serve him. A man named Küsemış introduces Ay-Toldı to the Hacıp (advisor) of Kün-Toğdı. As a result of the conversations between them, Hacıp understands that Ay-Toldı is different and wise from anyone else and he introduces him to the Ruler. Thus, Ay-Toldı enters the service of the Ruler. Kün-Toğdı the Ruler has comprehensive conversations with Ay-Toldı on different issues. These conversations include the issues such as how the relations with the administrators should be, the importance of serving honestly and being modest/smooth-spoken, the necessity of contentment and being grateful, the importance of respecting elders and caring for the little ones, the importance of doing a favour, behaving well to guests and foreigners and being generous to them. All in all, these conversations include the dialogues about the path to happiness. Ay-Toldı who represents welfare (fortune), state and blessedness eventually falls ill and so, it is emphasized that welfare and everything in fact are temporary; therefore, the only fact is to do a favour, behave well to others, prepare for the afterlife and keep the reality of death in mind.

The Kutadgu Bilig in and of itself is a book of *siyasatnâme* (book of government or rules for Kings) or *nasihatnâme* (advice to the Kings). The book, therefore, has a didactic style. The wise Aksakal (elder in a community) narrating the work is in fact the wisdom itself. The wisdom sometimes appears as a vizier who gives counsel to the Ruler and sometimes appears as a father who



talks with his son and gives him advice. Yusuf Has Hajip narrates his words through four main characters who are Kün-Toğdı, Ay-Toldı, Öğdülmiş and Ođurmiş. The author frequently addresses the reader beginning his words saying “Listen to what Aksakal says...”, “Listen to what the lord of Ötüken says...”, “O son...”, “Listen to what the lord of Uluğ-Kent says...”, “Listen to what the Khan of Uç-Ordu (Army Commander)...”, “Listen to the head of Hitay caravans says travelling around the world...”, “Listen to the man walking on the path of humanity...”<sup>1</sup>. The author thus rivets the readers’ attention on his words and enables them to read his words earnestly.

Yusuf Has Hajip mainly describes the basic principles for state management and the administrators in his work; however, he actually suggests his observations on almost every level of the social life. He has striking observations on the scholars (Ulema), physicians, diviners, dream interpreters, astrologers, poets, cultivators, merchants, stockbreeders, craftsmen, the poor and servants. He also makes important observations on how to communicate with these different people and community groups. Furthermore, he explains etiquette of eating and drinking at length. It is seen that Yusuf Has Hajip did not confine himself only to the administrative part of the state and he was also a serious observer on the all aspects of social life.

As a matter of fact, considering the period in which he lived and the conditions under which the Turkic culture and civilization had been at that time, Yusuf Has Hajip should be accepted as a “Wise man” and his work should be seen as a kind of “wisdom book”. In order to understand the importance of the author and his work for the Turkic culture, it should also be noted that the author produced an invaluable work by transferring or transforming pre-Islamic knowledge to the post-Islamic period. The Kutadgu Bilig is also accepted as the first work in terms of our language and literature in many respects (such as the first written work of the Islamic period, the first masnavi, the first siyasetname, the first nasihatname; the work in which aruz –poetry/verse measure– has been used; the work in which the genres of ode to spring, debate and testament have appeared for the first time). Although the book is sometimes regarded as a book of regulations or code of conduct –as seen in certain headings about how a hacip (advisor) or army commander should behave–, it is full of the references to the humanitarian values that are valid even today. In this context, the aim of this study is to examine the couplets

of the Kutadgu Bilig in terms of the values education and collect data for the studies discussing the national sources in the values education.

## **Method**

In the current study, document analysis and content analysis techniques have been used in accordance with the qualitative research methods. In document analysis, the data is obtained through analyzing the written documents containing information on the facts and events related to the subject that is studied in the study. The investigator systematically analyzes reports, books, archives, video and audio recordings, photographs and etc. that are related to the research subject (Yıldırım and Şimşek, 2008). In the content analysis, it is aimed to reach the relationships and themes that can help to explain the collected data. The process followed in the content analysis is to gather the data that are basically similar under certain concepts and themes and to interpret these data organizing in a way that the reader can easily understand. (Yıldırım and Şimşek, 2008). The investigator, therefore, performs inductive content analysis. In the inductive (content) analysis, the content is firstly coded and then these codes are used to reach concepts and themes. Coding is the identification of the meaningful parts (such as a word, sentence, and paragraph) included in the content. The “concept” is to give names to these codes. At the last step of content analysis is created the Theme (Category). The investigator categorizes the concepts under certain categories at this step (Yıldırım and Şimşek, 2008).

## **Study Group**

In the current study, criterion based purposive sampling method has been used to choose the document to analyze. The purposive sampling is mostly used in qualitative researches and it is aimed to deeply analyze the situations that are believed to have very rich information rather than generalizing information. In this method, the investigator benefits from his/her own opinions about who or what to analyze and prefers the best option for the research as the sampling (Balcı, 2005). The criterion sampling basically involves searching for cases or individuals that meet a certain criterion. The criterion or criteria mentioned here can be created by the investigator or a standard criteria list can be used (Şimşek and Yıldırım, 2008).

Regarded as one of the most important works in the Turkic culture history and written by Yusuf Has Hajib, the Kutadgu Bilig (consists of 6645 couplets)

has been taken as the sampling. Based on the definition of the values as the “thoughts and behaviours regarded as sacred assets by the society”, it can be said that the values guide the individuals who are able to be a part the community in terms of the required behaviours in daily life and determine the individual’s overall lifestyle. It can be concluded that the values and values education vary from society to society and this change is a normal necessity. However, reviewing the literature related to values education in Turkey, it is seen that foreign sources are more prevalent than the native sources. This should be considered as a lack of values education. The values by nature have local characteristics and can be acquired easily when they are presented through the models that are more appropriate for the individuals’ characteristics. Turkish civilization consists of many historical figures and works that can be benefitted in the values education. The current study and selection of the document to be analyzed have been carried out in accordance with this assumption. Kutadgu Bilig is undoubtedly a comprehensive work and its content is full of values. Therefore, it is impossible to examine all the values it embodies within the scope of a study. Thus, this study only discusses the themes of the work about honesty and integrity.

### **Practice**

The study has been conducted by two investigators having PhD degree on Turkish language teaching and classroom training. The investigators have primarily chosen the work that is suitable for the purposes of the study. Then, each investigator has individually examined each couplet in the work in terms of integrity and honesty themes. The investigators then discussed about the couplets they determined and made their decisions to which category and theme the couplets are related upon reaching an agreement.

1. The following stages have been respectively followed in content analysis;
2. 6645 couplets in the work were individually examined and the couplets about integrity and honesty were determined and coded.
3. The couplets were grouped into the concepts by their characteristics
4. The concepts were grouped under the themes.

### **Findings**

The codes, categories and themes reached through document analysis and content analysis are shown in tables in this section. Different categories and

themes can also be reached from the selected couplets. However, the categories and themes have been carefully structured around the values education. The numbers at the end of the couplets indicate their orders in the work.

**Table 1. The Couplets on Telling the Truth**

CODES	CATEGORY	THEME
<p>May your tongue move to tell the truth; You should keep it inside if it is untrue (1026)</p> <p>Word has many benefits when you tell the truth; The untrue is always reproved (1025)</p> <p>The boulder of the men is the shameless one; The shameless does not tell the truth (2203)</p> <p>How well said the veracious; May God reward him (5078)</p> <p>Harsh and bitter is the truth; its benefit would be sweet for you if you comprehend the truth (5774)</p> <p>Don't be mad at the man telling you harsh words; harsh would be the truth, you shouldn't be hard on this (5775)</p> <p>I have told the truth, harsh and bitter was it; the wise are those who tolerate the truth (6620)</p> <p>The word is the truth; the difference between the truth and untrue is like the difference between white and black (6622)</p>	<ul style="list-style-type: none"> <li>• Not to avoid telling the truth (rather than telling a lie), even though this will eventually hurt you.</li> <li>• Not to be hurt upon hearing the truth.</li> </ul>	<p><b>Telling the truth</b></p>

Having analyzed the table, it is seen that the work includes 8 couplets on telling the truth and not getting hurt from the truth. These couplets have been grouped under “telling the truth” theme and categorized as ‘importance of telling the truth’ and ‘not getting hurt from hearing the truth’.

**Table 2. The Couplets on Integrity (Being True / Righteousness)**

CODES	CATEGORY	THEME
<p>Righteousness is what the man needs to reach happiness; Believe in this word! Humanity is the name of being true (865)</p> <p>The uncommon is the humanity, not the man; The less is righteousness, not the man (866)</p> <p>If you want wealth and blessings of this world; These are obtained with righteousness (1744)</p> <p>Everything joins to those that are alike; Live in righteousness and don't join the untrustworthy ones (2252)</p> <p>Righteousness is capital and all the good deeds are your earnings; the man can enjoy the eternal bliss with this profit (2756)</p> <p>Mature your word if you want to be mature; if you wish righteousness, you shouldn't go astray (4036)</p> <p>O sun of my heart! Now try not to envy others and don't wander off the right path (4252)</p> <p>Try hard! Don't wander off the path of righteousness; don't waste your youth! Learn how to benefit from it (360)</p> <p>Each side of smooth things is good; pay attention! Each good deed has smooth attitudes and behaviours (805)</p>	<ul style="list-style-type: none"> <li>• Not to wander off the path of righteousness.</li> <li>• Right person achieves his/her goal sooner or later.</li> <li>• Righteousness pay off in both worlds.</li> <li>• Righteousness is a rare trait among people.</li> <li>• People who internalized righteousness are rare, but they are very precious.</li> <li>• One should be close to the people who internalized righteousness.</li> </ul>	<p><b>Integrity / Righteousness (Being True)</b></p>

CODES	CATEGORY	THEME
<p>The straight thing cannot stand and then falls if it bends over; what/who is straight is the one that doesn't fall (807)</p> <p>Look! My nature (character) is also straight and it doesn't bend over; it would be devastating if the straight (one) bent over a side (808)</p> <p>I handle things righteously; I don't discriminate people as master or servant (809)</p> <p>If the lord is true and rules the country righteously; all his wishes come true (822)</p> <p>Righteousness is what the man needs to reach happiness; Believe in this word! Humanity is the name of being true (865)</p> <p>If the man wishes to have a happy day; he can find a remedy in righteousness (1291)</p> <p>If you want to be wealthy, keep in mind that the real wealthy is the one who has found fortune in righteousness (1292)</p> <p>If you want greatness and to lead the people; Don't ever wander off the path of righteousness (1293)</p> <p>If the man is wise and he has right attitudes and behaviours; The sun shines upon him in both worlds (1294)</p> <p>Listen to the man having right behaviours; the right person help you get the best of both worlds (1290)</p> <p>He followed his father's advice and didn't go astray; His sun has shone brighter and his bliss has increased day by day (1566)</p> <p>Listen to the man having right behaviours; the right person help you get the best of both worlds (1290)</p>		

CODES	CATEGORY	THEME
<p>He followed his father's advice and didn't go astray; His sun has shone brighter and his bliss has increased day by day (1566)</p> <p>The sweet-natured man having true behaviours can also spend his day in blessing in both worlds (1663)</p> <p>Those having righteousness, sense of shame and true behaviours are truly full of joy (1664)</p> <p>You should look for the great one among the men; He should be called the true man if has true attitudes and behaviours (1730)</p> <p>O Ruler, hearken! Those having right manners also have a wonderful life (1749)</p> <p>The wise is right and smooth-spoken; Essence of his manners are founded on righteousness (1866)</p> <p>The people expect the ruler to be very distinguished; The ruler should be straight as a die and distinguished by nature (1963)</p> <p>If the ruler acts right and is good by nature; That's the one having a life full of joy (1978)</p> <p>Keep your heart right and speak the truth, trust in God's grace; Don't disobey God (2158)</p> <p>Free and independent people are all the servants of goodness; do kindness and pave the way for righteousness (2307)</p> <p>Listen to the words of the man having right manners; Those having right manners can have all the blessings of this world (2863)</p> <p>Wherever he is, the right person spends his days in blessing; Day or night! The sun shines upon those having right manners (2864)</p>		

CODES	CATEGORY	THEME
<p>Don't abide by the evil and don't wander off the path of righteousness; darkens the sun upon the right person among the evil (5510)</p> <p>The heavens stand thanks to righteousness; Grass and crop sprout from the earth that is constant (5600)</p> <p>Righteousness has gone with grace, deviousness has come instead; There is no one who serves the purpose of the God (647)</p> <p>Our Lord! Guide me in the right path to the righteousness; Fill our hearts with faith! (393)</p> <p>If the man has true manners and a tender heart; He always behaves well to the people (2209)</p>		

It has been determined that there are 31 couplets on integrity in the Kutadgu Bilig. It is seen that being true is basically advised in these couplets; these couplets emphasize that the truth will never lose and it will win in the end, the truth is an opportunity for happiness in both worlds, integrity is synonymous with humanity, right person is rare, the right person should be appreciated and the people internalized righteousness should be preferred.

**Table 3. The Couplets on Truthfulness and Honesty**

CODES	CATEGORY	THEME
<p>The uncommon is the humanity, not the man; The mind has always praised truthful and honest men (869)</p> <p>The servant should be so truthful and honest that the lords can trust enough to entrust him with important things (2211)</p> <p>The wise are truthful and honest; The Sun shines upon the truthful man everywhere (2789)</p>	<ul style="list-style-type: none"> <li>• Being truthful and honest</li> <li>• Choosing truthful and honest people</li> </ul>	<p>Truthfulness and Honesty</p>



CODES	CATEGORY	THEME
<p>The wise man doesn't get involved in the evil; The wise acts in a truthful and honest manner (2897)</p> <p>If the lords find a truthful, honest and reliable man; They can also find peace and they lead a blissful life (3128)</p> <p>Straighten up your manners and watch yourself; May your heart and tongue be honest, be brief! (4052)</p> <p>Don't turn to right or left! Keep your heart honest!; The honest finds honesty in both worlds (5601)</p> <p>Be truthful and act honest!; Honesty makes you happy (1289)</p> <p>Be helpful and honest when you buy or sell; by doing so, your path will always be bright (4539)</p> <p>The man shouldn't be involved in trickery with his hands and tongue; His manners should be honest (709)</p> <p>Servants should serve honestly; Those whose wishes come true are the servants whose service is admired (615)</p> <p>He had honest character and amiable manners; His words were true and he had a contented heart(407)</p> <p>Are there any truly honest and righteous (God-fearing) people left?; But, the day of judgment is near (6460)</p> <p>The wise give you an advise with the knowledge he has; "If you find a righteous and honest man, keep him closest to yourself" (1727)</p>	<ul style="list-style-type: none"> <li>• Truthfulness and honesty as two valuable traits</li> <li>• Truthfulness and honesty bring happiness in both worlds</li> </ul>	

It has been determined that there are 14 couplets on truthfulness and honesty in the book. It is seen that the couplets underline the importance of truthfulness and honesty for wisdom, ensuring justice, happiness in both worlds and to make life easier. In this sense, it is stated that true and honest people are difficult to find and they should be appreciated.

### **Conclusion**

The present study has been conducted using qualitative research methods (document analysis and content analysis) with the aim of examining how the values of “truthfulness and honesty” are discussed in the Kutadgu Bilig that is one of the most important works in the history of Turkic culture. It is seen that the Ministry of National Education has recently attached special importance to the values education in schools. However, it is also seen that the values that are planned to teach and the materials that are used in the values education mostly consist of the western sources and less room is given to the national sources in this sense. The values of the Western civilization should be undoubtedly benefitted from. However, it is essential to become more aware of our own values and form our education philosophy and policies based on these values. In this way, it can be possible to raise the future generations who knows-understands universal values based on national consciousness. Kutadgu Bilig is an extremely convenient work for this purpose. The book consisting of 6645 couplets has the qualities of a poem of values in its entirety. In this context, it has been concluded that the book includes 53 couplets that are directly related to the value of honesty and integrity (8 couplets on being truth, 31 couplets on integrity -righteousness- and 14 couplets on truthfulness and honesty). It can be said that the book, taken as a whole, mostly attaches great importance to honesty and integrity.

Based on the findings of this study, it can be said that the Kutadgu Bilig is extremely important for the values education, which has recently gained importance in education policies, and it can be easily used in values education. The Kutadgu Bilig, in other words, should be one of the masterpieces to be utilized in educational programs. Other values included in the book should also be examined in terms of values education in order to contribute to the literature.

It is of utmost importance that the program makers should refer to Kutadgu Bilig and the national and humanitarian values addressed in the book especially in the lessons such as Life Sciences, Social Studies and Turkish that particularly form the basis of the values education and the core of the lesson programs should be structured around the national values for the future generations. In the context, it has been thought that couplets in Kutadgu Bilig should be incorporated into the contents of curricula stated and delivered effectively to students. We recommend that where has been emphasized heavily on integrity and truthfulness in the context of values education foremost, affective behaviour education and character education, Kutadgu Bilig should be used as a reference material. In order to use it effectively, learning activities should be designed based on authentic learning and performance.

### Endnotes

- 1 For all citations from the Kutadgu Bilig, see the primary source: Reşit Rahmeti Arat, Kutadgu Bilig/Yusuf Has Hacip, Kabcacı Yayinevi, İstanbul 2008

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# Kutadgu Bilig’de Değer Olarak Doğruluk ve Dürüstlük\*

Cüneyt Akar\*\*  
Ömer Özkan\*\*\*

## Öz

Bu çalışma Yusuf Has Hacıp tarafından kaleme alınan Kutadgu Bilig’te yer alan doğruluk ve dürüstlük ile ilgili beyitleri değer eğitimi perspektifinde incelemek amacıyla yapılmıştır. Çalışma nitel araştırma tekniklerinden doküman analizi ve içerik analizi teknikleri kullanılarak gerçekleştirilmiştir. Eserde doğruluk, doğru sözlü olmak, doğru ve dürüst olmak ile ilgili sözler tespit edilerek incelenmiştir. Eserin bütünü incelendiğinde de en fazla önem verilen konuların başında doğruluk ve dürüstlüğün geldiği söylenebilir. Araştırma sonucunda elde edilen bulgulardan hareketle Kutadgu Bilig’in son dönemde eğitim politikalarında ağırlık kazandığı görülen değerler eğitimi adına son derece önemli olduğu ve değerler eğitiminde rahatlıkla kullanılabileceği söylenebilir.

## Anahtar Kelimeler

Kutadgu Bilig, Yusuf Has Hacıp, Değerler, Değerler Eğitimi, Doğruluk, Dürüstlük

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# Честность и порядочность как ценности в поэме «Кутадгу билиг»\*

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## Аннотация

В настоящей работе строфы о честности и порядочности, содержащиеся в поэме Юсуфа Баласагуни «Кутадгу билиг», рассмотрены с точки зрения воспитания ценностей. Как метод исследования авторами использованы анализ текста и анализ содержания произведения. В тексте выявлено и исследовано применение слов, связанных с понятиями честности, правдивости, порядочности и добросовестности. Исследование текста произведения показывает, что основными его темами, которым автор придает наибольшее значение, являются честность и порядочность. Исходя из результатов исследования, можно сделать вывод, что «Кутадгу билиг» имеет важнейшее значение с точки зрения получившей распространение образовательной политики воспитания ценностей, и может быть использовано в образовательных целях.

## Ключевые слова

«Кутадгу билиг», Юсуф Баласагуни, ценности, воспитание ценностей, честность, порядочность

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