

**Sosyal Bilgiler Dersinde Değer Aktarımı Açısından Sadî Şirazî'nin “Bostan” ve “Gülistan” İsimli Eserlerinin İncelenmesi \***

**Analysis of “Bostan” and “Gülistan” Works of Sadî Şirazî in Social Studies Classes in terms of Transferring the Values**

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**Extended Summary**

**Purpose**

“Bostan” and “Gülistan” works of Sadî Şirazî, which provide rich data in terms of didactic texts and short stories, can be used as supporting teaching materials in social studies classes. Using such works as teaching materials is very efficient because the stories are reliable, enjoyable and easy to remember (Neuhauser, 1993; cited in. Rossiter, 2002; Randall, 1999). The messages that Sadî Şirazî tries to convey in his works and the stories he uses to this end could play significant role in transferring values.

Gülistan and Bostan are important works in the history of Turkish education. These two works were used as supporting resources in Farsi education in madrasah and schools until 1928. It is possible to say that the ideas regarding the behaviours of individuals have been adopted by society as rules of good manners for centuries and that the ideas of Sadî on teaching manners to children impressed us deeply. (Akyüz, 2011). In this respect, the stories in these works can be used efficiently in teaching values in educational institutions today.

In this study Bostan” and “Gülistan” works of Sadî Şirazî are put to an in-depth analysis in terms of values education; and in doing so, the purpose is to analyse the appropriateness of the stories in these two works for 4<sup>th</sup> -7<sup>th</sup> grade students within the scope of social studies classes.

**Method**

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This study is carried out as a qualitative research. The reason behind choosing qualitative research design is to analyse Bostan” and “Gülistan” works of Sadî Şirazi by focusing on the meaning and comprehension in terms of transferring values in social studies classes. As for Van Maanen (1979, 520) the term qualitative research is an umbrella term covering an array of interpretative techniques which seek to describe, decode, translate, and otherwise come to terms with the meaning, not the frequency, of certain more or less naturally occurring phenomena in the social world (cited in. Merriam, 2013, 13).

In this study, psychological approach, which concentrates more on the personal, including thoughts and motivation, was used. This approach emphasizes inductive processes, contextualized knowledge, and human intention and it is a holistic approach in that it acknowledges the cognitive, affective and motivational dimensions meaning making (Rossiter, 1999, 78).

The data in this study was collected through document review method. Taking 4<sup>th</sup>-7<sup>th</sup> grade social studies course curriculum into account, the data was collected from Sadî Şirazi’s “Bostan” and “Gülistan works. Documents are important sources of information that should effectively be used in qualitative researches (Yıldırım and Şimşek, 2000: 141).

In this study, the data collected from the stories in “Bostan” and “Gülistan were evaluated using content analysis. In content analysis, the collected data is first conceptualized, and then, the concepts are organized in a meaningful way. Accordingly, the themes that explain the data are determined (Yıldırım and Şimşek, 2000, 162). The qualitative research data were analyzed in four phases, which were decoding of the data, finding the themes, organizing the codes and the themes, defining and interpreting the findings (Yıldırım and Şimşek, 2000, 163).

For the reliability of the study, a minimum of 70% consensus is required among the researchers doing the coding (Yıldırım and Şimşek, 2000: 233). In this study, there was a 82% consensus among the researchers. To ensure the validity of the study, all the stories in the two works given above were analyzed without taking a sample.

### **Results**

It is respect (54) that is most often included in the stories in Bostan of Sadî Şirazi which is followed by awareness (47), tolerance (34), honesty (26), helpfulness (21), love (21), being just (15), solidarity (6), patriotism (5), hospitality (5), responsibility (4), diligence (4), independence (2), aesthetics (1), being scientific (1), peace (1) and being healthy (1) values. In the analysis of the stories in Bostan, it was seen that mostly more than one value is covered in one story and that mostly it was mostly through inspiration value transfer was made.

It can be said that the stories in Bostan work of Sadî Şirazi could be used in value transferring in social studies classes and that it could enrich the course content. In addition, it can be claimed that it is a work which allows teaching social studies

through stories.

It is responsibility (27) that is most often included in the stories in *Gülistan* of Sadî Şirazî which is followed by diligence (21), helpfulness and solidarity (18), awareness (18), love (17), respect (15), honesty (12), being just (8) and hospitality (1) values. In the analysis of the stories in *Gulistan* it was seen that mostly more than one value is covered in one story and that mostly it was mostly through inspiration value transfer was made. As in *Bostan*, it can be said that the stories in *Gülistan* work of Sadî Şirazî could be used in value transferring in social studies classes and that it could enrich the course content

### **Conclusion**

When the results of this study, which is carried out to identify the appropriateness of the stories in “*Bostan* and *Gülistan*” works of Sadî Şirazî for 4<sup>th</sup> - 7<sup>th</sup> grade students within the scope of social studies classes, is evaluated, it can be said that it is respect, awareness, tolerance, honesty, helpfulness, love and being just that stand out in “*Bostan*” whilst it is responsibility, diligence, helpfulness and solidarity, awareness, love, respect and honesty that stand out in “*Gülistan*”.

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