

Full Length Research Paper

Values Education in Ottoman Empire in the Second Constitutional Period: A Sample Lesson

Oruc, Sahin and Ilhan, Genc Osman

Yildiz Technical University, Turkey.

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Values education holds a significant place in an education environment and many studies are carried out about this new subject area. The aim of this study is to define how the subject of 'values education' is handled in a sample lesson designed in the period of Constitution II in the Ottoman Empire. In this study, the lesson plan in the Journal of Primary Education (Tedrisat-ı İbtidaiye Mecmuası) published by Satı Bey, one of Ottoman Empire educators, is analyzed and it is observed that many methods and techniques being tried to be used today were practiced in the Period of Consultation. In the sample lesson analyzed it is noticed that 'constructivism' used as a method for teaching in curriculums of today was also used in the the Second Constitutional Period.

Key words: Values education, education in the Ottoman Empire, lesson plan, Satı Bey.

INTRODUCTION

Raising a child has been regarded as significant for centuries and long, effective rules have been generated to shape the behaviors of children.

The underlying reason for good and bad behaviors of adults is the education they took when they were kids. It has been put forward that the future of a person or society not receiving good quality of education will conclude in an undesired way (Montagu, 2000:5, Öncül, trans.). When education is considered in a broader term, values education is always a precious study to work on. As the aim of education is to cause positive changes in behavior, gaining local and international values can be regarded as a part of education. Gaining values is related with the changes of behavior in pupils. In educational practices, it is observed that the terms of ethics, character, behavior and moral are also used in place of

'values education'.

Many definitions and explanations have been made about values education. The ones about education among those definitions and explanations are listed below (As the understanding of 'value' could have nuances, both definitions of Turkish and English are presented):

'Value' as a Turkish word ('değer') is defined in the dictionary of Turkish Language Institution (TLI) as:

1. The measure used to define the importance of something, the equivalence of something, dignity.
2. High and beneficial quality
3. A person with good quality (Turkish dictionary, 2004: 483).

E-mail: gosman.ilhan@gmail.com; soruc@yildiz.edu.tr

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'Values' as an English word is defined in Oxford dictionary as:

Principles or standards of behavior; one's judgment of what is important in life.

"Value is the sensitiveness a person shows for a person, thing, event and situation. Adopting and internalizing these sensitiveness that could happen in a humane, cultural, spiritual, social and global terms constitutes the essence of education" (Yaman, 2012: 17). In addition, Aydın and Güler (2012) stress that values aim to improve a person's character as a whole by revealing his/her best side and reach him/her to perfectionism. On the other hand, values mean the judgment made accordingly with needs and ideals about notions and things. Belief is primary when values are the subject. People generally act their values even though they are not aware of it in every place and spot of their lives. As a result, values are closely related with attitudes and behaviors and they direct them (Güngör, 1993: 18). It could be asserted that 'values' are the choice of some priorities in the process of behavior-determination. Values are precious things that a person cares about and could sacrifice and they have a strong relationship with human feelings, thoughts and behaviors. Values education helps pupils develop values and enables them to start a happy life (Akbaş, 2008: 340). The way for human beings to be happy and states to reach their future in safe is to raise virtuous and moral people (Yayla, 2005: 83). "Value is one of the three problems in philosophy – the other two are being and cognition. Ethics is a field consisting of values about goodness, rightness, fairness, beauty and human of philosophy" (Killioğlu, 1988: 377-378). "Values are also used as solidarity means in society. Common values accepted by everybody are a significant effect providing continuance and generating social solidarity" (Aydın, 2003: 37).

Under the light of the definitions stated above, values education in general can be defined as the sort of education that shapes one's characteristic features, and directs one into gaining values that establishes social and global foundations for character.

Values Education in the Ottoman Empire

In the late period of Ottoman Empire, especially after Constitution II, values education was handled as moral education referring to both religious and humane values. Much importance was given to moral education by the group of people who thought the reason of Ottoman Empire's devastation and the bad situation of the social life. Both writing a moral education book and studying moral education at schools were given importance to save the Ottoman Empire (Erdem, 2006:13).

The trials to save the country with the Constitution II showed itself also in the field of education and Hakkı

Behiç, who considered character education as highly significant, wrote two books in this period about values education. The books 'Social Consciousness (Malumat-ı Medeniye)' and "Ethics (Ahlakiye)" were read at primary and secondary schools until the very late period of the Ottoman Empire. In the book obedience to laws, taxes, army and duties for the country were mentioned (Doğan, 1994: 86-88).

Moral values were mentioned often in children magazines published between the years of 1908 and 1918. Moral advice was given to the children by stories, tales, telling historical and religious people. Within this way, national notions and Western values were presented to children. The moral issues dealt in the magazines were based upon brotherhood and patriotism (Gurbetoğlu, 2007: 81).

In the last period of the Ottoman Empire "The Journal of Primary Education (İbtidâiyye Mecmuası)" was published by the educators studying at high teacher training school (Dârümuallimîn) between February 1910 and March 1926. In this magazine sample lessons about values education prepared by education administrative were presented.

The Period of Constitution II (July 25, 1908) as a period of trials of a series of renewal and refreshments could be considered as a period when significant actions for education also for today were put into practice. The unsteady political situation of Constitution II also affected the ideas. It was also a period when drastic changes in politics, education and culture happened. As a result, it would be fundamental to mention the changes and developments in education, especially primary education as the subject of values education is affected directly by them.

Notions such as rights, law and freedom were tried to be taught to pupils in the period of Constitution II. In this sense, the aims and objectives of the new curriculum given to the teachers were introduced to teachers. Also, the participation of students into the instruction was also given importance and opportunity. John Dewey, J. J. Rousseau, Claparede and H. Pesalozzi have been recognized and effective on Turkish education system since this period. For this reason, the prominent educators opposed to the used teaching method based on memorization at schools. For instance, İsmayıl Hakkı Baltacıoğlu was affected by J. J. Rousseau and repeated his words by saying: "The aim of education and teaching is not to strengthen the memory, but to gain the skill to decide, the spirit of entrepreneurship and courage."

After this introduction about Constitution II, these striking features about this period could be listed as follows:

1. Satı Bey (Mustafa Sâti Bey - Sâti-El-Husri), who was brought to the administration of Teacher Training Schools (Dârümuallimîn), started some actions affecting and leaving a mark on the period. First, he changed most of the educators at the institution and renewed the staff of

Teacher Training schools by hiring people he chose himself.

2. He tried to realize education properly by founding the "Training School (Tatbikat Okulu)". Training School provided critical experience for the teachers raised in that period. Educators worked at Teacher School and Training School distributed sample lessons and the pre-service teachers observed them. This way, Training School, at the primary level, both served the students it has by giving lessons and pre-service teachers by demonstrating sample lessons. Although this technique is regarded as similar to the training lessons of pre-service teachers today requiring to send them to primary schools, this case is rather different. The reason is that pre-service teachers at Teacher School saw the sample lessons directly from the teachers working at Teacher School, and training classrooms were also in the conference rooms at Teacher School. Students at Training School had the conversation and discussions with the teachers and pre-service teachers at Teacher School themselves after any lesson.

This way, educative discussions about student psychology, classroom management and other areas of education were made along with discussions about teaching method and strategies. All these discussions and sample lessons were published in the Journal of Primary Education (Tetrisat-ı İbtidâiyye Mecmuası), which could be regarded as the starting point of the Ministry of National Education and had the characteristic of the official media organ of the Ministry. The journal started by Satı Bey and planned to be continued to be published by the school principals of Teacher School would take the name "Journal of Education (Tetrisat Mecmuası)" later. In the Journal of Education, many articles written by education experts about every aspect of education were presented. These articles were both reflecting the view of education of the period and rich sources for the pre-service teachers. These beneficial articles even for today's education field of were transmitted to teachers working in the land of the Ottoman Empire by the means of the Journal of Education. One other fruitful activity performed in that period was that sample lessons in the Training School were written directly and published in the Journal of Education to be transmitted to teachers.

3. When it comes to the method and strategies used in the Training School, it is observed that almost all of the sample lessons performed were based on invention learning approach and it was tried to avoid traditional instruction. When the sample lessons and articles in the Journal of Education are analyzed, it could be noticed that constructivism tried to be applied today was implemented in that period. As a result, it could be expressed that constructivism was implemented in the last period of the Ottoman Empire and the traditional teaching methods were abandoned.

Values education today

Values education in educational context started at the beginning of 20th century. The very first studies about it are from the United States of America (USA) under the terminology of 'character education' in 1920s. In 1970s, it has been placed in curriculums of many countries; however, values education with its present meaning has been made widespread in 1990s (Demircioğlu and Tokdemir, 2008:73).

The implementation of values education between 1920 and 1930, especially at schools in the USA aimed to gain ten moral values by means of education. The method for this implementation of values education could be named as 'values education by inculcation'. The implementation of values education was pursued as value explanation and analysis between 1940-1970 under the name of 'character and moral education'; however, it was regarded as a means for education – not an objective or goal -, and it was not prioritized. The underlying reason of it is that cognitive skills and abilities were primary in education as getting a chance to study at higher education required cognitive abilities. Later, between the years of 1970 and 1980, solutions were looked for problems such as the increase of divorce rates and negative effects of television on pupils' lives. It was popular that students concretize their own values. In these years moral questioning and values realization methods were accepted. After 1990s, values and character education has surpassed academic achievement. The aim of schools has become raising children who have their own values and realize themselves instead of raising children who have completed their cognitive abilities for higher education (Okudan, 2010:22-24).

Analyzing the studies about values education of today, it has been revealed that a view of education involving values and moral development is confronted with the name of enhanced character education and it has been implemented in schools. This view of values education involves the areas interrelated such as: character education, moral education, social skills education and citizenship education. Along with the importance of these interrelated areas, the rapid change in social and individual life increases the significance of values (Tokdemir, 2007: 37).

Values education at schools is a rather comprehensive notion and constitutes a significant part of affective domain. Subjects containing a wide area such as love, respect, tolerance, cooperation, adopting social values, improving one's ethical behaviors and character, and generating a positive character could be considered in values education (Tokdemir, 2007: 34-37).

Additionally, many studies about how to teach values have been made in many countries with the aim of stopping the increasing problems in the world (Stanley,

1983:242). Many systematic programs starting from kindergarten are being practiced in many districts of the world with the name of 'character education' to give values education (Balat, 2004: 20).

UNESCO has started many studies in cooperation with schools. One of them is 'Living Values Education Program (LVEP)' which aims to meet the needs of children and prepare them a longer and happier life. In this program, a unit has been generated for every value defined. These values are: peace, respect, love, cooperation, happiness, honesty, humility, responsibility, simplicity, tolerance, freedom and unity (Tillman, 2000: XII-1).

Historical or fictional stories could be benefited from by using the method of 'inculcation' for the direct instruction of values. By using these stories, it is aimed that individuals behave with the consciousness of responsibility in other areas of their lives (Akbaş, 2004:97).

While values education is being implemented at schools, it should be dealt under three phases: moral information, emotions and behaviors (Balat and Dağal, 2011:15).

Values education has also been investigated in Turkey in which studies have been investigating solutions for behavior problems of students in order to prevent behavior problems. The curriculum of schools of Turkish Ministry of Education is prepared accordingly with educational policies' aims and objectives. According to Fundamental Law's 2nd clause and 1st, 2nd and 3rd paragraphs raising people who adopt national, moral, humane, ethical and cultural values, have a character developed in a sober and healthy way, respect human rights, feel the responsibility for the society, get the habit of cooperating with other people is among the broad aim of Turkish Ministry of National Education (MEB, 2000).

With the adoption of constructivism as the base approach in new curriculums, it has been accepted that the individual information, opinions, beliefs and values that students obtain them affect their learning (MEB, 2005).

Since 2004, it has been tried to gain values to the students by giving them in the curriculum in long terms. When the curriculums of the lessons are analyzed, their links with the values education are revealed.

It has been detected that values education has been given much more importance with the program applied in schools after the education year of 2005-2006 (Özen, 2012: 285).

In the curriculum of Life Sciences, Social Sciences and other lessons values to be gained to the pupils are included. For instance, values such as justice, honesty, responsibility and self-confidence are given placed under the title of attitude and value acquisition in Science and Technology curriculum. The values to be taught are defined for every unit in the curriculum of Religion and Ethics and method and techniques are explained for

teachers in the manual. Training of thinking is put among the subjects to be gained in the program of media literacy.

For the values education to reach its objectives it is highly significant that materials for values education are developed, experienced teachers are present for the effective use of new ideas and materials, and diverse theories and methods are generated for the development of values education (Dilmaç, 2002: 4).

The Project of Values Education is being implemented in all of the official and private institutions of Turkish Ministry of National Education. "Values Education Project" aims to give some basic values to the pupils. These values embracing our nation and all humanity are practiced according to a schedule at schools. Project Implementation Committee is responsible for the implementation of the project in cities and town while a committee of five people including a school principal, a school counselor, a teacher, a parent and a student is responsible for the implementation of the project. The subjects and subtitles of values are planned according to the behaviors that students are aimed to gain. The work done at schools about values education is reported to the district national education directorate every month. The areas of activities to be carried out within the scope of the project are these: slogans to be hanged on notice boards, recommended books, theatrical plays, short moral stories, classroom activities, role models, competitions, writing poems, reciting, writing stories, reading stories, drawing cartoons, painting, tournaments, debates and school trips. These activities are explained with samples in the Guideline of Values Education Project.

Provincial Directorate for National Education presents samples by publishing plan frames and materials for school administrators and teachers. For instance, within the scope of Values Education Project directed by Istanbul Provincial Directorate for National Education quality primary, secondary and high school materials that could be used by schools and teachers about 2013 January and February subject "Courtesy and Etiquette" are published.

A list of values composed of 20 values has been generated to be used in the curriculum of Turkish Ministry of National Education. These values are 'justice, independence, peace, being scientific, study, solidarity, sensitiveness, equality, tolerance, freedom, respect, love, hospitality, responsibility, neatness, honesty, patriotism, giving importance to health, altruism, and giving importance to family ties (Türk, 2009: 26).

In addition, there are other activities planned such as violence prevention action plan which enhances values education at schools, prevention harmful habits, and honor council which encourages students for values. The Ministry of National Education declares that incidents of violence and bullying increases at schools each year, and publishes action plans about prevention violence at

schools. With these activities, it is aimed to decrease the future crime rate increases thanks to values education.

Under the light of the perspectives presented above, values education in the Second Constitutional Period is analyzed in this study with the data of a sample lesson published in one of the most effective journals at the time. The journal, the Journal of Primary Education (Tedisat-ı İbtidâiyye Mecmuası), is published by Satı Bey, who was the head of Teacher Training Schools (Dârümuallimîn) and one of the best influencers of Turkish education. It is hypothesized that the analysis of the sample lesson published in a significant journal by a significant would distribute the general perceptions and situation for values education along with teacher education in the period.

METHODOLOGY

In this study, document analysis, one of the qualitative research methods, has been used to illustrate how the 'values education' is handled in the Second Constitutional Period. For this illustration, a sample lesson published in one of the most prominent journals by one of the most effective educators in Turkish history is taken and analyzed. This way, the illustration is more comprehensive and includes many aspects of education in the period. An article taken from the Journal of Primary Education published by Satı Bey in the Second Constitutional Period is analyzed. The article presents a sample lesson for values education, which was named "Social Consciousness Lesson (Malumat-ı Medeniyye Dersi)" with the subject of "People always need each other". Document analysis involves the analysis of written material about the notion or notions to be investigated. In this kind of study, researcher can obtain the data he needs without observation or interview (Yıldırım and Şimşek, 2006). In this study, the data are the sample lesson presented in the Journal of Primary Education. Accordingly with the technique of document analysis, the data (the sample lesson) is analyzed and discussed.

The document is analyzed in terms of teaching methodology and values education. The results are presented below.

FINDINGS

From the Journal of Primary education in the Second Constitutional Period, a Sample Social Consciousness lesson is analyzed in this study. The details of the sample lesson and the text are presented as:

Sample Lesson – People Always Need Each Other (Social Consciousness Lesson – Malumatı Medeniye Dersi)

Values Education Subject: Help, the fact that human beings always need each other

Name of the Text: People always need each other (Social Consciousness Lesson)

Teaching Method and Technique: Raising curiosity by the method of question-answer and make them think on the value

Values Education Handled: Helping people, the need of help every time in life

Year: 1

Number: 3

Page: 105-111

Prepared By: Satı Bey

Sample Lesson Text

The winter has come; from now on forest will be formed in the mornings now and then. When it is frozen, it is hard to walk. Even sometimes, people slip and fall, don't they kid? What would you do if you saw a child slipped and fell?

Student: Sir, I would go near him/her and lift him/her.

Teacher: Well done, what have you done by lifting him/her up?

Student: I have helped him/her, sir.

Teacher: I wonder would one of the passer-by help you if you slipped and fell.

Student: They would, sir.

Teacher: So, people ...

Student: Help each other.

Teacher: I wonder if you have received any help from someone this morning.

Student: Sir, if I slip and fall, someone will lift me up.

Teacher: I am not asking when they will help you, my child. I am asking whether you have received any help from someone this morning. Have you received or not? Please tell me. 4

Student: Sir, I have received help from my mother.

Teacher: Ok. What kind of help was it?

Student: My mother clothed me, gave me food and prepared my lunch box.

Teacher: From whom else have you received help?

Student: From my father, sir. He gave me money.

Teacher: Whom else?

(Every pupil says one by one. Some mention their sister, some aunt, some brother.)

Teacher: Who are them to you: your sister, your brother, your aunt?

Student: They are our relatives, our family.

Teacher: So you have received a help from your relatives this morning. I wonder if you have received help from someone who is not your relative.

A child: Sir, a doctor came to our house. My sister was sick, and he took care of her.

Teacher: So, the doctor has helped your sister. Has he also helped you?

Student: No sir, he helped my sister.

Teacher: Think about it: Wouldn't you feel sorry if your sister got worse, God forbid!

Student: How wouldn't I sir? She was sick lately and I cried.

Teacher: When your sister is well?

Student: I would be happy, sir.

Teacher: So, the doctor helps both you and your sister by

taking care of your sister. He saves you from despair and makes you happy, doesn't he?

Student: Yes, sir.

Teacher: Have you receive help from anyone else?

Students: ...

Teacher: Then, let me ask you something. 4! You told me that your mother gave you food this morning, what did she give to you?

Student: She gave me bread and milk, sir.

Teacher: Had your mother made the bread herself?

Student: No, sir. The bread maker had brought the flour.

A child abruptly: I got it, sir. We received help from the bread maker.

Teacher: Well done, my child. But think more: did the bread maker make the bread himself?

Student: No, sir. We received help from the baker.

Teacher: Ok. From what did the baker make the bread?

Student: From flour, sir.

Teacher: Ok, who made the flour 5?

Student: The miller made sir. He helped us, too.

Teacher: From what did the miller make the flour?

Student: From wheat, sir.

Teacher: Did he grow the wheat himself 2?

Student: No, sir. The farmer grew. He plowed the farm, planted the wheat, harvested and blended.

Teacher: So you have received help from the farmer for your bread. Have we received any help from someone else? Who took the wheat to the mill and the flour to the bakery?

Student: Carriers, porters...We received help from them, too.

Teacher: Do you see, children? While eating just some bread we are receiving help from so many people. Now please count the helpers.

Student: Porter, baker, miller, farmer, porter, carrier...

Teacher: Ok. Do you think nobody else helped for the bread?

Student: Sir, I drank milk. The milkman...

Teacher: It is true, my child, but let's leave the milk aside. Let' finish the helpers for the bread. Has anyone else but the ones we listed helped for the bread, let's think. With what did the farmer plow the farm?

Student: With plough, sir.

Teacher: Did he make the plough himself?

A child: The ironsmith, sir. I got it, the ironsmith helped.

Student: Well done, my child, the ironsmith made the plough. So, he also helped us. From what is the plough is made?

Student: From iron, sir.

Teacher: From where is the iron mined?

Student: From underground.

Teacher: Does the ironsmith himself mine the iron?

Student: No, sir. The laborers mine it. The sink mines shaft. There is the picture. Our teacher told us the previous day.

Teacher: So all the laborers helped for our bread, didn't they?

Student: Sir, the iron is not found from the mine shaft as itself, it is found with soil. Many laborers work to separate iron from the soil. So, they helped us, too.

Teacher: Yes, my child. They also helped us. But the helpers have not finished with them. How did the iron go to factories and then stores?

Student: By ship, train, and car.

Teacher: Who started the train, the ship; who made them? If you think about them, it will not be possible to list the helpers even just for bread. Did they pay much effort you think?

Student: Sir, the bakers paid so much effort in front of the fire!

Teacher: And the farmer gets tired, he sweats under the Sun!

Student: And the ironsmith and the laborer working in the mine; they get all tired and pay so much effort. And the miners work in the dark, sir.

Teacher: So, my children, we find the bread thanks to these people and their efforts. Our other food is similar, isn't it?

Student: They are all similar, sir.

Teacher: Think! The food we eat, the clothes we wear, the houses we sleep in, I mean everything we use were handled by many people. We have received and are receiving help from uncountable men. What would we do without them? Could we make them on our own? I mean could our mothers make the bread themselves? Couldn't your fathers sew your clothes?

Student: No, sir, they don't know.

Teacher: Then they would learn. The baker was not born as a baker! He learns a way to bake the bread. Wouldn't it be possible if we learnt it made our own bread, sew our own clothes, I mean did everything on our own?

Student: How could that have happened sir!

Teacher: Why not? Don't the people in villages do everything on their own? Have you ever seen a village?

Student: Yes, I have, sir. The village of Mekri .

Teacher: Is that a village? Village is only its name.

Student: Sir, I have seen. We used to go to a village on the mount of Tekfur with my dad.

Teacher: Wow! Were there any tailors or so there?

Student: No, sir. There is an oven in every house. They make their own bread, sew their own clothes.

Teacher: Women in villages bake bread and sew clothes. Additionally they rove, sew socks, knit clothes, milk cows, make butter, thresh, and feed chicken.

Student: How much they work!

Teacher: With this, can we say that they do everything on their own?

Student: Yes, sir, they do everything on their own.

Teacher: Do they make the plough to plow?

Student: No, sir. They buy it.

Teacher: Can't they make it on their own?

Student: They can, if they learn ironworking.

Another student: Sir, even if they make the plough from iron themselves, they cannot mine the iron!

Teacher: why not?

Student: They need to sink a shaft. They need big and deep shafts. How could a man do it on his own?

Teacher: Well done, my child. One person can never mine on his/her own. A farmer can never make the iron of the plough. Aren't needle, nail, and pickax and shovel like plough?

Student: Sir, people in villages buy them, they cannot make them on their own!

Teacher: What could they do without them, then?

Student: They could do nothing, sir.

Teacher: So, even the people in villages need each other to live. Is there any person who can live without any help, then?

Student: There is none. Everyone needs each other.

Teacher: If a man wants to do everything on his own and receive no help from anyone, it will not be possible. Even if he learns the basic things to do, he cannot handle all. Because neither his power nor life span will be enough for it. Do you agree?

Student: Yes, sir. There is so much to do even just for bread. How can a man handle them all?

Teacher: Well done, my child. Ha, I have just remembered a story. Let me tell it you before I go.

A ship was caught by the storm in the middle of the seas and hit the rocks by shaking and shaking; it was wrecked. The crew in it sank and died. Only one of them (His name was Robinson) could hold a rock and survived. But, the rock he held on was on a desert island. There was no village or human being on it! Robinson got hungry and cold, but he could not find any house to walk into or person to give him food! And he did whatever he could by climbing a tree, found some wild fruit and ate it. When it was night, he wanted to sleep in a tree hole. But he heard all the wild animals' voices all night. He was frightened by falling into their hand. He could not sleep. What's more, he was trembling by the cold all night. He spent a few days like this. But he came into such a condition that he said: "Oh my God, I wish I had sunk like my friends and died. Then I wouldn't be suffering like this now." Then he came to himself and said "Maybe, something I could use is left over there." Skipping from one rock to another, he went to the big rock they hit and took the sail, pickax, adze and knife. He saw wheat sacks, too and took them on the rock. He started to feed himself by wheat, dig holes, prepared traps, and started to eat the animals fell on the trap by cutting them with the knife. Moreover, he thought the wheat would finish and decided to grow wheat. He dug the soil with the tree parts he found and the pickax and planted wheat. Finally, he made a tent with the sail of the ship, then he removed the wood of the ship to the land. He made a cottage for himself and lived on that desert island for year on himself. He saw ships for a couple of times passing and called for help by his body language. But the ships did not see him. He became

happy when he saw a ship, but he cried when he understood that it was not coming to the island. Finally one day, he saw a ship passing close for God's sake. He climbed high immediately and started to call the ship. The people on the ship saw him and came near the island to see what was going on. So, they saved Robinson.

Children: He suffered a lot, but for God's sake they saved him.

Teacher: Look! Robinson could live for years thanks to his wisdom. But it was not Ok although he didn't receive any help from anyone.

A child abruptly: But sir, he took the pickax, knife and sail. What would he do if he didn't find them?

Teacher: Well done, my child. So even when Robinson was living alone on the desert island, he was receiving help. It is always like this. Mankind can never live somewhere without receiving help from other people. People always need each other. If we are receiving help from many people, what should we do?

Student: We should also help other people.

Teacher: As we benefit from other people's work and efforts, live thanks to them; then we should do things other people can benefit from.

Warning: While this lesson is being discussed, it should be mentioned that people like us are called "helpless (hemnu)" and words like help, contribution and some necessary vocabulary. It should be discussed how other items such as a shirt or a house (other than bread) are made with the help of people. The process of making a shirt or house should be found starting from its basic form, the needle, the string and the buttons to the sewing machine, cloth patch, the needle factory, their wood and iron; and starting from the shirt's blank and transforming works, the rock, wood, lime, sand, tile to zinc, nail, their factories, forests, mine forests, tool for rock and sand. All the process of making a shirt or sand should be learned and analyzed.

This vocabulary and explanation serves both the learning of help and the need for help, strengthen this notion in their minds, and the process of making items (Satı Bey, 1908).

Analysis

In this sample lesson human beings' inability to live alone and their need of each other is handled as for values education. In the general framework of the lesson, the fact that people cannot live alone is concluded. Helping is explained with the "I would lift him/her up" answer of the question "What would you do if you saw someone slipped and fell?"

The fact that people need each other is explained to the pupils with the remarks: "I wonder would one of the passer-by help you if you slipped and fell" and "I wonder

if you have received any help from someone this morning”.

The teacher directs the lesson with questions from daily life, in general. This way, he makes the students think and creates curiosity.

The fact that children’s mothers gave bread to them is regarded as help and the process from the bread to flour, to the miller, carriers of wheat, plough used to harvest, iron to make the plough, laborers who mine the iron is explained with question-answer method. Shortly, it is described that bread cannot be on our tables without someone receiving help from another. In the ‘warning’ part, it is requested from teachers to teach the idea of need for help by giving similar examples.

It is aimed that the teacher starts with different examples with the method of question-answer and the students reach the idea that it is impossible to live without any help from people. For instance, it is understood that students started to think that they cannot live without any help from one of the answers of students: “There is so much to do even just for bread. How can a man handle them all?”

In the final part of the lesson, it is told the students that it is impossible to live without people’s aid on a desert island by telling the story of Robinson.

Additionally, there is a note part for the teachers at the end of the lesson. It is called ‘warning’ in the journal and the vocabulary, method and strategy a teacher will use while teaching is explained (Bey, 1908).

DISCUSSION AND CONCLUSION

The sample lesson published in the Journal of Primary Education by Satı Bey is analyzed and it could be concluded that values education is regarded as a solution and an important essence for the society. In the first place, it should be noted that Ottoman Empire gave much importance to values education so as to ensure its continuity and create a sense of social integration among community in the last period of its reign. Thus, Kurt (2013) indicates that during the period between 1839 and 1918, values education can be observed in school syllabuses, textbooks and sample lessons with the aim of preventing empire’s collapse. In that period, the opinion that the collapse of the Empire would only be prevented by education was widely accepted (Akyüz, 2014). Moreover, Kurt (2013) stresses that in values education classes of that period, methods such as direct teaching, question and answer, case study and various positive and negative reinforces were used. The sample lesson analyzed within the scope of this study also reflects Bey’s perception of education. In his widely known book, ‘Fenni Terbiye’, Bey treated education within following three sections: physical education, mental education and moral education (Aksoy, 2008). The final part of that book signals the importance and place given to values educa-

tion in the Second Constitutional Period of the Ottoman Empire.

It could be concluded from the sample lesson presented values education held a major place in the Second Constitutional Period of Ottoman Empire. The main idea of the lesson is transmitted to all students with question-answer technique. The syllabus of values education is prepared elaborately in accordance with the needs of the Empire, a textbook is prepared and the teachers were educated especially for the values education lessons. Moreover, when the sample lesson is analyzed with the glasses of an educator, it would be noticed that the students are put in the center of the lesson. The teacher did not give a speech about the topic ‘help’. Instead, the background information of the students is elicited and the teacher directed students accordingly with their background information, and this practice fits the basics of constructivism. Also, it should be noted that the examples are all driven from the daily lives of the students, which is a fundamental element of constructivism. Lastly, the directions for the teachers presented in the journal show that teacher education is also regarded as important. Key figures and explanations are presented to the teachers so that the lesson flow would be unproblematic and the message of the lesson is transmitted to every student in the classroom.

It is concluded from Satı Bey’s Journal of Primary Education and the sample lesson published in it values education held a major place in the Second Constitutional Period and the method of the lesson is compatible with constructivism used popularly in today’s world of education .

Conflict of Interests

The author has not declared any conflict of interests.

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