

The comparison of social studies textbooks in Turkey, the United States and France based on values education[#]

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Accepted 25 May, 2021

ABSTRACT

The present study aimed to compare social studies or equivalent course textbooks in Turkey, the United States, and France (ethics-citizenship education) based on values education content. The study was designed with the holistic multi-case method, a qualitative research approach, and the study data were collected with document analysis. The study group was assigned with criterion sampling, a purposive sampling method. The study data were analyzed with the content analysis technique. The study findings were as follows: Value dimensions in the textbooks employed in the three countries were similar in the self-transcendence value dimension in Turkey and France, while self-enhancement value dimension was identified in the US (New York) textbooks. Analysis of the value types identified in the textbooks of the three countries demonstrated that the achievement category was prominent in Turkish and American (New York) textbooks, while universalism-concern value type was observed in France. Modesty value type was observed the least in the USA (New York) and France textbooks. However, the least frequent category was prestige in Turkish textbooks. The instruction approaches that were frequently observed in the textbook learning-instruction processes in the three countries were similar and the value explanation approach was adopted in Turkish and American (New York) social studies and French ethics-citizenship textbooks. The least frequent value instruction approaches in the textbooks were value instruction by observation in Turkish and French textbooks and moral reasoning method in the American (New York) social studies textbooks. Furthermore, American (New York) textbooks did not employ the value instruction by observation approach.

Keywords: Turkey, the USA (New York), France, social studies, values education, comparative education.

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[#]This study was produced from the part of PhD thesis of Tuğba Kafadar which carried out in Marmara University, Institute of Educational Sciences, Department of Social Studies Teaching with advisors Prof. Dr. Cemil Öztürk. and Assoc. Prof. Dr. Ahmet Katılmış.

INTRODUCTION

Each society has a specific culture and set of values. Values are motivational structures that reflect social priorities. Individuals consider various actions, objects, people, and events as more or less important based on values. An individual's values are central to one's identity and ego (Schwartz, 2015). Values are everything that supports individual life or human health without harming others or society (Zecha, 2007). From the historical

perspective, values are a product of historical developments and cultural phenomena such as traditions, values, and beliefs. Historical values should be considered as a process that naturally determines every aspect of human existence and reality. This approach is based on the basic principle of continuity. Regardless of their nature, value systems often are similar and valid for all (Zecha, 2007). The values have been classified with

various methods in the literature. Schwartz et al. (2012) classified values into 4 basic value dimensions: self-enhancement, openness to change, self-interest, and conservation based on the value classification by Schwartz (1992). Furthermore, these dimensions include sub-dimensions of respectability, power-resources, power-dominance, success, hedonism, stimulation, self-direction-behavior, self-direction-idea, universalism-tolerance, universalism-nature, universalism-interest, benevolence-reliability, benevolence-love, modesty, obedience-interpersonal, obedience-rules, traditionalism, security-social, and security-personal. The values are listed as a cycle. The theory of human experiences was based on conflict or harmony between the values according to Schwartz.

Values could be acquired through different mechanisms that include parents, school, and social environment. School, which is the basic educational institution, is one of the most important environments where values could be acquired. Individuals could acquire values in various courses. Social studies are among these courses. Social studies contribute to the maturation of cognitive, affective, and motor skills of individuals for the development of positive attitudes and values. The general aim of social studies education is to help individuals to understand themselves first and then the social environment. It also contributes to the development of positive attitudes and values (Doğanay, 2009). Social studies and similar courses are instructed in several countries (e.g., Turkey, Finland, the United States of America, New Zealand, France, etc.).

Various instructional tools are used in different courses. The curricula and textbooks are among these tools. Textbooks are one of the most important supplementary educational tools in several countries. Especially in social studies and similar courses, textbooks play a key role in instruction. They support both the teacher and the student during the instruction process. Thus, the analysis of the content of the textbooks, which have a significant function in social studies classes, is important for active instruction. In particular, it is important to investigate the textbook content in values education. Values are instructed in several countries, in either compulsory courses or distributed through the content of several courses. In Turkey, values education is not a separate course but included in various courses. In the United States values education is not also a separate course and integrated with the content of several courses, similar to Turkey. Values education is generally instructed in the form of character education in the USA. In France, values education is called ethics education. In the 2015 French curricula, ethics education was included in the history-geography-citizenship course and the course was renamed as history-geography-citizenship-ethics education. Since each nation has a unique education system, values education is instructed either directly or

indirectly under similar or different courses in different countries. Comparative studies on the differences between national education systems are important since these reflect the current status of national education systems. Comparative education aims to compare two or more education systems over a period of time. According to Manzon (2007), comparative education analysis has traditionally focused on the comparison of nations. The cultures, policies, curricula, and systems could be compared.

Comparative values education studies allow the observation of the current status of values education in the education systems of various nations. In comparative studies, the current status of national values education could be determined, and these studies could contribute significantly to the literature. The present study aimed to compare the Turkish, French, and American social studies or equivalent textbooks based on values education components. These countries were selected since France and the USA were among the founders of Western civilization and played an active role in the global dispersion of these values. These nations represent two distinct traditions in religion-state relations and political systems. France and the USA had a significant impact on the development of the modern education system in Turkey. Thus, the research problem was determined as follows: What is the status of values education and related components in Turkish, American (New York), and French social studies or equivalent course textbooks?

The categorical review of the literature revealed studies on value preferences of educational administrators (Begley and Leonard, 2005; Haydon, 2007), value preferences of pre-service teachers and the correlations between these preferences and other variables (Oğuz, 2012), values education at schools (Halstead and Taylor, 1996; Lovat et al. 2010; Ekşi and Katılmış, 2016; Huitt, 2004; Doğanay, 2006), value priorities of individuals in different cultures (Schwartz et al., 2001; Schwartz, 1992; Schwartz, 2017), and curriculum development (Katılmış, 2010). However, no study in the literature comparatively analyzed social studies textbooks in different countries, especially those published in Turkey, the USA, and France based on values education. The present study was expected to fill this gap in the literature.

The aim of the study

The present study aimed to compare the Turkish, French, and American social studies or equivalent textbooks based on values education components. The following research questions were determined:

- Which value dimensions and value types are included in Turkish and American (New York) social studies and

French ethics-citizenship course textbooks?

- Which instructional approaches are preferred in Turkish and American (New York) social studies and French ethics-citizenship course textbooks?

METHOD

Research model

The present study is qualitative. It was conducted with the holistic multi-case study method. The multi-case design could also be conducted with a "holistic approach". In this design, *"more than one case that could be perceived as holistic is analyzed. Each case is addressed with a holistic approach, and then, the cases are compared"* (Yıldırım and Şimşek, 2011: 291). In the study, analyzed national textbooks were accepted as holistic multi-cases, and then these cases were compared.

The study group

The study group was determined with criterion sampling, a purposive sampling method. According to Patton (1987), *"the purposive sampling method allows an in-depth investigation of cases that are considered to possess significant data"* (cited by Yıldırım and Şimşek, 2011: 107). Thus, the study included the cases of Turkey, the US, due to the significant social studies tradition in the country and France due to its significant impact on Turkish modernization. New York state was selected to represent the US due to its strategic location and the fact that it reflects the US education system best. 6th and 7th grades were included in the study group since the social studies course is instructed in these grades in Turkish junior high schools. In the other countries, the same grades were selected.

Data collection instruments

The value classification developed by Schwartz et al. (2012) and the *Value Instruction Approach Determination Form (VIADF)* developed by the author was employed to collect the study data. The value classification developed by Schwartz et al. (2012) based on Schwartz (1992) value classification was employed.

The value classification developed by Schwartz et al. (2012) included 4 value dimensions: *self-enhancement, openness to change, self-transcendence, and conservation*. These dimensions include 19 value types: *prestige, power-resources, power-dominance, achievement, hedonism, stimulation, self-direction-behavior, self-direction-ideas, universalism-tolerance,*

universalism-nature, universalism-appreciation, benevolence-reliability, benevolence-love, modesty, conformity-interpersonal, conformity-rules, tradition, security-social, security-personal.

The Value Instruction Approach Determination Form (VIADF) developed by the author includes 5 dimensions (*suggestion, value explanation, value analysis, moral reasoning, and instruction by observation*) and 57 items.

Data collection and analysis

The study data were collected with document analysis. The study documents included social studies and ethics-citizenship textbooks in relevant countries. The collected data were analyzed with the content analysis method. The unit texts and activity examples, and learning dimensions in the textbooks published in all three countries were analyzed based on values and value instruction approaches. The data were coded by the author during the analysis based on significant terms and phrases in the text.

Each textbook unit and value code learning dimensions were analyzed for all components. Turkish and American (New York) social studies textbooks included units, while French textbooks included learning dimensions instead of units. Thus, French textbooks were analyzed based on learning dimensions. To determine the value instruction approach codes, activity examples were analyzed. The value and value instruction approach codes were systematically ranked. Then, these codes were combined based on similarities and analyzed. Thus, thematic codes were obtained. The value codes were classified based on the Schwartz et al. (2012) classification, and value instruction approaches were classified based on the value instruction approach categories (*suggestion, value explanation, value analysis, moral reasoning, and value instruction by observation*). The codes were organized under the adequate category and code frequencies were determined quantitatively. The codes were grouped as categories and tabulated to include definitions and interpretations. The collected data were presented and supported by direct quotes.

Validity and reliability

The following validity and reliability procedures were adopted in the study: *The Value Instruction Approaches Determination Form (VIADF)* was employed in data collection. During the development of the form, initially, a literature review was conducted. In the literature review, the common value instruction approaches were determined. The views of 5 faculty members, 2 of whom were educational science scholars, were obtained to determine the validity of the value instruction approaches.

The expert opinion confirmed that the determined value instruction approaches were valid. An item pool was developed for each value instruction approach to developing the form. These items were reduced by the author in a preliminary assessment. Later, the value instruction approaches organized by the author were presented for the review of 7 scholars, 4 of whom were in the field of values education and 3 of whom were educational science scholars. *The Value Instruction Approaches Determination Form (VIADF)* was finalized based on the expert opinion and included 5 dimensions (*suggestion, value explanation, value analysis, moral reasoning, and value instruction by observation*) and 57 items.

Detailed research was conducted, and the textbooks accepted and recommended by each country were obtained to collect the document data. The documents were obtained from each nation's official education website or the approved publisher's official website. Thus, the originality of the documents was determined.

During the analysis, a section of the textbook of each nation was analyzed to determine the accuracy of coding and categorization by an independent researcher with the method detailed above. In the analysis, an independent researcher conducted the same analysis on the first section of all analyzed textbooks to test the accuracy of the coding and classifications, and intercoder reliability was determined. The Miles and Huberman (1994) agreement and disagreement coefficients were calculated and it was determined that the reliability coefficient was 0.90, which reflected high reliability.

FINDINGS

The values and value instruction approaches identified in the Turkish, French, and American textbooks are presented in Table 1. The determined values were classified based on the Schwartz et al. (2012) classification, and value instruction approaches were classified based on the 5 categories included in the value instruction approaches determination form (VIADF). The values identified in the textbooks of the three countries are presented in Table 1.

The Turkish and American (New York) social studies courses and French ethics-citizenship course textbook content was analyzed based on the value classification developed by Schwartz et al. (2012), and the findings are presented in Table 1. Based on the frequencies of the value dimensions identified in Turkish 6th and 7th grade social studies textbooks, these values were ranked as self-transcendence (f592), conservation (f497), self-enhancement (f428), and openness to change (f290).

In Turkish textbook, the ranking of the identified value types was as follows: achievement (f363), universalism-appreciation (f299), security-social (f208), tradition (f174),

self-direction-action (f144), hedonism (f112), benevolence-love (f106), security-personal (f87), stimulation (f74), benevolence-reliability (f72), self-direction-thought (f72), universalism-tolerance (f65), universalism-nature (f55), power-dominance (f52), conformity-interpersonal (f16), power-resources (f13), conformity-norms (f12), and prestige (f6), and it was determined that modesty value type was not identified.

Direct textbook quotes about the above-mentioned value dimensions and types from the Turkish 6th and 7th grade social studies textbooks are provided below:

Turkey SSI; Hedonism Category: Happiness: "*Çiğdem experienced both happiness and sadness during the weekend. Because their house that they had dreamed of for a long time was completed. So, she was happy to move to their home...*"

Turkey SSI; Universalism-Appreciation Category: Equality: "*The Social Studies course aims the instruction of concepts such as freedom, democracy, and equality.*"

Turkey SSI; Achievement Category: Science: "*Humans attempted to solve the problems they experienced throughout the history using their mind and thinking skills. They worked on the answers to the questions they were curious about and to access accurate information. They also encountered new questions during their studies. Thus, the ground for scientific studies was laid.*"

Based on the frequency of the value dimensions in the content of 6th and 7th grade social studies textbooks in the USA (New York), these dimensions were ranked as follows: self-enhancement (f553), openness to change (f433), conservation (f354), and self-transcendence (f173). The value types were ranked as follows based on their frequency in American (New York) textbooks: achievement (f438), stimulation (f167), security-social (f162), tradition (f154), self-direction-thought (f148), self-direction-action (f118), power-dominance (f91), universalism-appreciation (f79), hedonism (f63), benevolence-love (f36), power-resources (f24), universalism-nature (f23), benevolence-reliability (f22), security-personal (f20), conformity-interpersonal (f16), universalism-tolerance (f13), prestige (f2), conformity-norms (f2), and modesty (f1).

Direct textbook quotes about the above-mentioned value dimensions and types from the American 6th and 7th grade social studies textbooks are provided below:

USA (New York): Self-direction-action category: Freedom: "*Philosopher John Locke believed that a social contract existed between political rulers and the people they ruled. Baron de Montesquieu argued that the only way to achieve liberty was through the separation of*

Table 1. The values identified in Turkish and American (New York) social studies and French ethics-citizenship textbooks.

Value dimensions	Value types	The values identified in the textbooks	f						
			Turkey		USA (New York)		France		
			6 th grade	7 th grade	6 th grade	7 th grade	6 th grade	7 th grade	
Self-enhancement	Prestige	Prestige	4	2	2	-	-	-	
	Power-Resources	Richness	5	8	-	24	-	-	
	Power-Dominance	Social status	9	40	5	77	-	-	
	Achievement	Control	Control	-	-	-	1	-	-
		Dominance	Dominance	-	3	-	8	-	-
		Competence	Competence	9	14	15	9	2	5
		Intelligence	Intelligence	-	2	-	-	-	-
		Success	Success	19	71	12	59	16	20
		Ambition	Ambition	-	-	-	-	-	-
		Improvement	Improvement	26	78	34	43	-	2
		Science	Science	44	46	4	13	1	2
		Problem-solving	Problem-solving	4	8	-	-	-	1
		Analysis	Analysis	1	-	70	63	3	3
	Hedonism	Evaluation	Evaluation	25	16	70	46	1	2
		Aesthetics	Aesthetics	1	8	2	4	-	-
Artistic activities		Artistic activities	34	54	25	29	-	5	
Happiness		Happiness	7	6	-	3	7	-	
Joy		Joy	-	2	-	-	1	-	
Stimulation	Social change	Social change	16	13	6	47	1	-	
	Exciting life	Exciting life	2	3	6	12	5	7	
	Braveness	Braveness	5	3	-	7	2	-	
	A diverse life	A diverse life	-	-	-	-	-	-	
	Exploration	Exploration	2	23	17	72	5	5	
	Entrepreneurship	Entrepreneurship	5	2	-	-	1	-	
	Openness to change	Self-direction-Action-	Freedom	57	68	-	51	3	4
Self-determination			-	2	-	1	-	1	
Independence			6	11	1	65	-	-	
Self-direction-thought		Curiosity	2	-	7	4	-	1	
		Free thinking	6	18	23	2	1	-	
		Creativity	2	5	18	1	13	11	
		Empathy	-	14	-	1	6	10	
		Critical thinking	3	22	56	36	14	19	
Universalism-tolerance		Tolerance	Tolerance	2	6	1	2	3	18
		Leniency	Leniency	7	10	-	-	1	2
		Indiscrimination	Indiscrimination	-	3	1	-	1	1
		Liberalism	Liberalism	9	3	-	5	-	-
		Freedom of speech	Freedom of speech	-	6	-	2	-	3
Universalism-nature		Respect	Respect	5	9	-	2	6	4
		Sensitivity to nature	Sensitivity to nature	27	9	14	5	3	12
	Environmental protection	Environmental protection	9	10	4	-	4	3	
	Universalism-appreciation	Justice	Justice	4	24	-	2	7	7

Table 1. Continues.

Self-transcendence		Democracy	55	45	2	33	10	7	
		Peace	14	11	2	16	1	-	
		Human rights	59	43	-	11	6	27	
		Equality	20	12	-	13	7	2	
		Secularity	3	9	-	-	14	14	
		Benevolence-reliability	Assurance	-	9	1	4	-	-
			Honesty	-	7	-	-	-	2
			Morality	1	14	-	2	9	11
			Benevolence	10	15	5	10	18	39
			Hospitality	1	3	-	-	-	-
		Benevolence-love	Generosity	-	2	-	-	-	-
			Friendship	6	4	-	-	-	1
			Protection	2	14	2	3	-	4
			Sensitivity	2	1	-	-	12	17
			Responsibility	24	39	3	4	9	21
			Kindness	-	-	-	1	-	-
			Honor	2	2	-	1	-	-
			Love	2	2	-	1	-	-
			Collaboration	5	8	5	6	1	-
			Loyalty	2	1	-	10	-	-
		Modesty	Modesty	-	-	-	1	1	-
			Conscience	8	-	-	-	-	-
		Conformity-interpersonal	Self-control	-	1	-	-	-	3
			Harmony	1	-	11	2	1	1
			Courtesy	-	3	-	1	-	3
			Patience	2	1	-	-	-	1
			Obedience	-	-	-	2	-	-
		Conformity-norms	Compliance with law	1	5	-	2	2	5
			Compliance with rules	3	3	-	-	8	5
	Conservation	Tradition	Traditions	9	7	4	13	-	-
			Cultural heritage	35	51	26	25	-	4
			Beliefs	20	32	36	30	4	6
Respect for significant personalities			-	1	-	2	-	14	
Religiousness			-	1	-	-	-	-	
Security-social		Historical awareness	8	10	11	7	7	2	
		Stability of social order	2	10	2	3	-	-	
		Unity	8	8	4	8	8	4	
		Belongingness	1	4	4	2	5	6	
		Economic awareness	11	27	9	8	-	-	
		Service	13	27	3	15	-	-	
		Production	14	38	5	53	-	-	
		Support	4	5	1	21	3	-	
		Security	4	13	-	7	-	2	
		Social participation	4	13	-	1	13	12	
Security-self		Patriotism	-	2	3	13	3	3	
		Solidarity	12	12	1	1	15	12	
		Collaboration	10	3	1	1	-	1	

Table 1. Continues.

Health	1	2	-	-	-	-
Interaction	6	34	6	5	3	-
Communication	-	1	-	-	-	-
Being healthy	1	3	1	4	-	8
Personal hygiene	-	2	-	-	-	1

governmental powers.”

USA (New York): Security-social category: *Unity*: “*Let us, then, fellow-citizens, unite with one heart and one mind... Every difference of opinion is not a difference of principle. We have called by different names brethren of the same principle. We are all republicans; we are all federalists.*”

Based on the frequency of the value dimensions in the content of 6th and 7th grade ethics-citizenship textbooks in France, these dimensions were ranked as follows: self-transcendence (f307), conservation (f161), openness to change (f109), self-enhancement (f58). The value types were ranked as follows based on their frequency in French textbooks: universalism-appreciation (f102), benevolence-reliability (f80), self-direction-thought (f75), benevolence-love (f64), security-social (f59), achievement (f58), security-personal (f40), universalism-tolerance (f39), tradition (f33), stimulation (f26), universalism-nature (f22), obedience-norms (f20), hedonism (f13), obedience-interpersonal (f9), self-direction-action (f8), and modesty (f1), and prestige, power-resources, power-dominance value types were not identified.

Direct textbook quotes about the above-mentioned value dimensions and types from the French 6th and 7th grade ethics-citizenship textbooks are provided below:

France; Security-social category: *Belongingness*: “*I feel I am a member of a group, collective/union (class, school, college, etc.).*”

France; Universalism-tolerance category: *Indiscrimination*: “*All discrimination among people is discrimination when it is based on physics, origin, gender, marital status, obesity, physical appearance, name and health, disabilities, sexual preferences, age, political view, appearance, ethnic origin, religion, race, nationality, and religious belief.*”

The value instruction approaches employed in Turkish and American (New York) social studies and French ethics -citizenship course textbooks are presented in Table 2.

The value instruction approaches employed in the

instruction-learning processes in Turkish and American (New York) social studies and French ethics -citizenship course textbooks were analyzed based on the 5 categories included in the Value Instruction Approach Determination Form (VIADF) and the findings are presented in Table 2.

The value instruction approaches employed in Turkish 6th and 7th grade social studies textbooks were ranked as follows based on frequency: value explanation (f282), value analysis (f222), suggestion (f44), moral reasoning (f8), and value instruction by observation (f5).

Certain examples for the above-mentioned value instruction approaches in Turkish textbook learning-instruction processes are presented below:

Turkey; Value Analysis Approach: “*How does learning about human rights and how to protect these rights in the social studies course affect us as a citizen? Please specify.*”

Turkey; Value Explanation Approach: “*Which knowledge that you learned in the social studies course do you utilize when solving daily life problems and interpersonal relationships? Explain with examples?*”

The value instruction approaches employed in American (New York) 6th and 7th grade social studies textbooks were ranked as follows based on frequency: value explanation (f318), value analysis (f168), suggestion (f118), and moral reasoning (f8). Value instruction by observation approach was not observed.

Certain examples for the above-mentioned value instruction approaches in American (New York) textbook learning-instruction processes are presented below:

USA (New York); Moral Reasoning Approach: “*You are a tea merchant in Boston in 1807, but right now your business is at a standstill. A new law forbids trading with European nations. Now, Boston Harbor is full of empty ships. It seems to you that the law is hurting American merchants more than European ones! You know that some merchants are breaking the law and smuggling goods just to stay in business. Would you obey the law or smuggle?*”

The value instruction approaches employed in French 6th

Table 2. The value instruction approaches employed in Turkish and American (New York) social studies and French ethics - citizenship course textbooks.

Value instruction approach	f					
	Turkey		USA (New York)		France	
	6 th grade	7 th grade	6 th grade	7 th grade	6 th grade	7 th grade
Suggestion	19	25	39	79	4	4
Value explanation	148	134	98	220	18	19
Value analysis	148	74	51	117	3	18
Moral reasoning	-	8	1	7	3	4
Value instruction by observation	2	3	-	-	-	2

and 7th grade ethics-citizenship textbooks were ranked as follows based on frequency: value explanation (f37), value analysis (f37), suggestion (f8), moral reasoning (f7), and value instruction by observation (f2).

Certain examples for the above-mentioned value instruction approaches in French textbook learning-instruction processes are presented below:

France: Value Explanation Approach: *"Sometimes, we label people without even knowing them, and this could lead to discrimination. Try to understand feeling different, and see what it could do, what is it to be different? Try this with the red nose game! And then organize an awareness against discrimination campaign."*

DISCUSSION, CONCLUSION AND RECOMMENDATIONS

In the present study, conducted to compare the social studies or equivalent course textbooks in Turkey, the United States, and France (ethics-citizenship course) based values education components, the following conclusions were determined:

The following data were obtained based on the research problem "Which value dimensions and types were included in Turkish and American (New York) social studies and French ethics-citizenship course textbooks?" The self-transcendence value dimension was identified in Turkish social studies and French ethics-citizenship textbook content. Respect for differences, tolerance, respect, different lifestyles, open-mindedness, respect for different ideas, sensitivity about the natural environment, environmental protection, justice, democracy, peace, human rights, equality, secularism, confidence, honesty, ethics/morality, benevolence, hospitality, generosity, honesty, protection, sensitivity, responsibility, doing good deeds, honor, love, sharing and loyalty concepts were determined in self-enhancement value dimension in Turkish and French textbooks. These concepts were included in the important national principles in Turkish

and French textbooks. This could be due to the reflection of the basic national values in the textbooks in Turkey and France. Among these values, several are important not only for Turkey and France but for all humanity. They are prerequisites of social welfare. The prevalence of the self-enhancement dimension in French textbooks could be due to the impact of the ideas introduced by the French Revolution in 1789. Because freedom, equality, and fraternity are considered as the basic values in France and main ideological movements in the country have adopted this ideology. Furthermore, according to Öztürk and Kafadar (2019), the influence of the French education system was significant on the modern Turkish education system. This may explain the prevailing concepts in both country textbooks. Furthermore, globalization could be another reason for the similarity between the textbooks. Globalization increased the similarities between the value perceptions in nations.

However, the self-enhancement value dimension was prominent in the American (New York) social studies textbook content. The concepts of richness, social power, authority, competency, intelligence, success, ambition, development, science, problem-solving, analysis, and evaluation were determined in the self-enhancement dimension in the social studies textbooks in the USA (New York). Richness, social power, success, ambition are concepts associated with power. The fact that the self-enhancement value dimension was predominant in the American (New York) textbooks could be explained by the fact that the USA is perceived as a global superpower and prioritized power and achievement.

The least common value dimensions were different in the textbooks of the three countries. Openness to change, in Turkey, self-transcendence in the United States (New York), and self-enhancement in France were the least frequent value dimensions. According to Snook (2007), values are a mixed bag specifically in New Zealand such as justice, respect, care, and tolerance. Some values in the bag are not valid for all. Because some values may be considered valuable by some, but not by others. The values that students should acquire in a school in the UK were given as an example. These

values included self-respect (appearance, homework, doing one's best), respect for others (behavior, other cultures, emotions, respect for other ideas), respect for the environment (not walking on grass, not littering), and respect for the law (Taylor 1996 cited by Zecha, 2007). Values could be considered important in one society, they may not be important in another. These findings demonstrated that there are differences as well as similarities between the prioritized values in different societies.

Turkish and American (New York) textbooks were similar in the most frequent value type, namely achievement. The concepts of competence, intelligence, success, ambition, development, science, problem-solving, analysis, and evaluation were determined in the success value category. The prominence of similar values in the textbooks in both countries could be associated with common socio-cultural and political orientations in countries in different locations. Because one of the most important features of globalization is the development of similar values due to cultural relations that accelerate with the improvements in communications, interactions, and exchange between societies. Furthermore, the universalism-appreciation value was prevalent in French textbooks. In the category of universalism-interest value, the concepts of justice, democracy, peace, human rights, equality, and secularism were determined. According to Price (2008), the quality of life is worth protecting in France. Collective health and security should be protected to prevent poverty, social tensions, and conflicts. The prevalence of these ideas could be reflected in textbook content.

The least frequent value type was modesty in American (New York) social studies and French ethics-citizenship textbooks. The least frequent value type was prestige in Turkish social studies textbooks. Furthermore, Turkish social studies textbooks lacked modesty value type, and French ethics-citizenship textbooks lacked prestige, power-resources, and power-dominance value types. These findings demonstrated that societies have lost or are inclined to lose certain similar values in recent years. Especially dignity and humility are among these values. These findings demonstrated that social values could differentiate or change over time. In a study on the changes in the American value system between 1968 and 1981, Ball-Rokeach (1989) reported that certain changes have been experienced in that period. Ball-Rokeach argued that values education has transformed from a collective moral value approach into an individual moral value approach. Ball-Rokeach stated this was due to the social events in American society during this period (Schuman et al., 1997; McCann, 1997). The present study findings were consistent with these reports.

The findings associated with the research problem "Which value instruction approaches are included in Turkish and American (New York) social studies and

French ethics-citizenship textbooks?" were as follows: The value explanation method was determined similarly in the textbooks of all three countries. The least observed method was value instruction by observation in learning and instruction processes included in Turkish and French textbooks, while the moral reasoning value instruction approach was the least observed method in American (New York) textbooks, and the latter did not include value instruction by observation approach. The frequencies of the other approaches were similar in the textbooks of the three countries. The fact that the value explaining approach was the most preferred approach in Turkish, American (New York), and French textbooks could be due to the changes and transformations in the education field in the countries during recent years. In a study, Yiğittir and Kaymakçı (2012) determined that value explanation and suggestion approaches were prevalent based on the instructional activities. They reported that these were preferred more since they were easy to apply, and value analysis, learning by doing, and moral reasoning approaches may be associated with social problems; and therefore, difficulties could be experienced in implementation. However, different value instruction approaches should be employed for effective values education in the social studies course. Students need to be as active as possible in this process. Each value may be different. Thus, the employment of different value instruction approaches and to include these approaches in textbooks and curricula are important.

Our assessments on the strengths and weaknesses of the Turkish education system would improve only with comprehensive knowledge about the education systems in other countries. Knowledge of the social environments, cultures, traditions, political and economic processes in other nations would allow us to improve our system. Recognition of other education systems would help us compare the systems, including our own. Thus, we should be open to other cultures, recognize our prejudices, eliminate them, and focus on objective and sound comparative knowledge to make meaningful decisions and choices (Clarkson, 2009). Although the nature and structure of the values are universal, their significance differs between individuals and groups. That is, individuals and groups could prioritize different values. Each individual adopts and prioritizes a multitude of values (e.g., success, safety, benevolence). A certain value may be very important for one individual but not for another (Schwartz, 2015).

Although there are similarities and differences between value dimensions and types that were prevalent in the textbooks of the three countries, the textbooks included in the study included several values and various value instruction approaches were employed for the acquisition of these values in a separate course or integrated within other course achievements. The stand-alone and comparative analysis of the national findings based on

student grades, it was determined that values and value instruction were more intense in the 7th grade. This could be explained by the fact that the 7th grade textbooks had the highest number of pages. However, the most prevalent value dimensions, value types, and value instruction approaches were similar in the 6th and 7th grades. The overall analysis of the findings demonstrated that the prioritization of values education in the textbooks of all three countries could contribute to the training of individuals with basic human values. Because this was reported in relevant studies. Benninga et al. (2003) reported that character education has a positive impact on academic achievement. Carlson et al. (2000) demonstrated that positive student traits improved and behavioral disorders decreased with a curriculum they implemented. In a study conducted by Cheung and Lee (2010), the implementation of a character curriculum contributed to the development of social competencies among 8th and 9th grade students, Demirhan İşcan (2007) instructed a values curriculum to experimental and control groups, and the cognitive acquisition levels of the students in the experimental group improved when compared to the control group. Hogan (1996) demonstrated that students acted with more responsibility and produced higher quality work, maintained communication between home and school, helped clean the environment, made effective decisions, and collaborated with others after character education. Duer et al. (2001) concluded that character education projects led to an improvement in student respect and responsibility.

Based on the study findings, the following actions could be recommended:

In the present study, Turkish and American (New York), social studies, and French ethics-citizenship textbooks were investigated based on values education components. The current status of values education in the schools of other nations could be investigated with a combination of qualitative and quantitative designs and other data collection techniques such as observation, interview, and document analysis. The 6th and 7th grade textbooks were included in the present study. In future studies, the current status and problems associated with values education could be compared in different education level textbooks in different countries.

A form was developed by the author to determine the preferred value instruction approaches in the study. In future studies, a scale could be developed to determine the preferred value instruction approaches.

The value analysis and value explanation approaches were the most prominent methods in all textbooks. However, active instruction of each value could require a particular method or technique. Focusing only on certain value instruction approaches could lead to an ineffective values education. Thus, textbook authors should include various value instruction approaches in textbooks for

more effective values education.

Prestige and modesty value types were rarely observed in the analyzed textbooks. Further values and activities could be included in textbooks for these value types.

Textbook authors could include content that is consistent with the curriculum, which in turn would improve values education and instruction of different disciplines.

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Citation: Kafadar, T., Öztürk, C., and Katılmış, A. (2021). The comparison of social studies textbooks in Turkey, the United States, and France based on values education. *African Educational Research Journal*, 9(2): 630-640.
