The identification of students' metaphorical perceptions about base values in Turkish language curriculum

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Abstract

The aim of this study is to define the metaphorical perceptions of secondary school students about basic values, such as justice, friendship, honesty, self-control, patience, respect, love, responsibility, patriotism and benevolence taught, in Turkish curriculum. The study used phenomenological design, and the study group consisted of a total of 114 secondary school students in seventh grade at a public school in Kars, Turkey. In the questionnaire, students were asked to convert their perceptions of the above-mentioned values into the following statement. '....value is like...../because.....'. The study results revealed that nearly 70% of the participants created metaphors related to base values, and the most frequent metaphor was 'brotherhood' that was created for the base value 'friendship'. Also, it was found that one of the conceptual categories formed for 'friendship' was the only category that all the metaphors created by the participants were negative.

Keywords: Value education, metaphor, secondary school education curriculum, Turkish language curriculum.

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1. Introduction

In Turkey, developments and advances in information technologies lead societies to standardisation in terms of both social lifestyles and perceptions, customs, traditions and values. It causes the gradual disappearance of buildings blocks that form a society. This destruction can be prevented with societies owning their values. In this sense, both the concept of value and the concept of values education that ensures the transfer of values from generation to generation have become a common research area for many disciplines. In this regard, the concept of value is defined in many aspects. Some of these definitions are as follows: value is defined as the equivalent that something is held to deserve; the whole of moral and material elements, including social, cultural, economic and scientific values of a nation; the way that a person or a community regards as ideal to exist or act; a true-or-false guide that leads the individual to feel and behave in a certain way; terms that form people's judgments about whether objects, humans, ideas, circumstances and actions are good or bad, desirable or undesirable, lovable or unlovable, etc. and define their standards and principles; something that is appraised, judged to be valuable and deemed to be good and desirable; standards which are internalised by the individual as result of interaction with their environment, and shape their behaviours; and also something that defines what individuals consider important and shows desires, preferences as well as desirable and undesirable situations (Akbas, 2004; Dogan, 2004; Erdem, 2003; Esmer, 1998; Halstead & Taylor, 2000, as cited in Donmez, 2006; Kilic, 1996; Turkish Dictionary, 2008).

This concept also forms the basis of human behaviours. Established shared values in the society are the most fundamental principles that limit and guide people's behaviours. Values are mental phenomena that affect and shape our ideas and actions in emotional domain. A value or values underlie every behaviour (Demircioglu & Tokdemir, 2008). Beil (2003) maintains that people distinguish between right and wrong and good and bad, and set a standard for themselves. Values direct individuals' behaviour concerning themselves and others, acting as a guide to behaviours. Every individual has the opportunity to strive for the values they consider important. Everyone encounters predetermined established value judgments about which behaviour is more appropriate or not appropriate in their social circle. Individuals learn to discern 'good' and 'bad' and 'right' and 'wrong' through social rules, customs and traditions, and to adopt a measure according to their own moral principles. Values are usually believed, desired and used as a scale for behaviours (Bilgin, 1995). This process that forms a society and allows it to carry all its teachings to the future, and goes on from one generation to another through the phenomena supporting them and emerging norms is considered the transfer of values. These values are an intangible and impalpable heritage.

In general, values are the source of control mechanisms for both individuals and society. They form a criterion for individual' approach to events and situations, in the processes of organising interpersonal relationships, making decisions, selection and evaluation. In this respect, values are a powerful phenomenon with regulatory and guiding functions in people's lives. As fundamental judgments that bring and holding together individuals in society and maintain it, values are individuals' face for the people around their axis and in their environment. Social processes are important settings for direct or indirect transfer of the values. People transfer and instil their own values to future generations (Ozbay, 2002). Values have certain characteristics which are given below (Akbaba-Altun, 2003; Fichter 2006; Kagitcibasi & Kusdil, 2000; Kirschenbaum, 1995; Tokdemir, 2007):

- *Values are shared and most of the people have agreed on values. They do not depend on any individual judgment.*
- *Values are taken seriously by people; people put them on par with the protection of common welfare and the fulfilment of social needs.*
- *Values are accompanied with enthusiasm; people self-sacrifice, fight or even die for noble values.*
- *Values can be abstracted from other valuable objects conceptually as they require compromise between people. A value judgment or social assessment refers to comparing what is good or bad and what is high or low necessarily.*
- *Values have individual and social aspects; they consist of beliefs, and influence attitudes and behaviours. Values are also more comprehensive and organised than beliefs and attitudes. In this respect, people's attitudes and behaviours depend on their values*.
- *Values relate to individual's goals and the primary way of conduct to achieve these goals (appreciation and helpfulness).*
- *Values do not tell us exactly what we need to do, but they guide us to do the right thing*
- *Value education serves to help young people develop values, and for individuals to establish satisfying lives.*

Societies contain their different characteristics in lifestyles and world of thought as identity. In this regard, it is important to note that values with the above-mentioned characteristics are also an element of identity. Thus, it is highly significant to transfer them into future generations, which can be achieved through values education. In a time when societies tend to lose their values, it is of importance to emphasise the significance of the concept of values education. The understanding based on teaching a society's values to children in school environment manifests its significance and values more with each passing day. Children who are considered as the guarantee of our future will be raised with these values, and will also be able to transfer these values into the generations after them. A child who starts to learn about values in family will have some groundwork for values at school. In this sense, this educational process beginning in family needs to be brought to a satisfying level with a very good planning at school. It will be a correct choice to benefit from the use of metaphors in researching values which have a different meaning for every student.

According to the Turkish Language Association (TLA), the Turkish word 'metafor' derives from the French word 'metaphore' and is considered as a concept which means 'mecaz' (simile). On the other hand, TLA defines the word 'mecaz' as 'the use of a word or concept to refer to things other than its usually accepted meaning, metaphor'; 'a word used to refer to other than its literal meaning as result of a relation or simulation'. According to the definition, it is seen that the word metaphor is the comparison of a situation, phenomenon or object to another thing through likening. Metaphor is a descriptive analogy (Quale, 2002). It shapes our mind and understanding, and can change our perception of the world (Lakoff & Johnson, 2005; Richardson & Matlock, 2007). Lakoff and Johnson (2005) define the concept of metaphor as a conceptual construct that determines people's perception of themselves and the world, places they experience everyday and how they relate to each other. The metaphor entails understanding and experiencing a thing from another perspective. Hughes (2003–2004) asserts that metaphor is not a tool only used by poets or writers but a tool used by everybody in daily conversations and communication processes. However, metaphor should not be considered as a communication tool only but as meanings created by us. Metaphor is not the consequence of need to convey meaning. We do not create meaning, we choose the appropriate metaphor to convey the meaning selected later. The metaphor and meaning come to the light at the same time. Metaphor should be interpreted as a continuing process and perception rather than the consequences of knowledge (Campbell, 1975).

Metaphor makes a comparison between two different concepts. One of these concepts can be understood in the explanation of the other. In metaphor, the whole world is a stage and all people are merely players (Ellis & Barkhuizen, 2009). Metaphor is not showing or proving a new thing, but grasping a new light in what we can do or experience. Using a metaphor in teaching is not a way of

teaching but the preferred way of talking about teaching. Hence, metaphor is used when revealing and explaining mysterious, abstract, novel or speculative things (Yob, 2003). In this sense, we can claim that it is a very suitable research method how the concept of value is perceived by the students. Accordingly, this study aims to identify the perceptions of secondary school students about base values, such as justice, friendship, honesty, self-control, patience, respect, love, responsibility, patriotism and helpfulness taught in Turkish language teaching program through metaphors.

2. Method

2.1. Research design and participants

The study was conducted using the phenomenological design, which is a qualitative research model. The study group consisted of a total of 114 students in seventh grade at a public school in Kars, Turkey during the spring semester 2017–2018.

2.2. Data collection tools

The research data were collected using the questionnaire prepared by the researchers. The form comprises one part asking the students to complete the sentence 'Justice/friendship honesty/self-control/patience/respect/love/responsibility/patriotism/helpfulness is like ………, because……'.

2.3. Data analysis

In line with the aim of the study, the data gathered from the study group were subjected to the content analysis. To analyse the metaphors generated by the students, the study followed a three-step process: classification, creating categories and testing validity and reliability. First, in the classification phase, an alphabetic list was created in computer for every base value. The metaphors proposed by the students were assessed through the content analysis technique, and each metaphor was examined in terms of the source of the metaphor and properties contributing to its subject. At the end of this analysis, expressions which proposed more than one metaphor (e.g., Justice is like *being equal* and *behaving honestly*, because…), expressions which did not have the competence to be the source of metaphor (e.g., Patience is like *being patient*…) and those which did not clearly state the properties contributing to the subject of the metaphor (i.e., Helpfulness is like helping another person because *we should help old people*…) were excluded, and the metaphors which met the said criteria were listed alphabetically. In the second phase called *creating categories*, the metaphors generated by the students were re-examined to define how they were conceptualised in terms of the sources of metaphors and the properties contributing to their subject, and those with similar properties were grouped together. In the phase of testing validity and reliability, it was determined whether metaphors which provided categories for every base value can be put in the relevant category. To that end, both researchers created categories independently and the categories that were agreed on were identified, and reliability level for every metaphor was tested using the formula developed by Miles & Huberman (1994) (Reliability = consensus/consensus + dissidence). The analysis results indicated that the reliability was found to be 90.6.

3. Results

In this stage, the findings obtained from the analysis of the data collected were presented in tables. Some students' views for the base values are presented using the symbol 'S'.

Table 1. Conceptual categories of the metaphors for the base value 'justice'

Conceptual category	f	Metaphor
Equality	34	Division operation, an apple divided equally, equality, judge, getting what you deserve, standing by the righteous, ending injustice, not doing injustice, staying on the right path, court, seal and scales
Social order	29	Constitution, building foundation, future of children, the world order, backbone of the universe, symbol of future, reality, rule of life, peace, future of humanity, foundation of humanity, ability to distinguish between good and bad, column, a dead tree reviving, story of the wolf and the lamb and basis of the state
Universal value	10	Accuracy, sunrays, security, law, mirror of the law, a dish served cold and respiratory system
Others	1	Working properly

Table 1 indicates that students created a total of 36 metaphors, which were valid and different, with regard to the base value justice. Metaphors created for the value justice were divided into four conceptual categories. Among them, the category with the highest frequency was 'equality' (*f* = 34). In this context, the students expressed that justice is a value that ensures equality regardless of people's languages, religions and race, the distinction between the right and the wrong cannot be made and equality will be disrupted unless there is justice in society. The students in this category most frequently used the metaphor 'scales' (*f* = 15). One of the students said that *Justice is like a scale. That is because if there is no justice, people get confused about the right and wrong and so, trouble arises between people and there will is no equality* (S32). One of the participants (S72) stated that *Justice is like a court, because first of all, there is equality between people in court. Then, it distinguishes the right from the wrong and ensures equality again. The right is free outside while the wrong goes to prison.* In the category of 'social order', students expressed that the justice is one of the fundamental values of the society, guides people to obey the social rules and thus, helps to maintain social order. Most frequently developed metaphor was 'basis of the state' (*f* = 10). In this context, (S11) remarked that *'Justice is like the basis of the state. That is because without justice, there would be disorder, namely one person could kill another and act as if it was normal'.* In the category 'universal value', nearly 15% of the students stated that justice is a universal value that applies to every community, and within this scope, they created metaphors like sunrays, security, the law and respiratory system. (S50) expressed that *Justice is like the respiratory system, because it keeps people alive.*

Table 2. Conceptual categories of the metaphors for the base value 'friendship'

Conceptual category	f	Metaphor
A source of commitment	62	Family, friendship, mother's affection, two men sharing a job, congenial companion, petal, flower, nail and flesh, sun and moon following each other, commitment between people, brotherhood, reciprocal relationship, love and chain
A source of trust	12	Union of tree and branches, trust, a trustworthy person, a safe harbour, confidant and a dressed wound
Lost over time	4	Roots of tree, a tied rope, unsprouted flower and lifetime
Others	2	Sun, a blooming flower

According to Table 2, 80 students created a total of 26 metaphors for the base value friendship, of which, 22 were positive and 4 were negative (roots of a tree, a tied rope, unsprouted flower and lifetime). Most frequently used metaphor was 'brotherhood' (*f* = 34). Created metaphors were divided into four conceptual categories. In the category of 'A source of commitment', the participants expressed that the friendship brings people together and creates a bond between them. The metaphor created most frequently in this category was 'brotherhood' (*f* = 34). (S9) expressed the following views: *Friendship is like brotherhood. That is because you are attached to your brother and*

share everything with him. You also become attached to your friend like your brother. He becomes your congenial companion, your blood and buddy and you share everything with him. In the category of 'lost over time', the students agreed that the friendship is an important value for human life, while they also agreed that unfortunately this value loses its importance over time, and after a while, we can be distant with the people whom we see as friends, whom we trust and see frequently, for any reason or with no reason at all. (S4) commented that *Friendship is like the roots of a tree. That is because the roots first anchor the tree, but after a while, they decay and tree is destroyed, losing its importance. In a similar vein, friendship is deemed important at first, but it later loses its significance.*

Table 3. Conceptual categories of the metaphors for the base value 'honesty'

Conceptual category	*f*	Metaphor
Increasing prestige	36	Being just, mother, trustworthiness, prestige, not lying, jewellery and bond between individuals,
A part of personality	18	A clean paper filled with a friend, friendship, being righteous, fellowship, light, human language, a clean river, mirror of the person, essence of the person, self-confidence, seeds of a fruit, pure water and using conscience
Duty	9	Basis of truth, accuracy, being fair and mission of humanity
Others	5	Gold, world and honour

Table 3 displays that 68 of the participating students created 27 valid and different metaphors for the base value honesty, and except the metaphor 'gold' (*f* = 1), the remaining 26 metaphors had a positive connotation. Metaphor proposed most frequently for this value was 'not lying' (*f* = 21). Metaphors were divided into four conceptual categories. About 36 of the students expressed their views in the category of 'increasing prestige'. Saying that honest individuals are trusted, respected and loved more in society, the students generated metaphors such as prestige, not lying, being just and trustworthiness. (S34) stated that *Honesty is like prestige, because if we are honest, we are loved and respected more and our prestige increases both in society and in our circle…*, while (S20) said that *Honesty is like telling a lie, because people are not loved and respected unless they are honest.* In the category of 'a part of personality', students expressed that the base value honesty was regarded as a kind of behaviour and honest persons made this value part of their personality. (S2) expressed that *Honesty is like the mirror of a person, because if you are an honest person, it becomes your mirror. You always behave accordingly and do not even think about lying, etc…* In the category of 'duty', it was stated that this value is essentially a task for all people, and thus individuals should perceive the value honesty as a duty and make it their philosophy of life. (S26) commented that *Honesty is like a duty for humanity, because honesty is a real duty that people must perform, and everybody should do it.*

Table 4. Conceptual categories of the metaphors for the base value 'self-control'

Conceptual category	*f*	Metaphor
Behaviour management	40	Finding the cause of an event, five time prayer, evaluation, filter, the line you draw in your life, our inner self, knowing yourself, our own control, recognising yourself, controlling yourself, getting a grip on yourself, seeing your own mistakes, our own views, benefiting yourself, our essence, taking an exam, exam results, keeping one's temper, patience and rising, judgment
Personality management	12	Self-check, our self and face recognition lock

According to Table 4, 52 students generated 24 metaphors and the two metaphors with the highest-frequency were 'controlling yourself' 10 (*f* = 11) and 'self-check' (*f* = 10). Patience (*f* = 1) suggested by one student was the only negative metaphor. The student said that *Self-control is like patience, because it is something that no one can control easily. We cannot be patient all the time. When I get angry with my friend, I respond immediately. Self-control is similar to it. You cannot control yourself always* (S47). Table 4 reveals that the metaphors were collected into two conceptual

categories. About 40 of the students were concentrated in the conceptual category of 'behaviour management'. Most of the participating students stated that they see self-control as a mechanism that allows individuals to inquire the causes of their behaviours and check them. (S34) remarked that *Self-control is like controlling yourself. Because if you have self-control, you think to whom you have behaved in a certain way. (For example) you think about why you yelled at your friend when you quarrelled with him.* About 12 of the students defined self-control as a base value that allows people to realise their personality and make an effort to improve their personality traits that should be corrected in their opinion. (S63) explained that: *Self-control is like checking yourself, because the individual becomes aware of his identity, see what kind of a person he is and tries to correct his mistakes.*

Table 5. Conceptual categories of the metaphors for the base value 'patience'

Conceptual category	*f*	Metaphor
Maturity	24	Waiting, someone waiting to grow up, aged wine, crescent, faith, safe, rock, knowing spring will come after winter, a hibernating animal, fruit, staying calm and a slowly growing sapling
Making an effort	23	Path to success, working, enduring, resisting, thinking, tipping point for people, man's conscience, people's ability to test themselves, holding yourself back, checking yourself, relaxing, clock, teacher, stone-balloon dilemma and author
Other	1	Water

In the analysis of Table 5, 48 students generated 28 valid metaphors. Metaphor with the highest frequency was 'waiting' (*f* = 12). About 24 of the students opined in the category of 'maturity'. These students defined patience as displaying mature, proper behaviours at the right time, and stated that such maturity can generally be achieved by age. (S48) stated that *Patience is similar to waiting. That is because sometimes a long time passes, you grow up, you make great progress, but you become astonished with what you have achieved in the end, and think that it is worth everything.* (S78) remarked that *Patience is like fruit, because the more you wait for a fruit to ripen, the better you will have in the end.* In the category of 'making an effort' (*f* = 23) students stated that being patient means to fight without bowing to challenges and work tirelessly, and created metaphors like 'to resist, tipping point for people, self-check and author' for this base value. (S1) expressed that: *Patience is like the path to success, because if you strive to succeed, namely be patient, you will certainly get what you what...* (S1).

Table 6. Conceptual categories of the metaphors for the base value 'respect'

Conceptual category	*f*	Metaphor
Source of communication	27	Mirror, exchange, boomerang, flower, honest person, decency, holding in high esteem, behaving well, teacher, model student, calendar, nurture, community and a sprouting flower
Source of happiness	9	Soccer ball, empathise, a smiling face, love and compassion
Duty	9	Duty, organ, a huge step, household goods, homework and work
Spiritual power	3	Leaf, character and being well-behaved
Others	2	Putting a brave face and ironed jeans

According to Table 6, 50 students proposed 30 metaphors for the value respect. Highest frequency were 'honest person' (*f* = 5) and 'mirror' (*f* = 5). Metaphors were divided into a total of five conceptual categories. In the category of 'source of communication', 27 of the students considered respect as a way of behaviour, and stated that individuals who are respectful to their environment gain more recognition in society and hence, more people want to be in contact with these individuals. (S36) remarked that *Respect is like a mirror, the mirror reflects our actions just exactly. If we show respect, we are respected as well.* In the category of 'source of happiness', nine of the students examined the base value respect like a way of behaviour as in the category of 'source of communication', and stated

that individuals who are respectful to their environment feel happy because of this behaviour and they feel pleased with their actions. 'Love' (*f* = 4) was the most frequently developed metaphor in this category. (S62) remarked that *Respect is like love, because if you love everybody, you will be the happiest person about it. In a similar vein, if you are respectful to everybody, you get along with them and become the happiest one.* In the category of 'duty', nine of the students stated that it is all people's duty to behave in a respectful manner to other people regardless of their language, religion, gender, nationality, duty and position in the society, and showing respect is a duty of humankind. (S44) expressed that *Respect is like homework, because we have to do our homework. Nobody can say that they will not do their homework. Likewise, we have to be respectful. I cannot say that I do not like that person's religion and I will not show respect to them. I cannot behave as I like.*

Table 7. Conceptual categories of the metaphors for the base value 'love'

Conceptual category	*f*	Metaphor
Source of commitment	30	Key, falling in love, family, mother, a mother's attachment to her child, bond, approaching someone, a whole emotion, interest, human, a person's heart, relationship between people, brotherhood, an innocent child, textbook, special bond, compassion, fidelity and patriotism
Source of joy	12	Leaves of a tree, flower, rose, laughing, sun, happiness and kite
Universal value	10	See, respect, heart, tolerance and love of nature
Others	3	Book and treasure

According to Table 7, 55 students generated 33 valid and positive metaphors for the base value love. Most common metaphor was 'falling in love' (*f* = 8). In the category of 'source of commitment', students (*f* = 30) stated that they consider love as a value that strengthens the bond between people and connect them to each other. Some students' views are as follows: *Love is like falling in love. That is because you want to be with the person you love forever, you become attached to him. See, love connects people.* (S27): *Love is like family, because people need to be connected with each other through love just as parents are connected to their child through love* (S38). Category of 'source of joy', 12 of the students stated that this value grows in people's inner worlds over time, and as it grows, it makes people happy. Metaphor 'happiness' (*f* = 5) was the most frequently used metaphor in this category. (S23) remarked that *Love is like happiness, because when you love once, you become very happy, you can't help yourself and love more. It is just like looking at and liking a painting by a famous artist.* In the category of 'universal value', 10 students stated that love is a universal value for all mankind and moreover, people should nourish this value not only for their own species, i.e., other people but for all creatures in the nature. (S11) opined that *Love is like the love of nature. That is because every human being feels love; every human being also feels the love of nature, and those who do not, it should be fostered in them. Everything should be loved.*

Table 8. Conceptual categories of the metaphors for the base value 'responsibility'

Conceptual category	*f*	Metaphor
Performing your duty	57	Tree, family–teacher relationship, key chain, a father supporting the house, student doing homework, feeling of doing something particularly, being conscious, doctor, tidiness, home, duty, sun, job, knowing yourself, doing one's share, our own actions, rule, homework, protecting, exam, eraser, traffic light, windmill and burden
Trust	8	Protecting what is entrusted, entrust, trust, example of trust and light
Others	2	Mind discerning what is right and wrong and whirlpool

Table 8 displays that 67 students created 31 valid metaphors. About 30 of these metaphors were positive and 1 was negative. In the metaphor 'load' (*f* = 4) which has a negative connotation, the students associated responsibility with the concept of 'obligation' and stated that responsibilities may be an obligatory burden on individuals; this burden will be alleviated when individuals can fulfil their responsibilities; otherwise, they will have to carry this burden throughout their lives. (S6) opined that:

Responsibility is like a burden, because we have to perform it as an obligation. Its compulsory nature makes this burden heavier. Metaphors were split into three categories. In the category of 'performing your duty', the students mostly defined the responsibility as doing one's part; therefore, they proposed metaphors like duty (*f* = 22), job (*f* = 5) and homework (*f* = 4). Their views are as follows: *Responsibility is like a duty, because a person has to fulfil their duty. So is responsibility, it is a duty that needs to be done.* (S26); *Responsibility is like a job. That is because everybody has a job they have to do. For example, we go to school, our fathers go to work and our mothers take care of our brothers and sisters.* (S43). In the category of 'trust', the students interpreted the value responsibility as protecting what is entrusted and stated that people protect what is entrusted are those to be trusted in their environment. (S11) said that *Responsibility is like to protect what is entrusted to you. That is because when somebody entrust you something, it becomes a responsibility for you. If you protect it so that nothing bad happens to it, you give confidence to everybody.*

Table 9. Conceptual categories of the metaphors for the base value 'patriotism'

Conceptual category	*f*	Metaphor
Loyalty to your country	32	Family, a mother's care for her child, motherly love, parental love, someone in love, Ataturk, the star and the crescent, loving your flag, half of the human heart, best friend, philanthropy, school–student relationship, warmth, our carotid, loyalty to your country, burning for the love of homeland, duty, showing conscience and loving the country you live in
Protecting your homeland	29	Soldier, joining the army, soldiers going to war for their homeland, a mother protecting her child, being courageous, fighting without hesitation, protecting your brother, sticking your head above the parapet for the sake of everything, honour, defending, becoming a martyr, protecting your land, protecting the homeland, not taking your homeland with money and sacrificing your life for your country

According to Table 9, 61 participating students generated 34 different metaphors. Most frequently proposed metaphor was 'protect the homeland' (*f* = 6). The students who expressed their opinions in the category of 'loyalty to your country' which had the highest frequency associated the value patriotism with the concept of 'loyalty' and stated that it is impossible for people who love their homeland to give up and leave their country under any circumstances whatsoever. (S28) commented that *Patriotism is like a person in love, because people love the person they have fallen in love and do not want to break up with them. We also commit to our country like people in love.* (S48) said that *Patriotism is like burning for the love of homeland, because it shows how much a person loves and commit to their country.* In the category of 'protecting your homeland', the students (*f* = 29) defined the value patriotism as protecting your country from all kinds of threats and accordingly, they created metaphors, such as soldiers, going to war for their homeland, to sacrifice your life for your homeland, to fight without hesitation and to stick your head above the parapet for the sake of everything. (S84) commented that *Patriotism is like being courageous, because loving your country requires to be courageous and to do whatever it takes.*

Table 10. Conceptual categories of the metaphors for the base value 'helpfulness'

Conceptual category	*f*	Metaphor
Doing good things	5 1	Tree, friendship, helping another person, the human heart, debt, foundation of religion, helping the fallen, empathy, helping the poor, inner love of helping, helping those who are in need, a good person, benevolence, fixing a broken vase, book, a compassionate person, happiness, sharing, compassion, sticking plaster, dressing the wing of a wounded bird, rushing to help, a helpless person, healing wounds, helping the elderly and reaching out to someone in a difficult situation
Others	5	Bird, brotherhood, a mutual feeling, car tyre and a state evolving over time

According to Table 10, 56 students generated a total of 32 valid and positive metaphors. In the category of 'doing good things', the students defined the value helpfulness as helping those who are in need, healing their wounds, seeking a remedy for their troubles as much as possible. (S47) expressed that: *Helpfulness is like to help people. That is because helpfulness means to stand by people when they are in a difficult situation, rushing to their help, and helping those who have financial or moral problems without hurting or offending them.*

4. Conclusion, discussion and recommendations

As a result, when the metaphor production status of 114 students who form the study group was examined, it was determined that 70% of them could produce a metaphor for a value. This finding indicates that the majority of the students had a cognitive construction in relation to the values listed above. However, the fact that 30% of the participants could not develop a metaphor for these values could be interpreted as meaning that the students had weak cognitive awareness about the definition of values. Therefore, as to this sub-dimension of the research, it can be suggested that the secondary school Turkish language curriculum should give more importance to values education in teaching and learning process.

As result of the study, it was identified that the base values for which the students generated the highest number of metaphors were *justice* (*f* = 36) and *patriotism* (*f* = 36), while the lowest number of metaphors were created for the value *self-control* (*f* = 24). Apart from these values, a total of 26 different metaphors were developed for the value *friendship*, 27 for *honesty* and *patience*, 30 for *respect*, 33 for *love*, 31 for *responsibility* and 32 for *helpfulness*. These results indicate how the participants perceived these values differently.

Considering the common characteristics of the metaphors developed by the students for the base values listed above, it was determined that a different number of conceptual categories were created for each value. However, what these categories have in common is that they include positive metaphors for the base values. Distinctively, the category of 'friendship as a value lost over time' which was formed for the base value friendship contains negative metaphors. Students who expressed their views in this category stated that friendship is important for people, but this important value is lost over time due to any reason or sometimes for no reason at all, and stressed the negative aspects of friendship in their opinion. Demirkol (2015) maintains that friendship among young people and adults behaving like youth usually starts and ends at the same time as this kind of friendship depends on expectation of pleasure; when friendship sometimes last longer, it is because of the confidence that pleasure is permanent and can be repeated, and when this confidence disappears, so does the friendship. Considering that the participants were secondary school students, aged between 13 and 15 years, it can be claimed that we can hardly speak of a friendship stemming from goodness only for individuals in this age group. Actually, it was an expected result for the researchers that young students who mostly become friends for the sake of pleasure—as mentioned by Demirkol—stated that their friendship generally was short-lived. In addition, the study found that negative metaphors were also generated for the base values honesty, self-control and responsibility.

When the positive metaphors created by the students were examined, it was determined that the most common metaphor was 'brotherhood'. We found no study on the metaphors generated by secondary school students for the base values taught in Turkish language teaching program. However, there are studies that determine students' views on universal values (Celikkaya & Seyhan, 2017), patriotism (Akyol, 2016) and helpfulness (Sonmez & Akincan, 2013), the concepts of right and responsibility (Cakmak, Arikan & Kacar, 2017) as well as abstract concepts and values in Citizenship and Democracy Education Curriculum (Tunkler, Tarman & Guven, 2016) through metaphors. The metaphors 'friend, pure water, honour, person's mirror' and 'mother' developed by the students for honesty was also developed in the study by Celikkaya & Seyhan (2017). In addition, the metaphors 'a mother's care for her child, maternal love and parental love' were similar to the metaphors 'mother' in a study by Tunkler et al. (2016) while the metaphors 'Ataturk, soldier, loving your flag, becoming a

martyr, being courageous and fighting without hesitation' were similar to the metaphors developed in the study by Akyol (2016). The metaphors 'tree' and 'book' proposed for the base helpfulness corresponds to the metaphors developed in a study by Sonmez & Akincan (2013), and the metaphors 'tree, house, doctor, tidiness, duty, sun, light, rule, homework and burden' created for responsibility are exactly the same with the metaphors developed in another study by Cakmak et al. (2017). These results can be interpreted as that the secondary school students generally have a similar level of cognitive awareness about values, such as patriotism, helpfulness, honesty and responsibility.

The results of the study show that positive or negative perceptions of secondary school students about various values can be determined through the metaphors. The metaphors found in the study can be used in to teaching these values and the level of students' cognitive awareness can be defined with metaphors by teaching values through these metaphors in the future studies.

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