



## COMPARISON OF VALUES: GERMAN (BERLIN) SACHUNTERRICHT AND TURKISH LIFE STUDIES TEXTBOOK EXAMPLES

Nur ÜTKÜR GÜLLÜHAN

Assoc. Prof. Dr., Istanbul University-Cerrahpaşa,  
Hasan Ali Yücel Faculty of Education, Basic Education Department, Istanbul, Turkey  
ORCID: <https://orcid.org/0000-0003-2062-5430>  
[nur.utkur@iuc.edu.tr](mailto:nur.utkur@iuc.edu.tr)

Derya BEKİROĞLU

Graduate Student, Istanbul University-Cerrahpaşa, Istanbul, Turkey  
ORCID: <https://orcid.org/0000-0002-5322-8290>  
[drybkrgl@gmail.com](mailto:drybkrgl@gmail.com)

**Received:** November 20, 2021

**Accepted:** February 23, 2022

**Published:** June 30, 2022

### Suggested Citation:

Ütkür-Güllühan, N., & Bekiroğlu, D. (2021). Comparison of values: German (Berlin) Sachunterricht and Turkish social studies textbook examples. *International Online Journal of Primary Education (IOJPE)*, 11(1), 62-77.  
<https://doi.org/10.55020/iojpe.1052523>



This is an open access article under the [CC BY 4.0 license](https://creativecommons.org/licenses/by/4.0/).

### Abstract

This comparative educational study aims to analyze the values in the Sachunterricht (Social Studies) 1/2 textbook in Germany and in the 2nd-grade Social Studies textbook in Turkey according to the "Basic Human Values Theory". For this purpose, the method of the study is the case study design, which is a qualitative research design, and the data were analyzed with the method of document analysis. Descriptive analyses were used in the analysis of the data. According to the results of the study, while values were emphasized 187 times in the units in the German Sachunterricht textbook, they were emphasized 328 times in the units of the Turkish 2nd-grade Social Studies textbook. Moreover, in the textbooks of both countries, the "conformity / rules", and "conformity / interpersonal" value types were emphasized. Additionally, the "universalism / nature" value type was included in each unit in the 2nd-grade Social Studies textbook of Turkey, and this value was included in only the unit related to nature in the Sachunterricht 1/2 textbook in Germany. It was concluded that values are shaped within the framework of multiculturalism in the German Sachunterricht (Social Studies) 1/2 textbook, whereas they are presented based on family, relatives, close environment, relationships, and cooperation in the Turkish 2nd-grade Social Studies textbook.

**Keywords:** Turkey, Germany, social studies, values education, comparative education.

### INTRODUCTION

Values, as well as being criteria that attribute meaning and importance to the existence of a culture and society, are a measure of the acceptability of behaviors and actions (Fichter, 2015). Rokeach (1982) defined a value as "a persistent belief that an individual prefers over the opposite". The concept of value has been an important subject of study for years in social sciences such as philosophy, sociology, and psychology. The basis of the political, economic, and welfare levels of societies depends not only on individuals with knowledge and skills, but also on the efficacy of individuals who can manage this knowledge and skills with universal values. In this sense, values play a fundamental role in education. Values that have the mission of an acceptable roadmap in the social life of the individual have taken place in moral education and character education practices in the historical process. They were presented within the framework of basic citizenship education in the 1900s. It is aimed to raise individuals who have values such as those related to the family, patriotism, reliability, fairness, and peace (Mulkey, 1997). While the constructivist approach emphasizes the uniqueness of the individual, the importance of individual values comes to the fore. With the understanding of social constructivism, the effect of the social and cultural environment in the learning process of the individual has been expressed. In this respect, values and their classification could vary in the cultural dimension, where in some societies,



individual values come to the fore, and in others, social values become prominent (Antlová et al., 2015). Many theoreticians have examined values in different dimensions. While Spranger (1928) classified values as aesthetic, economic, political, scientific, social, and religious values, Rokeach (1973) classified values as instrumental and objective values (as cited in Rokeach, 1982). Allport et al. (1960) categorized values as aesthetic, technical, religious, scientific, social, and economic, whereas Winter et al. (1998) categorized them as individual values, familial values, and social values. According to the classification of Güngör (1993), values are listed as aesthetic, economic, theoretical, social, political, and religious values. Filiz (1998) made this classification as intentional and functional values. Dilmaç (1999) stated value categories as being loving, being happy, controlling ambition, being a good person, being compatible, making friends, being helpful, being knowledgeable, and desiring the happiness of others. Bacanlı (2017) stated that although values differ from society to society, the important thing is the content of the value and the way it is perceived by the individual. Based on this idea, Bacanlı (2017) proposed the value classification recommended in values education as "values related to the individual, values related to the society, and values related to nature and the universe" within the scope of the value awareness approach. Additionally, the dimensions of "positive and negative" and "personal and impersonal" values were emphasized (cited by Dinçer, 2018; Dilmaç & Ulusoy, 2020; Kopelman et al., 2013).

In the project named "sharing our values for a better world" supported by UNESCO and UNICEF in 1995, 12 basic universal and root values were included. These values are "happiness, honesty, humility, cooperation, freedom, love, peace, respect, responsibility, simplicity, tolerance, and unity". These values are aimed to be gained theoretically and practically for all children and adolescents to adopt personal and social values and transfer them to future generations with the education program called "Living Values". The living values recommended by UNESCO and UNICEF are fundamental and root values included in education programs in many countries today (Bacanlı & Dombaycı, 2012).

Various classifications of values have been made in the literature, but today, the most widely used one based on social and individual values on a universal level is the "Theory of Basic Human Values" classification, which is used in most societies as a result of the study conducted in 62 countries by Schwartz (1992)". The value classification according to Schwartz (1994) is given in Table 1.

**Table 1.** Schwartz's value classification

Value Types	Explanation	Example Values
Power	Social status and prestige, control	Social power, authority, wealth
Achievement	Developing competence according to social standards, dominance over people or resources, personal achievement	Being successful, talented, ambitious
Hedonism	Pleasure and sensory satisfaction for oneself	Enjoying life
Stimulation	Seeking excitement and novelty	Challenging life
Self-Direction	Independent thinking, free choice in actions, creativity, discovery	Creativity, curiosity, freedom
Universalism	Being understanding and appreciative, tolerant for the protection and welfare of all people and nature	Social justice, equality, broad-mindedness
Benevolence	Doing favors for the individual, asking about their well-being	Honesty, helpfulness, forgiveness
Tradition	Respect and commitment to traditional ideas, religions and cultures	Being humble, respectful of tradition
Conformity	Restriction of actions that offend others and damage the social order	Being kind, respectful to elders
Security	Individual and social harmony, peace, health and safety	National order, organization, health



Schwartz (2012) classified the values shown in Table 1 as “individual values and social values” in two different categories. Individual values consist of “power, achievement, stimulation, hedonism, and self-direction”. With these values, the individual recognizes their individuality, focuses on self-realization, feeling pleasure, determining their likes, and discovering their potential. “Security, conformity, universalism, benevolence, and tradition” are social values. These values focus on the individual's relationship with society (Schwartz, 2012). According to Schwartz (1992), an action as a consequence of a value may be compatible with another value or generate conflicting psychological and social consequences. This point provides information about the universal relationships between the priorities of the values. According to "Schwartz's Values Theory", 10 value types are universal, but the priority order of the values may vary according to the social and individual needs of people.

There are various courses on gaining values that have this continuity in education. In Turkey, one of the courses in which values are taught on the primary school level is the social studies course. This course is a basic course with the aim of “raising individuals who have gained core life skills, know themselves, are sensitive to nature and their environment, do research, become productive and love their country” (MEB, 2018). The scope of the Social Studies course is based on Social Sciences and Natural Sciences, which are formed by bringing together the subjects of study in humanities and natural sciences (Aktepe & Gürbüz, 2019). The scope of social studies, which is a course related to life in general, consists of social sciences, natural sciences, art, philosophy, and values (Sönmez, 2010).

The social studies course, which has a few examples in the world, is taught from the first grade to the fourth grade on the Grundschule (Primary School) level in Germany as a course called Sachunterricht. The course topics of Sachunterricht (Social Studies) are shaped on the basis of five perspectives: social scientific, natural scientific, geographical, historical, and technological perspective (SenBJF, 2018). In the Sachunterricht course, students are confronted with problem situations they have experienced and may encounter in the world they live in, and it is aimed to give them a perspective on every relevant topic. With a social scientific perspective, children's life skills in terms of political, social and cultural diversity are improved. With a natural scientific perspective, responsibility towards nature, knowing about the environment is promoted. The geographical perspective involves understanding the world and its structure, the universe, and natural events. The technological perspective refers to the ability to use new technology, scientific language, and understanding the developing world. The historical perspective aims to create a responsibility-related connection between the past, the present and the future, emphasize the importance of time and have the perception that everything can change and develop.

In general, the aim of the social studies course, which aims to raise happy individuals who love themselves and their environment, plays an important role in reaching this goal, and conveying the thoughts and values that are frequently included in the curriculum. Values are presented in a holistic manner in the German (Berlin) Sachunterricht curriculum. One of the most important competencies that the Sachunterricht course wants to bring to the student is “being in agreement, compromise and harmony, as well as being individuals who have the values and skills to use their resources efficiently and responsibly”. Additionally, all students are encouraged to adopt and be interested in values that are applicable for themselves and the society they live in as a whole (SenBJF, 2018). Values are also included in the Turkish 2018 Social Studies curriculum as personal qualities and values such as “self-respect, self-confidence, patience, tolerance, respect, peacefulness, helpfulness, honesty, fairness, patriotism” which were determined as the basis of values education (MEB, 2018). The concept of value and types of values were emphasized in the social studies textbook and curriculum for both countries. In the literature, some studies (Brown et al., 2021; Mereya et al., 2012; Şentürk & Akbaş, 2015; Kafadar, 2019) have shown similarities between the curricula and textbooks of different countries in terms of values. Ekşi and Kaya (2021) stated that courses based on social studies are indispensable courses in the process of values education, and they emphasized the importance of providing values education by integrating it with academic content. No study that aimed to examine and compare the similarities and differences of values in the German Sachunterricht 1/2 and Turkish 2nd-grade social studies textbooks was found in the literature. It is thought that the Social Studies course in Turkey is equivalent only to



the Sachunterricht course in Germany in the world, and this original study, which examines the international content and methods of the activities presented in this course, will contribute to the literature. For this purpose, the research questions were as follows:

In the German (Berlin) Sachunterricht 1/2 textbook and the Turkish 2nd-grade textbook, respectively,

- 1) What are the similarities and differences between the values in the unit called “Wir sind schulkinder” (We are Schoolchildren) and those in the unit “Life in Our School”?
- 2) What are the similarities and differences between the values in the unit called “Miteinander Leben” (Living Together) and those in the unit “Life in Our Home”?
- 3) What are the similarities and differences between the values in the unit called “Gesund sein und sich wohlfühlen” (Be Healthy, Feel Good) and those in the “Healthy Life” unit?
- 4) What are the similarities and differences between the values in the unit called “Tiere und Pflanzen in Wiesen und Hacke” (Plants and Animals in the Meadow) and those in the unit “Life in Nature”?

## METHOD

### Research Design

In this study, the case study design, which is a qualitative research design, was used. Case studies are suitable for the nature of this study as they investigate a current phenomenon in its own context and can be used in situations where more than one piece of evidence or data source is available (Yıldırım & Şimşek, 2018). In this study, the Sachunterricht 1/2 Social Studies textbook in Germany and the 2nd-grade Social Studies textbook in Turkey were examined in depth and holistically, and data that would form the basis of the existing phenomenon were obtained. The values in the textbooks were compared on the basis of Schwartz's (2012) classification of values.

### Material

The material of the study consisted of the Ernebliswelt 1/2 Sachunterricht textbook prepared for the state of Berlin in the academic year of 2020-2021 and the Social Studies textbook prepared by the Turkish Ministry of National Education (MONE). The purposive sampling method was used in the study. In the selection of the material, it was aimed to choose the social studies textbooks on the 2nd grade level of both countries. The reason for this was that the textbooks of these courses have similar units and contents.

### Data Collection

Document analysis was used as a data collection method in the study. Using documents provides a rich source of data for qualitative research. Documents include extracts from documents that record and preserve context, such as written materials, official publications, and reports, personal diaries, memoranda, and correspondence (Patton, 2018).

In this study, the German textbook was translated from German to Turkish. Then, the units with similar contents in the German and Turkish textbooks were examined. As a result of the examination, the units “Wir Sind Schulkinder (We are schoolchildren)”, “Miteinander Leben (Living together)”, “Gesund sein und sich wohlfühlen (Be healthy and feel good)” and “Tiere und Pflanzen in Wiese und Hecke” (Plant and Animals in the Meadow) in the German textbook and the units “Life in our School”, “Life in our Home”, “Healthy Life” and “Life in Nature” in the Turkish textbook were accepted as similar. The print format of the German textbook was obtained, and the Turkish textbook was accessed from the official website of the Education Information Network (EBA) of the Ministry of National Education. Subsequently, it was confirmed that the obtained documents were original. The subjects examined in the textbook were translated into Turkish by the researcher whose second foreign language is German and checked by a field expert who is a native speaker of German.



## Data Analysis

As a result of the document review, the data were subjected to descriptive analysis. The data obtained in the descriptive analysis were summarized and interpreted on the basis of Schwartz's (2012) classification of values. The purpose of descriptive analysis is to present the findings to the reader in an organized and interpreted form (Yıldırım & Şimşek, 2018). Thus, the basic attributes of the values in the German and Turkish textbooks and the way they are included in the presence of visual evidence were analyzed.

After the completion of the analysis of the collected data, assistance was received from two instructors who are experts in the field of primary education. The coder reliability formula of Miles and Huberman (1994) was used to ensure reliability. The codes determined by the researchers and other instructors were compared to each other using this formula. The agreement level was calculated as “Reliability = Number of Agreements / Number of Agreements + Number of Disagreements”. The rate of intercoder reliability between the researchers and the experts was determined as .94 for the German textbook and .90 for the Turkish textbook. Since the average of the intercoder reliability coefficient obtained as a result of the document review was .92, the analysis of the data collection tool used in this study was considered reliable.

## RESULTS

### Values in the units “Wir sind schulkinder” (We Are Schoolchildren) and “Life in Our School”

The values in "We are Schoolchildren" in the German textbook and in "Life in our School" in the Turkish textbook are given in Table 2, and Table 3.

**Table 2.** Types of values in the unit “Wir Sind Schulkinder (We are schoolchildren)”

Value Types	<i>f</i>
Conformity / Rules	16
Conformity/Interpersonal	7
Hedonism	6
Self-directed thinking/action	5
Security /Interpersonal	3
Universalism / Tolerance	3
Benevolence and caring	3
Security / Social	2
<b>Total</b>	<b>45</b>

As seen in Table 2, the value types included in the unit “Wir sind schulkinder” (We are Schoolchildren) in the German textbook were as follows in a descending order of frequency: "conformity/rules" (n:16), "conformity/interpersonal" (n:7), "hedonism" (n:6), "self-directed thinking/action" (n:5), "security/interpersonal" and "universalism/tolerance", "benevolence and caring" (n:3, each), and “security/social” (n:2).

**Table 3.** Value types in the unit “Life in Our School”

Value Types	<i>f</i>
Conformity / Rules	25
Conformity /Interpersonal	23
Hedonism	14
Security/ Social	12
Universalism / tolerance	9
Benevolence and caring	8
Universalism/nature	4
Self-directed thinking/action	4
<b>Total</b>	<b>99</b>





As seen in Table 3, the values in the "Life in Our School" unit in the Turkish textbook were as follows in a descending order of frequency: "conformity/rules" (n:25), "conformity/interpersonal" (n:23), "hedonism" (n:14), "security/social" (n:12), "universalism/tolerance" (n:9), and "benevolence and caring" (n:8), "universalism/nature" (n:4) and "self-directed behavior" (n:4).

Although the value types in the first units of the German and Turkish textbooks were mostly similar, there were differences in the total numbers of values. As seen in Table 2, in the first unit called "Wir Sind Schulkinder" (We are schoolchildren), a total of 40 values were emphasized. As shown in Table 3, a total of 97 values were emphasized in the Life at Our School unit. The most frequently emphasized value type in the first unit of the textbooks of both countries were "conformity/rules". In the first units of both textbooks, the "conformity/interpersonal" value type took the second place, and the "hedonism" value type took the third place. The value type that was not encountered in the first unit of the German textbook but included in the first unit of the Turkish textbook was the value type "universalism/nature". Figures 1 and 2 show the visual emphasis of the "conformity/rules" value type, which was the most common type of values identified in the first units of the German and Turkish textbooks.



**Figure 1.** The activity of command and order at school (Egger, Felbauer, Hallitzky, Kollmaier, & Valdix, 2021, p.18).

As seen in Figure 1, the value of "conformity/rules" was conveyed in the unit "Wir Sind Schulkinder" (We are schoolchildren) in the German Sachunterricht textbook, mostly supported by visuals.



**Figure 2.** The activity of classroom rules (Dokumacı, Özdemir-Gök & Dokumacı, 2019, p.23).

As seen in Figure 2, it was determined that the values belonging to the category of "conformity/rules" in the "Life in Our School" unit in the Turkish textbook were partially supported by visuals in the activities of creating classroom rules, and more text was included.



## Values in the units “Miteinander Leben” (Living Together) and “Life in Our Home”

The values in the "Living Together" unit in the German textbook and the "Life in our Home" in the Turkish textbook are given in Tables 4-5.

**Table 4.** Value types in the unit “Miteinander Leben” (Living together)

ValueTypes	<i>f</i>
Conformity /Interpersonal	18
Self-directed thought/action	13
Tradition	10
Hedonism	10
Benevolence and caring	7
Universalism/ Tolerance	5
Security/Personal	4
Stimulation	3
Conformity/ Rules	2
<b>Total</b>	<b>72</b>

As seen in Table 4, the value types mentioned in the second unit named “Miteinander Leben” (Living together) in the German textbook were as follows in a descending order of frequency: “conformity/interpersonal” (n:18), “self-directed thought and action” (n:13), “tradition” and “hedonism” (n:10, each), “benevolence/caring” (n:7), “universalism/tolerance” (n:5), “security/personal” (n:4), “stimulation” (n:3), and “conformity/rules” (n:2).

**Table 5.** Value types in the unit “Life in Our Home”

Value Types	<i>f</i>
Benevolence/caring	32
Self-directed thought/action	17
Conformity/Rules	13
Universalism/nature	11
Conformity/interpersonal	10
Hedonism	9
Tradition	8
Security/personal	4
Universalism/Tolerance	2
<b>Total</b>	<b>106</b>

As seen in Table 5, the values in the second unit of the Turkish textbook called “Life at Home” were as follows in a descending order of frequency: “benevolence/caring” (n:32), “self-directed thought and action” (n:17), “conformity/rules” (n:13), “universalism/nature” (n:11), “conformity/interpersonal” (n:10), “hedonism” (n:9), “tradition” (n:8), “security/personal” (n:4), and “universalism/tolerance” (n:2).

Although the values in the second unit of the German and Turkish textbooks were similar, there were differences in the frequency orders of the values. In the value types included in the German textbook, the "conformity/interpersonal" value type came first, while the value type “benevolence/caring” came first in the Turkish textbook. In the German textbook, the value type "conformity/interpersonal" included values in the form of "controlling emotions, being harmonious in society, correct communication process, communication skills in a multicultural life". Some examples of these values are given in Figure 3, and Figure 4.



**Figure 3.** The activity of conflict and emotions (Egger, Felbauer, Hallitzky, Kollmaier, & Valdex, 2021, p.32).

As seen in Figure 3, the activity in the German textbook, in which a student expresses their discomfort to another student sitting in their seat and communicates this situation within the rules of courtesy, is an example of the "conformity/interpersonal" value type.



**Figure 4.** The activity of family solidarity and relationships (Dokumacı, Özdemir-Gök & Dokumacı, 2019, p.33).

In the Turkish textbook, the value type "benevolence/caring" included the values of cooperation, sharing and solidarity in kinship and neighborly relations on the basis of the "tradition" value, as seen in Figure 4. "Self-directed thought/action" ranked second in the second units of both textbooks. Some examples from the two textbooks related to this matter are given in Figure 5, and Figure 6.



**Figure 5.** The activity of feeding animal and need and desire (Egger, Felbauer, Hallitzky, Kollmaier, & Valdex, 2021, p.25).



**Figure 6.** The activity of feeding animal and need and desire (Dokumacı, Özdemir-Gök & Dokumacı, 2019, p.96).





As seen in Figure 5, in the German textbook, the person's "self-directed thinking and action" values were emphasized. The activity of expressing this and talking about these processes was presented to the family of a child who can freely take responsibility. As in Figure 6, in the unit named “Life at Home” in the Turkish textbook, the values of “self-direction, thought and action” were frequently mentioned in the context of determining priorities on the basis of one's wishes and needs, and in making choices and decisions among them. While the third value type frequently mentioned in the second unit of the German textbook was “tradition”, it was “universalism/nature” in the Turkish textbook. The value type “universalism/nature” was not included in the second unit of the German textbook. In the second unit of both countries, the 4th-most frequently included values were "security/personal". Some examples are given in Figure 7, and Figure 8.



**Figure 7.** The activity of “security and privacy” (Egger, Felbauer, Hallitzky, Kollmaier, & Valdix, 2021, p.35).



**Figure 8.** The activity of “security and privacy” (Dokumacı, Özdemir-Gök, & Dokumacı, 2019, p.75).

As seen in Figure 7, in the German textbook, the "security/personal" value type was described to include security and privacy. In the Turkish textbook, the "security/personal" value type was conveyed with a text explaining that a child lost in the amusement park, as seen in Figure 8, was saved from being lost when he went to the security guard and called his father's phone. “Universalism/tolerance” was a value type included in both textbooks. In the German textbook, it was emphasized that students in their classes on the day might have many different friends, and all of them may have different thoughts and physical characteristics; we need to be respectful and understanding, otherwise the school cannot be an enjoyable learning environment.

### Values in the “Gesund sein und sich wohlfühlen” (Be healthy, feel good) and “Healthy Life” units

The values in the "Be healthy, feel good" unit in the German textbook and the "Healthy Life" unit in the Turkish textbook are given in Table 6, and Table 7.

**Table 6.** Value types in the unit “Gesund sein und sich wohlfühlen (Be healthy, feel good)”

Value Types	<i>f</i>
Hedonism	21
Security/personal	18
Self-directed thought/action	4
Strength	3
Universalism/tolerance	2
<b>Total</b>	<b>48</b>



As seen in Table 6, the values in the unit called “Gesund sein und sich wohlfühlen” (Be healthy, feel good) in the textbook were as follows in a descending order of frequency: “hedonism” (n:21), “security/personal” (n:18), “self-esteem”, self-directed thought/action” (n:4, each), “power” (n:3), and “universalism/tolerance” (n:2).

**Table 7.** Value types in the unit “Healthy Life”

Value Types	f
Conformity/rules	23
Security/social	17
Security/personal	11
Universalism/nature	8
Self-directed thought/action	8
Hedonism	7
Power	4
<b>Total</b>	<b>78</b>

As seen in Table 7, the value types in the “Healthy Life” unit of the Turkish textbook were as follows in a descending order of frequency: “conformity/rules” (n:23), “security/social” (n:17), “security/personal” (n:11), “universalism/nature” (n:8), “self-directed thought/action” (n:8), “hedonism” (n:7), and “power” (n:4).

Value types were mostly similar in these units in both textbooks. While the most frequently repeated value type in the unit in the German textbook was “hedonism”, it was “conformity/rules” in the Turkish textbook (Figure 9, and Figure 10).



**Figure 9.** The activity of table manners (Egger, Felbauer, Hallitzky, Kollmaier, & Valdix, 2021, p.60).



**Figure 10.** The activity of table manners (Dokumacı, Özdemir-Gök, & Dokumacı, 2019, p.116).

As seen in Figure 9, in the "Be healthy, feel good" unit in the German textbook, the "hedonism" value type was often associated with the sports that children like and hobbies and activities related to having a healthy body. In the "Healthy Life" unit in the Turkish textbook, the most frequently emphasized value type was "conformity/rules". The “conformity/rules” value type included recommendations and rules of healthy nutrition, balanced nutrition and sports to have a healthy and strong body. As seen in Figure 10, etiquette was presented in the form of table manners. The "security" value type took the second place among the values in the units related to being healthy in both textbooks (Figure11, and Figure 12).



**Figure 11.** The activity of personal tooth cleaning and knowledge about healthcare professionals and institutions (Egger, Felbauer, Hallitzky, Kollmaier, & Valdix, 2021, p.68).



**Figure 12.** The activity of personal tooth cleaning and knowledge about healthcare professionals and institutions (Dokumacı, Özdemir-Gök, & Dokumacı, 2019, p.122).

As seen in Figure 11, in the German textbook, dental care and tooth brushing techniques were presented under the "security/personal" value type in the context of self-care skills. In the "Healthy Life" unit of the Turkish textbook, the "security/social" value type took the second place. As seen in Figure 12, besides personal healthcare, health institutions and organizations were introduced, and their duties and responsibilities were mentioned. Additionally, personal hygiene and cleanliness were explained in the subject of cleanliness for health, and the "security/personal" value type was emphasized. One of the different value types in the corresponding units of the two textbooks the "universalism/nature" value type. While this value was not included in the "be healthy" unit in the German textbook, it was included in the Turkish textbook, and this value was frequently emphasized in the context of environmental cleanliness.

### Values in the units named "Tiere und Pflanzen in Wiesen und Hacke" (Plants and animals in the meadow) and "Life in Nature"

The values in the "Plants and animals in the meadow" unit in the German textbook and in the "Life in Nature" unit in the Turkish textbook are given in Tables 8-9.

**Table 8.** Value types in the unit "Tiere und Pflanzen in Wiesen und Hacke"(Plants and animals in the meadow)

Value Types	f
Universalism/nature	19
Stimulation	3
Total	22

**Table 9.** Value types in the unit "Life in Nature"

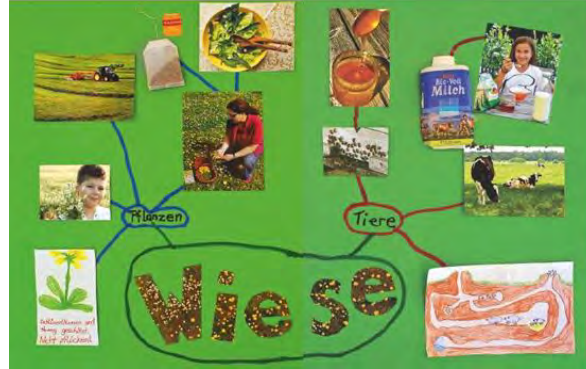
Value Types	f
Universalism/nature	17
Security/social	13
Benevolence/caring	7
Self-directed thought/action	5
Stimulation	2
Hedonism	1
Total	45

As seen in Table 8, the values included in the unit named "Plants and Animals in the Meadow" in the German textbook were as follows in a descending order: "universalism/nature" (n:19) and "stimulation" (n:9). As seen in Table 9, the values in the unit named "Life in Nature" in the Turkish textbook were as follows in a descending order: "universalism/nature" (n:17), "security/social" (n:13), "benevolence/caring" (n:7), "self-directed thought/action" (n:5), "stimulation" (n:2), "hedonism" (n:1).





The values in the corresponding units of both textbooks were mostly of similar types. The value type "universalism/nature" was in the first place in the nature-related units of both textbooks (Figures13-14).



**Figure 13.** The activity of living in the meadow (Egger, Felbauer, Hallitzky, Kollmaier & Valdix, 2021, p.86-87).

This type of value was included in the German textbook in relation to the concepts of creating awareness and interest in the lives of various plants and animals living in the meadow, and activities in which the mind map of meadow life is drawn, as seen in Figure 13.



**Figure 14.** The activity of recycling (Dokumacı, Özdemir-Gök, & Dokumacı, 2019, p.222).

In the unit called "Life in Nature" in the Turkish textbook, the names of plants and animals, topics about plant breeding and animal nutrition, natural events, recycling, and the value type of universalism were frequently included. In Figure 14, an example of this value from the textbook is given under the category of recycling. The first of the values that were not included in the German textbook unit related to nature but included in the Turkish textbook unit was the "security/social" value type. In the Turkish textbook, this value type included the descriptions of events such as floods, landslides, tornadoes, earthquakes under the title of natural disasters, as well as ways of protection from natural disasters. Other different types of values were "benevolence/caring, hedonism, self-directed thoughts and actions" values. In the Turkish textbook, these value types were frequently included in the form of growing plants and owning pets, having a sense of responsibility, conscientiousness, positive emotions, and skill outcomes acquired in this process.





## DISCUSSION and CONCLUSION

In this study, the similarities and differences of the values in the German (Berlin) Sachunterricht (Social Studies) 1/2 textbook and the Turkish 2nd grade Social Studies textbook were investigated based on the classification of values explained by Schwartz et al. (2012).

The first research question of the study aimed to find similarities and differences between the first unit of the German textbook named "Wir sind schulkind" (We are schoolchildren) and the first unit of the Turkish textbook named "Life in our School". According to the results, the most frequently emphasized value type in the first units related to school life in both textbooks was the "conformity/rules" value type. Since the topics in the units were similar topics such as school life, determining class rules, friendly relationships, it was expected for similar value types to emerge. While the "universalism/nature" value type was not emphasized in the unit in the German textbook, in the Turkish textbook, this value was presented in the form of the responsible use of school (public space) resources. This result supports the conclusion reached by Kowasch and Lippe (2019), who provided limited information about the use of resources in their study of German and Austrian students on sustainable value ethics and the analysis of textbooks.

The second research question of the study aimed to find similarities and differences between the second unit of the German textbook named "Miteinander leben" (Living together) and the second unit of the Turkish textbook named "Life in our home". While the "conformity/interpersonal" value type had the first place in the German textbook, the "benevolence/caring" value type was in the first place in the Turkish textbook. The reason for this difference may be the reflection of the differences in the multicultural structures of the countries in the textbooks. Han et al. (2018) and Tan et al. (2018) reached similar findings by concluding that the values most frequently mentioned in exemplary moral events are values of interpersonal harmony. One of the points of difference is that the value type of traditionalism was emphasized more frequently in the German textbook than in the Turkish textbook. This result contradicts the finding in Kafadar's (2019) study that the value of "traditionalism" was overly included in the textbooks and curriculum of the Turkish education system. The reason for this contradiction may be the aim of presenting the concept of "family" based on a multicultural life in the German textbook, emphasizing that each family may have a different culture and tradition, and presenting different family types from various parts of the world. On the other hand, in the Turkish textbook, it is possible to mention a single type of culture and the inclusion of values more associated with cooperation, love and respect within the family. In the second units of the textbooks of both countries that were examined in this study, the self-directed thought value is included to similar extents. This finding also supports the report by Heng et al. (2017). This unit also consisted of topics including how the child takes steps towards socializing and the main idea of in-family communication. Based on the findings of this study, we may state that the process of socializing was expressed in value types in a broader framework in the German textbook, while it was emphasized under the benevolence value types in the context of family and kinship relationships in the Turkish textbook. Likewise, according to Tabak and Yaylak (2020), the family is the place where the student socializes and learns the culture of their society best, and values such as respect, cooperation and sharing should be included in matters involving the family and communication in the family.

The third research question of the study aimed to find similarities and differences between the third unit of the German textbook named "Gesund sein und sich wohlfühlen" (Be healthy, feel good) and the third unit of the Turkish textbook named "Healthy Life". While the third unit in the German textbook most frequently mentioned "hedonism", the value type "conformity/rules" took the first place in the third unit in the Turkish textbook. This difference may be due to the way the topics were presented in the units. While healthy and favored sports were included in the German textbook, the Turkish textbook mostly included etiquette in the forms of food and table rules. The value of universalism/nature was not included in this unit of the German textbook, but it was included in the Turkish textbook.



The fourth research question of the study aimed to find similarities and differences between the fourth unit of the German textbook named "Tiere und Pflanzen in Wiesen und Hecke" (Plants and animals in the meadow) and the fourth unit of the Turkish textbook named "Life in Nature". The most frequently included used value type in the fourth units of both textbooks was "universalism/nature". This result was similar to the results of other studies in the literature and the report of Tse et al. (2017), who stated the value type "environmentally friendly" in this category. One of the differences was that the universalism/nature value type was included in every unit of the Turkish textbook. However, this value type was in only the nature-related unit in the German textbook.

### **Limitations**

The limitations of this study may be expressed in several ways. The first limitation was the types of values included in the topics in the units of the German and Turkish textbooks. The second limitation was the evaluation of the values in the relevant units of both textbooks in terms of the "Basic Human Values Theory". In this framework, as a result of the analysis, the values in the 2nd-grade Social Studies textbooks of both countries were compatible with the corresponding units. Here, on the basis of the differences reached in this study, it is important to note that values are transferences that live under the influence of the environment and culture. In this sense, it may be argued that although the types of values emphasized in the Social Studies textbooks of the two countries differed, they still included universal values. On the other hand, these results led us to the following conclusions within the framework of the limitations of the research. It may be stated more emphasis is made on values and multiculturalism in the German textbook in comparison to the Turkish textbook. Additionally, the universalism value type included different subtypes of values between the two textbooks. In the Turkish textbook, the value of nature was emphasized more than it was in the German textbook. Despite these differences, the values in the textbooks of both countries were overall similar. The degree of emphasis on values and the reason why different value types were included in the units may have been due to the fact that the distribution weights of the topics in the textbooks were different. Furthermore, the emphasis on the traditionalism value type in the Turkish textbook was evaluated within the framework of the Basic Human Values Theory, and the traditionalism value type here was emphasized in the context of "family, family types and family relationships".

### **Recommendations**

In general, the value types included in the social studies textbooks of both countries were similar to each other, and it was concluded that there were differences in the frequency of the value types and the way they were expressed. There may be several reasons why the overall emphasis on values was more frequent in the Turkish textbook. These reasons may include the presentation of value types in the social studies textbook in Turkey with more than one value in the text, and the presentation of values in the social studies textbook in Germany with activity questions supported by visuals rather than text content. Additionally, it is possible that the Sachunterricht course in Germany would be offered from the 1st to the 4th grade, and some values in the textbook would be included in the upper-grade 3/4 textbooks. The leading values in the units of both countries were social values. The self-realization of the person, which had the second place of the values in which the individual's needs were emphasized, serves the purpose of the Social Studies course, which aims to raise a happy individual who is compatible with both themselves and their environment. Cultural and social differences between Germany and Turkey may also lead to differences in the transfer of different values and types of values. In future studies, longitudinal and cross-sectional designs for methods of transferring these types of values to students, which are universal in the textbooks of both countries, may be included. Additionally, the value type universalism/nature may be included more frequently in the German Sachunterricht (Social Studies) 1/2 textbook. Multiculturalism-based values may be given more place in the Turkish Social Studies 2nd-grade textbook.

### **Ethics and Conflict of Interest**

A part of this study was presented as an oral presentation at the 1<sup>st</sup> International Marmara Scientific Research and Innovation Congress. We also declare that there is no conflict between the authors.



## REFERENCES

- Aktepe, V., & Gürbüz., M. (2019). *Kuramdan uygulamaya hayat bilgisi* [Life studies from theory to practice]. Ankara: Pegem Akademi Publishing..
- Antlová, A., Chudý, Š., Buchtová, T., & Kučerová, L. (2015). The importance of values in the constructivist theory of knowledge. *Procedia-Social and Behavioral Sciences*, 203, 210-216. <https://doi.org/10.1016/j.sbspro.2015.08.284>
- Bacanlı, H. & Dombaycı, M. A. (2012). Değer eğitiminde değer boyutlandırma yaklaşımı (Bildiri), II. Uluslararası Değerler ve Eğitimi Sempozyumu [Value sizing approach in value education (Public), II. In the International Values and Education Symposium (pp. 889-912)]. İstanbul: DEM Publishing.
- Brown, E., Chen, D., Davies, I., Urbina Garcia, A., & Munguia Godinez, I. (2019). Educating young people about society in China, England, Mexico and Spain: similar approaches to values education from different contexts. *Compare: A Journal of Comparative and International Education*, 51(4), 1-17. <https://doi.org/10.1080/03057925.2019.1647513>
- Dinçer, D. (2018). Değer bilinçlendirme yaklaşımı [Value awareness approach]. *Journal of Economy Culture and Society*, 58, 249-254. <https://doi.org/10.26650/JECS476680>
- Dokumacı, A., Özdemir-Gök, N., and Dokumacı, Z. (2019). *2. sınıf Hayat Bilgisi ders kitabı* [2nd grade Life Studies textbook]. Ankara: Milli Eğitim Bakanlığı Publishing.
- Egger, U., Felbauer, C., Hallitzky, M., Kollmaier, M., & Valdix, K. (2020). *Erlebnisswelt 1 / 2*. Berlin: Oldenbourg Publishing.
- Ekşi, H., & Kaya, Ç. (2021). Values education processes in Turkish elementary schools: A multiple case study. *International Journal of Psychology and Educational Studies*, 8(1), 1-13. <https://doi.org/10.17220/ijpes.2021.8.1.389>
- Fichter, J. (2015). *Sosyoloji nedir?*[What is sociology]. (Trans. Nilgün Çelebi). Ankara: Anı Publishing..
- Han, H., Park, S. C., Kim, J., Jeong, C., Kunii, Y., & Kim, S. (2018). A quantitative analysis of moral exemplars presented in moral education textbooks in Korea and Japan. *Asia Pacific Journal of Education*, 38(1), 6277. <https://doi.org/10.1080/02188791.2018.1423950>
- Heng, M. A., Blau, I., Fulmer, G. W., Bi, X., & Pereira, A. (2017). Adolescents finding purpose: Comparing purpose and life satisfaction in the context of Singaporean and Israeli moral education. *Journal of Moral Education*, 46(3), 308-322. <https://doi.org/10.1080/03057240.2017.1345724>
- Kafadar, T. (2019). *Comparison of social studies curricula and textbooks of Turkey, USA and France in terms of values education*. (Unpublished doctoral dissertation). Marmara University. Institute of Educational Sciences. Turkey.
- Kopelman, R. E., Rovenpor, J. L., & Guan, M. (2003). The study of values: Construction of the fourth edition. *Journal of Vocational Behavior*, 62(2), 203-220.
- Kowasch, M., & Lippe, D. F. (2019). Moral impasses in sustainability education? Empirical results from school geography in Austria and Germany. *Environmental Education Research*, 25(7), 1066-1082. [https://doi.org/10.1016/S0001-8791\(02\)00047-7](https://doi.org/10.1016/S0001-8791(02)00047-7)
- Mereya, Z., Kuş, Z., & Karatekin, K. (2012). Türkiye ve ABD ilköğretim sosyal bilgiler öğretim programlarının değerler eğitimi açısından karşılaştırılması [Comparison of Turkey and USA primary education social studies curricula in terms of values education ]. *Kuram ve Uygulamada Eğitim Bilimleri*, 12(2), 1613-1626.
- Ministerium für Bildung, Jugend und Sport des Landes Brandenburg (MBJS). (2004). *Rahmenlehrplan Grundschule*. Berlin: Wissenschaft und Technik Verlag.
- Mulkey, Y. J. (1997) The history of character education. *Journal of Physical Education, Recreation & Dance*, 68(9), 35-37, <https://doi.org/10.1080/07303084.1997.10605027>
- Patton, M. Q. (2018). *Nitel araştırma ve değerlendirme yöntemleri* [Qualitative research and evaluation methods] (Trans. M. Bütün, S. Beşir Demir). Ankara: Pegem Akademi Publishing.
- Rokeach, M. (1982). On the validity of Spranger-based measures of value similarity. *Journal of Personality and Social Psychology*, 42(1), 88-89. <https://psycnet.apa.org/doi/10.1037/0022-3514.42.1.88>
- Schwartz, S. H. (1992). *Universals in the content and structure of values: Theoretical advances and empirical tests in 20 countries*. In M. P. Zanna (Ed.). San Diego: CA, Academic Press.
- Schwartz, S. H. (1994). Are there universal aspects in the structure and contents? *Journal of Social Issues*, 4, 1945.
- Schwartz, S. H. (2012). An overview of the Schwartz theory of basic values. *Online Readings in Psychology and Culture*, 2(1), 1-20. <https://doi.org/10.9707/2307-0919.1116>
- Schwartz, S. H., & Bilsky, W. (1987). Towards a psychological structure of human values. *Journal of Personality and Social Psychology*, 53, 550-562.



- Schwartz, S. H., & Bilsky, W. (1990). Toward a theory of the universal content and structure of values: Extensions and cross-cultural replications. *Journal of Personality and Social Psychology*, 58, 878-891.
- Schwartz, S. H., Cieciuch, J., Vecchione, M., & Davidov, E. (2012). Refining the theory of basic values. *Journal of Personality and Social Psychology*, 103(4), 663-688. <https://psycnet.apa.org/doi/10.1037/a0029393>
- SenBJF, (2017). *Überblick, Rahmenlehrplan 1-10 kompakt Themen und Inhalte des Berliner Unterrichts im*. Berlin: Senatsverwaltung für Bildung, Jugend und Familie.
- Sönmez, V. (2010). *Hayat Bilgisi öğretimi (6. baskı)* [Life studies teaching (6th ed.)]. Ankara: Seçkin Publishing.
- Şentürk, L., & Aktaş, E. (2015). Türkiye'de ve Romanya'da okutulan ana dili Türkçe ders kitaplarının değer iletimi açısından karşılaştırılması [Comparison of mother tongue Turkish textbooks taught in Turkey and Romania in terms of value transmission]. *Journal of Values Education*, 13(29), 215-243.
- Tan, B. P., Naidu, N. B. M., & Jamil, Z. (2018). Moral values and good citizens in a multi-ethnic society: A content analysis of moral education textbooks in Malaysia. *The Journal of Social Studies Research*, 42(2), 119-134. <https://doi.org/10.1016/j.jssr.2017.05.004>
- Tabak, S., & Yaylak, E. (2020). The place of root values in social studies textbook. *International Journal of Eurasian Education and Culture*, 8, 1-51.
- Tse, T. K.-C., & Zhang, L. (2017). Changing mode of regulation: Role models in moral education textbooks for primary schools in China, 1999–2005. *Frontiers of Education in China*, 12(1), 52-74. <https://doi.org/10.3868/s110-006-017-0004-2>
- Turkish Ministry of National Education (MONE). (2018). *Hayat bilgisi öğretim programı* [Life studies curriculum]. Ankara: Milli Eğitim Bakanlığı Publishing.
- Ulusoy, K., & Dilmaç, B. (2020). *Değerler eğitimi (6. Baskı)* [Values education (6<sup>th</sup> Edition)]. Ankara: Pegem Akademi Publishing.
- Yıldırım, A., & Şimşek, H. (2018). *Sosyal bilimlerde nitel araştırma yöntemleri* [Qualitative research methods in the social sciences]. Ankara: Seçkin Publishing.