



| Research Article / Araştırma Makalesi |

Analysis of Sait Faik Abasıyanık's "Sarıç" Book in the Context of Values Education

Sait Faik Abasıyanık'ın "Sarıç" Kitabının Değerler Eğitimi Bağlamında İncelenmesi¹

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Abstract

The aim of this study is to analyze the stories of Sait Faik Abasıyanık, one of the most important story writers of the Republican Period, in the context of values education. The research model is document analysis, one of the qualitative research methods. In this context, the storybook "Sarıç" written by Sait Faik Abasıyanık was selected as the study document of the research. The "Schwartz Values Classification" (1992), which covers a wide distribution of core values accepted in the international literature and includes the relationships between values in a near-universal way, was used as the data collection tool of the research. Descriptive analysis was used to analyze the data obtained. The sub-values of the value types in the Schwartz values classification of the storybook "Sarıç" were found in all 16 stories (f:133). The sub-values of the value types in the Schwartz value classification in the storybook "Sarıç" (f:133) are Power (12), Achievement (2), Hedonism (11), Stimulation (8), Self-direction (8), Universalism (35) Benevolence (30), Tradition (8), Conformity (6) and Security (8). When the values contained in the stories within the scope of the research are examined, it is observed that significant information has been reached in the context of values education. When Sait Faik's book "Sarıç", which draws a different profile at first glance, is examined in the context of values education, the inclusion of many values leads one to think of his value consciousness and knowing his people and society well.

Öz

Bu araştırmanın amacı, Cumhuriyet Dönemi'nin en önemli öykü yazarlarından biri olan Sait Faik Abasıyanık'ın "Sarıç" eserindeki öykülerinin değerler eğitimi bağlamında incelenmesidir. Araştırmanın modeli, nitel araştırma yöntemlerinden doküman incelemesidir. Bu bağlamda, Sait Faik Abasıyanık'ın kaleme aldığı "Sarıç" isimli öykü kitabı araştırmanın çalışma dokümanı olarak seçilmiştir. Araştırmanın veri toplama aracı olarak uluslararası alanyazında kabul edilen temel değerlerin geniş bir dağılımını kapsayan ve değerler arasındaki ilişkileri evrensel yakın bir şekilde içine alan "Schwartz Değerler Sınıflandırılması" (1992) kullanılmıştır. Elde edilen verilerinin çözümlenmesinde, betimsel analizden yararlanılmıştır. "Sarıç" öykü kitabının Schwartz değerler sınıflandırılmasında yer alan değer tiplerinin alt değerlerine 16 öykünün (f:133) tamamında rastlanılmıştır. "Sarıç" (f:133) öykü kitabında Schwartz değerler sınıflandırılmasında yer alan değer tiplerinin alt değerleri; Güç (12), Başarı (2), Hazcılık (11), Uyarılım (8), Öz Yönelim (8), Evrenselcilik (35) İyilikseverlik (30), Gelenek (8), Uyum (6) ve Güvenlik (8)'tir. Araştırma kapsamındaki öykülerin içerdiği değerler incelendiğinde, değerler eğitimi bağlamında oldukça önemli bilgilere ulaşıldığı gözlenmektedir. İlk bakışta farklı bir profil çizen Sait Faik'in, "Sarıç" kitabına değerler eğitimi bağlamında bakıldığında, pek çok değer yer alması, ondaki değerbilirliği, insanını, toplumunu iyi tanımayı düşündürmektedir.

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INTRODUCTION

In every place and period of human existence, various value judgments have been found and will continue to exist. Therefore, values education is important. Especially since the 1990s, there has been a period in which values education has become more prominent in Turkey. Different views or sociological approaches to values education or justifications for their demands differ. It is clear that this is due to the nature of education. Although education is defined as "intentional and desired behavior change", it is based on different reasons in social, economic, political, moral, religious and pedagogical contexts, which behaviors are "desired" and "intentional" due to its essence and nature. Because the starting point of values is human behavior and it is people who assign value to these behaviors (Tezcan, 2018: 61). When the literature is examined, it is seen that the reasons for values education are gathered in different dimensions. In general, it is possible to collect the variables that require values education in different dimensions such as social, psychological, economic, political, philosophical and cultural.

Although there are differences in the definitions of values, which are the subject of study in different disciplines, there are some basic features of values that are agreed upon. Halstead and Taylor (1996:21) define values as principles, convictions or ideals that guide behavior, are taken as criteria in decision-making and evaluation, and have become part of personality or individual identity. There are definitions within the disciplines of sociology and psychology that are close to this definition proposed in the context of education. For example, Kluckhohn (1962) defines values as concepts that enable choice among available behaviors, and Rokeach (1973) conceptualizes values as enduring beliefs about which behaviors or goals are preferable to others. In Schwartz Value Theory (1992; Schwartz et al., 2016:34), which has been widely used as a basic framework in social science research in recent years, values are similarly defined as cognitive structures used as criteria for evaluating behaviors and events.

Based on the basic definitions of the concept of values, it is also possible to mention the common characteristics of values proposed in different approaches. First, values are cognitive representations (Rokeach, 1973; Schwartz, 1992). These representations are conceptual structures consisting of basic beliefs that include evaluations of the extent to which behaviors, goals or attitudinal objects in general are likable, desirable, good-bad, beautiful-ugly, right-wrong. Second, values are one of the main factors underlying the separation or differentiation of individuals, groups or cultures. Accordingly, rather than valuing different values, individuals, groups or cultures differentiate on the basis of which of the universal values they value more than others. For example, intercultural studies show that national cultures around the world can be grouped in a way that reflects the religious structure of the majority in parallel with the proximity of the geographical location of the countries and in line with the changes in the importance they attach to values (Schwartz, 1999, 2014:121). Third, the importance that individuals or groups place on values is a relatively permanent feature and does not change in the short term. There are various situations that sociologists and psychologists suggest for values to change. For example, individuals or societies may generate a new concept of value based on experience; mass events such as war, disaster, and revolutions may cause sudden destruction of values, or the priority of some values may change as fewer and fewer people give importance to them over time (Williams, 1979).

The Concept of Values Education

Values education is a complex and difficult process with its purpose, content, teaching principle, method, strategy, and measurement dimensions. Value is a concept used in every field due to its critical impact on process management. Therefore, values education is multidimensional. Values are used and studied in national, religious, universal, human, individual, social, economic, and political dimensions (Saltuklu, 2018:64).

Values education, on the other hand, is prepared with an attitude towards what is missing, wrong and bad in the context of education. In a way, it is the name of the process of increasing the degree of sensitivity of the individual's reactions to himself and the society, which is important for the society and the individual (Kaya & Çelebi, 2015:163). It is generally accepted that education is creating "desired" behaviors and raising people. However, values are also desired behaviors or compliance with "desired" attitudes. In this context, it is stated that values education gains strength at the intersection of these two "desired" situations.

The following opinions come to the fore in the researches or reports prepared on why values education is needed in educational institutions:

- Ensuring a social future in a desired way by providing social control is seen as a priority.
- It is aimed to make the individual a part of society by starting human education at an early age according to value judgments.
- Schools are not just simple structures where academic functions and knowledge transfer are carried out. Raising individuals who have adopted basic human values is one of the clear functions of the school, and it is ensured that the values of the society are processed here (Nalçacı, 2019:192; Akyüz, 2018:85-86).

In addition to these views, some current concrete situations or facts also necessitate values education in schools. As a matter of fact, the increase in social violence, the deterioration of peace and anarchy, and the rising trend of terrorism are among the main factors. Moral corruption and loss of working ethical values are also among the main reasons. Compliance with the rules of courtesy, providing work discipline, cleanliness, order, and moral values necessitates values education in schools (Aydın, 2017).

Schwartz's Theory of Value

Schwartz defines his theory at two different levels of analysis. The first level of analysis is cultural, and the second level of analysis is individual. Although the basic propositions of both theories are the same, the value types that distinguish individuals and cultures from each other are determined as different categories for the two analysis levels.

Schwartz's Theory for Individual Analysis Level

Within the scope of this theory, 11 value types have been proposed: power, achievement, hedonism, arousal, self-direction, universalism, benevolence, spirituality, tradition, conformity, and security. Value priority measurements made using the Schwartz Value Questionnaire in a sample of 40 different students, teachers, employees, and the general population from 20 countries showed that the values predicted to be in the spirituality value type were distributed among other value types and this value type did not emerge as an independent field. Thus, the theory was rearranged to include 10 value types based on intercultural data.

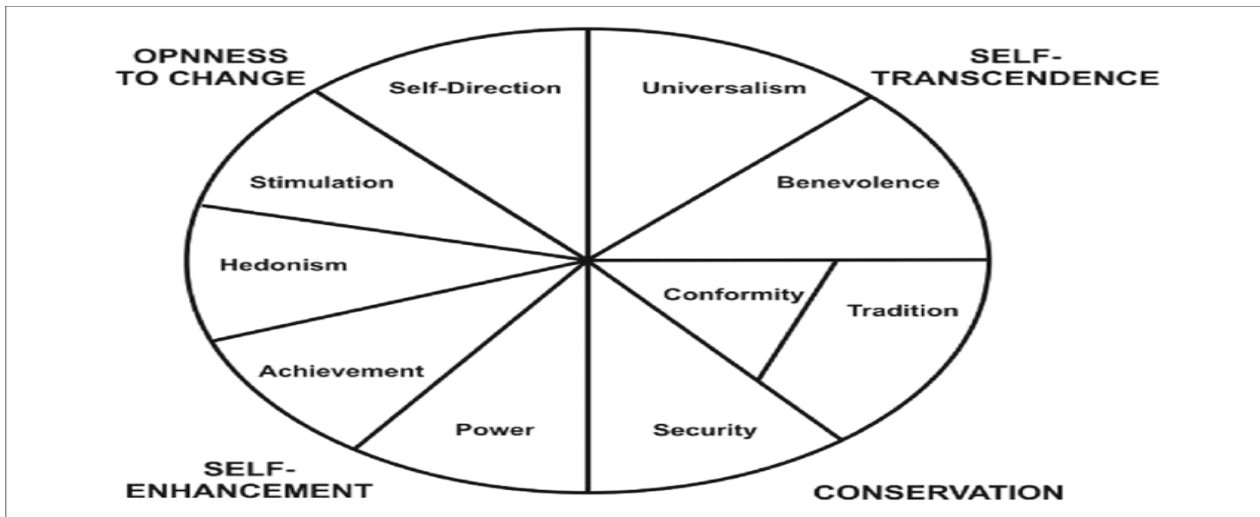


Figure 1. Circular Value Model-Individual Analysis Level (Schwartz, 1992)

Schwartz's Theory for the Level of Analysis of Culture

The theory developed by Schwartz (1994, 1997, 1999, 2014) for the level of culture analysis also preserves the basic propositions of the theory at the level of individual analysis, such as the collection of values undervalue types and the ordering of these value types on the circle plane in a motivational continuum. On the other hand, in order to distinguish cultures from each other, seven value types have been proposed in accordance with the culture analysis level instead of the value types at the individual analysis level. These are "harmony", "conservatism", "hierarchy", dominance", "emotional autonomy", "intellectual autonomy" and "egalitarianism". According to the theory, all societies need to confront some fundamental problems in order to regulate the activities of their members. Values, on the other hand, have the function of a vocabulary used to ensure communication among the members of society on these issues and to address these problems.

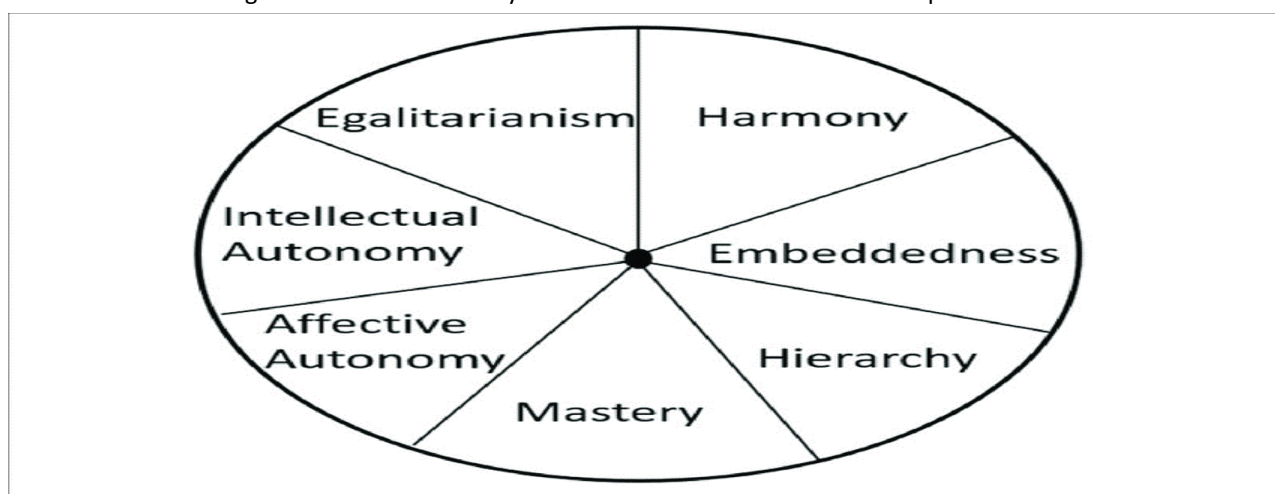


Figure 2. Circular Value Model-Cultural Analysis Level (Inman et al., 2017: 3)

The Importance of the Story in Transferring Values Education

Value transfer; it can be done in a social environment such as family, friend group, work, in schools, as well as through literary texts that have a fiction equipped with many values. The interaction between education and value is also seen in literature. Literature has been an important part of education by using it as an educational tool since ancient times (Çebi, 2016: 2). Educating the society through literary works and transferring the existing values of the society to the young individuals of the society has been one of the important functions of literature.

Literary writers offer solutions by dealing with different problems of society in their novels, poems, and stories. Every individual is affected by the cultural structure of the society of which he or she is a member. The cultural structure of the society is what the mother's embrace is. In this sense, the social structure can be expressed as "the body of national values". Literary works take shape according to the social structure in which these values are presented, and serve as a tool in shaping and conveying this structure (Güleryüz, 2013: 127). Because literary products, which make important contributions to the emotional, social and linguistic development of individuals and play an important role in enriching their imagination and gaining a taste for art, are also important in terms of culture and value transfer. In addition to universal values such as honesty, diligence, respect, justice and responsibility, qualified literary works can also help individuals transfer the national values of the society in which they live (Başkan, 2019:73) In addition, individuals can learn the cultural elements of the society they live in, such as traditions and customs, from literary works appropriate to their level and thus enrich their limited life experiences.

Sait Faik's Language, Expression, Style Characteristics and His Place in Turkish Literature

Sait Faik, who is one of the writers of Turkish literature in the Republican period, is one of the writers who have an important place in the formation of "modern Turkish storytelling" with his stories. Sait Faik, the starting point of his works, looks at them not from the stereotyped social values, but with the feelings and values of love, respect, pity and tolerance that he produces (Yardım, 2002: 67).

Among the most striking features of Sait Faik's stories, which are of great importance for Turkish storytelling, are the use of a beautiful Turkish and an understandable language in his works, and the fact that he bases all his works on human and human love. It is Sait Faik Abasıyanık who brought the "ordinary man" in the society into Turkish literature and showed his unknown aspects (Naci, 2003:2).

Sait Faik hardly mentions the feeling of hatred in his works. Even when he is overwhelmed by the city with a great inner distress, he takes refuge in writing and immediately gets away from the feeling of hatred. Just like this, fighting is not very common in Sait Faik's works. The author, whose philanthropic aspect cannot be ignored, adhered to love not only in his works but also in his own life. In some of his stories, he explains the reasons for writing, his view on literature, and makes some determinations about the critics' evaluation of his works (Çetinoğlu, 1997: 20).

The aim of this study is to analyze the stories written by Sait Faik Abasıyanık, who is thought to have opened an innovative way to Turkish storytelling by literary circles, in the context of values education. For this purpose, the problem statement of the research is given below:

- What is the importance of the stories written by Sait Faik Abasıyanık in terms of values education?

METHOD

Model of the Research

The model of this research is document analysis, one of the qualitative research methods. "Document analysis includes the analysis of written materials containing information about the facts and events targeted to be investigated" (Yıldırım and Şimşek, 2018: 217). According to Corbin and Strauss (2008), document analysis, as in other qualitative research methods, requires the examination and interpretation of data in order to make sense, gain understanding and gain empirical knowledge (Act. Bowen, 2009:28). In this context, document review can be used alone as a method in qualitative research (Yıldırım and Şimşek, 2018:219).

Working Document

In research based on document analysis, it may not be possible for all document data to be the subject of analysis as a whole. For this reason, it is tried to create a sample from the data reached (Yecke, 2005: 5). In this context, the book "Sarıncı" written by Sait Faik Abasıyanık was selected as the working document of the research.

Data Collection Tools

In the analysis of Sait Faik Abasıyanık's selected stories in terms of values education, the "Schwartz Values Classification" (1992), which covers a wide distribution of the core values accepted in the international literature and includes the relations between values in a near-universal way, was used as the data collection tool of the research. The list shown in Table 1 consists of ten sub-dimensions. Sub-values were added to the "Schwartz Classification of Values" by taking expert opinion.

Table 1. Schwartz Values Classification (According to Expert Opinion Edited Version)

Value Type	Definition	Sub-Values Contained
Power	Social position and prestige, power of control or dominance over people and resources.	To have social power, to have authority, to be rich, to protect their appearance in society, to be adopted by people.
Achievement	Personal success through demonstrating excellence according to social standards.	To be successful, to be competent, to be ambitious, to be influential, to be intelligent.
Hedonism	Peasure and sensual gratification for self.	Pleasure, enjoying life, aesthetics, happiness.
Stimulation	Excitement, novelty, challenge.	Being brave, living a changeable life, having an exciting life.
Self-Direction	Independent thought and action.	Being creative, being curious, being able to choose your own goals, being independent, having self-respect.
Universalism	Understanding, appreciation, tolerance and protection of welfare of humanity and nature.	Being open-minded, being virtuous, social justice, equality, want a world in peace, a world full of beauty, be in harmony with nature, protecting the environment, internal harmony, empathy, sensitivity, respect, being savvy, tolerance, scientificity.
Benevolence	Preservation and enhancement of the welfare of people with whom one is frequent contact.	To be helpful, to be honest, to be forgiving, to be faithful, responsibility, friendship, love, a spiritual life, a meaningful life, compassion, cooperation, loyalty.
Tradition	Respect, acceptance and commitment to established customs and ideas received from culturel tradition.	Being humble, being religious, accepting what life gives, respect for tradition, be moderation, withdraw from world affairs, share, keeping culture alive.
Conformity	Restraint of impulses likely to harm or upset others or to violate social norms.	Being kind, obedient, caring for parents and elders, to control oneself.
Security	Stability, safety and harmony of self, relationships and society.	National security, social order wanting it to last, being clean, family security, reciprocation of kindness, sense of commitment, being healthy.

Analysis of Data

Descriptive analysis was used to analyze the research data. Descriptive analysis is an approach based on explaining and interpreting the data obtained under the themes created, examining the cause-effect relationships and reaching the result (Yıldırım and Şimşek, 2018: 241).

FINDINGS

There are 16 stories in the "Sarıç" story book and each story was analyzed according to the Schwartz Values Classification, which was corrected according to expert opinions within the scope of the research.

Sarıç

The story begins with the narrator's memories that have left a mark on him, and continues with transitions between different memories to the present. The narrator, who recalls his high school days and the friendships he made, thinks that the whole life in front of him after high school will be better, but later realizes that it is not so. After saying that there was a gap between him and the public from time to time, that he was in luxurious restaurants and cafes and met with people from the elite in the most beautiful parts of the theaters, he also states that he was always looking to be among the people, to find modest corners. It is the people of these small and humble corners who are his friends, his companions, those he loves and even those he falls in love with. He shares their troubles and joys, talks to shepherd children, goes to free movies, spends time in meadows and neighborhood cafes. The narrator, who considers human beings worthy of all beauty and happiness in this world and is directly involved in life in every situation, questions why there are hungry, unemployed, homeless and lonely people on the streets. After his memories

flow like water into the cistern, he thinks about his current abandonment. His wife has left him and the misery he lived with her and returned to her father's house and the narrator has learned about this situation through his father-in-law's letter. He tries to get out of the situation he is in by taking refuge in his memories.

"The world was mine." (Abasıyanık, 2018: 5) says, the author spent time in poor neighborhoods while staying in luxury places, met people from all walks of life, made friends with mostly middle-class or low-income groups, and was happy to be with them. While the author's stance emphasizes the values of enjoying life, happiness, living a variable life, and being humble, the fact that his wife left him in order to avoid misery as a result of the negativities brought about by the war times leads one to think about the values of being rich, family security, and loyalty. "I was grieved by their misery. I was overjoyed with their happiness." (Abasıyanık, 2018: 4), "There was such a time that people from one party put those from the other side on greasy ropes. I felt sorry for both of them." (Abasıyanık, 2018: 5), "Man was the most beautiful, greatest and happiest creature in this world. Then why were there naked children in the street, hungry wanderers, unemployed young men, trembling villagers, old people who only loved their prayers and their grandchildren?" (Abasıyanık, 2018: 5-6) while emphasizing the values of love, sharing, empathy and sensitivity, the reader is also asked to question the values of social justice and wanting a world in peace.

The findings of the themes determined according to the sub-values of the value types included in the classification of Schwartz values in the Sarnıç (f:13) story are given below:

- Power (1) [Getting rich (1)]
- Hedonism (2) [Enjoying life (1); Happiness (1)]
- Stimulation (1) [Living a variable life (1)]
- Universalism (4) [Social justice (1); Desire for a world in peace (1); Empathy (1); Sensitivity (1)]
- Benevolence (1) [Love (1)]
- Tradition (2) [Being humble (1); Share (1)]
- Security (2) [Family security (1); Sense of Commitment (1)]

Kalorifer ve Bahar

The difference between the center and the outside of the city walls is presented in the context of transportation, economy, socio-cultural structure, language, and lifestyle in the story, which takes place in the slum on the city walls of Istanbul. In these poor neighborhoods, where everyone calls each other by nicknames, no one knows or cares about anyone's faith. Those living in these neighborhoods, where acculturation is intense, also learn the slang of the languages spoken by each other quickly. In the region where crime rate is high, illegal means of subsistence such as stealing and begging are encountered, and the children of the neighborhood are also used in these works. They are unaware of tools such as a telephone and a heater, and children learn what cinema means from the boy they call Capon. The people of the neighborhood, who are curious about the city and the opportunities provided by the city, spend time in cafes with the story of the heater told by Capon, who went to the city because he wanted to see the cinema and thus met the heater, especially in the winter season when the conditions are most difficult, and they call it the name "Kalorifer". Towards summer, children head to the city center, where transportation is very difficult; However, many of them return when winter begins, and those who do not are remembered like heroes. When the winter time comes, while the children return to the neighborhood one by one, only Capon, also known as the heater, does not come back from the city that offers him many opportunities. That's why two names belonging to the same person are referred to as heroes that year.

In the story, in the slum where everyone shares similar living conditions, no one can find anyone strange because of their language, belief or name; "sometimes a Sarı Apostol taunts a Sulu Abram in Judaism; Sometimes, a Barbunya Ahmet or Zargana Agop has a problem in Armenian." (Abasıyanık, 2018: 9) With this description, the author; emphasizes the values of love, tolerance and sharing. The fact that the difference in development between the center and the outside of the city walls is too great, that life outside the city walls has become a part of daily life with many innovations and lack of information, makes the crime ordinary, "Electricity, gasoline, central heating, telephone and tile stove were things they did not yearn for." (Abasıyanık, 2018: 11), "The buildings there are big, big, big." (Sarnıç, 2018: 12), "Some said that cinema is a huge fish, some said that it was a gypsy goldfish, some a young girl, a bright boy." (Abasıyanık, 2018: 13), "You used to go to prison from here as if you were going to the military." (Abasıyanık, 2018: 10), the reader is expected to reflect on the values of equality and social justice.

Capon, who did not want to give up on the possibilities of the city and did not return to the neighborhood, made him a hero in the eyes of the neighborhood. According to Issı (Abasıyanık, 2018: 37), "The reason that throws the Capon character, who has made himself an urbanite with his features such as curiosity, desire for adventure and courage, to the city out of curiosity and adventure, is to make himself, his friends and his neighborhood accept his individuality with his desire to compete with his friends in the neighborhood. is a concern." The values of being adopted by people, being brave, living a changeable life, being curious, being independent, being able to choose their own goals are highlighted through this character, which is identified with the heater in the story. Writer; to be in harmony with nature by presenting to the reader that every season has a beautiful side for working people, that life continues for those who are left behind despite all kinds of misery and disaster, the desire to love and energy brought by spring, nature is beautiful even with its negativities and always invites us to live, with the seasonal descriptions in the story, a world full of beauties is focused on the values of enjoying life.

The findings of the themes determined according to the sub-values of the value types included in the classification of Schwartz values in the story of *Kalorifer ve Bahar* (f:14) are given below:

- Power (1) [To be embraced by people (1)]
- Hedonism (1) [Enjoying life (1)]
- Stimulation (2) [Be brave (1); Living a changeable life (1)]
- Self-direction (3) [Being able to be curious (1); Being independent (1); Being able to choose their own goals (1)]
- Universalism (5) [Social justice (1); Equation (1); A world full of beauty (1); Being in harmony with nature (1); Tolerance (1)]
- Benevolence (1) [Love (1)]
- Tradition (1) [Sharing (1)]

Beyaz Altın

In this story, where the events are told differently from Sait Faik's story structure, the character of Eskicizade Nedim; represents individual ambition, greed, and selfishness that sacrifices others for their own interests. Nedim is a merchant who buys food, sends supplies to people who are starving due to the famine and misery brought about by the war period, and in return makes them do their own illegal work or make them listen to the injustices he has done patiently. At that time, when flour and bread were more valuable than human beings, Nedim's clerk could not speak out to avoid starvation, even though he witnessed all his cunning and injustices. He listens to Nedim's deceptions at the dinner table, which first brought the people in front of him to a level where he could compete and then drove them into bankruptcy, and he feels sorry for those who think Nedim is a friend without realizing that he is an enemy. After making various frauds with brokers, he accompanies Nedim, who goes to have his teeth platinum in Istanbul, with the profit he earned, thanks to him, he finds a job there. The clerk, who settled in Istanbul, sees Nedim once in a while, witnessing that his health is deteriorating and he is not at peace. He realizes that when he dies of a heart attack, no one in the town is sad, in fact, everyone knows what he did, even if they don't say it. Even the young people who knew that their teeth were gold, took the dead from the grave and removed their teeth, tied stones, and left the body in the lake, went to Istanbul, and spent the white gold in taverns.

"But back then, an ounce of unmixed flour was worth more than a twenty-year-old country boy." (Abasıyanık, 2018: 20), "In this very recent past, the hungry fed the full and the hungry died." (Abasıyanık, 2018: 20), "How could people who had nothing in their stomachs but bread distributed by the state in limited quantities think of time, say peace and war?" In the sentences (Abasıyanık, 2018: 22), it is expected that the reader will think about the values of national security and wanting a peaceful world by emphasizing the negativities brought by the war. Eskicizade Nedim's insatiability, unjust gains, sacrificing and using people for his own interests, despite all this, being unable to speak up because of his economic power, the values of having social power, being rich and being ambitious were highlighted; In the story where individual ambitions precede humanity, the sad end of Nedim who succumbs to his ambitions and the importance of a meaningful life, being honest and being virtuous are implied. "Perhaps the greatest civil servant could not eat these raki, these ribs, this fried eggplant dish, begendi, caviar. Even the geniuses who sang songs for the homeland could not eat." (Abasıyanık, 2018: 24), social justice and equality values are questioned. Despite having everything, the value of being healthy was emphasized with Nedim, who complained that everything he enjoyed in his last days was forbidden due to his health condition.

In the story, Istanbul is discussed as a city with educational opportunities and colorful social life. Its people are insatiable like Nedim, as in the town, the rich are very rich, the poor are very hungry, there are plenty of taverns and entertainment venues, and it is a city with young writers and poets. "Istanbul was a world. Here, hungry dogs were humanized. Next to a thousand and one Eskicizades lived a thousand and one accomplices." (Abasıyanık, 2018: 26) "Istanbul was, in short, a world. It was full of those who ate, drank and laughed. Those who did not eat, drink or laugh were in a corner; they did not eat, drink or laugh." (Abasıyanık, 2018: 27) Having found the money in the town, he is after going to Istanbul and spending his day; because women, gambling, cinema, and theater attract people to this city. In this respect, the city is identified with the value of enjoying life.

The findings of the themes determined according to the sub-values of the value types included in the classification of Schwartz values in the *Beyaz Altın* (f:12) story are given below:

- Power (2) [Having social power (1); Being rich (1)]
- Success (1) [Being ambitious (1)]
- Hedonism (1) [Enjoying life (1)]
- Universalism (4) [Being virtuous (1); Social justice (1); Equation (1); Desiring a world in peace (1)]
- Benevolence (2) [Being honest (1); A meaningful life (1)]
- Security (2) [National security (1); Being healthy (1)]

Bir Karpuz Sergisi

The narrator expresses the dreams of a beggar he encounters in the same mosque every season and the dialogue he has with him. While searching for melancholic corners, the person he meets in the courtyard of a mosque and kisses his hands when he

gives money makes him feel like an omnipotent person. When he chats with her, he learns that he has a dream of opening a watermelon exhibition and begins to listen to the projects in his mind; However, even though he has money, his desire to see the beauties of summer succumbs to his will that insists on his work, so he realizes that opening a watermelon exhibition will remain a dream. While watching the beauties of Istanbul with him, the narrator shares his dreams, plans to open a watermelon exhibition together, and they calculate the apprentice they will receive and the amount they will share. Accompanied by these dreams, he travels in Kumkapı, Beyazıt and Süleymaniye; they follow the ferries from the Galata Bridge.

The values of the narrator giving money to the person he met in the courtyard of the mosque, spending time with him, listening to his dreams and being a partner in his dreams, sharing and being helpful; "A whole world could have been asked of me in those few seconds of my hands being kissed. I was strong enough to create this world." (Abasıyanık, 2018: 31) to have social power, to be adopted by people; His search for melancholic corners to love and feel people emphasizes the value of love. Although the person who sleeps in the courtyard of the mosque wants to work, the desire to watch the beauties of summer dominates, his projects are always in words and he is constantly wandering around on the right and left. At the end of the story, after talking about the exhibition project, "Let's go, let's watch the ferries from the bridge. We'll both get some air." (Abasıyanık, 2018: 36) shows that he does not control himself and turns his back on the responsibilities of working.

In the story, known districts of Istanbul such as Beyazıt, Süleymaniye, Kumkapı, Galata are mentioned. Istanbul mosques are described as silent and mysterious, and it is mentioned that the orphans and homeless people live in their courtyards. "Then he thinks on the porches of mosques where little doves wander; I would just stare at Istanbul, where these bridges and miserables and ferries think and call each other. The narrator, who says (Abasıyanık, 2018: 32), emphasizes that the city integrates with its poor living in it, its ferries, mosques and bridges, and emphasizes that it has beauties to behold in all seasons. The types mentioned in the story are also swimming or bathing in Kumkapı, spending time watching the surroundings in the mosque courtyards, watching the ferries from the bridge, located near the Beyazıt pool; In short, they are melancholic types who enjoy the beauties and quiet corners of the city.

The findings of the themes determined according to the sub-values of the value types included in the classification of Schwartz values in the story of *Bir Karpuz Sergisi* (f:8) are given below:

- Power (2) [Having social power (1); Adopted by people (1)]
- Hedonism (1) [Enjoying life (1)]
- Benevolence (3) [Being helpful (1); Being responsible (1); Love (1)]
- Tradition (1) [Sharing (1)]
- Compliance (1) [Be able to control oneself (1)]

Mavnalar

Story is about the last evening that two friends, they are employees, spent together with the friendship they established during the time they shared the same room. Two roommates, whose working hours do not match each other very well and who do not see each other much, sometimes watch Istanbul from the Galata Curriculum on holidays and feel the desire to jump on the barges on the motorboats. Even if they do not put it into words, most of the time the same wishes pass through them. One day, a comment made by the worker on the fireman's dismissal offends his friend and prevents him from asking for help. After a while, the employee, who found a job in the glass factory, said goodbye to the worker as he would stay at his place of work, and on their last evening they watched the ferries together from Galata. For the first time, both of them do not feel like jumping on the barges, both of them are sad to say goodbye.

"On evenings like this, they would understand that each other's friendship could be trusted, that they were good friends, without speaking four or five sentences." It is understood from the expressions (Abasıyanık, 2018: 38) that the values of friendship and love come to the fore.

The findings of the themes determined according to the sub-values of the value types included in the classification of Schwartz values in the story of *Mavnalar* (f:2) are given below:

- Benevolence (2) [Friendship (1); love (1)]

Gece İşi

The story begins with the physical violence against a woman in a tavern and continues to be told after the person named Ömer hits the woman who implying that she is interested in men. In this noisy tavern, which is like a meeting point for people from all walks of life, even thieves and honest people, everyone continues to talk about their experiences as if nothing had happened. Ömer leaves the tavern with the two people at his table. After sending the one with feminine attitudes, they go to the place where the boats are and take the person named İdris from there, saying that it is a "night job" and go to one of the morning cafes. In this cafe, street children are half-naked and sleep in a corner, while junkies and fourteen-fifteen-year-olds sit in separate corners. Covering the street children with a rug, Ömer goes to the young Karayel and haunts him, but when he gets a backlash, he says he is joking and the four people talk about the illegal business they are going to do and go into the dark.

In the story where the narrator does not openly explain the dark deed; homeless street children, gender stereotypes against women, young people who are used for illegal work, and substance addicts are mentioned and a section of social disintegration is presented. "In this tavern, even honest people would listen to the cases of thieves and pickpockets without disgust or shudder." (Abasıyanık, 2018: 42), "Never again," he said, "don't meddle in men's business as a woman." (Abasıyanık, 2018: 42), "Two naked little people are napping on the sofa. Their nudity is visible in places, they were still cold in this rather warm coffee." (Abasıyanık, 2018: 45), "A junkie was sitting by the stove, fishing on the bridgeheads." It is understood from the statements (Abasıyanık, 2018: 46) that they refer to situations that threaten social security, young people who are used to illegal work, and that these situations are normalized by other people and that women are put into the background. The story questions the values of social justice, equality, wanting the social order to continue, and makes the man think about the position of the woman in terms of having social power.

The findings of the themes determined according to the sub-values of the value types included in the classification of Schwartz values in the Gece İşi (f:4) story are given below:

- Power (1) [Having social power (1)]
- Universalism (2) [Social justice (1); Equation (1)]
- Security (1) [Desire to maintain social order (1)]

Hancının Karısı

The narrator, who sets out with his dog to go to a village near Lake Karakurt for health reasons, thinks that everything has become alien to him, that everyone is teasing him, and finds excuses for not loving anything or anyone he sees and constructs new problems for himself in his mind. His dog, with whom he went on a long journey, is his only companion. Along the way, he always gets negative feelings and thinks about his past life in the face of nature scenes. He wants to go to a far place to find the inner peace, physiological and psychological healing he seeks. For this purpose, he stays in an inn on the road he left. While chatting with the innkeeper, he also examines his wife, whom he describes as having "young hair". The innkeeper talks about Lake Karakurt, its jealous men, the beauty of its women, and finally his private problems with his own wife. The narrator goes to sleep, surprised that even a man at the top of the mountain has troubles, and realizes that years later that night, he spends the night always waiting for the innkeeper's wife to come to him; But the woman did not come.

In the story, the narrator, who is alienated from himself and his environment due to his various problems, seeks a solution by resting his head in a distant place. "I am sick. Can I find a place to spend a few months there?" (Abasıyanık, 2018: 51) he wants to go to the place he asks for a rest and perhaps to reminisce with his longing for his past. From here, the values of commitment, being healthy and internal harmony are reached. Even though he has problems, the fact that the innkeeper's wife does not come near the narrator and remains loyal to his wife highlights the values of being loyal and being able to control himself.

The findings of the themes determined according to the sub-values of the value types included in the classification of Schwartz values in the story of Hancının Karısı (f:5) are given below:

- Universalism (1) [Inner harmony (1)]
- Benevolence (1) [Being Loyal (1)]
- Compliance (1) [Be able to control oneself (1)]
- Security (2) [Sense of commitment (1); Being healthy (1)]

Loğusa

The tragedy of a family living in a three-storey house, one of the forty-five households in Sakarya Kumköy, is told. Hasan Ağa lost his third wife when he was 70 years old, and as the fourth wife, he took Zehra, one of the young girls in the Bosnian neighborhood, which is located between the difficult roads of the village. He lives with 25-year-old Zehra on the ground floor of the house, he is offended with his son Rüstem, who lives on the second floor, and his son does not talk to his older sister, who lives on the top floor. From the bride to the sister-in-law, from the father to the son, everything is in turmoil when Hasan Ağa asks his son for help because his wife is in labor pains. No matter what Zehra and Hasan Ağa say, the argument begins and continues violently, as the household believes that the child is from someone else and is of the opinion that the 80-year-old man will not have a child. With this incident, everyone attacks each other by spewing their hatred. While Rüstem attacks his father and sister's wife with a stick, Rüstem's wife and older sister insult Zehra and beat her. At the end of the story, one of the sticks is raised to hit Zehra in the stomach.

In the story, Rüstem says, "I can't be disgraced because an eighty-year-old guy is having a child. Do whatever you want!" (Abasıyanık, 2018: 58), it is understood that he cares about the value of preserving his appearance in the society. The fact that all family members quarrel or resent each other, that they use physical and psychological violence against each other mercilessly on the pretext of an event such as a suspicious birth, the lack of unity within the family, "Outside, father and son were at each other's throats." (Abasıyanık, 2018: 59) and (...) after looking at his brother with a spiteful eye, he ran to the room of the laboring woman and raised his stick towards the belly of the young woman." (Abasıyanık, 2018: 60) expressions show the lack of family security, compassion, tolerance, respect, being helpful, caring for parents and the elderly and make us think about these values.

The findings of the themes determined according to the sub-values of the value types included in the classification of Schwartz values in the Loğusa (f: 7) story are given below:

- Power (1) [To protect appearance in society (1)]
- Universalism (2) [Tolerance (1); Respect (1)]
- Benevolence (2) [Being helpful (1); Compassion (1)]
- Cohesion (1) [Caring for parents and elders (1)]
- Security (1) [Family security (1)]

Ormanda Uyku

The narrator, who remembers his past days when he sees the lights of the boats, has been avoiding people and dealing with his illness for two years because of the grudge and hatred inside him. Although he tries to transform into a new person from time to time, he succumbs to a kind of lack of energy, now he looks at life with love and thinks that he will find a cure even for his illness by looking lovingly at the boats, seawater, and fishermen. Watching the city from afar, he thinks of a world where there are no gossip and lies, where the hut and the palace look indistinguishable. Sensing the forest, the sea, and the wind, he compares the people of the North and South in his mind and comes to the conclusion that the children of the South have a right to the money earned. He begins to look at people, life, and nature with love and happiness. Feeling the need to be someone who loves people and life and helps them, he concludes that it is possible to love people, albeit not too much, albeit "in the form of a human speck". The narrator, who thinks independently of society and its classical norms, can't find someone to tell about the great love of humanity that has formed in him, and shares his love for the natural, the pure and unspoiled, by wrapping it in pen and paper.

In the story, the narrator, "who is drawn beyond normal pleasures in every beauty" (Abasıyanık, 2018: 62), acts with the value of being independent by going beyond what is considered "normal". He approaches nature, children, people, the poor, and life with great love, "love all people, children, birds, fruit, miserable and hungry people with a vain love, in the form of a small speck of human being, by suddenly getting up in a leap without having time to grieve" (Abasıyanık, 2018). : 70) highlights the values of love, happiness, enjoying life, and being in harmony with nature. Thinking that children have a right to every extra income and thinking that "I would see an injustice on the account of southern children in every extra money and civilization in the north" (Abasıyanık, 2018: 69) makes one think about the value of social justice.

The findings of the themes determined according to the sub-values of the value types included in the classification of Schwartz values in the story Ormanda Uyku (f: 6) are given below:

- Hedonism (2) [Enjoying life (1), Happiness (1)]
- Self-direction (1) [Being independent (1)]
- Universalism (2) [Social justice (1); Being in harmony with nature (1)]
- Benevolence (1) [Love (1)]

Kim Kime

The middle-aged husband and wife, who live in a house that is described as the "house above" in Burgazada and where few people pass by, are people who are not well acquainted with the people of the Island. He doesn't show up much, only in the winter season, the man catches the ferry for shopping. One day, his wife goes to the city and says that her husband is dead and her child is hungry, she asks the port officer, doctor, and porter's clerk for help to remove the body. Although he tirelessly tells about his desperation one by one, they all drive the woman out of his head with various excuses and say that no one will go to that hill without money. The pier clerk states that he cannot leave his place, the clerk states that there is no porter to leave without money, and the doctor sends the woman with automatic and soulless reactions. They immediately forget this negative situation and move on with their lives, and the woman, who is dismissed with interest concerns, finds the solution by throwing the corpse from the top. One summer day, the woman boards the ferry without a ticket, and at the end of the story, it is understood that she committed suicide, although it is not explicitly stated.

In the story, it is pointed out that the values of benevolence, compassion, love, respect, understanding, sensitivity, and empathy disappear as everyone gives excuses to the woman and no one helps them, and they no longer remember a painful event such as the dead being left in the middle. "I will do something for you. I'll do it, but it's not possible without a penny." (Abasıyanık, 2018: 74), "I can't go up there. (...) If you find a donkey, I will go out, otherwise I will not take my step." (Abasıyanık, 2018: 75) emphasizing that there is no free business, material values are highlighted and the importance of being rich is explained.

The findings of the themes determined according to the sub-values of the value types included in the classification of Schwartz values in Kim Kime (f: 8) story are given below:

- Power (1) [Getting rich (1)]
- Universalism (4) [Empathy (1); Sensitivity (1); Respect (1); Being savvy (1)]
- Benevolence (3) [Being helpful (1); Love (1); Compassion (1)]

Park

The narrator presents the reader with views of people from Gülhane Park, where he went early in the morning on an autumn day. Listens to the polyphonic hum of the city; he thinks of children, girls, old people with bad intentions, and mysterious young men who come to this nation's garden for various reasons. He witnesses the conversations between Ali Efendi and Dilber, a woman who knows everyone's name and talks to everyone who passes by. Ali Efendi, who says that he has been slandered and that he will commit suicide rather than go to jail, is indecisive and tries to find Sedat for advice. Sedat, who was imprisoned before, tries to extort money from this man by saying that he will find a way to save himself; However, when Ali Efendi did not agree to that job, he made plans over Dilber and sought ways to extort money and had Dilber accept his plans by telling them. Sedat is someone who is trying to get Dilber, who is pregnant with him, to marry Ali Efendi and settle in their house, and his only goal is to pursue financial gain. When the narrator goes back to the park after a long time, where he thinks people have their troubles, he sees Sedat talking to a soldier. She overhears him talking about how he saved Ali Efendi from prison, and how he had gotten Dilber into his house and helped them get married. Sedat had also entered the house as a servant, but when they started to become a real family, Sedat was removed from their circle.

"As soon as I leave my house in Sultanahmet, I always go to the park, I meet a person who is exhausted every day, every day an exhausted person gets involved in the hum of the city again..." (Abasıyanık, 2018: 86); With the narrator, who loves nature, people, the hum of the city and leaves himself to the crowd of the city, the values of love and being in unity with nature emerge. Through the character of Dilber, who takes Sedat away from her home, who transforms after marriage and becomes a person devoted to her husband and home and constantly chasing money, being loyal, sense of loyalty, and family security values; The importance of a spiritual life value is also presented with Sedat, who is constantly brought to the fore with his materialistic aspect and finally says "I understand that I am not wanted" (Abasıyanık, 2018: 88).

The findings of the themes determined according to the sub-values of the value types included in the classification of Schwartz values in the Park (f: 6) story are given below:

- Universalism (1) [Being in unity with nature (1)]
- Benevolence (3) [Being Loyal (1); love (1); A spiritual life (1)]
- Security (2) [Family security (1); Sense of commitment (1)]

Gaz Sobası

Recep, the owner of the village cafe, is a man who is happy by pursuing innovation and brings many innovations to the village. He brings products that the villagers are not accustomed to, such as flashlights, gas stoves, and numbered locks, and these products become the focus of attention for a while in the cafe where the young and old are together. When he brings the gas stove, the young people dream, and the elders warn them not to get used to laziness. Recep tells the young men what he saw in Bursa, the cinema, the falling snow, and many other things, by the stove during the winter season. When the seasons change and they are left alone with the realities of life such as famine, taxes, and death, the elders complain that the young people do not work well and cannot get over the winter stupor. The reason for this is the gas stove of Recep, but the young people state that the crime rate in the village would increase if there were no innovations brought by him. This discourse leads to worse reactions and the stove is compared to an idol. Believing in the world, not in religion, Recep meditates and realizes that he dreams of heaven during worship and finds this analogy justified.

"Sometimes he buys coffee, sometimes some innovations for himself and sometimes for everyone when he comes to the city" (Abasıyanık, 2018: 89), a man who likes to think and dream, has a childlike spirit, does not stop chasing innovation, and can be excited with every new thing. Recep, who is portrayed as a librarian, carries the values of being curious, enjoying, living an exciting life, happiness, and enjoying life with both his character and the innovations he brought to the village. He brings these innovations so that the people of the village can also benefit, and this prevents them from fighting with each other. The young people reveal that Recep also has the values of sharing and love by saying, "If it wasn't for Recep's this and that, there would be bloodshed in this village" (Abasıyanık, 2018: 94). Recep's clothing is also different from the others, it is said that he invented a "peasant fashion" in his own way, and the value of being independent is emphasized. He is criticized when the gas stove he brought makes young people dream and not work enough. Despite this, he does not speak to both young people and old people, and approaches them with understanding and empathy. "He does not speak out so as not to offend the elders" (Sarıncı, 2018: 90), he respects them and the values of being moderate, valuing parents and the elderly, and respect are transformed into behaviors. Recep's thoughts on religion and his attempt to understand those who compare his stove to an idol overlap with the value of being open-minded.

The findings of the themes determined according to the sub-values of the value types included in the classification of Schwartz values in the Gaz Sobası (f:14) story are given below:

- Hedonism (3) [Pleasure (1); Enjoying life (1); Happiness (1)]
- Stimulation (1) [Having an exciting life (1)]
- Self-direction (2) [Being able to be curious (1); Being independent (1)]
- Universalism (4) [Being open-minded (1); empathy (1); Respect (1); Being savvy (1)]
- Benevolence (1) [Love (1)]

- Tradition (2) [Be moderate (1); Share (1)]
- Conformity (1) [Caring for parents and elders (1)]

Plaj İnsanları

Four people, two men, and two women, are walking on the beach, and they attract attention with their different attitudes and appearances. These two men have opportunities that boatmen, fishermen, coal miners, and many more cannot have. One of the girls is of Armenian origin, but she chose to grow up like a Frenchman and became a "Grekize" when they settled in Istanbul. This girl, who is a French fan, falls in love with young people who speak French and play the accordion, and she chooses her friends from this environment. The other girl is a working Turk who studied abroad; however, he finds the Turks rude and did not adopt his own culture. The common point of this group of four is; They have characteristics that are alienated from their own culture, do not adopt the nation they represent, have a bourgeois attitude, do not adopt the values of their own society, distance themselves from humanity and truth while giving importance to appearance, and despise those who are not like themselves. One day, while picking fruit from a boat on the beach, the Polish accidentally causes a small child to fall into the sea. While they were unresponsive to this situation, a young fisherman and a boatman immediately jumped into the sea and saved the child. The boy who caused the accident gives money to the Greek boatman, and gives money to the young Turkish fisherman, but the fisherman refuses the money. While the Turkish girl in the group tells the Polish boy that he has done his duty, the other girl, Janet, leaves the group and comes to the fisherman who had risked his own life to save the boy and kisses him. From that day on, he starts meeting with people like himself and sometimes with people whom he deems inferior before, and because he has some value conflicts within himself, he gives up discriminating between people.

In the story, a wannabe bourgeois class that has moved away from its own social values is told. The narrator's snobby twisting of his mouth with the pipe he smokes for his "only air" makes us; feels like he despises those who don't speak French, those who don't know how to dance, those who don't play bridge, and those who don't speak French to women" (Abasıyanık, 2018: 100) The values of living life and being kind are put in the center. On the other hand, with the young fisherman who jumps into the sea without thinking to save the life of a child he does not know and does not accept anything material in return, the values of being brave, being sensitive, being helpful, love, being virtuous, a meaningful life and compassion come to the fore. The value of responding to kindness was conveyed with the character of Janet, whose perspective changed after the event. The depiction of young people who have distanced themselves from their own society and even started to despise them draws attention to the importance of keeping the culture alive. "I wonder what a big difference can there be between Kuledibi and the people of a neighborhood in the German city of Dresden or the Polish town of Warsaw? Then I understood. The narrator, who says that the whole point is to create a class and appear different from the native people of a country with his daughter, mare, dance, play, swimming and entertainment" (Abasıyanık, 2018: 102), emphasizes the values of equality and tolerance.

The findings of the themes determined according to the sub-values of the value types included in the classification of Schwartz values in the story of Plaj İnsanları (f:16) are given below:

- Power (3) [Having social power (1); To preserve its appearance in society (1); Adopted by people (1)]
- Stimulation (2) [Be brave (1); Living a changeable life (1)]
- Universalism (4) [Being virtuous (1); Equation (1); Tolerance (1); Sensitivity (1)]
- Benevolence (4) [Being helpful (1); love (1); A meaningful life (1); Compassion (1)]
- Tradition (1) [Keeping culture alive (1)]
- Conformity (1) [Being polite (1)]
- Security (1) [Reciprocation of kindness (1)]

Davut'un Anası

Ali returns to his childhood village as a teacher. From time to time, childhood memories come to his mind, he remembers Saime, who used to be the most popular girl in the village, and the memories affect him in a few seconds in the ordinary course of the day. Now Saime's house is in ruins, and in the house next to it David and his mother live. Ali helps Davut with his lessons, while a loving friendship develops between them. Constantly thinking and daydreaming, Ali experiences some thoughts so real that he feels as if he is in a dream while he is awake. One of these thoughts is about Ruhiye, the young and beautiful mother of Davut. When Davut was four years old, he dreams of a day when he went to the sea with Ruhiye, whom he was married to, perhaps this dream would cause him to love Davut like his son.

In the story, the values of love and friendship stand out with teacher Ali, who has a deep affection for a child with whom he shares a room most of the time, and who begins to dream of seeing him as his own child. In addition, the fact that he teaches David, the son of an orphaned woman, overlaps with the value of benevolence, and the fact that he returns to his village after studying in Istanbul and starts to educate the children there overlaps with the value of loyalty.

The findings of the themes determined according to the sub-values of the value types included in the classification of Schwartz values in the story of Davut'un Anası (f:4) are given below:

- Benevolence (4) [Being helpful (1); Friendship (1); Love (1); Loyalty (1)]

Grenoble'da İtalyan Mahallesi

The narrator watches the city from the River Izer and observes the people, trying to get to know them. He witnesses the conversations between the unemployed and the fishermen and he hears these fishermen, who have seen war and even been wounded in the war, advising them to work, to work no matter what, by not giving the unemployed the money they ask for. The Italian Quarter, which the narrator watches from Izer, appears different to the narrator's eyes during the day and at night. In this neighborhood where unemployed young people with scarves walk during the day, at night there is the impression that mysterious men with knives are hiding somewhere. Although he feels as if the relatives of the girls he meets will take revenge on him at night, he goes to the neighborhood and listens to the loving and embracing songs sung there.

In the story, the old fisherman said, "You were not in Verdön, I was there. I was hungry too. This leg of mine got wooden there. Die, but get a job!" (Abasıyanık, 2018: 113) to be responsible, to be competent; the values of love, courage, having an exciting life and happiness come to the fore as the narrator does not give up on loving and approaching people despite his fear, and comes together with people and listens to their voices despite experiencing internal conflict.

The findings of the themes determined according to the sub-values of the value types included in the classification of Schwartz values in Grenoble'da İtalyan Mahallesi (f:6) story are given below:

- Success (1) [Become Competent (1)]
- Hedonism (1) [Happiness (1)]
- Stimulation (2) [Be brave (1); Having an exciting life (1)]
- Benevolence (2) [Being Responsible (1); Love (1)]

Marsilya Limanı

The narrator, who presents the depiction of the sailor spirit created by the Port of Marseille, says that there are people from all kinds of ethnic backgrounds in this exotic city and that they have changed their temperament and behavior by adapting to the spirit of the place over time. Talking about the drama of an Algerian sailor, he mentions that he committed murder for twenty thousand francs in order to go to Paris after being tempted by this place and consuming all his money. He thinks that this young man who took the train and left as if nothing had happened, will come back when his money runs out. It suggests that the values of the foreigners coming to the place and the people they meet change and the relations of interest come to the fore.

"The soul is no longer the soul of a city dweller, a peasant, a politician, or a murderer. This spirit is the sailor spirit." (Abasıyanık, 2018: 117) mentioning that the sea, the wind, and the moon make even a Marseille girl, who has never heard of romance, feel this; being in harmony with nature; "The white, pointy-nosed men made him murder for 20,000 francs." (Abasıyanık, 2018: 119), by emphasizing that the Algerian youth's understanding of the value in a foreign country has changed, pointing out the importance of keeping the culture alive, having self-respect, choosing his own goals, and being able to control himself. From the statements "The police on the street will catch Algerians, Armenians, Greeks and Greeks, Algerians and Armenianized French people in dirty coffee shops and load them into a truck" (Abasıyanık, 2018: 120), it is concluded that different cultures live together, and this shows the value of tolerance. At the same time, gathering those who may pose a danger to the society reveals the existence of the values of national security and wanting the continuation of the social order.

The findings of the themes determined according to the sub-values of the value types included in the classification of Schwartz values in the story of Marsilya Limanı (f:8) are given below:

- Self-Direction (2) [To be able to choose one's own goals (1); Having self-respect (1)]
- Universalism (2) [To be in harmony with nature (1); Tolerance (1)]
- Tradition (1) [Keeping culture alive (1)]
- Compliance (1) [Be able to control oneself (1)]
- Security (2) [National security (1); Social order wanting it to last (1)]

The findings of the sum of the sub-values of the value types included in the Schwartz value classification in the story book "Sarıç" (f:133) are given below:

- Power (12) [Having social power (4); To be rich (3); To protect their appearance in society (2); Being adopted by people (3)],
- Success (2) [To be competent (1); Be ambitious (1)]
- Hedonism (11) [Pleasure (1); Enjoying life (6); Happiness (4)]
- Stimulation (8) [Be brave (3); Living a changeable life (3); Having an exciting life (2)]
- Self-direction (8) [Being able to be curious (2); Being independent (3); Being able to choose their own goals (2); Having self-respect (1)]
- Universalism (35) [Being open-minded (1); Being virtuous (2); Social justice (5); Equation (4); Desire for a world in peace (2); A world full of beauty (1); Being in harmony with nature (4); Internal harmony (1); Empathy (3); Tolerance (4); Sensitivity (3); Respect (3); To savvy (2)]

- Benevolence (30) [Being helpful (5); Being honest (1); Being loyal (2); Being responsible (2); Friendship (2); Love (11); A spiritual life (1); A meaningful life (2); Compassion (3); Loyalty (1)]
- Tradition (8) [Being humble (1); Be moderate (1); To share (4); Keeping the culture alive (2)]
- Conformity (6) [Being polite (1); Valuing parents and the elderly (2); Being able to control oneself (3)]
- Security (8) [National Security (2); To want the social order to continue (2); Family security (3); Reciprocate the favor (1); Sense of commitment (3); Being healthy (2)]

In the "Sarınc" storybook, the sub-values of the value types included in the Schwartz value classification were found in all 16 stories (f:133).

DISCUSSION

While values guide our lives, value education approaches show the paths we will follow in the education process. Values are basic standards (Rokeach, 1973) and judgments about what is right and what is wrong (Veugelers & Vedder, 2003), which are accepted as appropriate by members of society, represent common beliefs and thoughts, and aim to protect the integrity of society. In this context, values appear as judgments that help individuals decide what is desirable or valuable in their lives. In this respect, values guide our behavior and give meaning to our existence. We organize our desires and goals around our values. We are known for the values we have as individuals (Lokanadha Reddy, Thankachan & Shailaja, 2013). Values, which form the basis for the cognitive, social, emotional and psychological development of individuals, are considered abstract concepts and function as standards of behavior (Kaur & Nagpal, 2013).

Although there are some debates about whether values should be taught or acquired, it is clear that values are a part of education. The existence and discussion of different approaches to values education is a fact that supports this situation (Yarar Kaptan, 2019). Although there are many different reasons from different disciplines that make values education mandatory, some common reasons are also seen. Some of these reasons are to keep society alive against possible social degradation and decay. Another group is oriented towards maintaining the existing situation, protecting the status quo and socializing it.

Acquisition of values in schools depends on communication between students, education and training programs, etc. It continues continuously through various activities such as in this respect, education has an important role in conveying human values and the basic values of society to students (Kaur and Nagpal, 2013). Since values education concerns the whole society, it is important to consider it in a multidimensional way. In this context, there is a need for all elements that make up the education system to gain sensitivity and awareness on this issue. In addition to being implementers of the curriculum, teachers also have important, leading roles and duties in imparting values to students (MEB, 2019). Teachers frequently benefit from literary texts while performing these duties.

When any literary work is carefully examined, it is understood that it contains many important and serious messages about life. In the context of values education, it is seen that transferring values with books and literary texts is important in transferring values to individuals. For this reason, when the values contained in the stories discussed in the research are examined, it is observed that very important information has been reached in the context of values education.

The sub-values of the value types included in the Schwartz value classification in the story book "Sarınc" (f:133); Power (12), Achievement (2), Hedonism (11), Stimulation (8), Self-direction (8), Universalism (35), Benevolence (30), Tradition (8), Conformity (6) and Security (8).

Sait Faik (1906-1954) is a turning point in Turkish storytelling. Seen, lived, thought; short pieces of life that cannot be analyzed and explained become the subject of stories with him. In an environment that does not understand him, does not respect his work and considers him a loafer who lives off his parents' money, he endures all these negativities and troubles and continues to write, which he considers his work, and internalizes it. He approaches with great love, respect and admiration those who are truly "human", including those who look at him negatively.

Sometimes the visible and the reality behind it are different. As a matter of fact, when Sait Faik's book "Sarınc", which draws a different profile at first glance, is examined in the context of values education, the fact that there are many values in it makes one think of getting to know its people and society well. With this study, it is aimed to be instrumental in other studies on the subject.

CONCLUSION AND RECOMMENDATIONS

When we look at societies from past to present, it can be said that individuals try to provide their children with values that they consider important for themselves and their society. Within the education system, schools are considered important institutions where values education takes place. Efforts to impart values, both directly and indirectly, show that values education always exists. Because in order to ensure the continuity of societies and therefore schools, which constitute a small structure of society, and to form a democratic society, some basic principles and understandings must exist and be transferred to the next generation. Especially in education systems, teaching values effectively and healthily affects societies and the future significantly. For this reason, values have always been seen as important and necessary, and the question of what to do and how to acquire

them has always been on the agenda. In this regard, different value education approaches have been developed by being influenced by the historical time.

Educational institutions have an important share in transferring values. During the education process, texts selected in accordance with the developmental characteristics, interests and expectations of the target audience are among the materials that should be used in value education. Especially literary texts play an important role in conveying values through the images and polysemy they contain. Story, one of the literary genres, is one of the resources that can be used in values education by selecting examples appropriate to the level. In this study, the stories of Sait Faik, who is the first name that comes to mind when it comes to situation stories in Turkish literature, in his book titled "Sarıncı", were examined in the context of values education.

As a result of examining the values included and emphasized in the Sait Faik Abasıyanık stories examined within the scope of the research, in the context of values education, the following are the suggestions:

- Relevant field experts and researchers for scientific studies should investigate the function of children's and youth literature products, especially the books in which children and young people meet frequently and are willing to read by looking at each other, in the context of acquiring values education; should share practical recommendations based on research results.

- Curriculum programs play a major role in encouraging individuals to live and be sensitive to the environment, and to question and evaluate what is happening around them in the context of values education. It is thought that recommending books with these features to individuals will benefit society.

- Values generally determine the purpose and direction of the individual, determine the foundations and general direction of individual and social actions, right and wrong; They have functions such as helping to determine what is right and wrong, what is pleasant and what is unpleasant, what is moral and what is not. Our decisions are formed as a result of these functions. It can be said that the materials and literary texts used by the teacher, which are the strongest aspect of the educational atmosphere in value transfer, are found to be very important.

- Most of the values correspond to abstract concepts. Therefore, metaphor should also be considered as a means of concretization in value transfer, especially for primary school children. However, it should not be forgotten that metaphors have an important effect not only in childhood but also in adults, and literary texts should be used at this point.

- When you look at any literary work carefully; It will be understood that its sole purpose is not to exhibit a narrative in line with literary approaches and to perform art in this sense, but that it contains various important and serious messages about life. In this way, it is seen that transferring values through books and literary texts is important in transferring values to individuals in the context of values education.

In summary; It should be known that value education is an important component of formal education, the risks and advantages of technology should be taken into consideration in value transfer, literary texts should be used in value transfer, culture should be taken into account in value transfer, the defended values should be lived and the values should be presented through strong metaphors, and education models should be developed accordingly.

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We hereby declare that the study has not unethical issues and that research and publication ethics have been observed carefully.

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Selen Özcivanoğlu wrote the thesis. Yıldız Kocasavaş provided consultancy and feedback. All authors discussed the results and contributed to the final manuscript.

Researchers' contribution rate

The study was conducted and reported with equal collaboration of the researchers.

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