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Values in Barış Manço's Songs

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Abstract. Values Education has been a subject that has recently attracted attention in our country, has made much ground in scientific research and attracts the curiosity of people from all strata. This curiosity not only encourages scientific studies but also has a place for itself as an important motivation factor in value transfer. Today, the needs of society and individuals have revealed that the concept of value and value education is an important need. Values are in the field of interest of many branches of science from education to psychology, from philosophy to sociology. It is possible to make value, which is an abstract concept, fun, remarkable, and enjoyable through musical teaching. Also, since the musical teaching method appeals to many sense organs in the educational environment, the permanence in learning will be at a higher level compared to the old, traditional methods. Barış Manço is one of the greatest artists raised by Turkish society. In an interview, he said "No one comes into the world without a reason. It is my belief that the Creator sent us to do certain works in the world. Therefore, it has already been decided that it is among my duties to serve children." and stated that he produced works about children. In this context, the aim of the research is to examine the use of Barış Manço Songs in the education of root values included in the MEB 2018 Turkish Teaching Program. As a result of the research, it was concluded that each of the 94 Barış Manço songs examined was directly related to at least two root values. It can be stated that the examined Barış Manço songs will contribute to the acquisition of these values by primary school students.

Keywords: Value, Values Education, Musical Teaching, Barış Manço.

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Values and values education are concepts that have been used frequently in recent years, which have gained more importance and frequently become the subject of a number of studies. Many disciplines, from sociology to science, philosophy to art and politics to economics, have defined the concept of value in their own perspectives (Keskin, 2016, p. 19). The Turkish Language Association has defined the concept of value in 7 different ways: “The abstract tool of measurement used to determine the importance of something; the value for something; the monetary value of something; value, worth, price, cost, superior quality, merit, rate”. While Dilmaç (2007, p. 15) defines value as expressions that have a function on behaviors and reflect both social and emotional aspects, Ulusoy (2007, p. 23) defines it as an abstract tool of measurement that helps to determine the importance of something, the value, quality or benefit that a situation is worth. Keskin (2016, p. 20) defined value through concepts like “belief, purpose, attitude, criterion, value and price” and expressed it as an attitude accepted in the thoughts, behaviors and activities of a person, society or institution. Based on these definitions, it can definitely be assumed that the concept of value is a significant and useful phenomenon used in many fields of science.

It is not a sensible way of thinking to consider values independently from each other. Values are tightly interconnected and should be considered holistically. Several scholars have classified values in various different forms. Spranger classifies value under scientific, economic, aesthetic, social, political and religious categories (Ekşi and Katmış, 2016, p. 10). **Scientific Values:** Places emphasis on truth, knowledge, wisdom and reasoning. A person equipped with scientific values acts experimentally, critically and rationally. **Economic Values:** It attaches importance to being beneficial and practical. **Aesthetic Values:** Places importance to symmetry, harmony and form. Expresses that art is a necessity for society. **Socio-Political Values:** According to these values, it is essential to love and help others. It gives importance to humanity. It states that man should not be selfish. **Religious Values:** Regards the universe as a whole and expresses itself as a part of the universe. Aims to sacrifice worldly pleasures for the sake of religion. Milton Rokeach classified the value in two categories as the purposive value and the instrumental value which is used as a tool to achieve this goal. Schwartz, on the other hand, classified the types of value as the values of power, achievement, thriftiness, stimulation, self-orientation, universalism, benevolence, traditionalism, conformity and security and stated that these values are applicable both for individuals and groups.

Demircioğlu and Tokdemir (2008, p. 73) stated that the fundamentals of values education are based on the Character Education study that was popular in the United States in 1920s. Studies on values education began to be published after the 1970s. In these studies, certain scholars like Rokeach,

Simon, How and Kohlberg came to the fore. In the 1990s, it was emphasized that while the importance attached to social and moral values decreased, the importance given to individual values increased; however, social and moral incidents that arose later support the idea that values should be considered as a whole and that it is wrong to prioritize them. The way Plato and Aristotle are portrayed in Raphael's painting "The School of Athens" clearly reveals the holistic view underlined here. While Plato raises his hand and says "the truth is high above", Aristotle holds his hand down and gives the message "everything is in this world" Ministry of National Education (2023 Education Vision). In other words, man is a whole with his essence, soul, heart, mind, matter and body. Education systems are successful only to the extent that they can develop a holistic responsibility towards all these elements of human nature. The sole criterion of success in education cannot be made up of lecture notes, exam results, intelligence tests and the salaries of professions acquired after graduation. As stated here, values education should cover all the walks of society and in a holistic way. In this context, data and values education is of great importance in schools. Aktepe (2010, p. 77) recommends activity-based education in order for the child to learn and internalize value, since value is an abstract concept within the context of values education to be given in schools. He emphasizes the fact that if activities such as stories, case studies, painting and music are used in value education, the child will much better concretize and learn "value" and apply it to daily life more effectively. In values education, it is stated that in order to keep student interest alive, the activities should be associated with daily life experiences, positive examples should be given as much as possible, and the activities should be prepared by taking into account the age, skills as well as the environment the student is living.

Based on these explanations, it can be understood that values education cannot be taught through traditional methods; on the contrary, since it is something abstract, it should be taught by resorting to concretization. To make concretization possible, it is regarded necessary to use literary products such as films, pictures and music, while also preparing activities that will attract maximum children attention and give pleasure while learning. In conclusion, it is an undeniable fact that, in order to provide a qualified and efficient value education in schools, it is important to revise current activities, reconsider the objectives, curriculum and achievements of schools, and thus blend them with values education in a holistic way, and introduce them as a separate course if necessary. Furthermore, since values education starts not in school but in the family, in the light of the question "What should the values education in the family and society be like?", it can be considered that values

education should be given to all relevant segments of the society and studies on this subject should be carried out immediately.

With the use of music in education, the energy required for a positive and desired learning environment and learning activities emerges. By changing the state of the brain waves, the student's attention to the lesson is heightened. It allows students to adapt to each other (Brewer, 1995, cited in Çelik, 2018, p. 38). Education involving music may have a significant impact on child's affective, psychomotor, cognitive and language development. It will be certain that any individual who successfully improves these developmental stages will become a useful individual for the society.

“A child who loves music naturally develops feelings of unity and solidarity, love and respect for humanity and community, as well as joy of living” (Aktaş, 2018, p. 3). When we look at the developed societies, it is clearly seen that these countries give importance to music education in childhood. Children are the future of any society. Güler (2008) stated that it is important for every child to be a happy, healthy and self-confident individual, to show respectful and tolerant behavior towards others, and to grow up as citizens who contribute to their society and culture, and stated that art and music education has a significant role in the education process. In the light of these considerations, it is clear that musical education will have great contributions in values education. It is possible to make “value”, which is an abstract concept, enjoyable, remarkable and pleasurable through musical teaching. In addition, since musical teaching appeals to several sense organs in the process of education, the retention rate in learning will be higher than it was with the old traditional methods.

Barış Manço, the first person to bear the name Barış in the Republic of Turkey, appealed to all segments of society, from children to the young and from the young to the old, called as the ‘Brother Barış’ of the generation of 80s and 90s, the ‘permanent owner of 10 points’, a minstrel, a poet, a composer, a program host and an artist. The artist, who won numerous awards throughout his life, was awarded not only in his home country but also abroad, and was awarded the state medal by the states of Belgium and France. Some of the awards he received throughout his life are: Belgian Cultural Ambassador Award -1991, State Artist of Turkey -1991, upon Prof. Dr. Umay GÜNEY's suggestion, he received an honorary doctorate from Hacettepe University in 1991 - 1991, Soka University Cultural Ambassador Award - Japan 1991, Kingdom of Belgium, Leopold II, Chivalric Order (Barış Manço Mix. <https://www.barismancomix.com/biografi/odulleri.php>). Everyone can find something of their own in Barış Manço songs. Barış Manço, who sometimes appealed to children's

taste in his songs, stated that he sometimes made music in a way that even adults could not understand. In an interview with him, he expressed his understanding of music by saying, “I sought a kind of music that would appeal to ages from 3 to 93 and I eventually found it” (Tunca, 2005, p. 150). In another interview, he said, “I can also make such songs that even a two-and-a-half-year-old child can understand. And for some, my songs are so subtle that, even after forty years of thinking, they may need to ask ‘What does this guy mean?’ I mean, there’s an incredible gap between the songs ‘My Friend, the Donkey’ and ‘Four Doors’.” With these words, he aimed to emphasize that everyone could find something of their own in his songs. In the same interview, he said, “There is one thing I always mention in my interviews: No one comes to life without a reason. The Creator sent us to this world to do certain works; this is what I believe. Therefore, serving children is among my duties. This decision has already been made by the supreme authority. With these words, he stated that he produced works particularly for children (Barış Manço Mix. <https://www.barismancomix.com/biografi/roportajlari-bakigunay.php>).

A person acquires knowledge through reading and listening, and transmits whatever has been learned to others by interacting by means of speaking and writing. Therefore, mother tongue is defined as a medium in which the processes of listening, speaking, reading and writing are closely intertwined. Anyone who masters these skills will have the ability to express himself better than others in the society (Melanlioğlu, 2018, p. 71). The ability to learn and use a native language well is the first step to learning and personal development and self-recognition. Teaching of the mother tongue opens the door to other disciplines as well. A student’s level of success in other courses depends on how well he/she uses his/her mother tongue. When it comes to the teaching of native language, the first thing to consider is the teaching of Turkish (Özdemir, 1983, p. 27).

According to Güteryüz (2002, p. 78), teaching of Turkish is fundamental to other courses. The fact that teaching is largely based on narration naturally affects the child’s level of success in school. Effective use of language not only contributes to cognitive development and future school learning, but also affects the child’s social and emotional development. For this reason, Turkish lesson in primary education is regarded as one of the most core and essential lessons. The main purpose of teaching Turkish is to provide the target audience with effective comprehension and expression skills. Comprehension skills consist of reading and listening/watching, and communication skills include speaking and writing skills. The general features of the Turkish course can be listed as follows (Özdemir, 1983, p. 26):

- Turkish course includes interconnected activities of reading, speaking, writing and listening. These activities within the scope of the Turkish course are carried out as a whole.
- Turkish course is a course of adaptation and based on practice rather than knowledge.
- Turkish course forms the basis of all other lessons, because reading, writing, listening and speaking skills acquired in this course are the main elements in the activity areas of all other courses. For this reason, the success of any student in other courses largely depends on his/her success in the Turkish course.

The aim of the Turkish course is to teach the means of cultural communication in line with the goal of gaining one's mother tongue, and to enable new generations to keep up with the society within the framework of these purposes and concepts. In the Turkish lessons in primary schools, while also developing linguistic and intellectual skills of students at desired levels, the primary goal is to raise individuals who can read fluently and quickly with the skills they have acquired, can comprehend what they read, have a rich vocabulary, can communicate effectively with others, can express themselves correctly, and can use oral and written communication effectively (Güngör, Yereyikılmaz, 2020, p. 79).

It can be said that a life-oriented education approach has been adopted in the 2018 Turkish curriculum, and useful and meaningful concepts have gained importance in order to integrate children into the developed society as happy individuals. In the 2018 curriculum, it is stated that, in line with the responsibilities of the individual towards himself and the society, the curriculum is aimed at raising reconcilable individuals who do not sacrifice the individual to the society and the society to the individual, while also showing full respect to individual rights and freedoms. Within the framework of this expression, this program aims to raise self-confident individuals who are in harmony with themselves and their society, who are aware of their responsibilities and can do what they are supposed to do, and who have fully internalized national and universal values (MEB, 2018). It is stated in the 2018 Turkish Curriculum that values and competencies have strictly been emphasized and the knowledge, skills and behaviors to be gained by students throughout the program will be introduced to them through values and competencies.

Girmen (2013, p. 119) stated that purposeful proverbs in Turkish lessons should be used in value teaching, and added that social and cultural values used in proverbs will have a significant function in value teaching. In the same research, Girmen (2013, p. 134) asserted that using proverbs

in teaching values could contribute both to the enrichment of a student's vocabulary and better internalization of social and cultural values.

İdi Tulumcu and Tulumcu (2015, p. 538) stated that values education should be used both because the Turkish course aims to improve student's reading, writing, speaking and listening skills, and because it aims at the acquisition of national, social and moral values. Susar Kırmızı (2014, p. 221) purported that Turkish course is one of the most important lessons in terms of value teaching, and that the materials used in Turkish lessons have a very important place in conveying social and cultural values to children, and thus, these works should be tailored to suit the levels of students and used in transferring these values to them.

In his work "Values Education through Musical Education", Gökdemir (2019) examined the effect of gaining values through folk songs in the 7th grade Social Studies Course on the process. He conducted this study in Pendik, Istanbul, with 25 students who were at the 7th grade in the 2017-2018 academic year. In his research, he applied the questions related to the sub-problem area that he had previously determined as pre-test and post-test, and eventually found that there was a significant difference in the results. As a result of his research, he stated that the process of values education through folk songs yielded useful results in the value acquisition process. In his study, Akarsu (2015) examined the songs in the music textbooks in primary and secondary schools in terms of values, and conducted a study on student perceptions. In the research process, experimental and control groups were formed, values education program in music education was applied to the experimental group, and normal curriculum was applied to the control group. As a result of the qualitative study, it was concluded that the values included in the 1st to 8th grade music teaching programs were very not adequately mentioned in the music textbooks of primary and secondary schools. As for the quantitative results of the research, it was concluded that the program and songs used in the education process of "values education activity songs" within the scope of the values education program had positive effects on the perception of value of students.

When the literature on "Values Education through Barış Manço Songs" is examined, Çelik (2018) found that, in his study titled "The Effect of Music-Assisted Teaching Method on the Teaching of National Culture Themes in the 7th Grade Turkish Lesson – The Effect of Barış Manço Songs", he aimed to measure the effects of Barış Manço songs in the teaching of any lesson on the attitudes, proficiency and success levels of students. As for the results of the study, it was revealed that teaching Turkish lessons through Barış Manço songs bore successful results. The researcher suggested the use

of Barış Manço songs, which are rich in meaning, language and content, to other lessons and groups. Aça (2019) examined the values expressed in Barış Manço songs in terms of social values and explained the social values depicted in Barış Manço songs by giving examples from these songs in his work titled “The Role of Barış Manço in Teaching and Recalling Social Values and Norms”.

Turanalp (2019), in his study titled “Conveying Religious and Moral Values through Songs: The Example of Barış Manço”, studied the religious and moral values in Barış Manço Songs and determined the presence of religious and moral values in 40 of the 93 works he studied. In their study titled “Teaching Values with Brother Barış: Values in Barış Manço's Works”, Üztemür, Sevigen and İnel (2021) studied Barış Manço's songs in the context of the values included in the curriculum of Social Sciences. As a result of their study, they found that 62 of the 162 works they examined were related to the values included in the Social Sciences course. Çobanoğlu (2000) examined Barış Manço in terms of his behavior, songs and personality in his study “The Importance of Studies on Barış Manço”. He stated that Barış Manço made great contributions to Turkish society and culture both with his behavior, personality and works, that he had many exemplary aspects, and that his works should be examined more frequently in future studies, especially in various fields.

Barış Manço always brought educational elements to the fore in the programs he made and the songs he sang. For our culture, he was an artist who always wanted to introduce our legends, proverbs and stories to his listeners and viewers through music, and he succeeded in doing this very well (Çobanoğlu, 2000; Tunca 2005). In his songs, most quatrains of which usually begin with the words “*Barış says that*”, he reminded us of Dadaloğlu or Karacaoğlan, and taught us the values of love, respect and honesty with his songs. Barış Manço was a poet who taught us how to respect our spiritual values and how to protect our traditional values (Erdoğan, 2015, p. 119).

Values, just like a web of integrity, are tightly intertwined and cannot be considered separately. Values are abstract concepts and should be handled with a holistic approach, not independently of each other. For this reason, values education cannot be taught with traditional methods; instead, being abstract in nature, they should be taught by means of concretization. For concretization, it is thought that it is necessary to prepare activities such as movies, pictures or songs that will attract the attention of children, so that they can enjoy while learning, and value education with these activities will yield more successful results. Written works such as texts, literary works, lyrics and poetry, which are the key elements used in Turkish lessons, are used more in Turkish lesson than in any other lesson. These works are given more space in values education (Özbay & Tahşi, 2011; Sallabaş, 2012). As it is clear

from several researches, Barış Manço embodied social, cultural and universal values in his works and created songs and lyrics that set an example for values education in them. He produced his works in a way that everyone can understand, worthy of the name of his program “from the age of 7 to 77”, but not a small portion of the society.

In the light of the results of current research, this research has been subjected to value analysis so as to facilitate the use of Barış Manço’s works in values education and to help teach the ten core values included in the primary school curriculum through Barış Manço’s works. The field survey embodies a number of Barış Manço’s works and the values they touch on (Aça, 2019; Çelik, 2018; Çobanoğlu, 2000; Çoşkun Keskin and Akyıldız, 2021; Turanalp, 2019; Üztemur, Sevigen, & İnal, 2021). Within the scope of the researches carried out to date, no study has been found to have studied Barış Manço’s works in terms of these ten core values included in the MEB Curriculum. This study aims to examine how many of Barış Manço’s works contain the core values included in the MEB (Ministry of National Education) 2018 Turkish lesson curriculum. Therefore, the aim of this study is to bring to light the core values, which are included in the 2018 Turkish lesson curriculum, in Barış Manço songs.

Method

In this section, the research design, the research population and sample, data collection tools, data collection and data analysis sections will be discussed.

Research Model

Qualitative research method will be used in the study. Qualitative research method defined by Yıldırım and Şimşek (2013, p. 33) is as follows: “It is a method in which qualitative data collection tools such as observation, interview and document analysis are used, events and situations are examined in their real environment and the subject is investigated as a holistic process.” Merriam and Tisdell (2015), on the other hand, define qualitative research as a method that tries to understand how people interpret their experiences, how they see the world, and what meaning they attribute to concepts. In the light of these definitions, Saban and Ersoy (2019, p. 5) define qualitative research as follows: “It is the process of developing domain-specific explanations or theories by examining the meanings individuals create.” Since the objective of this research is to reveal the core values existent in Barış Manço’s songs and his songs are viewed as documents, qualitative method was adopted in this research.

In this research, where qualitative research method was adopted, the data of the research were collected through document analysis method. Yıldırım and Şimşek (2021) define document analysis method as the study of written materials containing information about the facts that are aimed to be investigated. In this research, the lyrics of 94 Barış Manço songs were subjected to document analysis method.

Data Source of Study

The data source of the study consists of Barış Manço songs. Criterion sampling, one of the purposive sampling methods, was used in the selection of Barış Manço songs, which are included in the scope of the research. The criteria in question is that Barış Manço's songs are both verbal and Turkish. In this context, the website of the Professional Ownership of Musical Works (MESAM) and the "barismancomix" website, which includes all of Barış Manço's songs and albums, were looked into to identify the works whose lyrics belong to the artist. As a result of this search, it was found that Barış Manço sang a total of 187 songs throughout his life and 140 of these songs were completely his own. Of these 140 songs, 36 of them, which were in English, and 10 of them, which were instrumental – without lyrics – were excluded from the research, and a total of 94 songs with Barış Manço's own lyrics were included in the research.

Data Analysis

Descriptive analysis method was used in the analysis of the research data. Büyüköztürk, Çakmak, Akgün, Karadeniz, and Demirel (2008) defined descriptive analysis as a method that researchers often resort to in order to obtain information about various subjects and phenomena they study. Using descriptive analysis method, Barış Manço songs were studied in the context of 10 core values (love, respect, patience, responsibility, helpfulness, truthfulness, honesty, patriotism, justice, self-control) which are included in the MoNE's 2018 Turkish lesson curriculum. While determining data collection tools, Barış Manço's songs were found in "MESAM" and "barışmancomix" websites, and 94 works of these songs, the words of which also belonged to Barış Manço, were included in the research. These songs were analysed in accordance with the ten core values included in the MEB Turkish Lesson Curriculum. While analysing the data, each song was examined in terms of these ten core values; then, each of these ten core values were tabulated and which song contained which value were written in the provided space. In terms of the validity and reliability of the research, a researcher and a value education expert examined the values in Barış Manço songs separately and included them in the checklist. Later, this researcher and expert came together and compared the checklists, and if

there was a difference in the checklists, the songs were re-examined. Thus, a consensus was reached. While presenting the findings, the lyrics of Barış Manço were directly quoted. Apart from these, eliminations were made in accordance with the criteria stated above. In the process of examining and reporting the data, the lyrics of each song were examined in terms of ten core values and the related examples were presented accordingly. For example, the words “*Shake your long ears one last time, send news to all my old friends, are the lambs and baby goats in love with each other?*” in the song “*My Friend, the Donkey*” refer to the love for animals and this core value is handled within the framework of love, and the words “*the adept tailor makes loose-fitting clothes out of limited fabric, the tradesman who weighs correctly, walks comfortably and peacefully*” in the song “*Olmaya Devlet Cihanda*” refer to honesty in work life, and this core value is handled within the framework of honesty.

Results

Following the analysis of Barış Manço’s songs, the values in these songs have been presented in the tables below. Songs containing each core value are shown in the table of that core value, and the lyrics containing the value are analyzed beneath the table.

Table 1.

Songs that Contain the Core Value of Love

• Mountains Mountains	• I know	• Give Way	• Cucumber-Yoghurt	• The Mulberry Tree
• Gülpeembe	• Tomato, Pepper, Eggplant	• Don’t Ever Laugh	• The Pickaxe	• S.O.S Oh Dear Hodja
• Here is the Ditch, Here is the Camel	• Decorate Me, Ornate Me	• A Hello to You	• Sultan Honey	• Super Granny
• Mehmet Agha in Yellow Boots	• Send my Dear, Send At Once	• What Shall Be? Love Shall be.	• An Old Cup	• Where
• Blind Love	• Smile My Baby	• A New Day	• Tell Me Tyrant Sultan	• Düriye
• The Anklet	• You Understand, Don’t You?	• Farewell to Death	• Today is Holiday	• Olmaya Devlet Cihanda
• The Cufflinks	• Cast an Evil Eye	• The Crooked	• The Inmate	• Osman
• I Couldn’t Forget	• When the Soul Doesn’t Leave the Body	• Adam’s Son Hot Furnace, ...	• Lahburger	• Ahmet Bey’s Jacket.

• The Belt with a Mirror	• So, So	• My Friend, the Donkey	• Just Like a Hero	• Good Morning, Children
• Years Went by in Vain	• Forgive Me	• Zehra	• Farewell, my Son	• Take Me
• Lady Sakiz	• In the Fall of Love	• On the Coast	• Kezban	• The Bear
• Honeybee	• The Key	• The Hearts	• No	• Come
• With You Permission, Kids	• Hug Me	• Beyond Me, Rather Than Me	• Dead is God's Will	• Let's get Up and Go Kuheylan
• Don't Ever Stop	• Oh God, Give Me Strength	• If I Ask You to Return, Will You?	• Greatest Mehmet is Our Mehmet	• The Elephant and the Frog
• Inside the Darkness	• The Son of the Rocks	• Mint and Lemon Peel	• How Happy We Are!	• The Dawn
• Suleyman	• Can't Forget	• Binboga's Daughter	• Remember	• Where are You From my Dear?
• Neither a Town, Nor a Village ...	• Evellallah	• My Heart Wants What It Wants		

In this study, where 94 of Barış Manço's works were studied, it was found that 83 of his works involved the core value of "love". This is quite a remarkable rate. The lines "Write, my dear, can anyone who does not love a beautiful girl be called a man?" in the song *Mehmet Agha with Yellow Boots*, and "When you smile, roses bloom, *Gülpembe*" in the song *Gülpembe* all refer to human love. He referred to love for animals with the lines "Hello, my dear friend Chomar" in the song *A New Day*, and "Shake your long ears one last time, send news to all my old friends, are the lambs and baby goats all in love" in the song "My Friend, the Donkey". The artist touched on love for one's mother with the lines "Let's not upset our mother today"; and in the song "Oh God, Give Me Strength" with the lines "Oh God, give me strength, I took refuge in you" and in another song "Beyond Me," with the lines "Let's start with the four books, if you wish, there is such a name in there which is beyond a servant, more than a servant," he wrote about the love for religious values.

Table 2.

Songs that Contain the Core Value of Respect

• Gülpembe	• Lady Sakız, Mahur Bey	• Halil Ibrahim's Dinner Table
• Give Ways Aghas Beys	• A Hello to You	• A New Day
• Farewell to Death	• My Friend, The Donkey	• Honey Sultan

• An Old Cup	• Today is Holiday	• Four Doors
• Lahburger	• The Mulberry Tree	• Oh My Dear Hodja
• Super Granny	• The Dawn	• The Belt With a Mirror
• Düriye	• Ahmet Bey's Jacket	• Good Morning Children
• Take Me	• The Bear	• The Key
• Grandpa Diral's Whistle	• With Your Permission, Kids	• Beyond Me, Rather Than Me
• If I Ask You to Return, Will You?	• The Son of The Rocks	• How Happy We Are
• Can't Forget		

In 31 of the 94 Barış Manço songs examined, there are phrases that refer to the value of respect. Some of the lyrics that refer to the value of respect are as follows. The artist, who referred to the respect for humanity with the song “*The nightingales would sing to you, we would listen Gülpembe*” in the song *Gülpembe*, cited to the respect for virtuous people with the lines “*Those whose mouth are open, yet content, do come to the seat of honor*” in the song *Halil Ibrahim's Dinner Table*. In the song of “*Today is Holiday*”, he addressed the respect for one's mother with the lines “*Today is holiday, get up early, kids, let's wear the most beautiful clothes, fresh wildflowers in our hands, let's not upset our mother today*”. In the song called *Ahmet Bey's Jacket*, he referred to the respect for hard work, hardworking people and justice with the lines “*Finally, everyone understood what 'either luck or destiny' means, our Servant Ahmet suddenly became Master Ahmet, but the jacket is still Ahmet Bey's jacket*”.

Table 3.

Songs that Contain the Core Value of Friendship

• Mehmet Agha in Yellow Boots	• Lady Sakız, Mahur Bey
• Halil Ibrahim's Dinner Table	• A Hello to You
• Farewell to Death	• A New Day
• Ali Makes Veli Breaks	• My Friend, The Donkey
• Cucumber- Yogurt	• The Pickaxe
• Four Doors	• The Mulberry Tree
• Super Granny	• In the Fall of My Life
• Zehra	• Like a Hero
• No	• Beyond Me, Rather Than Me
• The Road	• Oh God, Give Me Strength
• The Son of the Rocks	• Mint and Lemon Peel

In 22 of the 94 Barış Manço songs included in the scope, lyrics containing the value of friendship are remarkable. Some of these songs are: With the lines “*Come on, friends, come to Halil*

Ibrahim's Dinner Table" in the song *Halil Ibrahim's Dinner Table*, "Come on in and join us, walk about in our garden as long as you like" in the song "A Hello to You", and "If I step back from my word one day, I will fall from grace in the eyes of a friend" in the song "Ali Makes, Veli Breaks", he emphasized the value of friendship. In the song "Beyond me, Rather Than Me", he addressed the concept of friendship in religious values with the lines "Let's start with the four books, if you wish, there is such a name in there which is beyond a servant, more than a servant, take refuge in him, rather than me". In the song *A New Day*, with the words "Sweet neighbor Aunt Ayşe, retired Salih teacher, a new day is born, hello friends, hello", he referred to the value of friendship towards neighbors and the elderly and the joy of life.

Table 4.

Songs that Contain the Core Value of Honesty

• Mehmet Agha in Yellow Boots	• Halil Ibrahim's Dinner Table	• Just Give Me Some, Too
• The Crooked	• Ali Makes Veli Breaks	• The Pickaxe
• Tell Me, Tyrant Sultan	• Olmaya Devlet Cihanda	• Ahmet Bey's Jacket
• Forgive Me	• Zehra	• Like a Hero
• Kezban	• No	• Grandpa Diral's Whistle
• Mint and Lemon Peel	• How Happy We Are	

In 17 of the 94 Barış Manço songs analyzed, lyrics containing the value of honesty have been used. Some examples can be listed as below: The value of honesty has been expressed in the lines "They tell me to choose my way, will I ever choose the wrong one?" in the song *Egri Büğrü* (The Crooked), "Honor, dignity, chastity; all are good, but most important is halal bread" in the song *Kazma* (The Pickaxe), and "Skillful tailor makes loose-fitting dress from scanty fabric, the tradesmen who weighs fairly lives comfortably and peacefully" in the song "Olmaya Devlet Cihanda". He dealt with the value of honesty in all dimensions with the lines "People with a wrist like a rope, a heart like a highland, and don't know what haram is" in the song *Halil Ibrahim's Dinner Table*, "Barış

pierces the needle into himself, the awl to someone else; ladles out intelligence lavishly to others, may the same be for him as well” in the song “Mint and Lemon Peel”.

Table 5.

Songs that Contain the Core Value of Justice

• Mehmet Agha in Yellow Boots	• Halil Ibrahim’s Dinner Table	• Just Give Me Some, Too
• Adam’s Son Hot Furnace, ...	• Cucumber- Yogurt	• The Pickaxe
• The Inmate	• Four Doors	• Olmaya Devlet Cihanda
• Ahmet Bey’s Jacket	• Kezban	• Good Morning Children
• The Bear	• Grandpa Diral’s Whistle	• The Road
• Greatest Mehmet is Our Mehmet	• Where are You From my Dear?	• The Heart Wants What It Wants

In 18 of the 94 Barış Manço songs examined, lyrics referring to the value justice were seen. Some examples can be listed as follows: In his song “Where are you from, my countryman?”, he emphasized the understanding of justice in the world with the words “There are many people who make long speeches on brotherhood and equality, but then ask why I have a darker skin than they do, and there is no one asking what the widows and orphans will eat or drink, while they grab arms and run to death with the pretext that I have eyes under my eyebrows”. He referred to the value of justice in religious terms with the words “The account of right and wrong is in the other world” in the song “Olmaya Devlet Cihanda”. He emphasized the concept of justice in his inner world in the song “Halil Ibrahim’s Dinner Table” with the words “Sometimes I stop and look at this exemplary case, some are after sweets, some don’t have salt”, and in the song “Salt and Bread” with the words “Salt and bread is enough for those who know the truth, no problem even if you don’t set a table, a bowl of warm soup is enough, I consent to my sustenance”. In the song “Good Morning Children”, with the words “Pleasures and colors are indisputable, let all the pleasures be yours, leave the colors to the children”, he made an emphasis on justice for children, the elders of the future. In another song “Greatest Mehmet is Our Mehmet”, with the words “He has neither an uncle nor a protector; apricot

in *Damascus is better than this*”, he made a reference to the injustice we encounter throughout our lives.

Table 6.

Songs that Contain the Core Value of Patience

• Mountains, Mountains	• Here is the Ditch, Here is the Camel	• The Anklet
• The Cufflinks	• I Know	• Tomato, Pepper, Eggplant
• My Dear Send at Once	• Smile My Baby	• You Understand Don't You
• The Changeover	• When the Soul Doesn't Leave the Body	• So, So
• Give Ways Aghas Beys	• Time to Go Away Again	• Strike, Over and Over
• What Shall Be? Love Shall Be.	• My Friend, The Donkey	• Honey Sultan
• Slowly and Gently	• An Old Cup	• Four Doors
• Super Granny	• Where	• Osman
• Forgive Me	• In the Fall of My Life	• Zehra
• Like a Hero	• Honeybee	• No
• Come	• With Your Permission, Kids	• Beyond Me, Rather Than Me
• Death is God's Will	• Don't Ever Stop	• If I Ask You to Return, Will You?
• Mint and Lemon Peel	• How Happy We Are	• The Dawn
• Binboga's Daughter	• Remember	• The Heart Wants What It Wants

The value of patience has been included in 42 of the 94 Barış Manço songs examined. Some of these songs are: He conveyed the patience shown while waiting to meet one's lover with the lines “*I know what it means to stay apart from the lover*” in the song “*I Know*”, and “*I will bow to this fate for you my dear; if it is written like this, the black earth (death) is enough for me*” in the song “*When*

Soul Doesn't Leave the Body". In the song "*Beyond me, Rather Than Me*", he pointed at the value of patience in religious terms with the words "*Be patient, my soul, be patient, never ever rebel*". In the song "*My Friend, the Donkey*", with the words "*Separation has befallen on us, we are to endure*" and in the song "*Dönence (The Changeover)*", with the words "*I know, I see that there will be a changeover, I know*", he dealt with the value of patience

Table 7.

Songs that Contain the Core Value of Self-Control

• Mehmet Agha in Yellow Boots	• Blind Love	• I know
• Send My Dear, Send at Once	• Halil Ibrahim's Dinner Table	• The Changeover
• Cast an Evil Eye	• When the Soul Doesn't Leave the Body	• Just Give Me Some, Too
• So, So	• Time to Go Away Soon	• Don't Ever Laugh
• What Shall Be, Love Shall Be	• Neither a Town Nor a Village Becomes of Me	• The Crooked
• Adam's Son Hot Furnace, ...	• Ali Makes Veli Breaks	• My Friend, The Donkey
• Cucumber- Yogurt	• Slowly and Gently	• Tell Me, Tyrant Sultan
• Today is Holiday	• The Inmate	• Four Doors
• Lahburger	• Abbas to Go	• Super Granny
• Olmaya Devlet Cihanda	• Osman	• Ahmet Bey's Jacket
• Forgive Me	• In the Fall of My Life	• On the Coast
• Like a Hero	• Farewell, My Son	• Kezban
• Good Morning, Children	• The Bear	• Honeybee
• The Key	• Grandpa Diral's Whistle	• With Your Permission, Kids
• Beyond Me, Rather Than Me	• The Road	• Death is God's Will

• Let's Get Up and Go, Kuheyilan	• You Understand Don't You	• Oh God, Give Me Strength
• If I Ask You to Return, Will You?	• Greatest Mehmet is Our Mehmet	• The Elephant and the Frog
• Where are You From my Dear?	• In the Darkness	• Mint and Lemon Peel
• How Happy We Are	• The Dawn	• Suleyman
• Binboga's Daughter	• Evelallah	

The value of self-control was found in 60 of the 94 Barış Manço songs examined. Within 94 Barış Manço songs, the value of love was seen the most, and the value of self-control was seen the second. The lyrics of some of his songs that contain the value of self-control are as follows:

In the song “*Mehmet Agha with Yellow Boots*”, with the words “*Can a wasted life be called life? Barış utters, does he ever take a lesson himself?*”; in the song “*Halil Ibrahim's Dinner Table*” with words “*Barış says, if you are made up of gold and silver, even if the flatterers bow before you, don't give a damn, my friend*” and in the song “*Nazar Eyle*” with the lines “*One cut, the other ate, poor Barış said 'where is my share?'*”, he also used his own name in the lines so that children could understand the value of self-control much better. As in the song “*So so*” with the words “*No one loves you like I do, once in every forty years comes to world someone like Barış*”; in the song “*Neither a town nor a village becomes of me*” with the words “*Neither a town nor a village becomes of me*”, and in the song “*Crooked*” with the words “*Right is right, wrong is wrong; will I ever change my way?*”, he frequently included the value of self-control in his works. In the song “*Adam's Son Hot Furnace, Eve's Daughter Lentil*”, with the words “*Today, your brother Barış will sing a song for you, since Barış saw that the greatest truth on earth is Adam's Son Hot Furnace, Eve's Daughter Lentil*”, in the song “*Ali Makes, Veli Breaks*” with the words “*Oh my, Barış is at the end of the road, it is no use to say walk, life ends my dear, if I end, is that too much for me?*”, in the song “*Four Doors*” with the words “*I am Barış, I came from afar, I stood in front of four doors, through these four doors if I can't pass, I'll go as I came,*” and in the lines “*Barış is at the end of the road*”, “*Your brother Barış saw that*”, “*I am Barış, I came from afar*”, he all emphasized the value of self-control by stating that a person should learn from every event and question himself.

He gave ample place to the value of self-control in the song “*Slow and Gently*” with the words “*Oh, please slow and gently, if the word is silver silence is gold, so silence is more precious*”, in the

song “Ahmet Bey’s Jacket” with the words “Ahmet Bey’s jacket has become an example, finally everyone understood what is fate what is fortune, it turned out that it was Ahmet Bey’s jacket that possessed all the miracles, if you ask Barış, just keep walking on this road”, in the song “Mint and Lemon Peel” with the words Barış pierces the needle into himself, the awl to someone else; ladles out intelligence lavishly to others, may the same be for him as well”, and in the song “Suleyman”, “Did you think you were Suleyman? Yours is just a name resemblance, Suleyman. The earth shall be left to no one, just think why should it be left to you, Suleyman”.

Table 8.

Songs that Contain the Core Value of Benevolence

• Mehmet Agha in Yellow Boots	• Halil Ibrahim’s Dinner Table	• Just Give Me Some, Too
• So, So	• A Hello to You	• My Friend, The Donkey
• The Inmate	• Four Doors	• Abbas to Go
• Zehra	• Like a Hero	• Kezban
• The Bear	• Grandpa Diral’s Whistle	• Mint and Lemon Peel
• Where are You From my Dear?		

In 16 of the 94 Barış Manço songs examined, it was seen that the value of benevolence has been expressed in the lyrics. Some of the lyrics that include the value of benevolence are: In the song “Mehmet Agha with Yellow Boots” with the words “If you see the poor, feed with cream and honey; if you see the needy, dress him with a silk shawl; if you see the orphan, hug him in your arms”, he expressed the importance of helping the poor and the needy. In his song called “Halil Ibrahim’s Dinner Table”, he emphasized the value of benevolence to guests with the lines “Come on, friends, come to Halil Ibrahim’s Dinner Table”. In the song “Just give me some, too”, he referred to the value of benevolence with the words “Just give me some, and give a little to him”. In his song, “I share even a slice of bread with you; I sip water from the same bowl with you”, he emphasized the need to help everyone without despising them. In his song “Four Doors” with the words “Teach me how to hold the pen, I will serve you for forty years for this, teach me a letter, I will serve you for forty years

for this”, he referred to the respect for the teacher and the value of benevolence in the field of education.

Table 9.

Songs that Contain the Core Value of Responsibility

• Here's the Ditch, Here's the Camel	• Mehmet Agha in Yellow Boots	• Can't Forget
• I know	• Tomato, Pepper, Eggplant	• Halil Ibrahim's Dinner Table
• The Crooked	• Adam's Son Hot Furnace, ...	• The Pickaxe
• Honey Sultan	• An Old Cup	• Today is Holiday
• The Inmate	• Dört Kapı	• Lahburger
• Super Granny	• Ahmet Bey's Jacket	• Kezban
• The Bear	• The Road	• Greatest Mehmet is Our Mehmet
• The Elephant and the Frog	• The Son of the Rocks	• Mint and Lemon Peel
• How Happy We Are		

Responsibility value is found in 25 of the 94 works examined. Examples of some of the works in which the responsibility value is seen are as follows: He mentioned the responsibility of one's own decisions in the song “*Here's the Ditch, Here's the Camel*” with the words “*Here's the ditch, here's the camel, you either jump over it or you fall in it, it's hard to get the girl from us*”. He dealt with the responsibility of starting a new family with the lines “*How can one who hasn't ever burnt out in the fire of love light a hearth; how can one who hasn't ever been a child look childishly*” in the song “*Sultan Honey*”. In the song “*An Old Cup*”, he explained the responsibility of taking care of anything that has been trusted to a person with the line “*Even if it falls and breaks, fix it, my son, your coffee age will come, keep this cup well, my son*”. In the song “*Today is Holiday*”, he emphasized the responsibility that children should have with the lines “*Today is holiday, get up early, children; let's wear the most beautiful clothes, fresh wildflowers in our hands, let's not upset our mother today*”. In the song “*Super Granny*”, he pointed at the responsibility that falls on people in marriages with the lines, “*The female bird should build her home with love, so that things shall be all right; the male bird*

should open up his wings, so that things shall be all right”. He dealt with the responsibility of hard work and the responsibilities for the property left from ancestors in the song “*Ahmet Bey’s Jacket*” by saying “*Kul Ahmet would wake up early and wish good luck for himself*” and in the song “*Kezban*” by saying “*the father worked hard for years and left a vineyard to his son; the unfaithful son ate all the grapes, but did not care about the source of the vineyard*”. In the song “*Kezban*”, he mentioned the importance of the responsibility of fulfilling a given task with the words “*Anyone who suits things to his own book packs up the loads and goes over high mountains; the clumsy one looks around sheepishly and goes stray in the middle of the plain*”. With the lines in the song “*Bear*”, he emphasized the value of responsibility by taking advantage of the experiences of the elders by saying “*Let children learn the challenges of life, so that they would not let anyone take their heads or arms*”. In the song “*The Road*” with the lines “*He will have to fight for a lifetime for a few slices of bread*”, and in the song “*The Son of the Rocks*” with the lines “*It is not easy to be the son of rocks, you are to stand against the wind blowing from the north, the scorching heat from the south; you are to protect them; it is not easy, it is not easy to be the son of rocks*”, he once again expressed the value of responsibility.

Table 10.

Songs that Contain the Core Value of Patriotism

• Strike Over and Over	• My Friend, The Donkey	• Cucumber- Yogurt
• Lahburger	• The Mulberry Tree	• Olmaya Devlet Cihanda
• The Key	• Let’s Get Up and Go, Kuheylan	• Greatest Mehmet is Our Mehmet
• The Son of the Rocks	• Where are You From my Dear?	• I Know

It has been found that 12 of the 94 Barış Manço songs examined have lyrics containing the value of patriotism. Examples of these lyrics are: He referred to the value of patriotism by emphasizing that our country will continue to survive in the 100th anniversary of its foundation with the words in his song “*The Son of the Rocks*”: “*On a warm October morning in 2023, I woke up with a slight numbness in my legs. And that morning, I started to take root like a century-old plane tree. And for the first time ever, I noticed the other plane trees standing around me for centuries. A light morning breeze came from the east. And the centuries-old plane trees took me among them, and on a*

warm October morning in 2023, we watched together 'the birth of a new son of rocks'". In the song "Strike Over and Over, he embodied the value of patriotism by saying that Turkish people will go to war when it is their homeland in question, with the lines "Did you think those playing drums were part of a wedding? Did you think the coy flag was a bride? Or did you think those shooting guns and rifles were a part of a feast". In his song "My Friend, the Donkey", he expressed his longing for the place where he was born and grew up, together with the value of patriotism, with the lines "I haven't counted how many years have passed since I moved from my village". In the song "Cacık (Cucumber-Yoghurt)", with the lines "Except your presence, friends, I feel like a cucumber today, and if they would cut me into slices, the Seas of Marmara, Aegean, Black Sea and even the Mediterranean would become tzatziki (cacik)", he associated the geographical regions and seas in our country with the value of patriotism. In his song "My fellow countryman, where are you from?", with the lines "No one says, 'Come on, let's all get on well together; our world has already been torn apart into pieces and lived up; there is no need to cut and divide it anymore; my fellow countryman, where are you from? My fellow countryman, this world is my hometown", he brought the concept of world citizenship to the forefront and focused on the value of patriotism from a different perspective. In the song "Lahburger" with the words "Lahmacun! Travel around the world, there is no match for lahmacun, lahmacun with its nice taste", in the song "The Mulberry Tree" with the lines "In our childhood, he knew by heart the last three grand viziers and all the prime ministers since the republic, and made us count all of them", and in the song "Olmaya Devlet Cihanda" with the lines "There is no other respected object among people like one's state; the state is like a healthy breath for anyone in the world", he worked on the value of patriotism by emphasizing our national cultural elements. He included the value of patriotism with the lines in the song "The Key", by saying "My favorite poet is Mehmed Akif, Fatih Sultan Mehmed a monument, I admire Sinan, and Mevlana", in the song "Let's Get Up and Go, Kuheylan", by saying "I visited Urfa and Diyarbakir, I have counted 32 banners", and in the song "The Greatest Mehmet (Soldier) is Our Mehmet", by saying "Mehmet went to military service, Mehmet got military training, became gendarmerie commando, went to the east, Mehmet".

Table 11.

The Songs of Barış Manço Containing The Most Number of Core Values

<i>Name of Song</i>	<i>Love</i>	<i>Respect</i>	<i>Patience</i>	<i>Friendship</i>	<i>Honesty</i>	<i>Responsibility</i>	<i>Self-control</i>	<i>Helpfulness</i>	<i>Patriotism</i>	<i>Fairness</i>
Mehmet Agha in Yellow Boots	+	+		+	+	+	+	+		+
Ahmet Bey's Jacket	+	+		+	+	+	+	+		+
Halil Ibrahim's Dinner Table		+		+	+	+	+	+		+
Mint and Lemon Peel	+		+	+	+	+	+	+		
Four Doors		+	+	+		+	+			+
Like a Hero	+		+		+		+	+		
The Pickaxe	+			+	+	+	+			+
Kezban	+				+	+	+	+		+
The Bear	+	+				+	+	+		+
My Friend, The Donkey	+	+	+	+					+	
Cucumber- Yogurt	+			+			+		+	+
Super Granny	+	+	+	+		+	+			
Where are You From my Dear?	+						+	+	+	+

When the Table 11 is examined, it can be seen that the songs of Barış Manço containing the most number of core values were the songs “*Mehmet Agha with Yellow Boots*” and “*Ahmet Bey's Jacket*”, in which 8 core values were included. They are followed by the songs “*Mint and Lemon Peel*” and “*Halil Ibrahim's Dinner Table*”, with 7 core values in each. After these songs come the songs “*Four Doors, The Pickaxe, Kezban*” and “*The Bear*”, with 6 core values in each. The songs each containing 5 core values are the songs “*My Friend, the Donkey; Like a Hero; Super Granny; Cacık*” and “*Where are you from, my countryman?*”. In general terms, when 94 songs are analyzed with their lyrics, each one contains at least 2 core values. As a result of the analysis, 83 of the 94 Barış Manço songs were seen to have the core value of love, 60 of them the core value of self-control, 31 of them the core value of respect, 25 of them the core value of responsibility, 22 of them the core

value of friendship, 18 of them the core value of justice, 17 of them the core value of honesty, and 12 of them were associated with the core value of patriotism.

Discussion and Conclusion

In this study, the works of Barış Manço were examined within the scope of 10 core values included in the MEB (Turkish Ministry of Education) curriculum of the Turkish Course, and it was aimed to come up with suggestions regarding the use of Barış Manço songs in value education. As a result of the research, 94 songs whose lyrics belong to Barış Manço were studied, and it was concluded that each of these songs was associated with at least two of the core values included in the MEB curriculum. Of the 94 Barış Manço songs, 83 were found to be associated with the core value of love, 60 of them the core value of self-control, 31 of them the core value of respect, 25 of them the core value of responsibility, 22 of them the core value of friendship, 18 of them the core value of justice, 17 of them the core value of honesty, and 12 of them the core value of patriotism. In his research, Turanalp (2019) studied 93 Barış Manço works as to whether religious and moral values are involved in them, and as a result, he concluded that religious and moral values were included in 40 of his works. In the research, 94 works were examined and it was concluded that each work comprised at least two of these core values. Although the works included in the research were different, the results were consistent.

In his research, Aça (2019) examined the role of Barış Manço's works in teaching and evoking norms through social values, and concluded that Barış Manço's songs such as "*My Friend, the Donkey*", "*Today is Holiday*" and "*Halil Ibrahim's Dinner Table*" have a unique place in teaching certain norms to young children through values. In this research, when the songs that are most associated with core values are examined, it has been concluded that "*Halil Ibrahim Dinner Table*" is associated with 7 core values and "*My Friend, the Donkey*" is associated with six core values. The research can be considered consistent in this respect. Üztemir, Sevigen, and İnan (2021) examined 162 Barış Manço works in their research, and concluded that 62 of the 162 works they examined included the values that are present in the curriculum of the Social Sciences Course and suggested that these works should be utilized in value education. In the research, 94 Barış Manço songs were examined within the scope of the core values included in the MEB 2018 Turkish Lesson curriculum and it was concluded that each song was related to at least two core values. Therefore, it is thought that Barış Manço's works will constitute an important resource both for teachers and students in value teaching.

Çelik (2018) wanted to measure the effect of Barış Manço songs on the success, attitude and proficiency of the students in any course in his research titled “The Effect of Music Supported Teaching Method on the Teaching of the National Culture Theme in the 7th Grade Turkish Lesson – The Effect of Barış Manço Songs”. It was concluded that teaching Turkish lessons together with Barış Manço songs yielded successful results. The researcher suggested the application of Barış Manço songs, which are very rich in meaning, language and content, to other lessons and groups as well. In the research, Barış Manço songs were examined as to whether they contain all of the 10 core values stated in the curriculum of MEB 2018 Turkish Lesson. It was seen that, in the song “*Mehmet Agha in Yellow Boots*” with the words “*Write, my friend, can anyone who does not love someone beautiful be called a man?*”, he dealt with the values of love, respect, honesty and self-control. And in the song “*My fellow countryman, where are you from?*” with the words “*There are many people who make long speeches on brotherhood and equality, but then ask why I have a darker skin than they do, and there is no one asking what the widows and orphans will eat or drink, while they grab arms and run to death with the pretext that I have eyes under my eyebrows*”, he praised the values of justice and love in his works. The researcher assumed that the use of Barış Manço songs in the teaching of the core values defined by the Ministry of National Education in 2018 Turkish lesson curriculum would be beneficial for educators, and suggested that Barış Manço’s works should be used in other lessons and activities as well. The results of the research show consistency in this respect.

Coşkun, Keskin and Akyıldız (2021), in their study called “*Values in Barış Manço’s Songs*”, examined 251 songs in Barış Manço’s albums in terms of these values. As a result of their research, they identified values such as love, respect, sensitivity, frugality, sharing, loyalty, gratitude, and forgiveness in Barış Manço’s lyrics. In this research, 93 works of Barış Manço, whose lyrics and music belong to him, were examined and these works were subjected to content analysis as to whether they contain the ten core values defined in the MEB 2018 Turkish Lesson curriculum. At the end of the research, it was found that each work contained at least two of these core values. Although the works and values included in the research are different, the research shows consistency in this respect.

Cheek (1992) wanted to measure the effect of literary works on the value development in students in his research. In this research, some literary works were presented to the students, asked to make comments on how values were involved in the teaching of these works, and finally teacher and student interviews were made. As for the results of the research, it was stated that the use of literary works showed positive results in value education. In this research, Barış Manço songs were taken as literary products. The lyrics were analyzed according to the ten core values included in the curriculum

of the MEB 2018 Turkish Lesson, and it was concluded that the analyzed works comprised at least two of the core values. The research is consistent in this respect. Walker (2007) stated in his book “Music Education: Cultural Values, Social Change And Innovation” that music has a very important place in education, that music has been used in education throughout history and that music has a very important place in the development of children’s identity and character. Likewise, Stone and Dyal (1997), in their research, discussed the acquisition of a value by students through music every month within the character guidance program. As a result of the research, 22 teachers who participated in the research stated that the program achieved its purpose, and the students who participated in the program stated that the lessons were more enjoyable.

In our research, too, it was concluded that the method of teaching with music could be used in values education, that the songs of Barış Manço examined here were closely related to these core values, and that it would be possible to gain these values through music in values education. In their research, Türkmenoğlu, Akyol, and Çağım (2021) examined these values in the textbooks of the Turkish Course and Science of Life Course and compared them with each other. As a result of the research, it was concluded that the least common core value in the Turkish textbooks that were examined was justice, followed by the value of self-control. In the research, it was concluded that, of the Barış Manço that were examined, more songs were most associated with the core value of love, followed by the core value of self-control. It can be suggested that Barış Manço songs should be included while teaching the value of self-control in Turkish textbooks.

Recommendations

Within the framework of the research results, it can be suggested that Barış Manço songs be used in the teaching of these ten core values defined in the Turkish Curriculum of Turkish Lessons, MEB (2018). More quantitative research can be carried out to determine whether Barış Manço songs are effective in values education. When the relevant literature is examined, it can be seen that there are studies concluding that musical teaching is effective in values education. (Akarsu, 2015; Çelik, 2018; Gökdemir, 2019; Karagöz, 2013; Gül, Mintaş ve Engür, 2020;). In this context, example activities related to values education can be prepared by making use of Barış Manço’s songs. Barış Manço songs can also be used as literary works in primary school Turkish Course textbooks.

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