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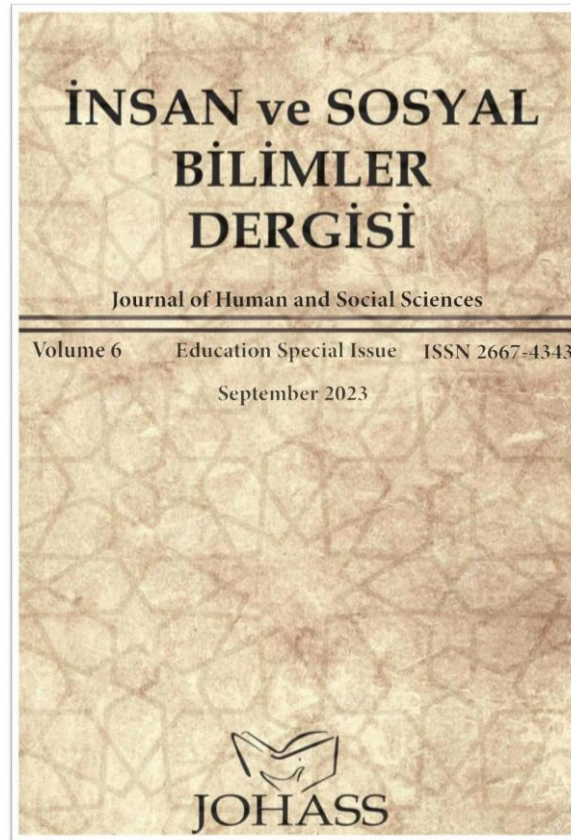
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### Poems in Türkiye and Iran Social Studies Textbooks and Values Found in These Poems\*

*\*This study is based on the author's doctoral thesis.*

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## **Poems in Türkiye and Iran Social Studies Textbooks and Values Found in These Poems\***

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### **Abstract**

This study aims to determine the poems in social studies textbooks taught in public schools in Türkiye and Iran and the values found in these poems. The study's research sample consists of social studies textbooks used in official state schools at all grade levels in both Türkiye and Iran. The data of this study, which followed qualitative research procedures, were obtained by document analysis method. In order to examine the values in the poems examined in the research, a value review form (VRF) is used. The data obtained is analyzed through content analysis. While a total of 19 poems are found in Türkiye textbooks, a total of 10 poems were found in Iran textbooks. According to the research findings, while Türkiye textbooks are generally featured by poems and poets who are accepted by the society, Iran textbooks are characterized by poems that bear witness to historical events. A noteworthy finding in Iran textbooks is that poems are interspersed in plain texts. A total of 16 different values are identified in 19 poems in Türkiye textbooks, with a frequency of use of these values being 44. In Iran textbooks, 16 values are found in 10 poems, and the frequency of use of values is 4 in terms of values found in the poems. In both countries' textbooks, love, patriotism, happiness, solidarity, respect, and altruism are the most emphasized values. It is recommended that historical poems should be utilized while teaching historical subjects in social studies courses. Within the scope of the research, it is recommended to carry out studies on whether it is appropriate to include excerpts from poems that support meaning in addition to plain texts in textbooks, effectiveness and usefulness, etc.

**Keywords:** Literary, value, values education, textbooks, poetry

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## **Introduction**

The world is globalising in terms of knowledge, culture, technological developments and lifestyles. Along with these multifaceted developments in contemporary societies, there is a noticeable decline in the emotional aspects of human beings. In the face of this rapid and influential change, there is a need for effective values education to raise individuals who attach importance on the scientific and rational aspects demanded by the era, without losing essential feelings such as respect, love, and tolerance inherent in human nature, as well as individuals who can empathize, work diligently, and maintain honesty (Ekinçi, Çelikipazu-Aktaş, 2011; Subaşı, 2014).

The main purpose of values education is to raise citizens with character, moral values and a sense of responsibility by giving priority to universal values that are the common heritage of humanity. In this respect, values education aims to provide to individuals significant ethical and civil values such as respect, love, virtue, responsibility, courage, determination, faith, justice, and individual discipline. Educational institutions have responsibility to defending, protecting, and promote universal fundamental values and the values that individuals will create around these fundamental values. Although values are subjective, it should not be ignored that values education has a guiding, even coercive, aspect. Values education emphasizes the accuracy of certain universal values like respect, love, honesty, responsibility, and justice and basic values must be taught in schools as it helps students to understand and give importance to these values and to live their lives according to these values (Altan, 2011).

The future of a society depends on individuals who have embraced its values and strengthened these values with their competencies. Therefore, the education system aims to equip each of its member with the ability to make appropriate ethical decisions and exhibit them in their behavior. The education system, which considers the raise of individuals who embrace fundamental values as its primary duty, should be able to influence the values, habits, and behaviors of the new generation. The education system fulfills its function within the framework of imparting values through the educational program, which includes curriculum. Recognizing the vital importance of values education within the scope of the social studies curriculum, a separate section is dedicated to it. In the social studies curriculum, in addition to the fundamental values of respect, love, justice, patriotism, responsibility, friendship, altruism, honesty, self-control and patience, the values desired to be acquired

through the social studies course are included (Ministry of National Education [MoNE], 2018). Social Studies is one of the key courses in basic education, which aims to equip individuals with the knowledge, skills and values necessary to become active members of society (Çengelci, 2013). Among the course that determine children's place in society, the social studies course have a significant position in the curricula of many countries (Öztürk & Deveci, 2011). Due to its interdisciplinary nature, Social Studies includes content from disciplines such as history, geography, literature, philosophy, psychology, sociology, economics, law, archaeology and anthropology (MoNE, 2004).

Social studies, which has an important task to become intertwined with students' daily lives, can achieve its goals by using different teaching methods and strategies within the teaching process (Demir, 2011). Although there is no method and strategy that will completely ensure learning in social studies education, literary works as a tool of techniques and strategies to be used can increase the effectiveness of teaching in course activities. (Gülüm & Ulusoy, 2008, p. 114). In educational environments where literary works are used, students become learners through doing and experiencing. During this learning process, as they create research reports together with their peers and use multiple sources in their decision-making process, they develop the consciousness and skills to use these in their personalities. In educational environments where literary works are used, students who learn by doing-living and in this learning process, while creating research reports with their friends, develop the consciousness and ability to use more than one source in their personalities before reaching a final decision, will show the ability to use them in their future lives as individuals who are aware of their responsibilities. In this way, it can be ensured that students become active citizens who are free from stereotypes, can think critically as a member of democratic society, can develop positive attitudes and values by examining beliefs and values, and are compatible with society (Öztürk, et al., 2012).

Literary works are used as teaching materials at various levels in the education system. Literary works contribute to the development of students' skills such as language, reading and writing, empathy, and communication. They can also help students acquire moral and human values, socialization, historical awareness and consciousness, sensitivity towards historical heritage and its preservation, and the preservation of cultural elements. Since literary works enhance thinking skills, the learning acquired through this technique can be long-lasting. Literary works are highly effective in both increasing students' interest in the course and providing habits of reading, making connections between subjects, and bringing them to life

(Tekgöz, 2005, p. 90). With the use of literary works can also facilitate communication between courses (Öztürk, 2007, p. 70-78).

The use of literary work in lessons is effective not only in acquiring national and universal values but also in contributing to the development of various skills in students, such as comprehension, analysis, interpretation, seeing events from different perspectives, and building empathy (McGowan and Guzetti, 2004). Transmitting the cultural heritage of humanity to future generations is especially possible through literature and books because existence of literature is based on society's culture and history. Literary works can provide vital contributions to each individual in the society to be a good citizen, to have good values, to make sense of the time in which they live by establishing a connection between the past, present and future, being aware of their development over time (Seçgin & Kapan, 2020; Sidekli, Yangın, & Tangülü, 2013). Literary works provide children a beautiful living space, a mysterious and also exciting environment. Thus, literary works are not just a package of information but usable real-life examples of acquired knowledge (Tekgöz, 2005, p. 5). The use of literary works as teaching materials in social studies education plays a critical role in achieving the affective goals of students (Otluoğlu, 2001). The use of literary works in the development of the skills that the social studies course aims to provide students with can help them to reach their emotional world and take on more responsible and more conscious roles in society (Demir & Akengin, 2012).

In addition to the skills that need to be acquired in all courses, it is also essential to achieve cognitive, affective, and psychomotor objectives expected in the curriculum within the scope of social studies. In this regard, literary works make a substantial contribution because; via literary works, students can compare themselves with people who live in different times and places, and appreciate the way of life of people in different geographic locations. This process contributes to value education by developing empathic thinking habits in students (Sağlam, 1980 cited in Öztürk, et al., 2012). In other words, individuals via literary texts, come across certain values, discover these values throughout the process, make them concrete by observing the values among events or characters, internalize them, and decide which values they can adopt by passing them through their mental filters. At this point, to enable students to gain mentioned benefits, appropriate literary works should be included in the educational process in line with their age (Eryılmaz & Köse, 2018).

Societies reflect their historical events and values, their sorrows and joys in poems. Thus, poems reflect the common values of societies. There is a big treasure in poetry; its

simplicity and complexity can fascinate and tell stories and elicit feelings in just a few lines. It could open doors to rooms that were closed and give meaning beyond words (Strömner, 2013). The fact that poems have an impressive and striking feature in terms of language and expression makes it important to use poems in education (Öztaş, 2018). Thus, poetry can serve many perspectives of teaching values (Strömner, 2013). In this sense, poems, which are a literary genre, can be used in social studies courses for values education. There are studies indicating that poems should be utilised in value education (Conroy, 1999; Dodson, 1993; Durukoğlu & Doyumğaç, 2017; Markert & Healy, 1983; Öztaş, 2018).

Social studies, one of the leading courses in values education, fulfills its important and vital duty effectively via the use of literary works (Tekgöz, 2005). Among literary works, poetry encompasses a wide range of topics (Kaya, 2013). As poems also reflect the educational and cultural values of individuals, together with their internal world, such as respect, love, patriotism, peace, morality, tolerance, responsibility, and patience, it is of great importance to consider poems in terms of values education. Another important aspect is that engraining in universal values via poetry is also important in terms of esthetic value (Durukoğlu and Doyumğaç, 2017). The "value inculcation approach", which is one of the 5 approaches put forward by Sparka in the teaching of values (İşcan, 2007), is suitable for the poetry genre among literary products. (Tökel, 2008). Studies which focus on poems in terms of values education have determined that poems have rich content in terms of values education (Bebek, 2020; Gök and Alyılmaz, 2021; Kurtoğlu, 2017).

Because all this compelling evidence, it is evident that drawing on literary works, particularly poetry, is an important and effective method for transmitting values in the social studies course. This study aims to identify the poems used in social studies textbooks in Türkiye and Iran and the values found in these poems.

## **Method**

### **Model**

This study, in which the poems used in Türkiye and Iran social studies textbooks and the values found in these poems were tried to be determined, was carried out within the framework of qualitative research procedures. Yıldırım and Şimşek (2008) define qualitative research as an approach that employs qualitative data collection methods such as observation,

interviews, and document analysis and this approach is used to reveal perceptions and events in a natural setting in a realistic and holistic manner.

### **Study Group**

The study's research sample consists of social studies textbooks used in official state schools at all grade levels in both Türkiye and Iran. While in Türkiye, social studies are taught at the 4th, 5th, 6th, and 7th grade levels, in Iran, are taught at the 3rd, 4th, 5th, 6th, 7th, 8th, and 9th grade levels. Information on the textbooks of both countries is as follows.

Iran;

1. Iran Ministry of Education, (2017). Social Studies 3rd Grade Textbook, Tehran: Offset.
2. Iran Ministry of Education, (2017). Social Studies 4th Grade Textbook, Tehran: Offset.
3. Iran Ministry of Education, (2017). Social Studies 5th Grade Textbook, Tehran: Offset.
4. Iran Ministry of Education, (2017). Social Studies 6th Grade Textbook, Tehran: Offset.
5. Iran Ministry of Education, (2017). Social Studies 7th Grade Textbook, Tehran: Chap.
6. Iran Ministry of Education, (2017). Social Studies 8th Grade Textbook, Tehran: Chap.
7. Iran Ministry of Education, (2017). Social Studies 9th Grade Textbook, Tehran: Chap.

Türkiye;

1. Karabıyık, E. Ü. (2016). Elementary School 6th Grade Social Studies Textbook. Ankara: Evren.
2. Özensoy, A. U. & Aynacı, C. (2016). Elementary School 5th Grade Social Studies Textbook. Ankara: Berkay.
3. Şahin, S. C., Bayram, Ö. & Midilli A. (2016). Elementary School 4th Grade Social Studies Textbook. Ankara: Koza.
4. Türkiye Ministry of National Education (MoNE) (2016). Elementary School 7th Grade Social Studies Textbook. Ankara: MoNE.



## **Data Collection and Analysis**

The data for the study consist of poems found in social studies textbooks used in official state schools in Türkiye and Iran, as indicated in the bibliographic information provided above. Initially, textbooks from both countries are obtained. Document analysis, one of the qualitative research technique, is utilized in the study. In the document analysis technique, various written and visual materials such as books, archival records, journals, biographies, letters, diaries, films, etc., related to the subject under consideration, are examined (Balci, 2001). If document analysis technique is used as a sole research method, the documents should be comprehensively analyzed with content analysis, according to the purpose of the research (Yıldırım & Şimşek, 2008). In the document analysis, the first step is to identify the poems used in the textbooks. Subsequently, a Value Review Form (VRF) is used for the analysis of the data acquired from the identified poems. The Value Review Form VRF, consisting of 20 items, is prepared by Cengiz & Duran (2017) by taking into consideration values found in the UNESCO Value List, Living Values List, and Rokeach Value Inventory. When looking at the literature, it can be observed that there are many value review forms. The reason for preferring the value review form VRF mentioned above in this study is its suitability for the comparative study of two different countries. In other words, the contents of the value review forms encountered in the literature are generally created by associating them with the curriculum of the country where the study is conducted. Since this study examines textbooks from two different countries, it cannot be expected that a form created based on the curriculum of one country will provide the purpose. For this reason, the form that can be applied universally is preferred. Necessary permissions are received from the authors for the use of the Value Review Form VRF created by Cengiz and Duran (2017). Information about the values included in the value review form VRF and where these values were obtained are provided in Table 1 below..

**Table 1**

*Values in The VRF and Their Source*

<b>Values</b>	<b>Their Source</b>
Modesty Peace Honesty Tolerance Cooperation Happiness	Values from the Living Values List

Freedom	
Respect	
Love	
Responsibility	
Giving importance to unity of family	
Sedulity	
Solidarity	
Esthetics	Values from UNESCO Values List
Hospitality	
Cleanliness	
Patriotism	
Altruism	
Friendship	Values from Rokeach's Value Classification
Politeness	

Descriptive analysis was used to analyse the data from the study. The analyses were carried out independently of each other by 3 different researchers. Thus, it is aimed to enhance the internal validity of the data. Each poem in the textbooks is individually investigated by the researchers according to the VRF. The values identified in the poems by the researchers are marked in the VRF next to the respective value. Values that were marked by at least two researchers are accepted. The poems found in the textbooks of the two countries were first collected in a common form at the grade level and then merged under a single form by combining all grade levels. The data obtained in this way were tabulated and presented in the findings section.

### **Compliance with Ethical Standard**

During the writing process of this study, scientific, ethical and citation rules were followed; no falsification was made on the collected data.

## **Findings**

In this section, information is provided about the poems found in social studies textbooks in Türkiye and Iran, and the values present in these poems. While Türkiye's social studies textbooks (grades 4, 5, 6, and 7) include a total of 19 poems, Iran's social studies textbooks (grades 3, 4, 5, 6, 7, 8, and 9) include a total of 10 poems. Information about the poems found in Türkiye textbooks is provided below.

**Table 2**

*Information About Poems in Türkiye's Textbooks*

Line	Unit	Subject	Page
4 <sup>th</sup> -Grade			
1	Learning About the Past	Clues of the Past	35
2	Where We Live	Getting to Know Our Environment	70
3	Where We Live	Getting to Know Our Environment	75
4	All Together	Who Solves Our Problems?	138
5	People and Governance	Happy Holidays	169
5 <sup>th</sup> -Grade			
1	Step by Step in Türkiye	Differences and Similarities Are Our Wealth	39
2	Step by Step in Türkiye	Differences and Similarities Are Our Wealth	39
3	Step by Step in Türkiye	Our Common Values	41
4	Getting to Know Our Region	Natural Disasters and Our Culture	68
5	Getting to Know Our Region	Natural Disasters and Our Culture	69
6	One Country, One Flag	Our National Values	151
7	One Country, One Flag	Our National Values	152
6 <sup>th</sup> -Grade			
1	Resources of Our Country	Our Resources and Economy	92
2	Our Country and the World	Leading Türkiye	122
3	The Adventure of Democracy	The Best Democracy	137
4	The Adventure of Democracy	The Place of Women in Türkiye Society	150
7 <sup>th</sup> -Grade			
1	Communication and Human Relations	Communication is an Art	19
2	Economy and Social Life	The Power of Soil	118
3	Bridges Between Countries	A World War	172

When Table 2 is examined, it is observed that there are a total of 19 poems in Türkiye social studies textbooks. The distribution of poems according to grade levels is as follows: in the 4th-grade, there are 5 poems; in the 5th-grade, there are 7 poems; in the 6th-grade, there are 4 poems, and in the 7th-grade, there are 3 poems.

## Image 1

*An Example of a Poem Used in Türkiye's 4th-Grade Textbook (Page 169)*



The Poem given in Image 1 can be translated into English as below.

### **23rd APRIL**

*I woke up with happiness,  
Early in the morning,  
It felt like I was running,  
While going to my school,*

*The joy that embraced me,  
Keeps growing steadily,  
There's something hard to describe,  
In this endless love.*

*Adorned with flags,  
Streets and squares  
Hurry, goes  
Those who are late to the ceremony*

*Certainly, the heart swells with enthusiasm,  
Every person who loves their homeland,  
Today is a great holiday,  
Because it's April 23rd*

## Image 2

*An Example of a Poem Used in Türkiye's 6th-Grade Textbook (Page 137).*



### CUMHURİYET

Karanlıktan aydınlığa,  
Giden yoldur cumhuriyet.  
Özgür, mutlu insanlığa  
Giden yoldur cumhuriyet.  
Egemenlik ulusundur.  
Şenlik, dirlik ulusundur,  
Özgürlükle sonsuzluğa,  
Giden yoldur cumhuriyet  
Aydınlıktır geleceğim,  
Mutluluğa ereceğim,  
İnançla yürüyeceğim  
Mutlu yoldur cumhuriyet

Hadi Besleyici

Belirli Günler ve Haftalar, s. 48.

The Poem given in Image 2 can be translated into English as below.

### ***Republic***

*From darkness to light,*

*The path is the republic.*

*To a free, happy humanity,*

*The path is the republic.*

*Sovereignty belongs to the nation,*

*Festivity, harmony belongs to the nation,*

*From freedom to infinity,*

*The path is the republic.*

*My future is bright,*

*I will attain happiness,*

*I will walk with faith,*

*The path is a happy one, the republic.*

Information about poems in Iran textbooks is given below.

**Table 3***Information about Poems in Iran Textbooks*

Line	Unit	Subject	Page
3 <sup>rd</sup> -Grade			
1	Our Home	I love Our Home	44
4 <sup>th</sup> -Grade			
1	We are Iranians	National Symbols	90
2	We are Iranians	National Symbols	91
6 <sup>th</sup> -Grade			
1	Our Friends	Friendship	13
2	Our Friends	Friendship	13
3	Our Friends	Friendship Etiquette	16
7 <sup>th</sup> -Grade			
1	Cope With Emerged Events	Cooperation and Empathy in Events	23
8 <sup>th</sup> -Grade			
1	Mongol and Timurid Era	Attacks of Genghis and Timur on Iran	93
9 <sup>th</sup> -Grade			
1	Culture and Identity	Identity	123
2	Culture and Identity	Identity	124

When Table 3 is examined, it is observed that there are a total of 10 poems in Iran social studies textbooks. The distribution of poems according to grade levels is as follows: in the 3rd-grade, there is 1 poem; in the 4th-grade, there are 2 poems; in the 6th grade, there are 3 poems; in the 7th-grade, there is 1 poem; in the 8th-grade, there is 1 poem, and in the 9th-grade, there are 2 poems. It's worth noting that there is no poem of literary genre in the 5th-grade textbook.

**Image 3**

*An Example of a Poem Used in Iran 3rd-Grade Textbook (Page 44).*



The Poem given in Image 3 can be translated into English as below.

## Home

*In the wind and rain, I arrive tired,  
With a hat, a coat, and a leather bag  
Let's go to the embrace of our home,  
It always welcomes us with its warmth.  
My little and smiling sister,  
Runs toward me with her toy baby.  
My mother is placing jasmine flowers and carnations  
To the porcelain vase.  
My mother has cooked a delicious meal,  
We sit side by side and wait,  
As we always do, for my father to come home,  
To set the table for dinner.  
In winter and summer,  
Our safe home is shelter,  
In bitter, bad, and hard times,  
It's a place of relaxation and endurance*

## Image 4

*An Example of a Poem Used in Iran 4th-Grade Textbook. (Page 90)*



The Poem given in Image 4 can be translated into English as below.

### *My Precious Home*

- |                           |                                  |
|---------------------------|----------------------------------|
| 1. I draw again           | A picture on the ground          |
| 2. A picture that becomes | A big and clean house            |
| **                        |                                  |
| 3. In the picture, I draw | Mountains, hills, and stones     |
| 4. Helpful people         | Children, youth, and the elderly |
| **                        |                                  |

5. <i>I draw a tulip garden</i>	<i>A the blood of a martyr</i>
6. <i>A proud flag</i>	<i>Green, red, and white</i>
**	
7. <i>I lose myself in your kiss</i>	<i>Me again in the Picture</i>
8. <i>At the edge of my house,</i>	<i>I write "Oh, Homeland</i>
**	
9. <i>Always beats</i>	<i>My heart for you</i>
10. <i>My precious home</i>	<i>My life is sacrificed to you</i>

Information is given about the values found in poems in Türkiye textbooks.

**Table 4**

*Values in Poems in Türkiye Social Studies Textbooks*

Value	<i>f</i>	%
1 Love	9	20
2 Patriotism	7	16
3 Happiness	6	14
4 Solidarity	4	9
5 Freedom	3	7
6 Respect	2	5
7 Cooperation	2	5
8 Sedulity	2	5
9 Helpfulness	2	5
10 Responsibility	1	2
11 Giving importance to unity of family	1	2
12 Honesty	1	2
13 Tolerance	1	2
14 Peace	1	2
15 Friendship	1	2
16 Humility	1	2
17 Esthetics	-	-
18 Hospitality	-	-
19 Politeness	-	-
20 Cleanliness	-	-
Total	44	100

When examining Table 4, it is observed that out of the 20 values listed in the VRF, 17 of them are represented in Türkiye textbooks' poems, while 3 of them are not included. Among these, the value "Love" (9) is the most frequently mentioned in Türkiye textbooks' poems, followed by "Patriotism" (7), "Happiness" (6), "Solidarity" (4), and "Freedom" (3) values, respectively. It is seen that the values of "Hospitality," "Politeness," and "Cleanliness" are not mentioned in in the textbooks. In Türkiye textbooks, a total of 16 values are mentioned 44 times.



## Image 5

*A Example Poem Containing the Most Common Values of Love and Patriotism in Türkiye Textbooks (5th-Grade, Page 151)*



The Poem given in Image 5 can be translated into English as below.

## Flag

*You, white and red ornament of blue skies,  
My Sister's wedding dress, the last cloth of my martyr!  
My bright, wavy flag,  
I read your epic, I will write your epic.  
You, languorous, wave in the winds;  
The dove of peace, the eagle of war...  
My beautiful flower that blooms in high places;  
I was born under you,  
I will die under you.*

Information is given about the values found in poems in Iran textbooks below.

**Table 5**

*Values Found in Poems in Iran Social Studies Textbooks*

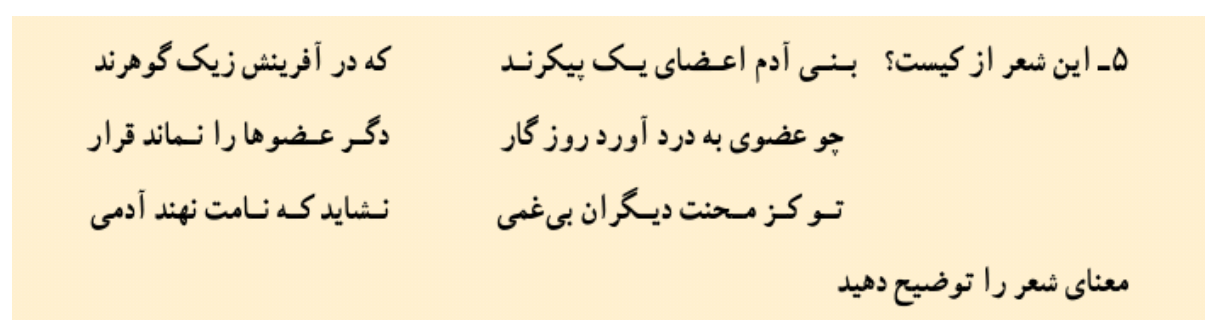
	Values	<i>f</i>	%
1	Love	7	20
2	Patriotism	4	12
3	Responsibility	4	12
4	Helpfulness	3	8

5	Solidarity	2	6
6	Happiness	2	6
7	Respect	2	6
8	Friendship	2	6
9	Freedom	1	3
10	Humility	1	3
11	Cooperation	1	3
12	Giving importance to unity of family	1	3
13	Honesty	1	3
14	Tolerance	1	3
15	Esthetics	1	3
16	Politeness	1	3
17	Peace	-	-
18	Hospitality	-	-
19	Sedulity	-	-
20	Cleanliness	-	-
Total		34	100

When examining Table 5, it is observed that out of the 20 values listed in the VRF, 16 of them are represented in Iran textbooks' poems, while 4 of them are not included. Among these, the value "Love" (7) is the most frequently mentioned in Iran textbooks' poems, followed by "Patriotism" (4), "Responsibility" (4), "Helpfulness" (3), "Solidarity" (2), "Happiness" (2), "Respect" (2) and "Friendship" (2) values, respectively. It is seen that the values of "Sedulity," "Hospitality," and "Cleanliness" are not mentioned in the textbooks. A total of 16 values are mentioned 34 times in Iran textbooks.

### Image 6

*An Example Poem Containing the Most Common Values of Love and Responsibility in Iran Textbooks (7th-Grade Page 25)*



*The Poem given in Image 6 can be translated into English as below.*

*The human beings are parts of one body*

*Because their creation is of the same substance,*

*If an part gets sick,*

*Others will have no peace.*

*One who is not troubled by the pain of others,*

*You're not suitable to be called human!*

## **Discussion and Results**

In line with the constructivist educational approach, value education comes to the forefront stage in the design of teaching programs. In this formation, which emphasises the transmission of values, the social studies is one of the most important courses because of its content. Social studies can utilize various methods and strategies to fulfil this responsibility (Demir, 2011). In the context of value education, the use of literary products (Gülüm & Ulusoy, 2008, pp. 114) as a tool for utilizing techniques and strategies can be highly effective. Literary works are the transfer of human life to writing in an artistic way. Its subject is human, its source is human life. The subject of social studies is also the life of society.

While in Türkiye, social studies textbooks are taught at a total of 4 grade levels: 4th, 5th, 6th, and 7th grades, in Iran, social studies textbooks are taught at seven grade levels: 3rd, 4th, 5th, 6th, 7th, 8th, and 9th grades. A total of 19 poems are included in the social studies textbooks that taught at the 4th grade level in Türkiye. In other words, there are 4.75 poems per grade level where the subject is taught. A total of 10 poems are included in the social studies textbooks that taught at the 7th grade level in Iran. In other words, there are 1.43 poems per grade level where the subject is taught. When the ratios of poems in the textbooks of both countries are taken into consideration, it is seen that Türkiye's textbooks use more than three times more poems per grade level than compared to Iran's textbooks. It is noteworthy result that the use of poetry, which is the strongest tradition in Iran daily life (Mungan, 2008, pp. 88), is represented at very low levels in the textbooks. In Iran, poetry has been ingrained in the memory of the people, and as a result, the graves of poets are adorned with elegant tombs in lush rose gardens (Kaska, 2020). It is thought-provoking that poetry, which is a part of Iran life, is almost neglected in social studies textbooks, especially since it is a lesson with social content and determines the place of children in society.

The majority of poems featured in Türkiye textbooks are well-known, widely accepted by society, or written by renowned poets or focus on importance of specific days or weeks of importance. For example, poets such as Mehmet Akif Ersoy (author of the "İstiklal Marşı" and "Çanakkale Şehitlerine"), Aşık Veysel (known for "Kara Toprak" and "Emeklerim Zay'eyledi Sel Benim"), Arif Nihat Asya ("Bayrak"), and Bahtiyar Vahapzade ("Ana Dili") are frequently included. Poems like "Yemen Türküsü," "İlgaz Türküsü," and "Marmara Türküsü" are also commonly found. Besides, poems dedicated to specific days and weeks, such as 23rd April, Red Crescent, Republic Day, and Earthquake, are included. It can be said

that the use of poems and poets generally accepted by the society in Türkiye textbooks is preferred to increase the effectiveness of the course.

When analyzing poems included in Iran textbooks, it is seen that nearly half of the poems (4) are attributed to Sadi Şirazi (Sa'dî-yi Şîrâzî). The remaining poems are mostly belong to historical periods from the past (Great Seljuks, Kharezmshahs, Safavids), in other words, they are historical poems. Considering the potential benefits of using poems for conveying the values and historical events of the era in which they were written (Öztaş, 2018), it can be said that using poems when addressing historical topics in Iran textbooks is an effective way. The official anthem of Iran is also among the featured poems.

In Türkiye's textbooks, poems are usually given separately from the plain texts and under a title, whereas in Iran's textbooks, poems are both given separately from the plain texts and under a title, as well as within the plain text and without a title. This type of usage can has certain advantages. Without disrupting the flow of the content, incorporating poems within the prose text, can be an effective way to reinforce the subject. Sadi Shirazi's "Gulistan", which was written in a beautiful style that could not be imitated for centuries, poems suitable for the stories were placed between the educational and instructive stories (Kartal, 2011). It can be supposed that the existing practice in Iran textbooks might be influenced by this historical usage. Another reason for this practice could be the widespread use of poetry in everyday life in Iran.

Due to the constructivist approach, the use of literary works in social studies courses has started to gain importance and the use of literary products has been recommended in the instructional programs prepared in line with this approach (Kolaç & Özer, 2018). Kaymakcı (2013) conducted a study on the status of literary products used in textbooks prepared according to the social studies instructional programs, which was created in 2005 based on the constructivist approach. In this study, Kaymakcı (2013) categorized the years 2005-2009 as the first period and the years after 2010 as the second period. He found that a total of 15 poems were used in the social studies textbooks of the first period (4th, 5th, 6th and 7th grades). In the textbooks of the second period (4th, 5th, 6th and 7th grades), a total of 9 poems were included. In this study, the number of poems used was 19, can be interpreted as an increase in the use of poetry in social studies textbooks compared to previous periods. Yet, this increase should not be perceived as reaching a sufficient level. In their study on the use of literary works in lesson planning by candidate of social studies teachers, Kolaç and Özer (2018) concluded that candidate teachers primarily utilized plans mostly by using poetry as a

literary work. This result, based on the practices of candidate teachers, can be interpreted as an indication that there is not enough corresponding material in the textbooks. Because both in the textbooks examined in this study and in previous studies (Kaymakcı, 2013), it is seen that there is not even one poem per unit in Türkiye social studies textbooks.

When examining the use of poems according to grade levels, it can be observed that in 4th-grade, Türkiye used 5 poems, while Iran used 2. In 5th-grade, Türkiye used 7 poems, but Iran did not include any. In 6th grade, Türkiye used 4 poems, while Iran used 3. Finally, in 7th-grade, Türkiye used 3 poems, whereas Iran used 1. These findings indicate that Türkiye and Iran textbooks do not show parallelism in the use of poems across grade levels. The grade level with the highest use of poems in Türkiye textbooks is the 5th grade, while in the corresponding Iran textbook for the same grade, no poems were included. In Türkiye textbooks, the lowest number of poems (3) is found in the 7th-grade level. In Iran textbooks, the 6th-grade textbook contains the highest number of poems (3). Türkiye textbooks seem to have a more balanced distribution of poems across grade levels compared to Iran. Kaymakcı (2013) conducted a comparative study of Türkiye social studies textbooks from two different periods. In his study, he found that in the first period, similar to the results obtained for Türkiye textbooks in this study, the 5th-grade textbook had the highest use of the literary genre of poetry (7 times). This usage can be attributed to the content of the 7th-grade textbook.

In Türkiye textbooks for the all 4th-grade level, 16 different values and 19 poems are found and the frequency of these values in poems was 44. In Iran textbooks for the 7th-grade level, 10 poems and 16 different values have been found, with the values occurring 34 times in the poems. It can be said that the poems in Iran textbooks contain both more different values (16) and a higher frequency of these values (34) compared to the poems found in Türkiye textbooks.

When we look at the values found in the poems used in textbooks, in Türkiye textbooks, the most commonly found values in the given poems are, in order, love, patriotism, happiness, solidarity, freedom, respect, cooperation, diligence, and helpfulness, with the least commonly found values are responsibility, importance given to family unity, honesty, tolerance, peace, friendship, and humility, with the values of hospitality, esthetics, politeness, and cleanliness not found at all. In Iran textbooks, the most commonly found values in the poems are love, patriotism, responsibility, helpfulness, solidarity, happiness, respect, and friendship, with the least commonly found values freedom, humility, cooperation, importance

given to family unity, honesty, tolerance, esthetics, and politeness, and the values of hospitality, peace, diligence, and cleanliness are not found at all. In both countries' textbooks, love, patriotism, happiness, solidarity, respect, and helpfulness are the most emphasized values. It is observed that hospitality and cleanliness values are not included in the textbooks of both countries. This result can be interpreted as both countries' textbooks emphasizing similar values via poetry. When it is considered the use of literary works in social studies textbooks is intended to impart certain values such as love, patriotism, and respect (Kaymakcı, 2013), it can be interpreted that both countries' textbooks serve this purpose. Love, patriotism, happiness, solidarity, freedom, respect, cooperation, diligence, and helpfulness which are the most emphasized in Türkiye textbooks, align with the values given in the Türkiye social studies instructional program (MoNE, 2018).

In the current study, although there are some differences in the results obtained for poems, Kaya (2019) conducted a study that contains similarities by considering all the content in 7th-grade social studies textbooks in Türkiye and Iran. In his study, Kaya (2019) found that in the Türkiye textbook, values such as scientificity, freedom, responsibility, and sensitivity were prioritized respectively, while in the Iran textbook, values such as sensitivity, responsibility, scientificity, and aesthetics were prioritized respectively. While this study only focuses on poems, and the aforementioned study (Kaya, 2019) examines the entire content of the textbooks, it can be observed that freedom and responsibility are common values for Türkiye, and responsibility and aesthetics are common values for Iran, even though it does not allow for a direct comparison.

In both countries' textbooks, love has been the most prevalent value in poems. This finding is supported by previous studies where the value of love was also found to be the most prominent in poems (Tay & Nalçacı, 2020; Çapoğlu & Okur, 2015). In their study aimed at identifying the values present in poems in 8th-grade Turkish language textbooks, Çapoğlu & Okur (2015) examined textbooks from 7 different publishers. In their study, in terms of the frequency of value (how many times a value is used in poems), they found that the value of love was used 32 times out of a total of 104 instances of values in the books, which corresponds to approximately 31% of the total values used. Tay and Nalçacı (2020) found "love" as one of the most common values in their study to determine the values found in the National Anthem, which is a poetry literary genre. This study also included official anthems from both countries. In the Iran national anthem, there are 4 values, namely love, patriotism, responsibility, and freedom. In the Turkish national anthem (the first two verses of the İstiklal

Marşı), the values found are love, patriotism, and freedom. This result indicates that both countries' national anthems share similar values.

In Türkiye textbooks, a total of 19 poems are used, and the total of different values carried by these 19 poems is 16, with a frequency of 44 for the total values used in the 19 poems. In the calculation to be made by taking the average of the poems used in textbooks ( $44/19$ ), it is observed that each poem has more than two values on average (2,31). This result indicates that the poems used in textbooks are quite rich in terms of value transfer. Many studies analyzing poems in terms of value transfer support the results obtained in this study (Bebek, 2020; Çapoğlu & Okur, 2015; Durukoğlu & Doyumğaç, 2017; Gök & Alyılmaz, 2021; Kurtoglu, 2017,). In their study on the values in the poems in the 8th grade Türkiye textbooks belonging to 7 different publishing houses, Çapoğlu and Okur (2015) found values in a total 45 poems and the frequency of these values was 104. The average value per poem ratio is the same as the current study (2.31).

In the related study, national and universal values such as love, patriotism, happiness, solidarity, freedom, respect, cooperation, diligence, helpfulness, responsibility and friendship were included in the poems in the textbooks of both countries. Furthermore, Strömner (2013) found that the poems used in the textbooks carry both national and universal values. Considering that the use of literary works is believed to be effective in acquiring national and universal values (McGowan & Guzetti, 2004), it can be seen that the poems used in the current study serve the expected purpose of using literary works. In addition to the acquisition of these values, the literary works in which these values are embedded are also believed to contribute to the development of many skills in students, such as comprehension, analysis, interpretation, seeing events from different perspectives, and empathy (Creely et al. 2022; Gulla, 2014; McGowan & Guzetti, 2004; Soriano de Alencar, 1991). Therefore, it can be said that the poems in both countries' textbooks, as discussed in the current study, are also effective in this aspect. In their studies, Tokdemir (2007) and Kılcan (2009) determined that social studies and history teachers' values of patriotism and national unity and solidarity are the most important values that students should acquire in social studies and history courses. The results of this study support the views of teachers in the other studies mentioned above.

In conclusion, Türkiye social studies textbooks contain more poetry compared to Iranian social studies textbooks. In Turkey's textbooks, generally, well-known poems are preferred, while in Iran's textbooks, almost half of the poems belong to the famous Iranian poet Sadi Shirazi, and the rest of the poems address historical topics. In Turkey's textbooks,

poems are often presented more distinctly separately from the prose, whereas in Iran's textbooks, poems are presented both separately under a heading and within the prose without a specific title. The arrangement of poems used in Turkey's textbooks is more balanced across grade levels compared to Iran's textbooks. The poems used in Iran's textbooks carry more diverse values than those in Turkey's textbooks. The most common values found in poems in both countries' textbooks are similar.

### **Recommendations**

In order to increase the effectiveness and permanence of the subject and to make the lesson attractive and more enjoyable while teaching historical subjects, literary products (poems) of the period discussed can be included. (Cantürk & Yeşiltaş, 2022; Kaymakcı et al., 2021). It has been observed that this approach is frequently applied in Iran textbooks. Although it is seen that Türkiye textbooks seldom include poems related to recent history (e.g., Mehmet Akif Ersoy's poem on the Gallipoli Martyrs), it is observed that poems are not used when dealing with other historical periods. Based on this result, it can be suggested that it would be appropriate to use historical poems to increase the effectiveness and permanence of the subject and to make the lesson attractive and enjoyable while dealing with historical subjects in social studies courses.

Building upon the finding that verses from poems are interspersed among plain texts in Iran textbooks to support the content, it is recommended that studies be conducted to explore the appropriateness, effectiveness, ease, and other aspects of incorporating excerpts from poems that enhance the meaning between plain texts in textbooks.

In general, it is seen that the values found in the VRF have a parallel distribution in the Türkiye and Iran social studies textbooks with a few exceptions. It is recommended that research be conducted to understand the reasons behind this similarity. In other words, it is suggested to investigate whether this similarity is a result of the common and multifaceted interaction between Türkiye and Iran, rooted in historical processes (cultural, political, economic, and security), or whether it is a consequence of the global understanding of social studies education.

### **Compliance with Ethical Standard**

During the writing process of this study, scientific, ethical and citation rules were followed; no falsification was made on the collected data.



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