



Impact of female heroines on the respect for the Turkish elderly, patriotism, and self-confidence of female students

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Abstract

The aim of this study is to improve the respect toward Turkish elders, patriotism, and self-confidence of fourth grade female students by implementing activities based on empathy processes and values education techniques in conjunction with the heroism, stories, and values of Turkish female heroines. The research employed an experimental design with a pretest-posttest control group. In this process, in order to increase the self-confidence of the students in the experimental group with respect to their Turkish elders, their patriotic attitudes and self-confidence, activities suitable for empathy and value education methods were developed and implemented by making use of the life stories of some Turkish female heroines in the 4th grade Social Studies course in primary school. As part of this study, data were collected using questionnaires developed in accordance with quantitative research data collection techniques. Mann Whitney U test and Wilcoxon Signed Rank test have been used for the analysis of the data. By utilizing the life stories of some Turkish female heroines from the 4th grade Social Studies course in primary school, activities suitable for empathy and value education methods were developed and implemented in order to increase the self-confidence and patriotic attitudes of students in the experimental group. According to pretest results, there is a significant difference between the experimental and control groups in respect and patriotic attitudes, as well as in self-confidence. The posttest results showed no significant differences between the experimental and control groups in self-confidence, respect for Turkish elders, and patriotism attitudes. It has been shown that the activities prepared according to the study's objectives and applied in the experimental process significantly improved the sense of self-confidence, respect for the Turkish elders, and patriotism of the female students in the experimental group and brought them up to the same level as the control group students.

Keywords: Turkish female heroines; Role models; Respect for Turkish elders; Patriotism; Self-confidence

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1. Introduction

Among the main objectives of Turkish National Education is to raise new generations as virtuous individuals who have adopted the national and spiritual values of the society,

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possess self-confidence and self-discipline, while maintaining moral integrity and awareness of themselves [Ministry of National Education (MoNE), 2018]. Social studies courses play a very important role in achieving these goals by providing students with the knowledge, skills, and values necessary to become well-educated and competent citizens. For this course, however, the topic of how values can be gained in order to raise desirable citizens is a matter of discussion. This situation cannot be explained entirely by education and training. Taking into consideration the formation and acquisition processes of values, many factors related to the situation emerge.

The acquisition of values is influenced by a variety of factors such as the process of creating one's values. The formation of values takes place over a lifetime of experiences and learning. Furthermore, environmental and social change impose pressures due to their nature and pace. This process involves synthesizing past experiences, current needs, and expectations to develop an individual perception (Smyth, 2005). Dunlop (2005) states that these perceptions include judging things positively or negatively, as good or bad, from various angles (including both). Likewise, such activities can improve a person's ability to think and reason intelligently and effectively. However, having a thinking mind alone is extremely limited in terms of forming the world of personal and social relationships, moral ideas and moral thoughts, beauty and imagination. Therefore, the basis of the ideas we have, the language we use and the values we live in are necessarily formed within a communication, interaction and social framework (Pring, 2005).

This formation is formed gradually from an early age in line with personality traits and conditions, with the culture, nature, society and self-relationships of people (Bobaroğlu, 2001). It is produced by being influenced by the goals, desires, beliefs and actions of the individual and requires a long time (Oktay, 2007 & Öztürk, 2005). It cannot, however, be fixed by socializations in childhood, since it is not limited to the early ages. Rather, it encompasses a life-long process. A constantly changing culture requires one's value systems to be periodically restructured as a result of reflection and experience (Superka, Johnson & Ahrens, 1975). The formation of values occurs in the course of one's own life and is molded by his/her personal experiences (Raths, Harmin, & Simon, 1978). It is therefore not an easy and immediate process to teach, adopt, and enact values (UNESCO, 2005). Achieving desired values is not easy, even with radical interventions (Subaşı, 2009). As a result, determining values first is necessary for an effective values education, followed by analyzing how values education processes should be implemented.

1.1. Values and Values Education

An effective education and training process is based on understanding the individual correctly. For a complete understanding of the individual, it is important to consider his or her system of values and beliefs, as well as social relationships and emotional ties (Lopes-de-Oliveira, Toledo & Araújo, 2018). Because values are “the essential elements that guide our ideas and thoughts in every moment of our lives, consciously or unconsciously.” (UNESCO, 2005, p. 13). In this context, they provide “something is desirable or undesirable in our life” (Güngör, 2000, p. 27-28) or “what is right and what is wrong” (Altuner, 2009, p. 114). Thus, an individual “identifies good and bad and creates ideal ways of thinking and behaving” (Özensel, 2003, p. 237). On the other hand, values represent our priorities,

interests, wishes, goals, needs, distinctions between what is and what ought to be, and the reasons and purposes we seek. As a result, what we do in any situation, the decisions we make, and even how we react, are all determined by them. In other words, values are what guide every moment of life and form the basis of our personal and social behaviors by regulating our attitudes, behaviors, decisions, and planning (Öztürk, 2005 & UNESCO, 2005). Values therefore “affect people's decisions, their behavior and their relationships with other people,” providing reasons for taking action (Matusov, 2018, p.2). Values may not always lead us to act explicitly (Dunlop, 2005). They usually have indirect effects, and sometimes we don't even realize they exist.

These and similar features, functions, and forms of value formation indicate that they are complex in their structure and function. Due to these functions and characteristics, values have been studied in a number of fields from "economics to psychology, from sociology to science, from theology to political science, and from philosophy to educational sciences" (Tahiroğlu, 2011, p. 38). As a result, there were various definitions of the concept of value. However, these definitions are often not consistent with each other. Value is not defined in social sciences or philosophy with any sense of consensus, as stated by Rath, Harmin and Simon (1978, p. 8). There are different definitions of the word according to each school of thought. For this reason, a certain definition is often not valid in another thought. A similar explanation is expressed by Johnston (2002, p.11) as follows: “Because the word is widely used, it has many definitions. That's why I'm having a hard time finding a philosophical use for the word 'values'. Values cannot be expressed clearly in words such as good, bad, harm or benefit, and in close terms such as better or worse.” This has made the understanding of values more complex. According to Brehier (1966), “values are used in different meanings as well as for different areas of existence. In a way, each entity field has its own values. Disease-health in the biological field, beauty-ugly in aesthetics, right-wrong in knowledge, good-bad in morals, sin-good deeds in religion are different values.” (as Cited in Gündoğan 2007, p. 78). In this context, the Turkish Language Association (TLA, 2022) mentions many uses of values. These are:

1. Abstract criterion for determining the importance of something, the value of something, importance.
2. Value of something that can be measured with money.
3. Superior quality, merit, importance.
4. A person with superior, useful qualities.
5. What appears in the person's connection with the object as a wanting, needing being.
6. Expression of a variable or unknown with numbers.
7. It is the whole of the material and spiritual elements that include the social, cultural, economic, and scientific values of a nation.

In contrast, Rokeach (1973, p. 4) stated that value has two commonly accepted different definitions: "values that people consider important, that is, the person's values" and "the value of an object"; Güngör (2000, p. 27-28) defined it as "the belief that something is desirable or undesirable". Halstead and Taylor (2000, p. 169), on the other hand, considered values within the scope of their research as “... the principles and fundamental

convictions which act as general guides to behaviour, the standards by which particular actions are judged as good or desirable.” Hill (2004, p.5) defined values as “the ideals that give significance to our lives, that are reflected through the priorities that we choose, and that we act on consistently and repeatedly” and “the priorities individuals and attach societies to certain beliefs, experiences, and societies objects, in deciding how they shall live and what they shall treasure by”.

Since values have so many common uses and different definitions, understanding them is naturally complex. No matter what field or thought these definitions belong to, it is obvious that values represent important and valuable things to people. In this context, according to Raths, Harmin and Simon (1978, p. 8), “The only agreement that has emerged is that values represent something important to human beings.” But these important things are not always 'desirable' either. Sometimes it should be avoided. This situation may vary according to the expectations, interests, needs of the subject and the culture in which they live. In other words, “...what underlie something being desired or avoided is the individual's interests, needs, attitudes and culture. More precisely, the interest, need, attitude and value that the culture idealizes and therefore makes desirable is a must-have. Because of this, value has always been the subject of debate among subjects. Because there are differences between what different subjects or different groups of subjects idealize.” (Gündoğan 2007, p.78). This situation has made the teaching of values controversial in some respects (whom/what values will be transferred to future generations? Or to whom will the values be transferred? Or what values will be transferred? ...).

However, although values are complex to understand or in some ways controversial to teach, children learn and acquire values that are likely to last a lifetime, especially in preschool and primary school years (Read, 2018). However, in this process, they can gain positive values as well as develop negative attitudes, behaviors, and values. Although some values may be acquired incompletely or inadequately, some may not be acquired at all. Schools and educators should not ignore this issue. They are primarily responsible for educating students in the right manner.

“Values education is of vital importance in raising people correctly. Considering the formation of values, their functions, guiding and protective functions, their role in interpersonal relations and in the establishment of national identity, we affirm this verdict.” (Tozlu & Topsakal, 2007, p. 180). As a result, values education is very important in creating pedagogies and supporting structures in schools that encourage positive, ethical, pro-social characteristics and competencies, including strengthening children's academic focus and achievement (Berkowitz, 2011). In this context, according to the data by Australian Government Department of Education, Science and Training (2011), education plays a very important role in acquiring the values necessary for students to face future challenges and lead a healthy and fulfilling life, and therefore 'values education' is essential at schools as it is an important part of the education provided.

There are many definitions of values education such as “Any explicit and/or implicit school-based activity which promotes student understanding and knowledge of values, and which develops the skills and dispositions of students so they can enact particular values as individuals and members of the wider community.” (Australian Government Department of Education, Science and Training, 2005, p.8); or “Values education is to do

with developing children's awareness and understanding of human, social, cultural, ethical and global values and how to behave as a responsible, fulfilled citizen within the community." (Read, 2016 as cited in Read, 2018, p.19). However, no matter how it is defined, education of values is not an easy process as stated above (in the introduction).

First of all, values are formed in the family, and the close environment plays a crucial role as well. Families and close environments are the child's first educators, classes, or laboratories (Singh, 2005). For this reason, while the values of the child are formed in the family and in the immediate environment through exposure to the current conditions, orientation, habits, tendencies, role models, and examples, schools and teachers also come into play in the following processes. According to Hökelekli and Gündüz (2007, p.389), schools are "environments where the values gained in the family will be reinforced and some new values will be gained." Because there are many doubts in society about how children acquire their values and how they make sense of the values promoted by the media and their peers. Therefore, although parents, caregivers and families are the primary source of values education for their children, these efforts should be supported in schools (Australian Government Department of Education, Science and Training, 2011). According to Halstead (2005, p. 2), schools and teachers have a great influence on the developing values of children, as well as the family and the immediate environment. However, values education that cannot be given in accordance with the nature of values is also doomed to fail.

Alternatively, values education can be more effectively understood when it is adapted to the developmental characteristics, levels, and conditions of children. In the absence of a value education that matches their developmental characteristics, levels, and conditions, failure is inevitable. The implementation of educational activities that are appropriate for a child's developmental characteristics, levels, and conditions is therefore of vital importance in value education (Bacanlı, 2017). Further, values education does not imply only transferring information about values to students. Some methods and techniques can be used to teach students this knowledge. Accordingly, values are not only formed through the acquisition of relevant knowledge, but also through observation and experience (Hossain & Marinova, 2004). For this to be achieved, the school community (students, teachers, administrators, servants, canteen staff, and other employees) needs to be organized in a way that fosters character development and harmony between home, school, and society. Cooperation with other governmental and non-governmental institutions is also crucial (U.S. Department of Education, 2007).

Based on these explanations, children should be taught values from an early age in order to adopt, internalize and then transform them into behavior (Bolay, 2007; Dilmaç, 2007; Doğanay, 2007). Also, the values should keep up with social changes and transformations. However, as stated above, this process is not an easy one. So, what can be done in these training processes? In this context, many approaches, methods and strategies are suggested. Tahiroğlu and Tay (2020, pp. 16-38) state that the most frequently used

approaches, strategies and methods in this process are discussed under three main headings. These are;

- i) Value transfer (direct teaching) approaches: Behavior Modification (Michaelis & Garcia, 1996 as cited in Doğanay, 2007) and Value Inculcation (Superka, Johnson & Ahrens, 1975);
- ii) Approaches based on questioning, thinking and reasoning: Values Clarification (Raths, Harmin & Simon, 1978), Values Analysis (Welton & Mallan, 1999 as cited in Doğanay, 2007), Moral Dilemma (Kohlberg, 1985), Action Learning (Huitt, 2004), and Value Consciousness Approach (Bacanlı, 2017);
- iii) Holistic approaches: Just Community Schools (Kohlberg, 1985), Hidden Curriculum and Whole School Approaches.

On the other hand, when the literature (Akto & Akto, 2017; Aydın & Akyol Gürler, 2020; Bacanlı, 2006, 2017; Berkowitz, 2011; Çankırlı, 2015; Doğanay, 2007; Forsyth & Gammel, 1973; Kocaman, 2020; MoNE, 2013; Oğuz Namdar, 2020; Raths, Harmin & Simon, 1978; Tahiroğlu, 2011, 2013; Tahiroğlu & Çetin, 2019; Tahiroğlu, Kayabaşı & Kayabaşı, 2013; UNESCO, 1992, 2005) is reviewed, a number of techniques and materials such as case studies, narration, discussion, critical thinking, problem solving, project and performance tasks, animation, drama, travel, observation, group work, role playing, values voting, rating of values, compulsory choices, series arrangements, unfinished sentences, autobiographical questions, autobiography-memoirs and exemplary behavior of role models, provocative questions, encrypted papers, quotations, unfinished stories, pictures, films, fairy tales, epics, legends, folk tales, sections from real life are used. In a study conducted by Berkowitz (2011) to reveal what kind of practices are useful in values education, it was revealed that effective practices applied at different levels and in various contents are carried out in schools. In this process, applications such as interactional practices, professional development, parental involvement, service opportunities and role modeling enabled the definition of effective practices.

1.2. Role Model in Values Education

As seen in the findings of this research (Berkowitz, 2011), there are some effective practices that can be employed in values education processes. However, the use of these practices, especially role models and their real-life stories, has a very important place in values education. There is no doubt that role models and real-life stories have an important place at the beginning of this process. Individuals gain self-knowledge and self-awareness through some events. These are the positive feedbacks they receive from the environment and their consistent behaviors and actions. Individuals are expected to be appreciated regardless of their states and actions if these feedbacks are negative and variable. The result is that the student becomes a subject of its autonomous environment. Self-confidence is shaped by the attitude toward us. A person's self-confidence rises when they are appreciated by others, but decreases when they are not appreciated (Aka, 2019). Taking someone as a role model or wanting to be like him/her emerges at a young age as an aspect of wanting to be appreciated. Each child chooses a hero to represent themselves. They may find heroes in movies, successful people around them, or stories they hear. Some of these

heroes, however, may have negative characteristics or behaviors. Children may develop negative attitudes and behaviors as a result. Thus, education programs should present children with heroes who can serve as role models for them (Faiz & Karasu Avcı, 2019).

According to Karakuş and Çöksever (2019), the heroes of a society are the most important role models that reflect the values of that society and provide significant benefits in values education. Because when real life experiences and values are presented through the heroes of the society, they will play an effective role on learners (Samaniego & Pascual, 2007). Therefore, making use of historical characters (historical heroes) in the implementation processes of character and value education will make significant contributions. In this context, Sanchez (2007) expresses the importance of making use of historical characters in the implementation of character and values education as follows: History is full of stories of human struggle as a perspective that offers countless opportunities for character and value education. Students can express their values better through historical stories that depict dramatic memories of moral turmoil. The stories connect individuals in making personal choices that include truth, integrity, honesty, and loyalty to others, and encourage students to analyze events and choices they make. Students will, at the very least, learn that their predecessors faced similar dilemmas and insisted on making the right choice. Furthermore, these stories will show that good character isn't limited to a particular time or place (Sanchez, 2007, p.79).

Additionally, it is important for these characters to be appropriate for the person who will choose the model. Individual characteristics such as self-efficacy, mutual determination capacity, model characteristics, and behavior characteristics are also important factors in learning and accepting values, according to Bandura. Individuals cannot identify with the behaviors of models that are far from their own, their society, or their own characteristics (Erdamar Koç, 2011; Erden & Akman, 2003; Sarı, 2007; Senemoğlu, 2011). For this reason, it is very important that the characters who will be models in the education processes are suitable for the individual, society, culture and people. In this context, Korkmaz (2020) states that for appropriate behavior change, the character (model) and the observer must have similar characteristics, and he expresses some of the features that should interact between the model and the observer as follows:

...**Gender:** People model the behavior of their own gender more. **Character:** People often take the example of people with good character and good human relations who stand out in the society... **Similarity:** People tend to model people who are more suitable or similar to themselves. Having common points affects modeling positively. **Status:** High-status models are more effective than low-status models... (Korkmaz, 2020, p.252-253).

This situation necessitates the use of historical female characters (role models) that female students can feel close to and identify with.

1.3. Turkish Female Heroines as Role Models

There is a great deal of history in this regard in Turkish history. There are many female heroines in our history. As women in our country face many difficulties, it is not surprising that they have difficulties in many areas, especially in self-confidence. Based on this

situation and the effect of role models on values education processes, it is evident that the development of positive values and self-confidence in our female students will be greatly enhanced by the implementation of activities that use our female heroines as role models. As a result, girls will feel closer to their fellows and will be able to identify more with themselves. In particular, the subject of war and homeland defense is a situation generally attributed to men. We also have many female heroines who, despite facing many difficult circumstances, have made great sacrifices and contributed much to the country.

Although the names of most of these female heroines are not known, they performed great heroism in the National Struggle. The prominent ones are Halide Onbaşı (Halide Edip Edıvar), Gördesli Makbule, Çete Emir Ayşe, Nene Hatun, Tayyar Rahmiye, Asker Saime, Şerife Bacı, Halime Çavuş, Onbaşı Nezahat and Kara Fatma. For example, Münevver Saime fought on the western front with her husband, and was even given the title of “Soldier Saime”. The acumen and courage shown by Nene Hatun, on the other hand, led the Turkish society to go on the defensive position in order to support the army that was being defeated in the war. Apart from these, there are thousands of unnamed female heroines who have supported the soldiers by fighting at the front, performing the services of the soldiers behind the front (shipping, eating, drinking, hospital, etc.) and organizing meetings. In addition, all women who wanted to save their country from the situation they were in during the war organized aid campaigns or supported them in different ways. All of them were motivated by their love of homeland, their children, their honor, and their freedom. Therefore, they worked without expectation of reward or benefit. In the process, they have overcome great difficulties, made great sacrifices, and shown great courage (Çavdar, 2015; Kurnaz, 1996; Sarıkoyuncu Değerli, 2021; Şengül, 2015; Uyaniker, 2007). In this context, Turkish female heroines' lives are characterized by values such as patriotism, courage, self-confidence, and self-sacrifice.

It has been suggested by Ergen (2006) that patriotism falls within the realm of sociological or social love. As a matter of fact, this is a more abstract aspect of love. In addition to helping people understand themselves in the social dimension, patriotism allows them to express themselves more easily, know their obligations, and gain confidence. The child's feeling and understanding starts to develop at an early age, and its permanence increases with time. Therefore, patriotism and national values should be taught to children from an early age (Avcı, İbret, & Karasu Avcı, 2017). It is national values that ensure a society's existence and keep it alive. It is therefore crucial for that nation to preserve and maintain its national values (Gömleksiz & Cüro, 2011). Every society also values patriotism as a first-degree national value in this context. A fundamental value of Turkish National Education is patriotism, which is a part of its ten root values.

Furthermore, a society needs all its members in order to survive, develop, and overcome the difficulties it is experiencing. It is therefore essential that our women use their full potential in war or peace without discrimination or fear, and with self-confidence. Our women must build the self-confidence that they are capable of doing everything when necessary, both in war and peace, from an early age. It is believed that empathizing with the female heroines of the National Struggle Period, and learning from their attitudes and behaviors, will contribute significantly to female students' self-confidence. Considering what these female heroines accomplished during the Turkish War of Independence, it is

clear that female students will be important role models for seeing the determination and success of their fellows and identifying with them.

Developing self-confidence, autonomy, and competence as a woman is very important for future generations. For this reason, patriotism, courage, and self-confidence, especially as demonstrated by our female heroines, should be instilled in young girls at an early age. Female students will be able to see, learn, empathize, and adapt patriotism, courage, and self-confidence that appear as monotonous knowledge by studying the life stories of Turkish female heroines. This study aims to investigate the impact of activities conducted using empathy and values education methods and derived from the heroism, life stories and values of Turkish female heroines on respect for Turkish elders, patriotism, and self-confidence of primary school female students in fourth grade.

1.3. Aim

Through activities developed in accordance with empathy and value education methods, this study aims to increase the respect for Turkish elders, patriotism and self-confidence of female students towards Turkish elders. In the context of the Primary School 4th Grade Social Studies course, the heroism, life stories, and values of Turkish female heroines are used as a basis for teaching students. This was achieved by seeking answers to the following research questions:

1. Is there a significant difference between the experimental and control groups in terms of respect for Turkish elders, patriotism, and self-confidence?
2. As a result of activities developed through empathy and values education methods using the life stories and values of Turkish heroines, do the activities increase respect for Turkish elders, patriotism and self-confidence among female students?

2. Method

2.1. Model of the research

This study aimed to increase the respect for Turkish elders, self-confidence and patriotism attitudes of the students, who participated in the sessions through the implementation of empathy and values education activities prepared by using the life stories of some Turkish heroines in the primary school 4th grade Social Studies course. This study was carried out using experimental design with the pre-test/post-test control group model. Experimental and control groups have been identified without random assignment of the participants.

2.2. Sample

In determining the sample of this study, criterion sampling method, which is one of the purposeful sampling methods, was used. The studies were carried out by the researcher with 20 fourth-grade students in a primary school in Nevşehir central district in the 2021-2022 academic years. The school was accessible and med the researcher to work with and observe students more easily. Experimental and control groups were created using the

criterion sampling method. The criteria were determined by the researchers as follows: In line with the purposes of the research, all of the participants should have been female students; the participants in the experimental and control groups should have had similar economic and sociocultural backgrounds; the self-confidence, patriotic attitudes and respect for Turkish elders of the female students should have been low; they should have been attending Social Studies Course and they should have agreed to participate in the study.

Based on the explanations above, three classes with similar economic and socio-cultural characteristics were identified in the school's fourth grades. Afterwards, the scales of respect for Turkish elders, patriotism, and self-confidence were administered as a pre-test to the female students in these classes, and the averages of the scores were calculated. Based on these scores, 10 female students with low attitude and self-confidence formed the experimental group, and 10 female students with high attitude and self-confidence formed the control group.

2.3. *Data collection tools*

In this study, the respect for Turkish elders and patriotism dimensions of respect for Turkish elders, giving importance to family unity and patriotism scale developed by Gümüş (2016) were used to measure the respect for Turkish elders and patriotism attitudes of the participants to Turkish elders. Besides, the self-confidence scale developed by Akın (2007) was used to measure their self-confidence. These scales were described below.

Respect for Turkish Elders, Attaching Importance to Family Unity, and Patriotism Scale: The Respect for Turkish Elders, Attaching Importance to Family Unity, and Patriotism Scale, developed by Gümüş (2016) for 4th grade primary school students, is a 3-point Likert-type measurement tool consisting of closed-ended items. This scale consists of three dimensions and six factors: Respect for Turkish Elders, Giving Importance to Family Unity and Patriotism (p.91). While the 2nd, 4th and 6th factors of these factors constitute the Respect for Turkish Elders dimension of the scale, the 3rd and 5th factors constitute the Patriotism dimension. This scale, which consists of 27 items in total, has 22 items measuring respect for Turkish elders and patriotism. The ratings of the items of the scale were listed as “Agree, Agree Slightly, and Disagree” and were scored as 3, 2, and 1, respectively. Cronbach Alpha reliability coefficient of the scale for 4th grade students was found to be .90.

Self-Confidence Scale: The Self-Confidence Scale, developed by Akın (2007), is a 5-point Likert-type measurement tool consisting of closed-ended items. This scale consists of two factors, internal-self-confidence and external-self-confidence, and 33 items (p.172). The ratings of the items of the scale were listed as “Never, Rarely, Often, Usually and Always” and scored as 1, 2, 3, 4, and 5, respectively. To be used in this study, the validity and reliability study of the Self-Confidence Scale was conducted for primary school fourth grade students. At the end of this study, the Cronbach Alpha reliability coefficient (as a result of

the data obtained from 123 primary school 4th grade students participating in the research) was found to be .91 for the whole scale.

2.4. Experimental interventions

2.4.1. Preparation of activities

✓ The activities to be applied in the experimental process were prepared by the researchers for the acquisitions in the Social Studies program of the Ministry of National Education. This process was explained below:

1. First of all, a video recording is prepared by making use of documentaries that reveal the situation of the country and the actions of the invaders during the years of the liberation war and the helplessness of the people in the face of this situation. Then the following steps were followed (Steps are presented in Appendix 1):

- Cognitive processes related to the subject of the film were processed to help students understand, comprehend and reflect on the subject (see Appendix-1).
- Studies were carried out on the affective processes of the subject so that female students reveal their emotional states and reactions about what happened in that period and develop emotional awareness (see Appendix-1).
- “What could the women living in that period have done? Are you curious?” After asking such questions, the subject of female heroines was taught.

2. Activities were prepared for Turkish heroines Halide Onbaşı (Halide Edip Edívar), Gördesli Makbule, Çete Emir Ayşe, Nene Hatun, Tayyar Rahmiye, Asker Saime, Şerife Bacı, Halime Çavuş, Onbaşı Nezahat and Kara Fatma. These activities consisted of the following processes (An example of an activity for all of these processes is presented in Appendix 2):

- First, the subject of the relevant heroine was covered from the textbook within the framework of the curriculum (Appendix-2).
- Later, the teacher presented more detailed information about the heroine by using the visuals and video recordings (see Appendix-2).
- A relationship was established between the conditions of this heroine and her actions (see Appendix-2).
- Studies were carried out to reveal the heroine's values, to explain students' own values and to analyze these values (see Appendix-2).

3. Empathy exercises were conducted for female students to identify with the heroine concerned. In this process, “Characterization”, “Animation”, and “Empathy” activities were carried out (These activities were conducted separately in relation to the experiences of all

heroines). In Appendix-3, the activity about Halide Onbaşı and in Appendix -5, visuals from the implementation process are presented.

4. Finally, studies were carried out to enable the students to think and question the relevant values in her own life (respect for Turkish elders, love of homeland and self-confidence) by identifying with Turkish heroines (see Appendix-4, Appendix-5).

✓ The activities mentioned above have been prepared by associating the 4th Grade Social Studies Course Culture and Heritage learning area (SB.4.2.4.) and Active Citizenship learning area (SB.4.6.4.) with the learning outcomes and course contents. Considering this situation, the implementation process was also planned during the course hours of the relevant units. For this reason, the application process was designed to be implemented in a total of 5 weeks and 15 course hours.

2.4.2. Application of the experimental process

✓ The scale of respect for Turkish elders, giving importance to family unity, patriotism and self-confidence scale were applied to the experimental and control groups as a pre-test.

✓ The activities prepared for the experimental process were applied to the experimental group. These activities were handled by associating them with the related acquisitions of the Culture and Heritage and the Active Citizenship learning areas from the Primary School 4th Grade Social Studies Course and integrating them into the subjects. The implementation process was carried out in a total of 5 weeks and 15 lesson hours (the acquisitions of the Culture and Heritage learning area and the Active Citizenship learning area, which are the subject of our study, were covered in this 3-week period in both the experimental group and the control group). Because, in primary school 4th grade curriculum, Social Studies course covers 3 hours per week and 40 minutes per course. In the control group, lessons were taught simultaneously with the experimental group in accordance with the curriculum in the Culture and Heritage and Active Citizenship learning areas in the Primary School 4th Grade Social Studies Course. In this process, male students also participated in the activities. Especially in the animations, they took on roles such as the role of a soldier fighting at the front and the role of Atatürk. However, no measurements were made for male students. Activities for this implementation process were presented in Table 1. report.

Table 1. Experimental process

Week	Course	Experimental Group	Control Group
1.	1.	The subject of "A Heroic Epic: The National Struggle (p.49-50)" was covered from the 4th Grade Social Studies Textbook (Tüysüz, 2020).	The subject of "A Heroic Epic: The National Struggle (p.49-50)" was covered from the 4th Grade Social Studies Textbook (Tüysüz, 2020).
1.	2.	The prepared video recording was watched. Cognitive processes related to the subject of the video recording were applied (See Appendix-1).	Activities in the textbook were carried out on the subject of "A Heroic Epic: The National Struggle".
	3.	The subject of "Eastern Front (p.51)" was covered from the textbook. The heroine of this front (Nene Hatun) was handled in a similar way to the example event in Appendix -2.	The subject of "Eastern Front (p.51)" was covered in the textbook and activities related to the subject were carried out.
2.	4.	The Historical Empathy activity for Nene Hatun was applied in a similar way to the example activity in Appendix -3.	The subject of "Heroes on the Southern Front (p.52-53)" was covered in the textbook.

	5.	The subject of "Heroes on the Southern Front (p.52-54)" was covered in the textbook.	The subject of "Heroes on the Southern Front (p.53-54)" was covered from the textbook and related activities were carried out.
	6.	The heroine of the Southern Front (Tayyar Rahmiye) was handled in a similar way to the example event in Apendix -2.	The subject of "War on the Western Front (p.55-58)" was covered in the textbook.
	7.	The Historical Empathy activity for Tayyar Rahmiye was applied in a similar way to the example activity in Apendix -3.	The subject of "War on the Western Front (p.55-58)" from the textbook continued.
3.	8.	The subject of "War on the Western Front (p.55-58)" was covered from the textbook.	The subject of "War on the Western Front (p.55-58)" from the textbook continued.
	9.	The heroines of the Western Front, Halide Onbaşı and Şerife Bacı, were covered in a similar way to the event in Apendix -2.	The activity on page 58 of the textbook was carried out.
	10.	The Historical Empathy activity for Halide Onbaşı and Şerife Bacı was applied in a similar way to the example activity in Apendix -3.	A unit evaluation activity called "What did you learn?" (p.59-60) was carried out.
4.	11.	The female heroines of the Western Front, Gördesli Makbule, Çete Emir Ayşe and Kara Fatma were covered in a similar way to the event in Apendix -2.	The subject of "Liberty and Independence (p.167-170)" SB.4.6.4. for the acquisition of Active Citizenship learning area from the course book was covered.
	12.	The Historical Empathy activity for Gördesli Makbule, Çete Emir Ayşe and Kara Fatma was applied in a similar way to the example activity in Apendix -3.	The subject of "Liberty and Independence (p.167-170)" SB.4.6.4. for the acquisition of Active Citizenship learning area from the textbook was continued.
	13.	The heroines of the Western Front, Asker Saime, Halime Çavuş and Nezahat Onbaşı were handled in a similar way to the event in Apendix -2.	The subject of "Liberty and Independence (p.167-170)" SB.4.6.4. for the acquisition of Active Citizenship learning area from the textbook was continued.
5.	14.	The Historical Empathy activity for Asker Saime, Halime Çavuş and Nezahat Onbaşı was applied in a similar way to the example activity in Apendix -3.	Activities were carried out on the subject of "Liberty and Independence (p.167-170)" from the textbook.
	15.	In order for the students to think about the values of the heroines, to question them and to associate them with their own life, the activity in Apendix -4 was processed by associating it with the SB.4.6.4. acquisition of the Active Citizenship learning field.	Evaluation activities were conducted on the subject of "Liberty and Independence (p.167-170)" from the textbook.

2.5. Analysis of data

In the interpretation of the Respect for Turkish Elders, Emphasis on Family Unity and Patriotism Scale, the statements "I agree, I somewhat agree, I disagree" were scored as 3, 2, 1, respectively, and data were processed. Reverse scoring as 1, 2, and 3 has been performed for negative items. In the interpretation of the items of the Self-Confidence Scale, they were scored as 5, 4, 3, 2, and 1. It was decided to use the Mann-Whitney U test, one of the non-parametric statistical tests, in the comparison of the groups, in repeated measurements Wilcoxon Signed Rank test. Because, according to Büyüköztürk, Çokluk, and Köklü (2020, p.141), it is difficult to assume that the scores are normally distributed if the number of participants in the groups is below 15. Therefore, non-parametric statistics

should be used in the analysis. Since there were 10 participants in each of the groups of this study, non-parametric tests were used in the analysis.

3. Results

At this stage, the findings obtained as a result of the analysis of the data obtained from the study are presented.

3.1. *Is there a significant difference between the experimental and control groups in terms of respect for Turkish elders, patriotism, and self-confidence?*

First of all, before the experimental procedure, the pretest results were analyzed in order to understand whether there was a significant difference in terms of respect for Turkish elders and patriotism between the experimental and control groups. The results are presented in Table 2.

Table 2. Mann Whitney U Test results on respect for Turkish elders and patriotic attitudes pre-test scores of the experimental and control groups

Groups	N	Mean Rank	Sum of Ranks	U	Z	p
Experiment	10	6,20	62,00			
Control	10	14,80	148,00	7,000	-3,283	.001

When Table 2 is examined, it is seen that the pretest mean scores of the students in the experimental and control groups significantly differed in favor of the control group (U= 7,000, p<.05). That is, female students in the control group had a significantly higher respect for their Turkish elders and patriotism before the experimental procedure compared to the students in the experimental group. In addition, when the pre-test average scores of the experimental and control group students are examined (Experimental group \bar{X} = 1.97; Control group \bar{X} = 2.33), the average attitude scores of the control group towards respect for Turkish elders and patriotism appears to be quite high.

After the pre-test results, the activities described above were conducted in order to increase the respect for the Turkish elders, patriotism and self-confidence of the experimental group students. At the end of the implementation, a significant difference has been found between the posttest mean scores of the experimental and control groups. The findings related to the posttest scores of the respect for Turkish elders and patriotism scale of the experimental and control groups are presented in Table 3.

Table 3. Mann Whitney U Test results on respect for Turkish elders and patriotic attitude post-test scores of the experimental and control groups

Groups	N	Mean Rank	Sum of Ranks	U	Z	p
Experiment	10	11,80	118,00			
Control	10	9,20	92,00	37,000	-1,004	.316

As seen in Table 3, there was no significant difference between the groups when the average posttest scores of the students were tested using the Mann-Whitney U Test (U=37,000, p> .05). This result shows that the values education activities prepared about

Turkish heroines significantly increased the experimental group students' respect for Turkish elders and patriotism and made them have similar attitudes as the control group students, who were not treated and had high attitudes. In fact, when the average scores of the students in the experimental and control groups were re-examined after the implementation process (Experimental group $X = 2.39$; Control group $X = 2.35$), it was seen that the average scores of the experimental group for respect for Turkish elders and patriotism were higher than those of the control group.

One of the aims of this study is the examination of the effect of activities developed in accordance with empathy and values education methods on the self-confidence of female students by making use of the heroism, life stories and values of Turkish heroines. For this purpose, the pretest results were analyzed and the results were presented in Table 4 to understand whether there was a significant difference in terms of self-confidence levels between the experimental and control groups of female students before the experimental procedure.

Table 4. Mann Whitney U Test results regarding the self-confidence pre-test scores of the experimental and control groups

Groups	N	Mean Rank	Sum of Ranks	U	Z	p
Experiment	10	5,50	55,00	,000	-3,380	.000
Control	10	15,50	155,00			

The mean pretest scores of the students in the experimental and control groups for the self-confidence scale were tested using the Mann-Whitney U test. The analysis showed that there was a significant difference in favor of the control group ($U = .000$, $p < .05$). In addition, when the pre-test average scores of the experimental and control group students are examined (Experimental group $\bar{X} = 3.05$; Control group $\bar{X} = 3.91$), it is seen that the control group's self-confidence scores (when evaluated in the range of 1-5 points) were higher than the experimental group.

After the pre-test results, it was examined whether there was a significant difference between the posttest mean scores of the subjects in both groups in order to test the effectiveness of the activities developed in accordance with the empathy and values education methods by making use of the heroism, life stories and values of the Turkish heroines on the self-confidence of the female students. In this context, the findings related to the posttest scores of the self-confidence scale of the experimental and control groups are presented in Table 5.

Table 5. Mann Whitney U Test results regarding the self-confidence post-test scores of the experimental and control groups

Groups	N	Mean Rank	Sum of Ranks	U	Z	p
Experiment	10	13,05	130,50	24,500	-1,949	.051
Control	10	7,95	79,50			

Table 5 shows that there is no significant difference between the groups ($U = 36,000$, $p > 0.05$) when the average posttest scores of the students in the experimental group and the control group were tested with the Mann-Whitney U test. This finding shows that the activities developed in accordance with empathy and values education methods by making

use of the heroisms, life stories and values of Turkish heroines significantly increased the self-confidence of the experimental group, bringing them close to the scores of the control group, who did not take any action and had high self-confidence. Even after the implementation process, when the average scores of the students in the experimental and control groups were examined (Experimental group $\bar{X} = 4.05$; Control group $\bar{X} = 3.95$), it was seen that the average self-confidence scores of the experimental group were higher than the control group.

3.2. Do the activities increase respect for Turkish elders, patriotism and self-confidence among female students?

As part of this study, we aim to find out to what extent activities developed in accordance with empathy and values education techniques through the use of heroism, life stories, and values of Turkish heroines will increase respect for Turkish elders, patriotism and self-confidence among female students. To determine whether the activities had any effect on the experimental group, the pretest and posttest scores of this group were compared. Table 6 presents the results of the pretest and posttest comparisons.

Table 6. Wilcoxon Signed Rank test results of the experimental group on the respect for Turkish elders and patriotism scale and the self-confidence scale

	Post test - Pre test	N	Mean Rank	Sum of Ranks	z	p
Patriotism	Negative Ranks	0	,00	,00	-2,807*	.005
	Positive Ranks	10	5,50	55,00		
Self-confidence	Negative Ranks	0	,00	,00	-2,805*	.005
	Positive Ranks	10	5,50	55,00		

*Based on negative ranks

Table 6 shows that on the scale of respect for Turkish elders and patriotism, the posttest data of the experimental group significantly differ from the pretest data in favor of the posttest. The posttest mean scores of this group are considerably higher than those of the pretest group (pre test $\bar{X} = 1.97$; post test $\bar{X} = 2.39$). Female students' respect for Turkish elders and patriotism attitude scores are significantly increased through values education activities about Turkish heroines.

Furthermore, posttest scores compared to pretest scores showed a significant difference in self-confidence. The pretest and posttest mean scores of this group (pre test $\bar{X} = 3.05$; post test $\bar{X} = 4.05$) showed a significant increase in the posttest self-confidence mean scores. Using the heroism and values of Turkish heroines in activities developed in accordance with empathy and values education methods significantly improved the self-confidence of female students.

4. Conclusion and Discussion

During the pretest conducted before the experiment, the pretest results showed that the control group's scores on respect, patriotism, and self-confidence were significantly higher than the experimental group's. A significant increase in respect for Turkish elders, patriotism attitudes, and self-confidence scores was observed in the experimental group

following the experimental procedure, and the difference between the experimental group and control group was decreased (post-test results showed no significant difference between the groups). The experimental group showed higher respect for Turkish elders, patriotism attitude, and self-confidence scores after the application process when the average scores were examined. Comparing the pretest and posttest scores of the experimental group on respect, patriotism, and self-confidence, the posttest scores of the experimental group were significantly higher than pretest scores. In this study, it was found that activities developed using empathy and values education methods, based on the heroisms of Turkish heroines, life stories, and values, significantly increased female students' respect, patriotism, and self-confidence, even though they had low attitudes towards respecting Turkish elders, patriotism, and self-confidence.

In order for female students to experience, learn, empathize and adapt concepts like patriotism, courage, and self-confidence, which are uniformly encountered, in a more active manner, activities prepared based on the life stories of Turkish heroines are important. In other words, simply providing information about the relevant subject does not guarantee that it will be gained as a value and transformed into behavior. The results of this study show that nearly half of these students have not developed enough positive attitudes and self-confidence, even though they have been with the same teacher/teachers since the first grade. For knowledge and skills to be turned into values and self-confidence, an individual's thoughts, attitudes, and goals play a critical role. Values play a central role in the decisions, choices, and behavior of people (UNESCO, 1992; Lopes-de-Oliveira, Toledo, & Araujo, 2018). It is therefore necessary to develop values for something in order to make people adopt it and apply it to their lives (UNESCO, 2005). In spite of this, developing values is not an easy task. It isn't easy, but it isn't impossible either. In fact, this situation depends on the learning environments and activities prepared by using appropriate methods, techniques, materials and role models, depending on the student's developmental characteristics, levels, conditions, and values.

This study was designed to increase the self-confidence, respect for Turkish elders, and patriotic attitudes of female students in the 4th grade Social Studies class at primary school, based on the developmental characteristics, levels, conditions, and value problems of the students (low self-confidence, patriotic attitude). The value, attitude and behavior of the heroines of the Turkish National Struggle Period are taken into account in this study. For the purpose of this study, activities were prepared for female students to learn by doing, feeling and empathizing in order to identify with the determination, courage, values, sacrifices, and successes of their fellows. When the lives of Turkish heroines are examined (Adivar, 1962; Kurnaz, 1996; Ministry of National Defense, 1998; Uyaniker, 2007; Yener, 2009; Çavdar, 2015; Şengül, 2015; Dolapçı, 2016; Sarıçoban, 2017; Karagözoğlu, 2018; Sarıkoyuncu-Değerli, 2021; İslam, 2021), it is seen that their patriotic values were quite high and in this context, they were very self-confident and brave, they fought at the front, and those who could not go to the front worked with great sacrifices behind the front and met the needs of the army. In order for a society to develop and emerge from the difficult situation it finds itself in, it must encourage self-confidence and self-reliance among its members without discrimination or fear. As such, women should acquire the values and self-confidence they need at an early age in order to feel competent, autonomous, and confident. These gains can only be achieved effectively and permanently if the student

empathizes and identifies with the relevant character (role model) as a means of learning by doing, empathizing, and identifying. In fact, this idea is supported by the implementation processes and results of this study as well.

Several studies have also supported these assertions. For example, Açık (2020) determined the character of "Şerife Bacı" for the patriotism value in a study conducted to examine the experiences of primary school fourth grade students in the process of teaching cultural heritage sensitivity and patriotism values through biography in the Social Studies course curriculum, and activities were used to create biography texts for this character. Consequently, these activities increased students' patriotism awareness. Using female heroines in textbooks as role models for values education, Karakuş and Oksever (2019) concluded that these heroines can be examples of patriotism, self-sacrifice, courage, and self-confidence for students. Karagözoğlu (2018) concluded that heroines' life stories would be useful in the process of gaining patriotism value in social studies course through the use of their stories. A study conducted by Meaney (1979) used a values education program on primary school students for six weeks, and the results indicated that there were observable changes in attitudes towards self-esteem, respecting elders and patriotism at the end of the study. Şahin and Er (2012) assert that historical empathy can be developed within the context of social studies education by incorporating life stories of historical heroes into the character education and values education processes of primary school students, and these processes can also be used to implement many learning activities aimed at promoting values. Kaymakçı (2013) stated that the use of literary genres in the social studies course contributes to the development of national self-esteem as well as the development of empathy skills. Tonga (2017), on the other hand, revealed that role models have an important function for students to internalize values and they will create more awareness about values in students.

Furthermore, Gümüş (2016) found that teaching values of respect and patriotism to Turkish elders in a 4th grade social studies lesson using activities based on a mixed approach increased students' attitudes of respect for Turkish elders and patriotism after teaching with activities based on this approach. As a result of the teaching of patriotism in a primary school life science lesson, Karabulut (2020) has found that students' expressions about patriotism as a concept vary more than their expressions before the activities regarding the concept. Therefore, the activities used in the life studies lesson positively impacted the students' perceptions of patriotism. According to Aka (2019), the relationship between students' self-confidence and empathic tendencies was positive and significant in his study titled "Examination of the relationship between self-confidence and empathic disposition of primary school students." Sixteen values accepted by society were taught to middle school students by Germaine (2001). According to the study, girls had lower self-esteem than boys, and there was a statistically significant relationship between self-esteem and gender. Karacan-Özdemir (2016) examined the effect of "Bibliopsychological Counseling-Based Self-Confidence Development Program" on the self-confidence levels of 6th grade students, and used a problem situation related to self-confidence and the methods of heroes for overcoming these problems based on real life events. Accordingly, although the students with low self-confidence demonstrated a significant increase in self-

confidence posttest scores, the control group, who only took part in the measurements, did not demonstrate a significant increase in self-confidence posttest scores.

In light of the findings of these studies, it is evident that Turkish heroines can serve as role models in the process of gaining self-confidence and value in Social Studies, especially for female students, who are able to identify with their fellows and put themselves in their place. A number of students even shed a few tears during the implementation of our study due to the life stories, sacrifices, courage, attitudes, and behaviors of the heroines. It has been observed that during the animation process, they wore the clothes of the relevant hero with pleasure (see Appendix-5) and were proud of taking on the role of her. As a result of this situation, female students can gain self-confidence and patriotic values by identifying with and empathizing with role models.

Following the explanations above and the findings of our study, it is recommended that students gain value and self-confidence in addition to knowledge and skills. Due to the importance of gaining this value and self-confidence at an early age, relevant training should be integrated into the pre-school period in accordance with the developmental characteristics, levels, and values of the children.

As a result of our research, it is evident that the activities developed significantly contributed to the patriotism and self-confidence of students who have low self-confidence, respect for Turkish elders, and patriotic attitudes. Therefore, a study like this one or similar activities will be helpful to increase children's self-confidence and develop their value judgments on the subject.

Korkmaz (2020) stated that the interaction between the model and the observer is most effective if similar features of the character (model) and the character model area are found. Study results indicate that using Turkish heroines as role models provides female students with important advantages in identifying with their fellows and putting themselves in their shoes. Role models suitable for the individual's similar characteristics, such as gender and culture, would be beneficial in this situation.

This study encountered some problems during its implementation. Several students preferred not to play the enemy soldier role, while others wanted to take on more active roles. To avoid resentments, students should first be taught the content of the subject, its importance, and the characteristics of role playing before starting the animation process. If the students experience resentment, internalization of the relevant value may be impaired.

In contrast, patriotism and self-confidence are not exclusive to female students and young people. Consequently, it is recommended to develop and implement activities aimed at building the values, attitudes, and self-confidence of all students, regardless of age or level.

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Appendices

Appendix-1

A video recording is shown to reveal the situation of the country and the atrocities committed by the invaders during the years of the War of Independence (This is very important for children to become aware of the importance and value of the homeland at a cognitive level). Later on:

- ✓ Studies are carried out on the cognitive processes of the subject related to the film. For example, questions such as “what is the event? What happened? What are the causes of the event? What are the consequences?” were asked. The students’ thoughts on the effects of this event (on the people living at that time and themselves now) were revealed.
- ✓ Studies are carried out on the affective processes of the subject related to the video. Sample questions are as follows: “What impressed you the most as a woman (girl) here? Why? How would you feel if you lived in that period? Why? Do you think something like this could happen to you? What can you do as a woman in such a situation?”
- ✓ The students were asked if they wonder what the women living in that period did. After such questions, we moved on to the subject of female heroines.

Appendix-2

HALIDE ONBAŞI

1. First, the text in the textbook about this hero was read.
2. More detailed information was provided by the teacher by using the visuals (especially supported by a video recording describing her life and what she did, the difficulties she went through, what she gave up and sacrificed for her country).

Analyzing and Revealing Values

1. After the studies above, the students were invited to explain their thoughts about Halide Onbaşı (Students who have difficulty in explaining their thoughts could be guided by statements including clues).
 - ✓ What do you think about Halide Onbaşı's values (thoughts)? What did she care about? What did she not care about?
 - ✓ Is what Halide Onbaşı did important for you? What features of her did you like? Why? Are there any features or behaviors that you don't like? Why?
 - ✓ Do you think Halide Onbaşı 's values (the things she cared about) are valuable? Are they important?
 - ✓ Do you think Halide Onbaşı's actions (what she did) were valuable? Are they important?
2. How would you act if you were in Halide Onbaşı (if you experienced what she went through)? Think about it, but consider that the situation you are in is the same as that of Halide Onbaşı (conditions, difficulties, etc.). After a certain period of reflection, students were invited to explain their thoughts with their reasons.
 - ✓ How would you do this?
 - ✓ What could happen to her while doing this? Would you still do it?
 - ✓ What would you give up to do this? (Examples that student can and cannot give up were given. For example, the risk of being shot, separation from their home, job, siblings, children, etc.)
3. What could have been as a result of your preferred behavior?
 - ✓ Do these result(s) satisfy you?
 - ✓ What is good about these results?
 - ✓ What would the people around you say for this behavior?
 - ✓ Is it important to you that they think like this? So does it affect your thoughts?
 - ✓ Should everyone act like you?

Note: All these processes in Appendix-2 were applied similarly for the heroines named Gördesli Makbule, Çete Emir Ayşe, Nene Hatun, Tayyar Rahmiye, Asker Saime, Şerife Bacı, Halime Çavuş, Nezahat Onbaşı and Kara Fatma.

Appendix-3

EMPATHY

Impersonation

The female students wore the same clothes (previously specially prepared by the researchers) of a Turkish heroine chosen to empathize and feel like her. In this process, a student is dressed in the clothes of a heroine (The clothes of 10 heroines were dressed on each student as they were introduced). This is how photos were taken. Visuals were prepared by bringing together the picture of the heroine selected with this picture (Appendix-5). Then, as a visual, the student was provided to put herself in the place of the heroine and act as that character. (The animation is done for all the heroines mentioned in the last part of Appendix-2). An example animation activity for these processes is presented below.

Animation

Choosing Halide Onbaşı's clothes, the student wears these clothes and disguises herself as her. The students represent the people, and Halide Onbaşı is on the board against the people. "Our country is being occupied. We must be united against these invasions. The homeland is falling apart, if necessary, we have to put our lives and properties in order to get rid of the occupations." she says. After this rally, an arrest warrant is issued for her. Another group becomes the other party and reads the arrest warrant. On the other hand, Halide Onbaşı, who learned about the arrest decision, fled to Istanbul with her husband and joined the War of Independence. A sign representing Istanbul takes place at a corner of the classroom and Halide Onbaşı flees there. She learns that she is one of the six people sentenced to death by the Istanbul Government, along with Mustafa Kemal. A student who plays the role of Mustafa Kemal appoints Halide Onbaşı to the Western Front. Here she is given the title of chief sergeant corporal.

Empathy

1. What do you think Halide Onbaşı's thoughts were? What do you think she was thinking (Cognitive dimension of empathy).
2. How do you think Halide Onbaşı felt? How do you feel after wearing these clothes and the impersonation? Can you feel what she was feeling? How do you understand this? (Cognitive dimension of empathy).
3. If you had the chance to meet her, how would you convey these thoughts, feelings and emotions to her? (Communication dimension of empathy).

Note: This activity was carried out for all the heroines mentioned.

Appendix-4

REFLECTING AND INQUIRING RELATED VALUES IN THEIR OWN LIFE

What Halide Onbaşı (Halide Edip Edívar), Gördesli Makbule, Çete Emir Ayşe, Nene Hatun, Tayyar Rahmiye, Asker Saime, Şerife Bacı, Halime Çavuş, Onbaşı Nezahat and Kara Fatma did for the sake of their values (homeland) and how they fought is reminded to the students again.

- Their patriotism and sense of belonging were emphasized.
 - It was emphasized that the country did not have to be invaded in order to protect, love, value and develop it. In fact, it was emphasized that in order to prevent such things from happening, it is necessary to be strong and in unity.
 - In order to be strong and united, the duties and responsibilities of the citizens were explained and the following steps were conducted:
1. Are the values of these heroines (Halide Onbaşı (Halide Edip Edívar), Gördesli Makbule, Çete Emir Ayşe, Nene Hatun, Tayyar Rahmiye, Asker Saime, Şerife Bacı, Halime Çavuş, Nezahat Onbaşı and Kara Fatma) and yours similar to each other? The following steps were conducted to help them transform their values into behavior by demonstrating the consistency of their values with real life.
 - ✓ In order to demonstrate the value of patriotism with the students, a list of their duties and responsibilities (for example, those who are suitable for their age and level, for example, to work, to train themselves well, to do their job well, not to damage public property, to protect, to respect the Flag and the National Anthem, etc.) were prepared. Then the following questions were asked.
 - Do you act in line with these duties and responsibilities in your life? What are you doing?
 - Why do you choose to act like this?
 - What were the consequences of this behavior?
 - Is this result valuable for you? Are you satisfied? Why?
 2. The following questions were asked in order for students to exhibit appropriate behaviors in their future lives:
 - ✓ How do you plan to act from now on? Why?
 - ✓ Do you believe you will do this? What if you can't/don't do that?
 - ✓ Consider other possibilities (to help students fulfill their duties and responsibilities or by offering different possibilities)... What do you think might be the consequences of those possibilities? What are you thinking now? What is the most valuable for you, what will make you happy?
-

Appendix-5: Images from the Implementation Process

Image 1: Nezahat Onbaşı

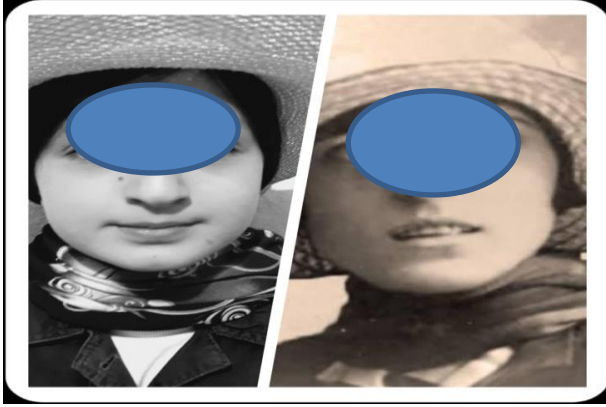


Image 2: Şerife Bacı



Image 3: Halide Onbaşı



Image 4: Gördesli Makbule



Image 5: Kara Fatma



Image 6: Çete Emir Ayşe



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