

## **VALUES EDUCATION WITHIN “THE CRYSTAL MANOR”**

### **“Billur Köşk”ün Değerler Eğitimi Açısından İncelenmesi**

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#### **Abstract**

This study analyzes fairy tales, which have an important role within child literature, in terms of values education. The social values reflected in tales are examined in this study. Books, starting from the first reading books, are significant not only for the development process of the child, but also for the acquisition of social values. Social values are the factors maturing individuals within the socialization process with its local and universal dimensions. By means of these values, individuals, who approach and address social problems through logic, propose solutions to social problems based on common sense and avoid isolation and marginalization as a result of urban life, can be integrated into society. For this reason, tales should have fiction that includes values education. When reading or listening to tales, without even noticing, one can learn about the culture, language, religion, tradition and customs with which the story is associated. Based on this consideration, the examples used in this study were sourced not from foreign children's literature, but instead from a Turkish source, namely Tahir Hafizoğlu's book entitled “Billur Köşk (Crystal Manor)”, which is read and taught in elementary schools. The purpose of this study is to analyze whether the evaluated tales contributed various values to education.

**Key Words:** *Values, values education, child literature, tales.*

#### **Özet**

Çalışma çocuk yazını içinde önemli yeri olan masalların değerler eğitimi açısından incelenmesini içermektedir. Bu çalışmada, masal metinlerine yansıyan toplumsal değerler irdelenmektedir. İlk okuma kitaplarından itibaren çocuğun büyüme sürecinde etkisi göz ardı edilemeyen kitapların toplumsal değerlerin kazanımında da önemi büyüktür. Toplumsal değerler, hem yerel hem de evrensel boyutlarıyla bireyi sosyalleşme sürecinde olgunlaştıran unsurlar olarak karşımıza çıkar. Bu değerler sayesinde, topluma, sorunlara mantığını kullanarak çözüm üreten, bulunduğu topluma yabancılaşmayan, kentleşmenin getirdiği etkilerle ötekileşmeyen, hayallerini yitirmeyen bireyler kazandırılabilir. Bu nedenle masalların değerler eğitimi kapsayan bir kurguya sahip olması gerekir. Masal okuyan veya dinleyenler tarafından farkında olunmadan masalın ait olduğu o kültürün, dilinin, dininin, geleneklerinin ve göreneklerinin de öğrenildiği düşüncesiyle çalışmada örneklem olarak yabancı çocuk edebiyatı kaynaklarından değil de yerli kaynaklardan, ilköğretim düzeyinde okutulan Tahir Hafizoğlu'nun “Billur Köşk” adlı kitabı tercih edilmiştir. Çalışmanın amacı ise incelediğimiz masalların çocuklara kazandırmak istediğimiz ve Milli Eğitim temel kanununda vurgulanan değerler eğitimine katkıda bulunup bulunmadığı ortaya koymaktır.

**Anahtar Kelimeler:** *Toplumsal değerler, değerler eğitimi, çocuk yazını, masallar.*

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## Introduction

The concept of values can have different and local meanings attributed to it. According to the current dictionary of the Turkish Language Society (2011), the word "value" is defined as, "*The entirety of the material and spiritual elements that encompass the social, cultural, economic, and scientific values of a nation.*" In other words, as a generalized and organized concept, values are elements that organize the relationships among humans, as well as the relationships between humans and nature. They do so by determining individuals' understanding of nature and humanity's place in nature; by determining the nature of interactions between humans; by determining what is considered right/desirable and what is not; and by influencing human behavior (Smith, 1969). Values are influenced by the cultural environment in which they develop, and represent a set of standards determined and shared by a culture with regards to what is good and bad, what is desirable and undesirable, and what is pleasant and unpleasant (Williams, 1979). As such, values naturally constitute fundamental elements of a common culture. Furthermore, values are also "*evaluative beliefs that synthesize affective and cognitive elements to orient people to the world in which they live*" (Marini 2000; 2828).

According to Rokeach, who conducted studies on the subject, values are a set of continuous beliefs associated with a form of behavior or lifestyle which, at an individual or social level, is preferred over any different or opposing form of behavior or life-style (Rokeach, 1973).

On the other hand, Schwartz defined values as goals that guide individuals by showing them what is desirable in general (and not in particular cases) (Schwartz, 1996). This illustrates the comprehensiveness of this concept.

Based on the different definitions which different theorists have agreed upon; the basic characteristics of value can be listed as follows (Kuşdil and Kağıtçıbaşı, 2000: 60):

- 1- As a set of beliefs, values are not just abstract ideas, but are directly associated with human emotions. When values are implemented, they become intertwined with individual emotions.
- 2- Values are associated with the goals of individuals, as well as the behaviors they utilize to achieve these goals.
- 3- Values are directly applicable to actions and cases.
- 4- Values serve as standards that shape, change, and guide both humans and events.
- 5- Values are ranked by individuals according to their level of importance for the individual. Thus, individuals and cultures can be described based on their way of prioritizing different values (i.e. their way of ranking values in order of importance).

Both oral and written cultures have an undeniably important role in the acquisition of values. As part of written culture, works from children's literature, which appeal both to children and adults, have a particularly important role in the transfer of values.

It is thus possible to say that story-telling and, by extension, literature were born out of the desire of ancient peoples to entertain one another, to have a pleasant time together, and to transfer their life experiences and their religious and cultural heritage to their

young (Russell, 2004). It is therefore possible to state that stories assume an especially important role in allowing children to learn the ethical and humane values of the society in which they live, through an entertaining medium and by spending a pleasant time.

The duty of instilling basic values in children is first assumed by their mothers and fathers, and later by their instructors. In children, changing an undesirable value into a desirable value is more difficult than instilling, or creating, a new value. Although many values are acquired by individuals at an early age and remain rooted in their subconscious, many others are acquired at a later age through concepts. In every aspect of life, social values shape our attitudes and the framework of our relationships with other individuals (Yılmaz, 2008).

In brief, purpose of stories is to have individuals accept and abide to socially accepted values, and ensure that these values are transferred to future generations (Bascom, 1963). Within the context of this study, we have evaluated Tahir Hafızlıođlu's work entitled "The Crystal Manor" to identify the positive and negative values described in this tale. In the results section of this study, we will demonstrate the extent to which these values are in agreement with the relevant articles of the Basic Law of National Education concerning values.

### Methods

In this study based on a qualitative design, the document analysis technique was preferred for data collection. According to Karasar (2009: 183), *document analysis* is also referred to as the *document observation*, *document evaluation*, *document screening*, and *bookcase study* techniques. This technique involves the analysis of written materials (Sözbilir, 2010). The study data were obtained from texts within the book entitled "Billur Köşk" (The Crystal Manor) (Hafızlıođlu, 2009). Documents were formed by reviewing/scanning stories relating to the study subject. A total of 11 tales entitled "Billur Köşk ile Elmas Gemi" (The Crystal Manor and the Diamond Ship), "Sabır Taşı" (The Patience Stone), "Zümrüdü Anka" (The Phoenix), "İki Kardeş" (The Two Brothers), "Altın Kuş" (The Golden Bird), "Bücür Ođlan ile Gürgen Dalı" (Shorty and the Hornbeam Branch), "Üzümcü Baba" (The Grape Father), "Bilyegöz" (Marble Eye), "Herkes Aslına Çeker" (The Apple Doesn't Fall Far From the Tree), "Maymun Peri" (The Fairy Monkey) "Yoksul Oduncu" (The Poor Woodsman) from the book named "Billur Kosk" (The Crystal Manor) were screened within the context of the study.

The aim of the study was to analyze the characters in all of the stories from the book entitled "Billur Köşk" (The Crystal Manor), which has an important place in Turkish children's literature, in order to identify the positive and negative values represented in these stories. In addition, we also aimed to identify the relationship between these values and the relevant social values described in the following articles of the Basic Law of National Education numbered 1739.

- a) **Article 2:** *To raise individuals who are socially responsible; who are physically, mentally, ethically, spiritually, and emotionally balanced; who have healthily-developed personalities and characters; who possess the ability to think freely and scientifically, and possess a broad and comprehensive perception of the world; who are respectful towards human rights; who value individuality and entrepreneurship; who possess a sense of responsibility towards society; and who are constructive, creative, and productive.*

- b) Article 10: The preparation and implementation of all levels and types of curricula, and of all types of educational activities, shall be based on the reforms and principles of Atatürk, and the nationalism of Atatürk as expressed in the Constitution. Emphasis shall be placed on ensuring that our national moral values and national culture can be preserved, developed and taught within the frame of the universal culture, yet without losing its own identity, and without being subject to deterioration and degeneration.*
- c) Article 11: To ensure the realization and continuation of a strong, stable, free, and democratic society; educational activities in all areas shall focus on providing and developing among students the necessary awareness regarding democracy; knowledge, understanding, and attitudes regarding national governance; and respect towards moral and spiritual values. However, any political and ideological teachings that are contrary to the nationalism of Atatürk as expressed in the Constitution, and participation in any activities or discussions associated with such teachings, is strictly not allowed.*

“Document Analysis” involves the explanation and interpretation of the collected data. (Yıldırım and Şimşek, 2006). This, in turn, allows a set of results to be obtained that enables the researcher to make interpretations and predictions for the future. The purpose in performing this type of analysis is presenting the obtained study data in an organized and understandable format to the reader.

Within the scope of this study, stories were examined using a document analysis method, by which the specific values expressed within the stories were identified. In the following stage, the identified values were listed and grouped with respect to the traits displayed by the relevant characters in the story, and these values were then analyzed in line with the articles of the Basic Law of National Education.

## Results

The plot and the values described in the stories entitled “Billur Köşk ile Elmas Gemi” (The Crystal Manor and the Diamond Ship), “Sabır Taşı” (The Patience Stone), “Zümrüdü Anka” (The Phoenix), “İki Kardeş” (The Two Brothers), “Altın Kuş” (The Golden Bird), “Bücür Oğlan ile Gürgen Dalı” (Shorty and the Hornbeam Branch), “Üzümcü Baba” (The Grape Father), “Bilyegöz” (Marble Eye), “Herkes Aslına Çeker” (The Apple Doesn’t Fall Far From the Tree), “Maymun Peri” (The Fairy Monkey) “Yoksul Oduncu” (The Poor Lumberjack) from the book named “Billur Köşk” (The Crystal Manor) were analyzed sequentially as described below. After briefly summarizing the plot and construct of these stories, we described and tabulated the values associated with them.

### 1- “Billur Köşk ile Elmas Gemi” (The Crystal Manor and the Diamond Ship)

The tale begins by describing a sultan who lost all of his children soon after they were born, and who was thus painfully deprived of the opportunity to cherish and love his children. However, the sultan soon has another daughter, and he is determined to do anything in his power to ensure that she lives. He consults all the doctors and religious scholars of his realm to learn what can be done, and, based on their advice, finally decides to raise his daughter in an underground cavern, far away from other people. The girl is raised healthily by her servant until the age of 15. But one day, she discovers pieces of broken glass at the entrance of her cave, which attract her attention. She then asks her father to build her a manor covered with jewels on the surface of the sea. Her father willingly complies, and the fame of this Crystal Manor is soon heard across all the

land. One of those who happen to hear about this manor is the son – or prince – of the Sultan of Yemen. With the permission of his father, the prince soon sets sail to see the Manor. His ship arrives and sets anchor in front of the Manor, where he comes eye to eye with the Princess through the Manor’s window. The prince and princess both fall in love with each other. However, to avoid drawing any unwanted attention in a foreign land he knows so little about, the prince decides to leave the princess and return to his country. Madly in love with the prince, and grief-stricken that he has left, the princess asks her father to build her a ship covered in diamonds. After she says that she will take her own life if her father refuses, the Sultan, the princess’ father, accepts his daughter’s request out of love and the fear of losing her. Once the ship is built, the princess asks permission from her father to leave, and then set sails to Sana’a in Yemen. Her ship eventually arrives and anchors at the port of Sana’a. Hearing the ship’s reputation; Sultan, his vizier, and Sultan’s son all come to visit the ship to learn who its owner is. However, the princess disguises herself as the ship’s male captain, and deceives her visitors about her true identity. The princess – still disguised as the captain – is then hosted and allowed to stay in a manor right in front of the Sultan’s palace. However, the sultan’s son soon sees the undisguised princess through the windows of the manor. As he sees her from a distance, he does not realize that she is the same princess he saw at the Crystal Manor. However, enamored by her charm and mystery, he falls in love with the princess, whose identity he could not discern. To be able to approach her and see up close, the prince sends his mother to the princess’ manor three times with various gifts. However, the princess rejects the gifts brought by the prince’s mother on the first two occasions, on grounds that these gifts were only of material value (in other words, because they were only expensive baubles). On the third occasion, the prince’s mother brings a hand-written Koran as a gift. The princess is delighted with this gift, and says that she will accept to meet with the prince after he fulfills certain tasks and requests for her. The prince fulfills all of the princess’ requests. However, no sooner has the prince completed the princess’ final request that she expresses her intention to return to Istanbul; she then goes to her ship, and returns to the Crystal Manor. The prince finally realizes that the princess was, all along, the same princess he had encountered at the Crystal Manor. Through the toils and tasks she had exacted from the prince, the princess had actually taken her vengeance from the prince for leaving her when they first saw each other at the Crystal Manor. The princess tells her tale and adventures to her father. Soon afterwards – and despite the little trick she had played – the prince and princess are wed to one another. The two become married, and live happily ever after.

<b>Table 1: The Tale entitled “Billur Köşk ile Elmas Gemi” (The Crystal Manor and the Diamond Ship)</b>
<b>Positive Values</b>
<b>Love:</b> The princess and prince both love each other (love). There is also strong familial love between the princess and her father, and between the prince and her mother (family bonds). Because they love their children, the father and mother are willing to do everything to make their children happy; they thus come across as highly self-sacrificing characters. This illustrates the strength and importance of family bonds.
<b>Respect:</b> Both the princess and the prince do not act without the consent of their fathers. It is clear that they respect their fathers and mothers, and that they obey them.
<b>Religious beliefs:</b> The princess rejects the materially valuable gifts brought by the prince’s mother, placing the pearl necklace (the first gift) on a parrot, and handing the slippers (the second gift) to her servant. As third gift, the prince sends a hand-written Koran. After seeing this gift, the princess acts politely towards the prince’s mother, and converses with her. In this context, the Koran is a symbol for Islam. The tale thus emphasizes that religion values – in other words, spiritual values – are more important than material values.  At the beginning of the tale, the Sultan also consults religious scholar when trying to find a way to keep her daughter alive. The importance accorded to religion in the tale is quite clear.
<b>Science:</b> While seeking a way and solution to keep his daughter alive, the Sultan consults all doctors in his realm. However, due to his religious beliefs, the Sultan also consults religious scholars before reaching a decision. Thus, within the context of the tale, the Sultan attaches equal importance to both science and religion.
<b>Negative Values</b>
<b>Deception/Trickery/Vengeance:</b> The princess disguises herself as a man, and, at first, convinces the prince that she is the captain of the ship. She wishes to take vengeance from the prince for leaving her before, and devises her plan accordingly.

#### “Sabır Taşı” (The Patience Stone)

An old woman and her beautiful daughter are depicted first at the beginning of the tale. One day, the girl is visited by a bird while she is sitting at home. The bird tells her that one day in the future, she will have to wait next to a dead man for forty days, after which she will live happily ever after. The bird then flies away, as mysteriously as it came. The girl is frightened by this odd revelation, and tells her mother what happened. However, when the bird comes for a second time and repeats the same words, she becomes even more frightened. Her mother tells her not to be afraid, and that they could travel to a different land to get away from that bird. They thus set off on a journey the next day. When the night sets in, they decide to stop and sleep. However, while the girl is sleeping by her mother, the bird snatches and kidnaps her, taking her to a palace, and leaving her on a decorated and brocaded bed. When the girl wakes up on the bed, she notices a shrouded dead man next to her. Realizing what is happening, she resigns herself to her fate, and waits next to the dead man without ever leaving the palace. On the 39<sup>th</sup> day, she purchases a servant girl from a silver ship that happens to pass in front of the palace. She treats the servant well, even giving her a necklace as a gift. Afterwards, the girl tells the servant to stay in the room, saying that she will wander for a while within the palace and then return. However, soon after the girl leaves, the dead man comes back to life,

frightening the servant. The servant learns that the dead man is actually a prince who drank a potion that caused him to sleep for forty days as if he had been dead. The servant then lies to the prince, saying that the girl is the one who had waited by his side for forty days, and that the girl who had left the room was just a servant. The prince believes her lie, and decides to marry the servant, thinking that she is the girl who waited so long for him. The girl eventually returns to the room, but it is too late to tell the truth and expose the servant's lie. While still believing the servant's lie, the prince decides to set off on a journey, and asks both the girl and the servant what they want him to bring as a gift. The liar servant expresses the girl's wish as if she wanted gems and jewels, while the girl has only asked for a "patience stone" – which, in fact, is not a "stone" in the physical sense, but rather a designation in the Turkish language used for people who are remarkably and steadfastly patient. The prince wonders why the girl actually wants a "patience stone." At night, he secretly sneaks into her quarters, and, opening her door slightly, listens to the girl talking to herself... He then realizes that she is not the servant, and that it is her all along who has waited for nearly forty days next to him. The prince then has the lying servant punished, and marries the girl.

<b>Table 2: The Tale entitled "Sabır Taşı" (The Patience Stone)</b>
<b>Positive Values</b>
<b>Religious Beliefs:</b> The tale describes the belief in fate. According to Islam, a person will have to live and experience what is written in his/her fate (in other words, one cannot avoid his/her fate). Although the girl tried to escape her fate, she could not succeed, and had to eventually resign herself to her fate.
<b>Benevolence/Altruism/Patience:</b> The girl actually treats the servant she purchases from the slavers very well, and even gives her gifts. Even after the servant lies and acts maliciously, she does not object, and endures the lie she fabricated. However, in the end, her benevolence and altruism are rewarded, and she is married to the prince.
<b>Negative Values</b>
<b>Malevolence/Lying:</b> The servant represents evil and maliciousness, lying that it was her who waited next to the prince for forty days. After her lie is exposed, she is cast out of the palace.

#### **"Zümrüdü Anka" (The Phoenix)**

At the beginning of the tale, the reader is introduced with Lady Satı and her son Koçak, who live happily and peacefully in a village. One day, Satı tells her son a tale about the Phoenix and the Sultan's Diamond. Fascinated by the tale, Koçak is not able to take his mind of the Phoenix and the Sultan's Diamond for days. On one lucky day, while going to the forest to collect some wood, Koçak encounters a Phoenix. The Phoenix tells Koçak that if he does his bidding, he will receive the Sultan's Diamond as reward. Koçak accepts the Phoenix's proposal, who then tells to close his eyes and climb on his back. The Phoenix then takes off, flying together with Koçak. When they arrive at their destination, Koçak opens his eyes and sees an open window. The Phoenix tells Koçak to enter this window, and to return after taking one of the three diamonds placed side-by-side inside the room. He specifically tells him to take the middle one, which is actually the Sultan's Diamond. However, acting greedily, Koçak takes the two other diamonds as well while in the room (and out of the Phoenix's sight), and hides them in his pocket. After Koçak climbs out of the room through the window, the Phoenix asks him whether he took only one of the diamonds. Koçak lies, telling the Phoenix that he did not take the other diamonds. The Phoenix then tells Koçak to close his eyes once again, and carries him back to his home. After arriving at home, Koçak accidentally drops all three of the diamonds while descending from the Phoenix's back. The Phoenix becomes furious, and

breaks the diamonds into thousands of pieces. Having lost the diamonds, Koçak understands his mistake, as well as the cost of his greed.

<b>Table 3: The Tale entitled “Zümrüdü Anka” (The Phoenix)</b>
<b>Positive Values:</b>
<b>Altruism:</b> The Phoenix helps Koçak so that he may achieve his dreams, and even carries Koçak on his back. However, Koçak abuses the Phoenix’s altruism and good intentions.
<b>Negative Values:</b>
<b>Covetousness/Lying:</b> In this tale, Koçak represents maliciousness. In other words, he harbors negative traits and characteristics. Not only does he lie, but he also deceives the Phoenix who is actually trying to help him. He is greedy and covetous, since he takes all of the diamonds while the Phoenix asked him only take the Sultan’s Diamond. But at the end of the tale, he pays the price for his actions: While he was given the opportunity to earn a diamond, he squanders this opportunity due to his greed and covetousness.

#### **“İki Kardeş” (The Two Brothers)**

Grandfather Gül is an old and pleasant person whose favorite pastime is telling tales to children. One day, Grandfather Gül tells the tale of two brothers who set on a journey. One of these brothers was a kind and good-hearted person, while the other brother was a mean and malevolent person. At some point in their journey, the two brothers had to part ways. One of the brothers went to the right, while the other brother went to the left.

While the malevolent brother is traveling through a forest filled with oak trees, a lion begins to chase him. Realizing that he will not be able to escape the lion, he decides to hide inside a well he sees ahead, next to the road. However, as he is about to reach the well, he trips on the roots of a nearby tree and falls to the ground. Looking up, he sees a large variety of fruits growing on the tree. Thinking of this as a fortunate coincidence, he decides to climb up this tree instead of going down the well, and begins to eat the fruit. Although he notices two mice – one black and the other white – gnawing at the roots of the tree, he is too focused on eating the fruits, and doesn’t do anything about them. However, the mice eventually cause the tree to fall; and as the tree falls, the malevolent brother is flung inside the well, and straight into the maw of a fire-breathing dragon that was at its bottom...

As for the good brother, he is also chased by a lion while traveling through similar paths, and he sees a well while running away from the lion, too. When he is about to reach the well, he trips on the roots of a tree standing close to the well, and falls to the ground. Looking up, he sees a large variety of fruits growing on the tree; however, he also notices the two mice gnawing at its roots. Thinking that the presence of the mice is not a coincidence, he decides to stay clear of the tree and not to touch its fruits. He then sees the fire-breathing dragon at the bottom of the well. Thinking that all is lost, and realizing that he can neither climb the tree nor go down the well, he opens his hands, and prays to the Creator to save him from the dragon and the lion. His wish is granted, and the lion suddenly becomes docile. The good-hearted brother then climbs on the back of the lion, who quickly carries him away and saves him from the dragon. Together the good-hearted brother and the lion travel to other realms.

After finishing his tale, Grandfather Gül describes to the children the meaning of his tale. According to Gül, the good brother represents Muslims, who believe that the world has a Creator. On the other hand, the lion represents death; the tree represents life on earth; and the mice represent the day (the white mouse) and the night (the black mouse), which



together gnaw at the tree of life, bringing us closer to death with each passing day. Gül also explained that the good brother was able to understand all this, and that he was able to reach salvation through prayer; while the evil brother fell prey to his own black heart and malevolence.

<b>Table 4: The Tale entitled “İki Kardeş” (The Two Brothers)</b>
<b>Positive Values</b>
<b>Benevolence:</b> The good-hearted brother represents Muslims. The author describes the salvation of the good-hearted brother, who is well aware of the transience of life, and of the continuity between life, death and the afterlife.
<b>Negative Values</b>
<b>Malevolence:</b> The malevolent brother represents the impious, who believe that everything is the product of coincidence. These people cannot be saved, and are doomed to be lost in darkness. The author explicitly describes that the non-believers will come to a bad and grim end.

#### **“Altın Kuş” (The Golden Bird)**

The reader first sees a Golden Bird’s story in this tale, a bird that has recently laid its freckled eggs, and is patiently waiting for its chicks to emerge from their eggs in fifteen days. However, one day, the bird notices an approaching hunter. Fearful that the hunter will harm her eggs, the Golden Bird decides to risk herself to protect her unborn chicks. So she flies away from her nest by imitating a wounded bird, which prompts the hunter to chase her. After she is sufficiently far from her nest, she begins to flap her wings normally and flies high into sky, thereby evading the hunter. While the hunter is surprised that his prey has eluded him, the bird has succeeded in protecting her young.

<b>Table 5: The Tale entitled “Altın Kuş” (The Golden Bird)</b>
<b>Positive Values</b>
<b>Benevolence/Self-Sacrifice:</b> The Golden Bird was determined to risk and sacrifice herself to save her unborn chicks. This tale thus emphasizes the importance of family bonds.
<b>Negative Values</b>
<b>Malevolence:</b> The malevolence of the hunter is reflected through his intention to hunt birds. However, his malevolence is not rewarded, and he is not able to capture any prey. The Golden Bird is thus able to save both her life and those of her unborn chicks.

#### **“Bücür Oğlan ve Gürgen Dalı” (Shorty and the Hornbeam Branch)**

The tale named “Shorty and the Hornbeam Branch” begins by describing a husband and wife living in the outskirts of a town, which, for years, were not able to have children. The husband longs to have a child, and seeing other children going to their hodjas (religious scholars and teachers) with their backpacks makes his longing even stronger. He constantly visits hodjas and doctors, and uses all types of charms/amulets and medicines, but to no avail. He finally resigns himself to his fate. One day, the man sees Saint Hızır in his dream, who gives him a bowl full of water. Hızır tells the man that he will have a child if he drinks from the bowl, and then vanishes. The man does as he is told, and wakes up. Sometime later, the couple finally has a child, whom they name Hızır. The child grows, becoming a hard-working and solid boy who can wrestle even the strongest man to the ground. However, he never gains in height, and remains very short for his age; for this reason, the townsfolk start calling him by the sobriquet “Shorty.” One

day, people from the neighborhood gather around Shorty, expressing their grievances and complaints about the Sultan. When Shorty asked them the reason for their troubles, the townsfolk explain to him that the Sultan had committed many malevolent acts towards them, such as having them beaten and taking away their money and goods. They even mentioned that years ago, the Sultan had Shorty’s own father beaten, and confiscated of his twenty gold pieces. Shorty thus decides to see this Sultan who acted so cruelly towards his people, and to punish him for his misdeeds. While resting under a tree during his journey, a stranger gives Shorty and hornbeam branch, telling him that this branch will do whatever he commands him to. In his travels, Shorty encounters many difficult trials and hardships, but is able to pass and survive each one of them thanks to his hornbeam branch. At the end of the tale, Shorty casts the evil Sultan into a bottomless pit with the aid of the hornbeam branch, and gives back the people the gold that the Sultan has forcefully taken from them. After restoring to his family the twenty gold pieces that had been confiscated from them, he orders the hornbeam branch to bring him the kindest person in the realm, saying that this person will become the new Sultan. Following this, the branch chooses Shorty’s father. Thus, Shorty’s father becomes the new Sultan, while Shorty marries the daughter of the evil and overthrown Sultan. They then lived happily ever after.

**Table 6: The Tale entitled “Bücür Oğlan ve Gürgen Dalı” (Shorty and the Hornbeam Branch)**

<b>Positive Values</b>
<b>Benevolence/Patience/Altruism:</b> Shorty’s father is very patient, and resigned to his fate. In the end, Allah grants them their wish, giving them a child. Just like his father, the child is also very benevolent. The child eventually saves the people from the evil Sultan.
<b>Science/Religious Beliefs:</b> To have a child, Shorty’s father tries both scientific and religious means, by visiting doctors and having hodjas prepare amulets for him. Seeing children with backpacks going to their hodjas/instructors makes his longing for children even stronger. But when his efforts do not give any results, he resigns himself to his fate. However, he is rewarded by Allah for his resignation and acceptance, and sees Saint Hızır in his dream. He is then gifted with a child who, like Saint Hızır, is capable of overcoming all difficulties.
<b>Negative Values</b>
<b>Malevolence/Unjust:</b> The Sultan exploits his people, and confiscates their gold. He is eventually punished and killed by Shorty.

#### “Üzümcü Baba” (The Grape Father)

A father, living in a village who has bequeathed his entire vineyard to his son; however, the son soon proves to be so selfish and inconsiderate that he refuses to give his father even a bundle of grapes from the vineyard. This greatly angers the father, causing him to leave the village. The father disappears, and nothing is heard from him for some time. The son eventually decides to look for his father, but alas, it is too late: the father has been killed and torn apart by predatory birds. Hearing of this, the villagers learn pick the father’s bones and give him a proper burial. After learning that this whole dispute and event stemmed from something as trivial as a bundle of grapes, they exile the son from their village and confiscate the vineyard. They pick all the grapes at the vineyard and place them on his grave, and, from that day onwards, refer to him as “the Grape Father.” Upon that, whenever the people of the region go to harvest grapes from their vineyard, they first visit the grave of the father, and commemorate him by leaving a bundle of grapes.

<b>Table 7: The Tale entitled “Üzümcü Baba” (The Grape Father)</b>
<b>Positive Values</b>
<b>Benevolence:</b> The father bequeaths his son an entire vineyard, showing great generosity and benevolence towards him. He does so, despite the fact that his son is ungrateful.
The villagers show great respect to the Grape Father, picking his bones and giving him a proper burial, and even commemorating him by leaving a bundle of grapes before each grape harvest. This reflects the importance attached to cultural values by the local people.
<b>Negative Values</b>
<b>Malevolence/Disrespect:</b> The son denies his father even a bundle of grapes – from the very same vineyard that was given to him by his father. His actions lead to the death of his father. He is then exiled by the other villagers. He is thus punished for his malevolence.

#### **“Bilye Göz” (Marble Eye)**

Marble Eye is a king who is obsessed with gold, spending his days and nights with his treasure, and unable to think of anything other than gold. One day, his wife recommends that he puts aside his treasure and gold for a short period, and spend some time at the garden to get some fresh air. Although King Marble Eye acquiesces to do so, his mind is still too preoccupied with his treasure. Feeling unable to part with his treasure for even a brief moment, he takes one of his treasure boxes with him before taking a stroll at the garden. However, once at the garden, he spends his time looking inside the treasure box and admiring his jewels, rather than enjoying the beauty and serenity of the garden. He then notices an approaching beggar, and immediately shuts the treasure box. After the beggar asks for aid, Marble Eye scolds and chases him away. The aggrieved beggar curses the king, hoping that everything he touches turns into gold. The beggar’s curse becomes real, which King Marble Eye realizes when he sees his daughter transformed into a golden statue after touching her. The king then summons all the wise men of his realm to his palace to find a remedy for his affliction. An elderly wise man tells the king that his affliction could be reversed on condition that he sincerely repents for his past misdeeds; truthfully swears that he will be more generous from now on; performs ritual ablution in the river of Serenity; and banishes all evil from his heart. King Marble Eye performs everything the wise man told him, which remedies his condition; and when leaves his palace, he sees that his daughter has reverted back to her human form. For that day onwards, King Marble Eye organized charities in his palace gardens, generously giving gold to the poor of his realm.

<b>Table 8: Tale entitled “Bilye Göz” (Marble Eye)</b>
<b>Positive Values</b>
<b>Benevolence/Generosity:</b> After realizing his mistake, King Marble Eye decides to be generous and aid the poor of this realm. This makes both Marble Eye and his people happy.
<b>Science/Religious:</b> After the beggar’s curse becomes real, the King calls all the wise men of his realm to his palace. The king then follows the recommendations and remedy proposed by the eldest, and hence the most experienced, of the wise men. What this elderly wise man actually tells the king to do are exactly the same as the requirements of Islam. The wise man says that Marble Eye must sincerely repent in front of Allah, and perform ritual ablution at the river of Serenity. The wise man explains the necessity for ablution by describing that the king must spiritually purify and wash himself of his sins and evils. Thus, religious beliefs are always associated with positive values. The author shows that spiritual peace can only be achieved through religion and faith.
<b>Negative Values</b>
<b>Malevolence/Greed:</b> At the beginning of the tale, Marble Eye is a malevolent king who ignores and dismisses those who are poor, and spends his entire days and evenings with his treasure. He scolds and chases away a poor beggar, and initially dismisses the beggar’s curse as irrelevant. The author illustrates the evil associated with greed by comparing it with generosity.

#### **“Herkes Aslına Çeker” (The Apple Doesn’t Fall Far From the Tree)**

According to this tale, there is a small country populated by pleasant people, and ruled by a Sultan who is so eager and hopeful to see Saint Hızır that he spends sleepless nights thinking about such an encounter. One day, the Sultan announces his people that he will reward any person who brings Hızır to his presence. Several days later, an unknown man comes to his palace, who tells the Sultan that if he fulfils all of his requests for four years, he will bring Hızır to the Sultan’s presence. The Sultan acquiesces; however, little does he know that the man is actually lying and making a false promise. Four years pass quickly, and the man is unable to think of a way through which he can evade the consequences of his lie. So he flees to a distant realm where no one would be able to find him. He opens his hands and prays to Allah. He asks Allah for forgiveness, and to save him from his current predicament. He then sees an old man, with whom he shares what his experiences and misdeed. The old man then asks the man to take him to the Sultan. As the two approach the palace, the man is spotted and immediately caught by the guards, who take him to the Sultan’s presence together with the old man. The man confesses to the Sultan that he has lied, after which the Sultan summons his four viziers to ask them how he should have the man executed. After the four vizier tell the Sultan their view on how the man should be executed, the old man suddenly interrupts by saying that each vizier actually reflected their roots and origin through the method of execution they recommend: thus, the first vizier recommends that the lying man is cut to pieces, since he himself is the son of a butcher; the second vizier recommends that the man must be boiled/cooked alive in a burning cauldron, since he is the son of a cook; the third vizier recommends that the man must be stuck in an oven and cooked alive, since he is son of a kebab chef; finally, the fourth vizier recommends forgiveness and mercy towards the man, since he is the son of a scholar. The old man explains that each one of the viziers choose an execution approach (or mercy) based on their individual backgrounds and upbringings, saying that the apple does not fall far from its tree. The old man then reveals that he is Saint Hızır, after which he vanishes from the room. Thus, not only is the Sultan’s wish of seeing Hızır fulfilled, but the Sultan also learns about how he can

recognize and understand people in the future. He also realizes the importance of mercy for statesmen and leaders.

<b>Table 9: The Tale entitled “Herkes Aslına Çeker” (The Apple Doesn’t Fall Far From the Tree)</b>
<b>Positive Values</b>
<b>Benevolence:</b> Thanks to Hızır, the Sultan forgives the man who lied to him. Hızır represent benevolence.
<b>Mercy:</b> Hızır teaches the Sultan the importance of forgiveness and mercy.
Science/Religious Beliefs: With regards to science, we see that the father of the fourth vizier was a scholar, and that this vizier consequently knew about forgiveness and mercy, and thus counselled the Sultan against executing the man. Hızır, who represents religious beliefs, also accords importance to science. Hızır also emphasizes the importance of mercy and forgiveness.
<b>Negative Values:</b>
<b>Lies:</b> The man who lies to the Sultan about bringing Hızır to his presence is saved after he prays to and pleads with Allah.
<b>Malevolence:</b> With their intention to have the lying man executed, the first three viziers and the Sultan represent cruelty and malevolence. The lying man is also malevolent. However, he regrets what he has done, and is forgiven based on religious and scientific knowledge.

#### “Maymun Peri” (The Fairy Monkey)

The Sultan of country has three sons. When these sons are old enough to become married, the Sultan demands that they find a suitable bride. But as the sons are unable to find a girl they wish to marry, their father comes with the following solution: He hands each one of them a bow and arrow, and tells them that they will shoot the bow and marry the girl of the household where arrow lands. Thus, the first prince marries the beautiful daughter of the vizier, while the second prince marries the beautiful daughter of the minister. However, the arrow of the third prince lands in the forest and falls into the hands of a monkey. Upon seeing this, the other princes mockingly tell the third prince that his fate has demanded that he marries a monkey. The third prince is thus forced by his brothers to marry the monkey, and to live with her in the forest. To add insult to injury, the two princes inform the unfortunate third prince that their father will soon visit him and his wife at the forest. The monkey tells the prince that he should not be saddened, and that he should take his guests to a specific location in the forest, where they will be greeted with a sumptuous banquet. At that location, the prince is able to greet his guests with a splendid banquet covered with golden dishes; this surprises the two other princes, who are also deceived that their father is not able to see the third prince’s monkey wife during the feast. Not willing to miss the opportunity to mock their little brother and his wife, and to ridicule them in front of their father, the two princes then decide to invite them to a feast at the Sultan’s palace. Worried by this invitation, the third prince asks the monkey wife what they should do this time. The monkey tells the prince that he should go to the same location where the feast was held in the forest, and call out the name “Gülner.” After doing what his wife told him to, the prince is surprised to see an unnaturally beautiful fairy appear before his eyes – so beautiful that he faints by merely looking at her. The prince learns that the monkey was, all along, a fairy named Gülner, and that she had for years waited for a prince who would marry her. The fairy decides to disguise herself as a monkey until finding a suitable prince and being invited to the Sultan’s palace. The prince and the fairy then happily travel to the Sultan’s palace.

Upon seeing Gülnar, the two brothers are surprised to see an unnaturally beautiful fairy – so beautiful that they also faint by merely looking at her. When they wake up and come to their senses, everyone at the palace has a good time, eating and drinking. The prince and fairy then lived happily ever after.

<b>Table 10: The Tale entitled “Maymun Peri” (The Fairy Monkey)</b>	
<b>Positive Values</b>	
<b>Benevolence/Patience:</b>	The younger third prince accepts his fate, and waits patiently. His patience is rewarded with the chance to marry an unnaturally beautiful fairy.
<b>Religious Beliefs:</b>	The brother who accepts his fate and fortune is eventually rewarded. The author emphasizes that the good and benevolent will eventually prevail.
<b>Negative Values</b>	
<b>Malevolence/Mockery:</b>	The two brothers represent malevolence. They force their brother to marry a monkey. They devise plans to mock and ridicule. However, in the end, their younger brother is married to a beautiful fairy.

**“Yoksul Oduncu” (The Poor Woodsman)**

The tale begins by describing an impoverished woodsmen living in the forest. One day as he is leaving his house, the woodsman tells his wife that he has a lot of work to do at the forest, and that their eldest daughter should bring his lunch to him. As the woodman walks into the forest, he drops kernels of corn so that his eldest daughter can trace and find him. However, the kernels are soon eaten by the insects and critters of the forest. Unable to find her way in the forest, the girl eventually becomes lost. At night, she seeks shelter at a house in the forest inhabited by an old man and his animals. In return for giving her a place to stay for the night, the old man asks the girl to cook food. The girl cooks food and feeds the old man; but she ignores the animals present in the house, and does not provide food for them. She then climbs upstairs to sleep. However, before she can even notice, the old man locks her in the room upstairs. On the second day, the woodsman this time asks his second eldest daughter to bring his lunch while he is working in the forest. As the woodman walks into the forest, he drops lentil so that his daughter can trace and find him. However, the lentils are soon eaten by birds, and the second eldest daughter also becomes lost in the forest. At night, she seeks shelter at a house in the forest inhabited by an old man and his animals – the same house where her elder sister is held captive. In return for giving her a place to stay for the night, the old man asks the girl to cook him food. She does as told, and feeds the old man, but deliberately avoids feeding the animals in the house. As she gets ready to sleep, the old man has her locked in the cellar. On the third day, the woodsman asks his youngest daughter to bring him his lunch. She says that she is the smartest of her siblings, and that she would not lose her way in the forest. This time, as the woodman walks into the forest, he drops green beans so that his youngest daughter can trace and find him. However, the green beans are soon eaten by the animals of the forest, and the youngest daughter becomes lost in the forest as well. At night, she seeks shelter at a house in the forest inhabited by an old man and his animals – the same house where her two elder sisters are held captive. Once again, in return for giving her a place to stay for the night, the old man asks the girl to him cook food. The girl cooks food, and feeds not only the old man, but also the animals of the house. She then prepares the old man’s bed, helps him to his bed, and then goes to sleep in her own room. The next morning when she wakes up, the girl finds herself in a palace next to a young prince. The prince explains that he was the victim of a spell cast by an evil witch, which had caused him to take the appearance of an old man. The witch had told him that he would remain in this form until he finds a kind and benevolent girl who likes to perform good deeds and take care of

animals as well. Thus, with her kindness towards animals, the youngest daughter of the woodman was able to break the witch's spell. The prince sends his servant to summon the girl's mother and father. He then marries the youngest daughter of the woodsman who saved him from the spell. As for the two sisters of the girl he married; the prince has them sent to a coal mine, telling them that they will work there until they learn to be helpful and generous towards everyone, and not just those who happen to ask for help.

This tale also includes a second tale (i.e. "a tale within a tale"), which is about a man who, despite his wealth and riches, never smiled or felt joy. One day, a beggar knocks at the door of this man. The rich man reacts harshly to the beggar, flinging cruel words and chasing him away from his door. However, this man eventually loses all his wealth. Destitute and stricken by poverty, the once rich man becomes a beggar, knocking at doors to ask for alms. One day, one of the doors he knocks on is opened by one of his past servants who decides to prepare a basket full of food for his now-impoorished old master. As the servant is preparing food, the man runs into the owner of the house, who happens to be the beggar he had once chased away from his door. Thinking of his current miserable condition, and of what he had done to the house's owner when he was a beggar, the man feels ashamed of his past actions, and learns from the owner of the house that helping others and smiling is the real source of happiness. As the man has nowhere to go, the owner of the house asks him to stay, and they live together in the same house for many years.

<b>Table 11: The Tale entitled "Yoksul Oduncu" (The Poor Woodsman)</b>
<b>Positive Values</b>
<b>Goodness/Love of Animals:</b> The youngest daughter of the woodsman is also the kindest and most generous. She feeds not only the old man, but also his animals. In this tale, the author emphasizes the importance of loving animals.
<b>Altruism:</b> The youngest daughter of the woodsman is very generous, helping both the old man and his animals. In the second tale, when the beggar who becomes a rich man kindly treats the once-rich man who turned beggar, despite the fact that the latter had previously chased the former from his door. The now-rich man does not hesitate to provide help to the now-destitute man.
<b>Negative Values</b>
<b>Malevolence/Selfishness:</b> The woodsman's eldest and second eldest daughters are selfish, thinking only their interests. They deliberately neglected the animals, and avoided feeding. They lack any love or sympathy towards animals.
At the beginning of the second tale, the rich man is also malevolent. He is selfish and greedy, refusing to help poor people and even chasing them away from his door. However, such attitudes are also the reason for his unhappiness.

### **Evaluation**

With regards to values, tales have both direct and indirect contributions to education. Within the scope of this study, our evaluations were generally based on the educational aspects of tales. Educational aspects are sometimes conveyed directly by tales through explicit messages, while in other cases they are implicitly hidden within the plot of the tale.

Within the scope of the study, an evaluation of the positive and negative values reflected by all of the tales indicates that the author of these tales places greater emphasis on positive values. A total of 26 positive values and 12 negative values are identified. In all of

the tales, the values of “benevolence” and “malevolence” are both present. Thus, the moral values with which the concepts of “benevolence” and “malevolence” are associated are described and explained through the characteristics of the heroes in these tales.

The frequency of the positive values within the book and its tales was as follows: Benevolence (f:11), Love of Animals (f:1), Altruism (f:4), Religious Beliefs (f:8), Patience (f:3), Mercy (f:1), Science (f:4), Self-Sacrifice (f:2), Generosity (f:1), Respect (f:1), and Love (f:1). The frequency of the negative values within the book and its tales was as follows: Malevolence (f:11), Lying (f:3), Selfishness (f:2), Greed (f:1), Covetousness (f:1), Mockery (f:1), Disrespect (f:1), Being Unjust (f:1), Vengeance (f:1), and Deception (f:1).

Based on the frequency values, it is possible to see that religious and moral values were frequently expressed and repeated within the tales. Emphasis was placed on the requirements and prohibitions of Islam on social life.

It is observed that science and religious beliefs are mentioned together in many of the tales. Although people ask for medication from the doctors, they also hope for amulets and talismans from the hodjas. In addition to this, the wise men mentioned in the tales always express their faith and belief in Allah. For this reason, these wise men frequently recommend the heroes of these tales to follow the commands of Allah, such that they can find solutions to their problems. Within these tales, values such as helping and being generous towards the poor; resigning one’s self to his/her fate when faced with difficulties; praying to Allah for aid and guidance; being merciful, self-sacrificing and altruistic; loving one’s parents; and showing love and respect towards others are all based on religious beliefs. For example, the tale entitled “The Two Brothers” provides a comparison between earthly life and the afterlife, with the benevolent brother representing Muslims, while the malevolent brother represents the impious and blasphemers. The pious and believing brother is eventually rewarded, while the impious and unbeliever brother is ultimately punished.

Negative values in tales serve to provide a contrast with positive values, and to better reflect the difference between good and evil. For example, the tales described that while the positive value of generosity lead to inner peace and happiness in individuals, the opposing value of greed lead to unhappiness.

Based on an evaluation of all the study data relating to these tales, it is possible to say that the book entitled “Billur Köşk” (The Crystal Manor) provides individuals with values that will allow them to be raised in accordance with Article 2 of the Basic Law on National Education numbered 1739, which states the necessity to “*raise individuals who are socially responsible; who are physically, mentally, ethically, spiritually and emotionally balanced; who have healthily-developed personalities and characters; who possess the ability to think freely and scientifically, in addition to possessing a broad and comprehensive perception of the world.*” In addition, by promoting altruism (Sabır Taşı/The Patient Stone), self-sacrifice (Altın Kuş/The Golden Bird), mercy (Herkes Aslına Çeker/The Apple Doesn’t Fall Far From the Tree), generosity (Bilye Göz/Marble Eye) and love (Billur Köşk ile Elmas Gemi/The Crystal Manor and the Diamond Ship), the tales contribute to the raising of children who “*are physically, mentally, ethically, spiritually and emotionally balanced; and who have healthily-developed personalities and characters*” (Article 2).



NAME OF THE TALE	POSITIVE VALUES	NEGATIVE VALUES
Billur Köşk ile Elmas Gemi (The Crystal Manor and the Diamond Ship)	Benevolence/Love/Respect/Religious Beliefs/Science	Malevolence/Deception/Vengeance
Sabır Taşı (The Patient Stone)	Benevolence/Altruism/Patience/Religious Beliefs	Malevolence/Lying
Zümrüdü Anka (The Phoenix)	Benevolence/Altruism	Malevolence/Covetousness/Lying
İki Kardeş(The Two Brothers)	Benevolence/Religious Beliefs	Malevolence/Impiousness
Altın Kuş (The Golden Bird)	Benevolence/Self-Sacrifice	Malevolence/Selfishness
Bücür Oğlan ve Gürgen Dalı (Shorty and the Hornbeam Branch)	Benevolence/Patience/Altruism Religious Beliefs/Science	Malevolence/Unjust
Üzümcü Baba (The Grape Father)	Benevolence/Self-Sacrifice/Religious Beliefs	Malevolence/Disrespect
Bilye Göz (Marble Eye)	Benevolence/Generosity/Science/Religious Beliefs	Malevolence/Greed
Herkes Aslına Çeker (The Apple Doesn't Fall Far From the Tree)	Benevolence/Mercy/Science/Religious Beliefs	Malevolence/Lying
Maymun Peri (The Fairy Monkey)	Benevolence/Patience/Religious Beliefs	Malevolence/Mockery
Yoksul Oduncu (The Poor Woodsman)	Benevolence/Love of Animals/Altruism	Malevolence/Selfishness

Article 10 of Law Number 1739 describes that “*emphasis shall be placed on ensuring that our national moral values and national culture can be preserved, developed, and taught within the frame of the universal culture, yet without losing its own identity, and without being subject to deterioration and degeneration;*” while Article 11 describes the need for “*respect towards moral and spiritual values.*” It is possible to observe that the tales within the book and their associated values satisfy these requirements. The tales emphasize values such as awareness towards social problems and the willingness to solve them (Shorty and the Hornbeam Branch); love towards animals (The Poor Woodsman); and giving importance/precedence to wise men, scholars and science (The Apple Doesn't Fall Far From the Tree). Such values generally support the main notions and ideas encompassed by the relevant articles of the Basic Law on National Education. The “Religious Beliefs” described in the tales can be associated with the notion of “*national moral values*” in Article 10. This is because spiritual/religious values are directly and intricately linked with the concept of morality.

*Karatay (2007) describes, in his study how stories contribute not only to the development of language skills among children, but also to the raising of awareness of national and universal cultural values; and goes on to explain the purpose, importance and characteristics of children's literary works. It is apparent that some of the generalizations*

made by Karatay in the section of his work describing the function and instructive aspects of stories are also applicable to stories in "Crystal Manor," particularly in the following points:

a- Stories that involve a conflict between good and evil, and in which good eventually prevails, allow not only the formation of the notions of right and wrong in the minds of children, but also instill in them the idea that good will always triumph. In this context, the author of "Crystal Manor" consistently devised stories in which positive values are opposed to negatives ones, and where good is opposed to evil.

b- Regardless of how weak or small the hero of the tale is in these stories, he/she always prevails as long as he/she is fair and just. Any form of power or strength that is devoid of fairness and justice is insubstantial, and regardless of their initial weakness, the good and just will always gain the support that will allow them to achieve their goals and overcome the difficulties they encounter. Stories with such themes instill in children the habit and conviction of thinking positively under all circumstances.

c- Stories convey the message that those who are patient will one day find happiness (e.g. in such stories as "Sabır Taşı," "Bücür Oğlan Gürgen Dalı," etc...)

d- In addition, by expanding the imagination of children, stories encourage children to feel empathy towards animals as well as non-living entities, thus instilling among them a love of animals and respect for all other beings (e.g. the tale entitled "Yoksul Oduncu").

Güven (2014) examines Turkish legends, identifying the values that they expressed. Based on his findings, Güven determined that love, respect, and beneficence were the most frequently emphasized values in these legends.

Moğul's (2012) analysis of Mehmet Akif Ersoy's work "Safahat" from a Turkish education and values education perspective, carried out in particular in terms of the values taught in the Social Studies Teaching Program, reveals that the most commonly expressed value in Safahat was the importance of scientific knowledge. In contrast, Biçer's (2013) evaluation of the same work concludes that the most commonly value expressed by the poet was patriotism.

Özbay and Tayşi (2011) evaluate 12 Dede Korkut stories in terms of their respect to the values listed in the Social Studies Teaching Program. Based on their findings, the authors found that the most commonly expressed value in these stories was respect, while the least commonly expressed values being tolerance, independence, industriousness and peace, in their work "Dede Korkut Hikâyeleri'nin Türkçe Öğretimi ve Değer Aktarımı Açısından Önemi (The Significance of Dede Korkut's Stories in the Teaching of Turkish and the Transfer of Values)."

Bulut (2011) analyses Ömer Asım Aksoy's Proverb Dictionary, Metin Yurtbaşı's "Sınıflandırılmış Türk Atasözleri Sözlüğü (Turkish Proverbs Dictionary)" and the Turkish Language Society's "Digital Proverbs and Sayings Dictionary" using a "values form" comprising 63 values, in his "Atasözlerinin Değerler Eğitimindeki Yeri (The Role of Proverbs in the Education of Values)".

In his study, Akkaya (2014) classifies the values expressed in Tahir Alangu's book entitled "Keloğlan Tales" using the Schwartz Values scale, and demonstrated the importance of these stories in the teaching of Turkish based on their characteristic features.

*Yılmaz (2012) makes a general evaluation of the religious and moral themes within the famous "One Thousand and One Nights" collection of Oriental legends and tales. Among the 264 stories, Yılmaz evaluated only the "Ali Baba and the Forty Thieves" and "Aladdin and the Magic Lamp" in his study, and in this respect, it is possible to state that the sample was somewhat limited. Nevertheless, the findings of the study demonstrate that tales make a notable contribution to the education and development of children.*

*Among the abovementioned studies, Bulut's (2011) study of proverbs, as well as Moğul's (2012) and Biçer's (2013) studies on Mehmet Akif Ersoy's "Safahat," are not directly related to the subject of values education in children's literature. On the other hand, Yılmaz's (2012), Akkaya's (2014), and Özbay and Tayşi's (2011) studies of the Keloğlan Tales, Dede Korkut Tales, Turkish Legends and the One Thousand and One Nights tales can be considered significant, in that they illustrate the importance of values. In these studies, the values most commonly and least commonly expressed in these works legends, tales, proverbs, etc... were identified within the frame of the values listed in the Social Studies Teaching Program and by using the Schwartz Values scale.*

*The originality of the current study rests on the fact that it evaluates every single story in the book entitled "Billur Köşk" (Crystal Manor) by forming thematic tables detailing the values that are promoted through the stories. Another distinguishing feature of this study is that the thematic tables in question focus not only on positive values, but also on negative values, in that demonstrating abstract values together with their opposites – such as right versus wrong, good versus evil – during the education of children allows for a more lasting learning experience.*

*In contrast to other studies, the conclusion section of the current study provides an evaluation and interpretation of the values identified within the stories with respect to those described in the Basic Law of National Education. The values that the Turkish education system envisages will be acquired by individuals are determined through an evaluation of the articles in this Law, and the compatibility of the works of children's literature read by school children containing these values has been examined within the scope of the current study based on specific examples from within "Billur Köşk" (Crystal Manor).*

*In conclusion, it is possible to state that all of the tales within the book entitled the "Billur Köşk" (Crystal Manor) possess a conceptual and narrative structure that effectively reflect the Turkish national culture, while also extolling our spiritual values and interrelating local/traditional values with universal values. In addition, we observed that the negative values conveyed through these tales have been added mainly with the purpose of further emphasizing and promoting their opposing positive values.*

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