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An Examination of Animated Movies within the Scope of Values Education in Basic

Research Article

Mert SEN[1], Yesim YENER[2]

[1]*İnönü University, Faculty of Education, Department of Basic Education, Malatya, Turkey* 0000-0003-0427-5135

[2]*Bolu Abant İzzet Baysal University, Faculty of Education, Department of Basic Education, Bolu, Turkey* 0000-0002-3344-6637

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ABSTRACT

Nowadays, the values that societies have are tried to be transferred to children in various ways. Motion picture films are seen as an important mass media to transfer the values to children. Animated films which children prefer to watch in movie theaters have importance in this sense because children tend to take the characters whom they watch, like, and take interest in as role models. This study aims to determine which values and how often are included in animated films. For this purpose, ten Turkish-made and twenty foreign-made animated films that were watched the most between the years 2015-2020 were examined and compared in terms of the values they contain. The method of the study is qualitative, the pattern is a case study. Descriptive analysis was used while analyzing the data. As a result, it is detected that Turkish animated films contain more value and mention these values more often compared to foreign-made animated films. In this context, it is recommended that the animated films that will be produced after that should be designed to involve the values more and that different studies examining the animated films within the scope of values education should be done in order to transfer the values to the next generations in a healthier way.

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Keywords:
Value education, animated films, cartoons, cinema, basic education.

Introduction

Humans have been spending their lives as social creatures and maintaining their lives as a society since their existence. Societies consider it an assignment to hand down their own norms, values, and rules to the next generations. Value is a very important concept for the welfare, integrity, and continuity of societies. Rokeach (1973) describes the value as "persistent belief in the preference of a particular form of behavior or purpose of existence over its opponents, personally or socially". Nelson (1975) stated that "value is a learned

[1]Corresponding author: İnönü Üniversitesi
Telephone: +905455177451
e-mail: mert.sen@inonu.edu.tr
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product of the environment, and the adoption of certain values is a function of the environment". Values are a set of action standards that are spontaneously formed with people's minds in a natural period (Toku, 2002, s. 108-109). Kuchuradi (2003) states that value understandings underlie people's interpersonal relationships, decisions they make, behavior assessments. In this sense, it can be said that values have important positions in a person's life.

In a globalized world, what is important for nations to have ideal society structures is that they preserve their own values and pass these values on to future generations (Erbil and Bağcı, 2013; Topçuoğlu and Aksan, 2019). Many nations want to bring various values to their citizens. The continuity of values in the Turkish education system is an important issue. In Turkey, it is possible to directly observe the value education which is given to students in courses such as sociology, psychology, citizenship, and human rights education, education of religion and ethics, social studies, and Turkish (Ulusoy ve Dilmaç, 2014). A circular on values education was sent to governorates and schools from The Board of Education in Turkey (2010) (Cihan, 2014). This circular is intended to equip students with the values, love, responsibility, respect, tolerance, sensitivity, self-confidence, empathy, fairness, courage-leadership, being kind, friendship, helping-solidarity, cleanliness, truthfulness, giving importance to family unity, independent and free-thinking, optimism, the development of aesthetic feelings, hospitality, patriotism, doing favors, working hard, sharing, compassion-mercy, greeting, humility, conserving the cultural heritage, self-sacrifice (The Turkish Ministry of National Education, 2012). In the 2017-2018 academic year, the Ministry of National Education (MONE) made a set of changes in the field of values education along with the curriculum change. By scanning the relevant curriculum related to the subject, ten national, spiritual, and universal key values were determined, which were associated with the educational goals that wanted to be transferred to students. (Board of Education, 2017). These ten root values, which are included in all primary education programs under the heading "Our Values", are justice, friendship, honesty, self-control, patience, respect, love, responsibility, patriotism, and helpfulness. (MONE, 2018).

Also, other countries give importance to values as in the Turkish education system. Values education is considered as a character education in some countries. For instance, in the education system of the United States of America, value education is considered in this way. It is aimed to bring students in basic ethical values such as respect, justice, citizenship, responsibility towards oneself and others with the character education in America. (US Department of Education, 2020). In North Carolina, which is one of the eastern provinces of the USA, it is emphasized in the department of character education of the Student Citizenship Act (2001) that values such as courage, common sense, honesty, kindness, ambition, respect, responsibility, self-discipline, respect for school staff, service to others and good citizenship should be included in the curriculum (North Carolina General Assembly, 2001). Values such as respect, responsibility, honesty, kindness, courage, optimism, self-awareness, national and cultural identity, and harmony are wanted to be gained through the process of character and citizenship education in Singapore (Singapore Ministry of Education, 2014). In the Japan Basic Law of Education (2006), it is aimed to bring individuals values such as respect, justice, responsibility, equality of men and women, cooperation, environmental protection, and love for traditions and customs. In the German education system, it is important to teach children and young people the basic values of love, fellowship, loyalty, kindness, and truth. Values education in the Swedish education system is formed within the framework of religion and universal values. Values such as love of homeland and state, kinship, and family are prominent in South Korea. Similarly, in Malaysia, family and respect values are emphasized more. Because the majority of the population in Saudi Arabia is Muslim, ethical and moral values are prioritized in the educational system (Çarboğa, 2019). Under the heading of British values, the values of democracy, the rule of law, individual freedoms, and respect and tolerance for other beliefs are taught compulsorily in the United Kingdom (Tabak, 2019). The fact that various countries include values education in their curricula can be interpreted as a sign of the importance given to this issue.

Also in the age of information and technology, transfer and education of values have become an important matter (Uzun and Özdem, 2020). Values whose most important function is to shape social life are transferred to next generations through education and societies are formed with values (Aydın, 2011; Bobaroğlu, 2002). These values desired to be conveyed to next generations are taught by means of family, social environment, schools, and mass media (Şahin, 2019). Values, identities, rituals, and behaviors which provide the unity of societies are transferred by means of communication instruments. Information transferred through mass media is a product of information providers or culture, beliefs, values, and ideologies. Many values in mass media are consciously conveyed (Avcıoğlu, 2011).

Cinema, which is one of the mass media, is one of the most common tools in the culture industry. Cinema has become an art that finds audiences all over the world and can show them drama, tragedy, love, and hate (Akın and Yakıncı, 2013). Cinema films are a reflection of the culture and society to which they belong (Akcan and Polat, 2016). Cinema is pretty important for children in addition to addressing all segments of society. For parents, cinema has become one of the events which they prefer to make their children happy, spend time with them, reward them and make them socialize (Yazıcı and Aktin, 2018). A child, as a cinema audience, is an individual who stands in a position where a message can be sent, is open to messages, and is ready for communication. They are ready to change themselves by interpreting the new messages they receive through films, by developing manners and behavior for them. Even though they have difficulty in expressing what they see, they can perceive and comprehend. Cinema is a field that can meet the wills and needs of children in the point of satisfying their intellectual, emotional, and artistic sides (Özsoy, 2017). It is an indisputable fact that cinema, which uses many visual and auditory elements, has an impact on children by presenting more colors, sounds, movements, fiction, imagination, and emotions (Yazıcı and Aktin, 2018).

Animated films are leading among the films which are preferred by children in the movie theaters (Doğan & Göker, 2012; Radio and Television Supreme Council, 2006). 0-14 age group forms the basic audience of the animated films which are considered to be the most important entertainment tools for children on the screen and the cinema (Bursa Eskişehir Bilecik Kalkınma Ajansı, 2018). In the simplest terms, animated films, often known as cartoons in the literature, are the impression of graphics that are not essentially moving, as if they are moving in the human mind (Pikov, 2010; Singlethon, 2004). Animated films whose subjects can consist of past events and myths, fictional characters, and events can be used as a spreading tool of reflection and developing the general characteristic and culture of the society (Türker, 2011). These films are especially made in a way that will feed the interests of children, keep them curious while watching and develop their imagination (Aşılıoğlu, 2018). Animated films which can convert abstract values such as love, respect, tolerance into tangible concepts can help children learn these values. Animated films can make children experience experiences that they have not experienced in real life, and can affect their attitudes and behaviors (Aşılıoğlu, 2018; Handayani, Haryono, and Ahmadi; 2020; Tıllman, 2014). Especially for children in their growing age, animated films help them to make sense of that value by presenting values such as tolerance, justice, and love to children through case studies (Kaba, 1992).

The role of animation movies in values education is based upon the relationship between visual editing and motion in structures of the movies. Animated movies, which are visual and auditory communication tools, provide an active learning environment by elucidating complicated situations, visualizing and simplifying the symbols (Alan, 2009). Animated movies benefit educators by facilitating the teaching the upper-level abstract terms that are difficult to explain in words, such as culture and values to students (Kanar, 2019). Animated movies are flawless tools that enable transferring some messages indirectly, and some messages directly in a clear way, and are used to convey complex concepts such as values (McCloud, 1994).

Children will take the characters whom they watch, like, and are interested in as a model and imitate their behaviors because children are looking for a role model whom they emulate themselves during the

identification phase (Parkyıldız, 1999). Nowadays, media heroes take place as actors in the children's world, it can even be claimed that they are more effective role models than parents (Cesur and Paker, 2007). Children can imagine themselves in various adventures by identifying the characters they watch in films (Aşılıoğlu, 2018). This situation makes it to examine the content of what children watch.

The fact that these films are watched by pre-school students and primary students increases the importance of these films even more. Animated films, which are also used as educational materials in basic courses and various subjects at schools, can also be used in value education (Borzekowski, 2018; Daşdemir, Uzoğlu, and Cengiz, 2012; Genç, 2013; Islam, Ahmed, Islam and Shamsuddin, 2014; Kaba, 1992; Kanellidou and Zacharia, 2019; Liu and Elms, 2019; Pandey and Lenka, 2020; Vitasmoro, Chandra and Jatmiko; 2020; Xiao, 2013). In this context, the values which are in Turkish-made and foreign-made animated films need to be examined, know which values and how often they are included in these films.

This research aims to determine what values and how often are included in Turkish and foreign animated films that children prefer to watch the most in Turkish cinemas. With this purpose, answers were sought for the following questions.

1- Containing the most-watched Turkish animated films between 2015-2020;

a. What is the distribution of values?

b. What is the frequency of the values?

2- Containing the most-watched foreign animated films between 2015-2020;

a. What is the distribution of values?

b. What is the frequency of the values?

3- The most-watched Turkish and foreign animated films between 2015-2020;

a. Is there a difference between the distribution of values?

b. Is there a difference between the frequency of the values?

Methodology

Research Model

A case study design from a qualitative research method was used in this study. In qualitative research, it is aimed to realistically set forth the situations of events in their natural environment by using methods such as observation, interview, and document analysis (Yıldırım and Şimşek, 2008). Case design is an approach that put forth case themes or a situation description that collect detailed and in-depth information about multiple limited situations in real life, in a current limited system (a situation), or over a period of time through multiple sources of information (e.g., observation, interview, audio-visual materials and documents, and reports) (Creswell & Creswell, 2018).

Reviewed Documents

The documents examined in this study consist of a total of 210 animated films, 20 Turkish and 190 foreign productions, which were screened in cinemas in Turkey between 1st January 2015 and 1st January 2020 (https://boxofficeturkiye.com/, 2020). In the sample of the study, the criterion sampling method one of the purposive sampling methods was used. The criteria of the study were determined as the most-watched films released in Turkey between the years 2015-2020. The inability to access all Turkish animated films is among the limitations of the research. The animated movies to be examined were accessed through legal channels such as renting and purchasing. Screening of some Turkish-made animated movies in the cinema

was postponed because of Covid-19; therefore, these movies couldn't be accessed through legal channels. For this reason, the study was carried out with ten Turkish-made animated films. Demographic information about the animated films included in the study is presented in Table 1;

Table 1. Demographic information about the animated films

	Name	Movie duration	Year
Turkish animated films	Rafadan Tayfa Dehliz Macerası	1h 29m	2018
	Köstebekgiller: Perili Orman	1h 25m	2015
	Kral Şakir: Oyun Zamanı	1h 28m	2018
	Fırıldak Ailesi	1h 24m	2017
	Köstebekgiller 2 Gölgenin Tılsımı	1h 25m	2016
	Kuklalı Köşk	1h 20	2019
	Pırdino Sürpriz Yumurta	1h 15m	2015
	Canım Kardeşim Benim: Uzaylılar mı Gelmiş?	1h 26m	2016
	Nane İle Limon	1h 15m	2016
	Sagu ve Pagu Büyük Define	1h 20m	2018
Foreign animated films	Maona	1h 47m	2017
	Ice Age: Collision Course	1h 47m	2016
	Frozen II	1h 45m	2019
	Incredibles 2	1h 58m	2018
	Despicable Me 3	1h 29 m	2017
	Minions	1h 31m	2015
	Coco	1h 45m	2018
	Smurfs: The Lost Village	1h 30m	2017
	Cars 3	1h 42m	2017
	The Lion King	1h 58m	2019
	The Good Dinosaur	1h 33m	2016
	Toy Story 4	1h 39m	2019
	How to Train Your Dragon 3	1h 44m	2019
	Ralph Breaks the Internet	1h 52m	2019
	Finding Dory	1h 37m	2016
	The Boss Baby	1h 37m	2017
	Hotel Transylvania 3	1h 37m	2018
	Ferdinand	1h 48m	2017
	Inside Out	1h 35m	2015
	Hotel Transylvania 2	1h 29m	2015

Data Collection and Analysis

The animated movies presented in the study were analyzed descriptively through document review. The criteria used in data analysis were determined in regard to values taking part in the Values Education Directive (2012) and Curriculum (2018). The animated films examined were monitored by taking into account the determined values and were analyzed by two different experts in a period of 6 weeks. Separate tables were formed for each animated movie, and the researchers determined which values and how often they appear in these tables.

Some measures were taken by the researchers to increase the validity and reliability of the study. These measures are stated below.

At first, dialogs that are in the movies watched in the study were written down. Words, sentences, and paragraphs containing the values in the dialogues were watched again in the movie. Gestures, mimics, behaviors, symbols, and pictures expressing values during the films were included in the study by stopping

the film and taking a screenshot. Apart from the direct equivalent of some values as words or visual expressions, in cass of handling as a process, the values handled as a process were also included in the study. Following the examinations, a separate table was formed for each animated film's values, and the values and frequencies of each animated film were determined in this table. The images and expressions gathered from the papers were explicitly quoted in the findings section in order to increase the internal validity, in other words, the persuasiveness of the study. The use of only documents as a data collection instrument may be a factor that limits internal validity. The research design, study group, data collection instruments, analysis of the gathered data, and how the findings were structured are all detailed in the relevant parts to promote external validity. Four randomly selected animated films were reviewed independently by researchers and an independent researcher working on values education in order to increase the research's internal reliability, in other words, consistency. As a consequence of the evaluations, the values concluded by the researchers were compared and attempts were made to assure consistency. Later, other films that were included in the study were evaluated by a single researcher. The research data were suitably discussed in the conclusion section in order to increase the research's external reliability. It was debated among the researchers whether the results and findings section was consistent, and the general agreement was reached.

Ethical Procedures

Since the research subject is document analysis, ethical permission was not required.

Results

In accordance with the purpose of the research, the distribution of the values contained in the Turkish animated films for the first sub-problem and their frequencies are given in Table 2.

Table 2. The value distribution of Turkısh-made animated films

Values	**Animated Films**	*Rafadan Tayfa Dehliz Macerası*	*Köstebekgiller: Perili Orman*	*Kral Şakir: Oyun Zamanı*	*Fırıldak Ailesi*	*Köstebekgiller 2 Gölgenin Tılsımı*	*Kuklalı Köşk*	*Pırdıno Sürpriz Yumurta*	*Canım Kardeşim Uzaylılar mı Gelmiş*	*Nane İle Limon*	*Sagu ve Pagu Büyük Define*	***Total***
Love		+	+	+	+	+	+	+	+	+	+	10
Responsibility		+	+	+	+	+	+	+	+	+	+	10
Respect		+	+	+	+	+	+	+	+	+	+	10
Being kind		+	+	+	+	+	+	+	+	+	+	10
Conserving the cultural heritage		+	+	+	+	+	+	+	+	+	+	10
Friendship		+	+	+	+	-	+	+	+	+	+	9
Helping-solidarity		+	+	+	-	+	+	+	+	+	+	9
Cleanliness		-	+	+	+	+	+	+	+	+	+	9
Giving importance to family unity		+	+	+	+	-	-	+	+	+	+	9
İndependent and free-thinking		+	+	+	+	-	+	+	+	+	+	9
Greeting		+	+	+	-	+	+	+	+	+	+	9
Patience		+	+	+	+	+	+	-	+	+	+	9
Tolerance- sensitivity		+	+	+	-	-	+	+	+	+	+	8
Self-control		+	+	+	-	+	+	-	+	+	+	8

Courage-leadership	+	+	+	+	-	+	-	-	+	+	7
Patriotism	+	+	+	-	+	-	+	-	+	+	7
Doing favors	+	+	+	-	-	-	+	+	+	+	7
Working hard	+	+	+	+	-	+	-	-	+	+	7
Compassion-mercy	+	+	+	-	+	-	+	+	-	+	7
Optimism	+	+	+	-	-	+	-	-	+	+	6
Self-confidence	+	+	+	-	+	+	-	-	-	-	5
Fairness	+	-	+	+	-	+	-	-	+	-	5
Truthfulness-honesty	+	-	+	-	-	+	-	-	+	+	5
The development of aesthetic feelings	+	-	+	+	-	+	-	-	+	-	5
Sharing	+	-	-	-	+	-	+	+	-	+	5
Hospitality	-	+	-	-	+	-	-	+	-	+	4
Self-sacrifice	+	-	+	-	-	-	-	-	+	+	4
Humility	-	+	-	-	-	-	-	-	-	+	2
Empathy	-	-	-	-	-	-	-	+	-	-	1
Total	25	23	25	15	15	20	16	19	23	25	

Considering the values contained in the Turkish animated films presented in Table 2, it is seen that 25 of the 29 values discussed in the study are mostly mentioned in the films named Rafadan Tayfa Dehliz Macerası, Kral Şakir Oyun Zamanı, Sagu, and Pagu Büyük Define. As can be seen in Table 1, it was determined that 15 of the 29 values discussed in the study were mentioned in the animation films of the Fırıldak Ailesi and the Köstebekgiller 2: Gölgenin Tılsımı . Values in all Turkish animated films discussed in the study are love, protecting cultural heritage, responsibility, respect, and being kind. It has been observed that friendship, cooperation, solidarity, cleanliness, independent and free-thinking, greetings and patience in 90% of animated films; in 80% of them tolerance, giving importance to family unity and self-control values; in 70% of them, values of courage-leadership, patriotism, doing a favor, hard work and compassion-compassion; optimism value in 60%; the values of self-confidence, fairness, truth-honesty, development of aesthetic feelings and sharing in 50% of them; the values of hospitality and self-sacrifice in 40%; the value of humility in 20% and the value of empathy in 10% are included. When Table 1 is examined, it is seen that the values of love, owning a cultural heritage, responsibility, respect, and being kind are the values that are most mentioned in all Turkish animated films, on the other hand, the values of humility and empathy are the values that are least discussed.



Figure 1. Galata Tower (conserving the cultural heritage)



Figure 2. Billboard (tolerance-sensitivity)



Figure 3. Protect nature slogan (responsibility)



Figure 4. Hugging of Alien and Mete (love)



Figure 5. Cleaning scene (cleanliness)

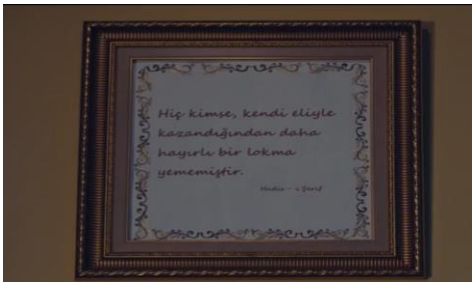
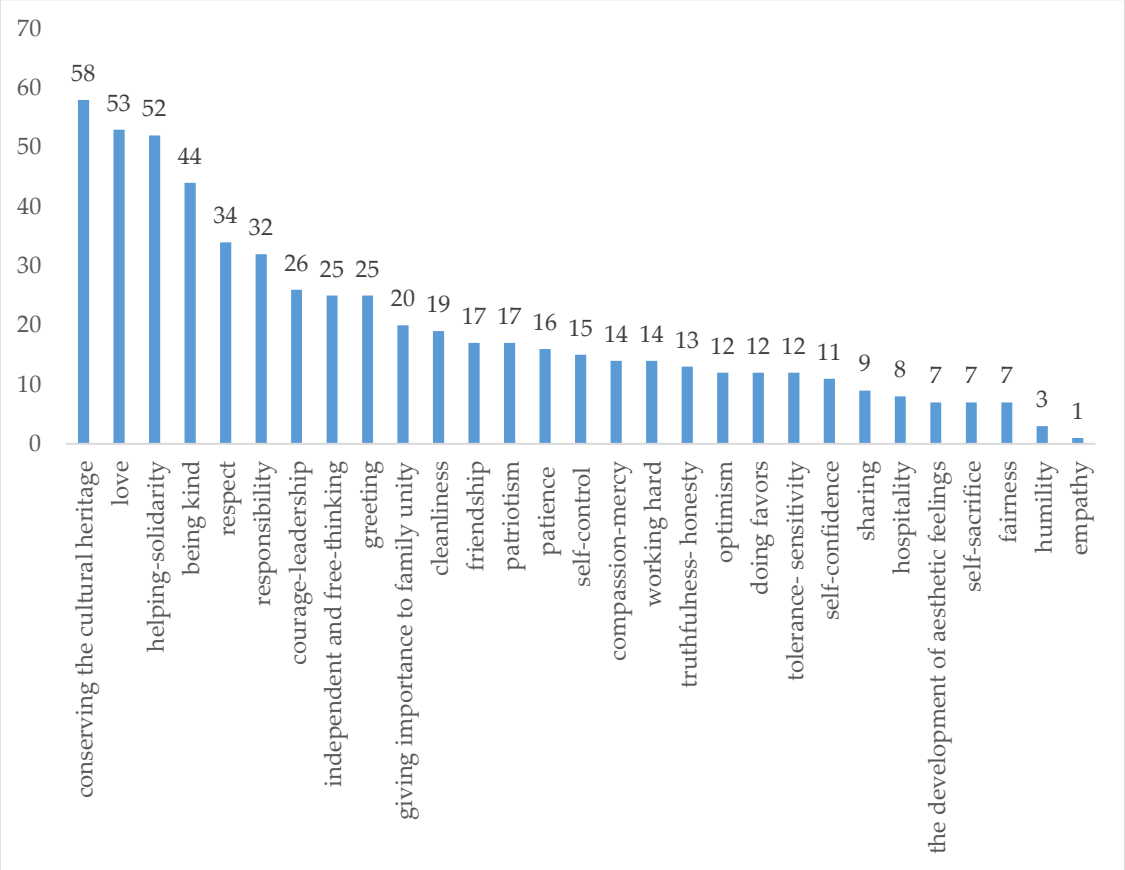


Figure 6. No one has ever eaten a better morsel than what he earned with his own hands (truthfulness-honesty)

In Sagu and Pagu film the expression said by the turtle “How does just complaining help? We must try harder, rise to the challenges and we work tirelessly to restore our world to its former condition.” emphasizes the diligence. In the Pırdino Sürpriz Yumurta film, Tarık says “Pırdino, you are our friend and you will always remain so, never forget us” to Pırdino and they say goodbye and hug each other. It indicates the friendship value. In the Rafadan Tayfa Dehliz Macerası film, while Hayri is sharing his pastry he says “It is called soothing his likely craving, haven’t you ever heard about it?” . It indicates the value of sharing. Hayri's giving food to the mouse in the vestibule is seen as animal love. The flag in the garden of the school emphasizes the patriotic value in the film Kral Şakir Oyun Zamanı. In the film Köstebekgiller 2 Gölgenin Tılsımı, while Gölge’s bag is rummaged, he says "It's a shame, someone else's bag can't be rummaged." This expression is evaluated as the truth-honesty value. In the film Kuklalı Köşk, Örs Usta says, "This house has been consigned to us, when Uncle Müşfik returns, he has to find the house as he left it." This expression denotes the value of responsibility. The sentence "Thank you very much, our brother could have been harmed if you hadn’t been there", which Müge said to the aliens in the film Canım Kardeşim Uzaylılar mı Gelmiş, indicates the value of kindness. In the film called Nane ve Limon Kayıp Zaman Yolcusu, the fact that Kaan does not use his father's computer without permission emphasizes the value of respect. Nane tells Meryem and Kaan, "Don't be late, or your families will be worried about you." This expression indicates the value of responsibility. Although Kaan burned his father's computer, his father said, "It's not important than you, don't upset yourself." This expression denotes tolerance-sensitivity value. In the film Fırıldak Ailesi, the character Tarcan returns to protect his friend when giants attack the village, this emphasizes the importance of friendship. The fact that the villagers get together and share ideas for repairing the damage caused by the giants underscores the importance of togetherness and decency.



Graphic 1. Value frequencies of Turkish animated films

When the frequency of the values contained in the Turkish-made animation films in Graphic 1 is examined, 583 value elements were found in 10 Turkish-made films. In Turkish animated films, an average of 58.3 value items per film is seen. When the data in Chart 1 are examined, it is seen that the values of protecting the cultural heritage (f=58), love (f=53), helping solidarity (f=52), being kind (f=44) are the values with the highest frequency. Being sharing (f=9), hospitality (f=8), being fair (f=7), developing aesthetic feelings (f=7), self-sacrifice (f=7), humility (f=3), empathy (f=1) values in the films were found to have the least frequency.

The findings regarding the value distribution of foreign-made animated films discussed in the research are given in Table 3.

Table 3. The value distribution of foreign-made animated films

Values / **Animated Films**	*Maona*	*Ice Age: Collision Course*	*Frozen II*	*Incredibles 2*	*Despicable Me 3*	*Coco*	*Minions*	*Smurfs: The Lost Village*	*Cars 3*	*The Lion King*	*The Good Dinosaur*	*Toy Story 4*	*How to Train Your Dragon*	*Ralph Breaks the Internet*	*Finding Dory*	*The Boss Baby*	*Hotel Transylvania 3*	*Ferdinand*	*Inside Out*	*Hotel Transylvania 2*	***Total***
Love	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	20
Responsibility	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	+	+	+	19
Helping-solidarity	+	+	+	+	+	+	-	+	+	+	+	+	+	+	+	+	-	+	+	-	17
The development of aesthetic feelings	+	+	+	-	+	+	+	+	+	+	+	+	-	+	+	+	+	+	+	-	17
Respect	+	+	+	+	+	+	+	+	+	+	-	-	-	+	+	-	+	+	-	+	15
Courage-leadership	+	+	+	+	+	+	+	+	+	+	+	+	+	+	-	-	-	+	-	-	15
Being kind	+	+	-	+	+	+	-	+	+	-	+	+	-	+	+	+	+	+	+	-	15

Self-confidence	+	+	+	+	-	+	+	-	+	+	+	-	+	-	+	+	-	-	-	-	12
Friendship	-	+	+	+	+	-	-	-	+	+	+	+	-	+	-	-	+	+	+	-	12
Giving importance to family unity	+	+	+	+	+	+	-	-	-	+	+	-	-	-	+	+	+	-	+	-	12
Self-control	+	+	+	+	-	+	-	-	+	+	+	+	+	+	+	-	-	-	-	-	12
Independent and free-thinking	+	+	+	+	-	+	-	+	-	+	-	-	+	+	-	+	-	-	+	-	11
Self-sacrifice	+	+	+	-	+	+	-	-	-	-	+	+	+	+	-	-	-	+	+	-	11
Patience	+	+	+	-	+	+	-	-	+	+	+	+	-	+	+	-	-	-	-	-	11
Truthfulness- honesty	-	+	+	+	+	-	-	+	+	-	+	+	-	-	-	-	+	-	+	-	10
Optimism	+	+	+	-	+	+	-	-	+	+	-	-	-	+	-	-	-	-	+	-	9
Greeting	-	+	-	+	-	+	-	+	+	-	-	+	-	-	+	-	-	+	+	-	9
Doing favors	+	+	-	+	-	-	-	+	-	-	-	+	-	-	+	-	+	+	-	-	8
Compassion-mercy	+	-	+	-	-	+	-	-	+	+	+	-	-	-	+	-	+	-	-	-	8
Cleanliness	-	-	+	+	-	-	-	+	-	+	-	+	+	-	-	+	-	-	-	-	7
Tolerance- sensitivity	+	-	+	-	-	-	-	-	-	-	-	-	-	+	-	-	+	+	-	-	5
Hospitality	-	+	-	-	-	+	-	+	+	-	-	-	+	-	-	-	-	-	-	-	5
Working hard	-	-	-	+	-	+	-	+	+	-	-	-	-	-	-	-	-	-	-	-	4
Empathy	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	+	+	-	-	-	3
Fairness	-	-	-	+	-	+	-	-	-	+	-	-	-	-	-	-	-	-	-	-	3
Patriotism	-	-	-	+	-	-	-	-	-	+	-	-	-	-	-	-	-	-	-	-	2
Sharing	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	+	2
Humility	-	-	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1
Conserving the cultural heritage	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	0
Total	18	20	19	18	13	19	6	14	17	17	14	14	10	14	13	10	11	12	12	4	

In Table 3, when considering the values contained in foreign-made animated films, it was determined that 20 of the 29 values were mentioned in Ice Age 5 films at most, and 4 of the 29 values were mentioned in Hotel Transylvania film at least. The value included in all the foreign-made animated films discussed in the study was determined as the value of love. It is stated the value of responsibility in %95 of the animated films; the values of helping-solidarity and developing aesthetic feelings in %85 of them; the values of respect, courage-leadership, and kindness in %75 of them; self-confidence, friendship, giving importance to family unity, self-control value in %60 of them; the values of being able to think independently and freely self-sacrifice and patience in 55% of them; integrity-honesty value in %50 of them; the values of optimism and greeting %45 of them; the values of doing a favor, compassion-mercy in %40 of them; the values of tolerance-sensitivity, hospitality in %25 of them; the value of diligence in %20; the values of empathy and fairness in %15; the values of patriotism and sharing in %10; the value of humbleness in 5% of them are included. Among the other findings is that the value of protecting cultural heritage is not included in foreign-made animated films. When Table 2 is examined, it is seen that the animated films Ice Age 5, Moana, Frozen 2, and Coco are the animated films that include the most values discussed in the study. It is seen that the animated films named Hotel Transylvania and Minions are the animated films that contain the least place to the values discussed in the study.



Figure 7. All animals cover the crater(helping-solidarity



Figure 8. Scene of Elsa's singing (developing the aesthetic feelings)



Figure 9. Hugging scene of Minions(love)



Figure 10. Friendship island (friendship)



Figure 11. Dori and his family (giving importance to family unity)

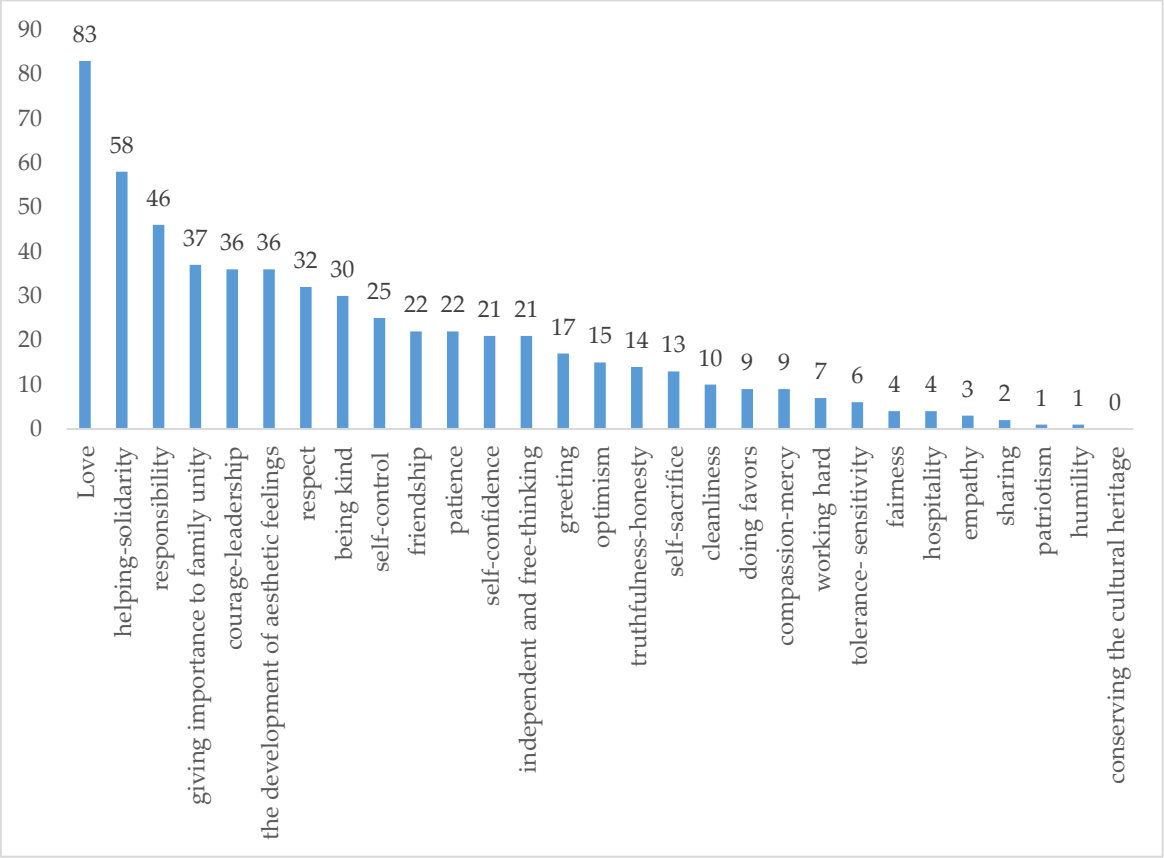


Figure 12. Ferdinand's rose guard (Responsibility)

"If laws are unjust, there are laws to change them! Otherwise, it's chaos!." Helen used in The Incredible Family 2 film. This statement emphasizes the value of fairness. In the film Coco, Miguel desires to be a musician even though his family wants him to be a shoemaker and he struggles for it. This emphasizes the value of being able to think independently and freely. In the film Smurfette Lost Village, Smurfette's desire to warn the village in the forbidden forest, which was revealed because of her, about the danger, and that she takes responsibility for her mistake indicates the value of responsibility. In Cars 3, Lightning McQueen "What is important in the race is respect. I respect all these men." after the race. This expression refers to the value of respect. In The Good Dinosaur film "Sometimes you gotta get through your fears to see the beauty on the other side" the father dinosaur said to Arlo. This expression emphasizes the value of courage. In Toy Story 4, Hermione's mother said, "Hermoni honey, I'm going, come give me a hug, I love you." This expression emphasizes the value of love. In How to Train Your Dragon 3 film, after the dragons escaped, Hiccup controlled himself, didn't lose hope, and prepared a rescue plan. This emphasizes the importance of self-control value. Ralph Breaks the Internet: Wreck-it Ralph 2 emphasizes the value of cooperation-solidarity when Ralph decides to go online and find the broken part of the game in order not to make his friends

homeless due to the broken game. In The Baby Boss film, the Baby Boss says to his brother. The path to success is not a straight line. But rather a wild ride, like a ship at the sea. And you're a sea captain, taming a turbulent ocean!" This sentence emphasizes the self-confidence value. In the Inside Out film, Joy tells Sadness "You can't focus on what's going wrong. There's always a way to turn things around." It highlights the optimism value. In the Hotel Transylvania 2 film, the reporter on television says. Do not forget, kids! A real monster always shares" It highlights the value of sharing.

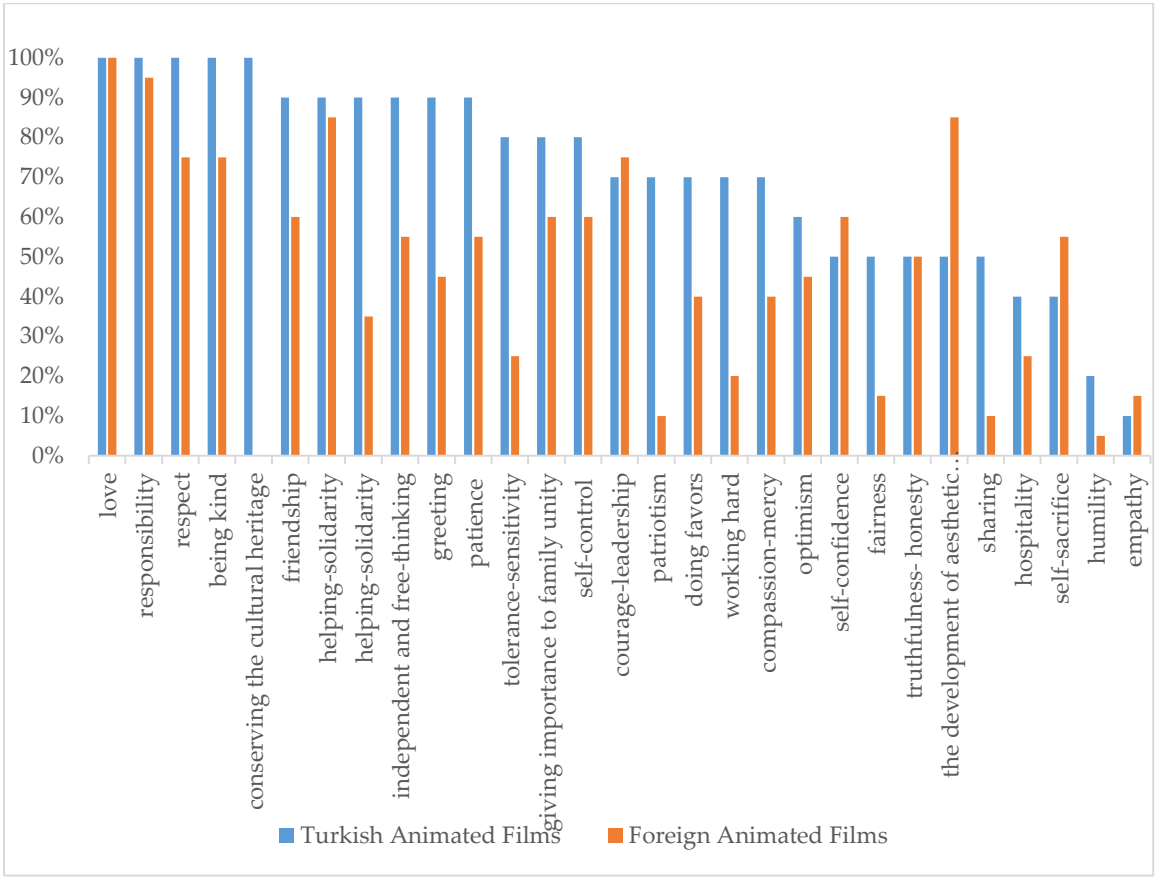
The findings regarding the frequency of values contained in foreign animated films are given in Graphic 2.



Graphic 2. Value frequencies of foreign animated films

When the data in Graphic 2 is examined, a total of 586 elements containing value have been identified in 20 foreign-made animated films. Foreign-made animated films have an average of 29.3 value items per film. According to Graphic 2, it is seen that the value with the highest frequency is the value of love (f=83). The values of cooperation-solidarity (f=58), responsibility (f=46), giving importance to a family unity (f=37), courage leadership (f=36), developing aesthetic feelings (f=36) seen in Chart 2 are among the values that are frequently studied. Doing good (f=9), diligence (f=7), tolerance sensitivity (f=6), fairness (f=4), hospitality (f=4), empathy (f=3), sharing (f= 2), patriotism (f=1), humility (f=1) values are seen to have the least frequency.

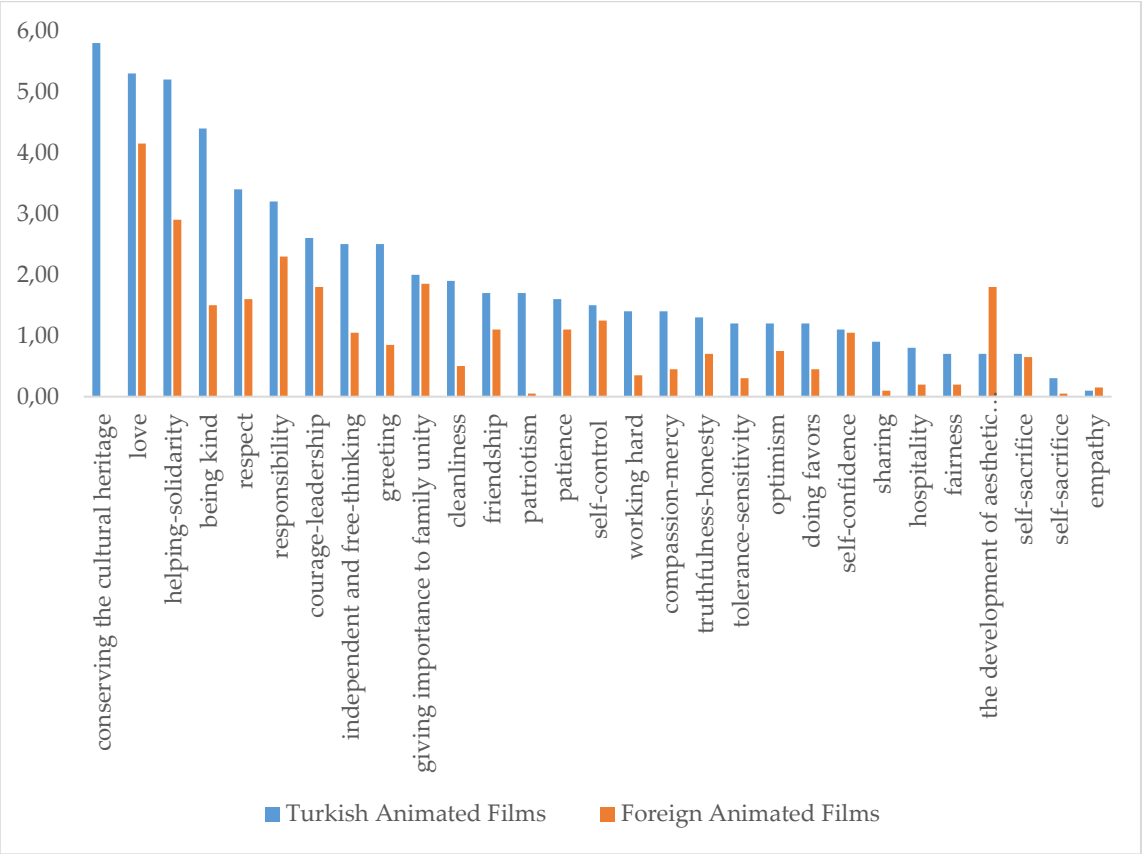
Findings regarding the values contained in Turkish and foreign animated films are given in Graphic 3.



Graphic 3. Comparison of the values contained in Turkish and foreign animated films

When Graphic 3 is examined, it is seen that only the value of love is included in all Turkish and foreign animated films. It has been determined that the values of responsibility, cooperation-solidarity, courage-leadership, truthfulness-honesty, self-confidence, optimism, hospitality, and self-sacrifice are included at close rates to each other in Turkish and foreign animated films. It is seen that while the value of protecting the cultural heritage has been contained in all Turkish-made animated films, this is not included in any of the foreign animated films. According to Graphic 3, it is seen that while the cleanliness value is included in 90% of Turkish films, it is included in 35% of foreign films. It has been determined that the value of being able to think independently and freely is included in 90% of Turkish films and 55% of foreign films. The greeting value is seen in 90% of Turkish films and 45% of foreign films. It has been detected that the tolerance-sensitivity value is in 80% of Turkish films and 25% of foreign films. The patriotism value was found in 70% of Turkish films and 10% of foreign films. Diligence value is seen in 70% of Turkish films and 20% of foreign films. The value of being fair has been found in 50% of Turkish films and 15% of foreign films. The value of developing aesthetic feelings is seen in 85% of foreign films and 50% of Turkish films. The value of sharing is included in 50% of Turkish films and 10% of foreign films. The value of humility is seen in 20% of Turkish films, 5% of foreign films, and empathy value in 10% of Turkish films and 15% of foreign films as the two least common values.

Findings regarding the value frequencies of Turkish and foreign animated films are given in Graphic 4.



Graphic 4. Comparison of Value Frequencies of Turkish and Foreign Animated Films

Graphic 4 shows the average value frequencies per film in Turkish and foreign-made animated films. When examining the results regarding the frequency of the values contained in Turkish and foreign animated films, ten Turkish-produced animated films (f= 583) and twenty foreign-made animated films (f=586) were found to have a value element. On Average 58 value items are seen in Turkish-made animated films and 29 in foreign-made films.

When Graphic 4 is examined, the value of protecting the cultural heritage has the most frequent operand in Turkish films, on the other hand, this value has never been found in foreign-made films. The value of love has also been frequently discussed in Turkish and foreign animated films. Although the value of helping-solidarity is discussed more in Turkish production films than in foreign production films, it is often included in both productions. . Values of kindness, cleanliness, greeting, patriotism, diligence, compassion-mercy, tolerance-sensitivity appear in Turkish animated films more than foreign-made animated films. On the other hand, the value of developing aesthetic feelings is more seen in foreign-made films than in Turkish-made films. The values of responsibility, giving importance to family unity, self-control and self-confidence have been handled closely in Turkish and foreign-made films. The values of empathy, humility, sacrifice, fairness and hospitality are values that have a very low frequency in both Turkish and foreign-made films. It is seen that all values are handled more often in Turkish-made animated films, except for the value of developing aesthetic feelings.

Discussion and Conclusion

When the results of the value distribution of Turkish-made animated films are examined, it is seen that the values of love, responsibility, respect, being kind, and protecting the cultural heritage are included in all animated films. Values such as friendship, solidarity-solidarity, cleanliness, caring for family unity, the ability to think independently and freely, greeting, patience, tolerance, self-control are seen in the vast majority of films. The structure of Turkish society can be linked to the high distribution of values in Turkish-made

animated films. The Turkish is a society characterized by a collective consciousness paying attention to living together and the welfare of society (Aydın 2019; Curkan, 2019). Some values, such as solidarity-solidarity, respect, love, being kind, caring for family unity, greeting, and tolerance, become more prominent as a result of this situation. It's therefore understandable that these principles, which are at the forefront of society, are reflected in the animated films that are made. However, the values of empathy, humility, hospitality, and fairness are low in Turkish-made animated films. Because these qualities are not widely diffused in animated films, they may have difficulty being transferred and consolidated in the future.

In support of the result of the study, Şahin (2019) found that all of the cartoons in the study that were produced in Turkey contained the values of love, respect, responsibility, and national culture. Similarly, Karakuş (2016) has come across cultural heritage elements in every episode of his cartoon Maysa and Bulut. Akinci (2013), in his study, found the value of kindness (being polite) in all Turkish-made cartoons. Sevim (2013) found the values of love and responsibility in Turkish production cartoons in all of the films in his study. According to Sadioglu et al. (2018) in their study, they did not encounter the values of love, responsibility, and respect in most of the sections. These results are in contradiction with the results in this study. In the studies mentioned, it is seen as a point of attention that values such as empathy, modesty, and hospitality are not taken into consideration.

The values of protecting cultural heritage, love, cooperation-solidarity, being kind, respect, and responsibility have been found to be frequently discussed values when the results for the frequency of values contained in Turkish animated films are examined. In terms of the introduction and transfer of cultural heritage items, the fact that the value of protecting cultural heritage is the most often used value is particularly important. It has been determined that the value of protecting cultural heritage is handled visually in most animated films. The use of cultural elements in the transitions between scenes, in the background photos, in the jewelry used, in the game played may have caused the value of protecting the cultural heritage to come to the fore. When the relevant literatüre is reviewed, it is indicated that the values such as love, helpfulness, respect, protecting the cultural heritage, kindness, solidarity have been handled more frequently (Akıncı, 2013; Çetin, 2018; Güven and Akıncı, 2014; Sadioğlu et al., 2018; Şahin, 2019; Şentürk and Keskin, 2019). This situation supports the results of the study.

Sharing, hospitality, fairness, developing aesthetic sensibilities, self-sacrifice, humility, and empathy are values that are rarely seen in Turkish animated films. The low distribution of these values, as well as the fact that they are not dealt with frequently, are seen as significant deficiencies. In general, these qualities are not given enough importance in Turkish animated films. It has been claimed in support of this position that the values specified in similar research are lower or not included at all (Yener, Yılmaz and Şen, 2021; Kılınç, 2013; Sadioğlu et al., 2018; Şahin, 2019; Şentürk and Keskin, 2019).

When the results of value distribution of foreign-made animated films are examined, it is remarkable that some certain values have been highly distributed. Since love, helping-solidarity, respect, kindness values are globally accepted and known, they can be distributed much in foreign-made animated films (Rokeach, 1973, Schwartz, 1992). The high distribution of courage-leadership value may be due to the fact that a heroic story is discussed in most of the films. It is noteworthy that the value of developing aesthetic feelings is included in most of foreign-made animated films. This situation can be explained by the fact that foreign animation production companies are musically and aesthetically evolved, have been making animated films for many years, and are technologically advanced (Pikkov, 2010; Türker, 2011). When the relevant studies are examined, it is seen that honesty, friendship, love, helpfulness, courage, kindness, respect, and responsibility values are encountered (Akıncı, 2013; Anggara, Santosa and Udayana, 2019; Demir, 2019; Dumova, 2007; Gülden, 2015; Korukcu, Güngör and Ardahanlı, 2015; Sevim, 2013; Şahin, 2019; Song and Zhang, 2008; Yener et al., 2021). This supports the result of this study. It is significant that this study involves more values than

the other studies do. The value of developing aesthetic feelings is seen in almost all foreign-made films, but no findings related to this value have been found in other studies.

When the results of the study of the frequency of values contained in foreign-made animated films are examined, it is seen that the value of love is the most frequently handled value. It has been determined that the values of heşping-solidarity, responsibility, giving importance to family unity, developing courage, and aesthetic feelings are values that are often handled in foreign-made animated films. Frequent handling of these values can be associated with their high distribution.

The fact that the value of love is the most handled one can be associated with the personality of the main character in foreign-made animated films. Generally, main characters have loving personalities. This can cause the value of love to come to the forefront. In foreign-made animated films mostly a heroic story takes place. Main characters more often take on saving, protecting, and providing the unity tasks. Hereby the values of courage and responsibility are handled frequently. Another noteworthy point in the study is that music and dances are very often included in foreign-made animated films. It can be said that this situation positively affects the value of developing aesthetic feelings. Although the value of giving importance to family unity is not highly distributed, it is seen as a frequently discussed value. In support of the results of the study, Demir's (2019) study shows that the value of cooperation- solidarity is often included in foreign-made cartoons. In his study, Kanar (2019) stated that the values of responsibility, solidarity, and love are included in the film Cars 1, and these values are conveyed as a behavior rather than expressed verbally. Korukcu et al. (2015) found in their study that the values of helpfulness and responsibility are frequently included in the animated films examined. Akıncı (2013) found that the values of responsibility and cooperation are discussed at high frequency in the foreign-made cartoons he examined in his study. In his study, Kılınç (2013) found that the values of responsibility, helpfulness, and love of animals were included at high frequency in the foreign-made cartoon named "Pocoyo". These findings support the results of the study.

Cleaning, kindness, compassion-mercy, hard work, tolerance-sensitivity, justice, hospitality, empathy, sharing, patriotism, and humility have relatively low frequencies in foreign animated films, according to the current study. It has been observed that the value of protecting cultural heritage is not mentioned at all. According to Demir's (2019) research, patriotism, Turkish culture, and hospitality are not adequately represented in foreign films. Similarly, in Kanar's (2019) study, it was found that the values of patriotism and protecting the cultural heritage were never seen in the film called “Cars 1”. According to Korukcu et al. (2015) found in their study that the values of diligence, empathy, and tolerance were included less in the foreign animated films which are studied. In the study of Kılınç (2013), a value element of justice and empathy was found, and no value was found for national values. These findings support the results of the study.

When the results of the comparison of the value distribution in Turkish and foreign animated films are examined, the values of protecting cultural heritage, cleanliness, greeting, being able to think independently and freely, tolerance-sensitivity, patriotism, sharing, and being fair have a significant difference in the distribution in Turkish animated films compared to foreign animated films. In Turkish animated films, these values are more prominent. It can be said that these values are dominant in the Turkish society structure. This can be the reason of the higher distribution of these values in Turkish animated films. The value of developing aesthetic feelings shows a serious distribution difference in favor of foreign-made animated films compared to Turkish-made animated films. In this respect, it may be claimed that foreign-made animated films place a greater emphasis on aesthetics than Turkish-made animated films. In addition, there are more musical and visual components in foreign-made animated films, which is a significant aspect to consider.

Values showing high and close distribution in Turkish and foreign animated films are values of love, responsibility, being kind, respect, cooperation, solidarity, courage-leadership. The fact that these values are universal values and these values are encountered in almost every society can be shown as the reason for these

values to show the close distribution in animated films. In this context, it can be said that some values are noteworthy in every culture. The values showing similar and low distribution in Turkish-made and foreign-made films are the values of empathy, humbleness, and hospitableness. It is a significant result that these values show the low distribution in both kinds of films. This can cause that these values cannot be conveyed to the audience in both Turkish-made and foreign-made films.

When the results of comparing the distribution of values in Turkish and foreign-made animated films are examined, it is seen that the values in Turkish-made animated films show a more balanced and high distribution. In this context, it can be said that Turkish-made animated films are richer in terms of value distribution. Similar to these results, Demir (2019) found that there is a greater distribution of value in Turkish-made cartoons compared to foreign-made cartoons in his study. When other studies are examined, it is seen that there is no distinction between Turkish and foreign production in animation/cartoons, and more cartoons were examined.

When comparing the frequency of values in Turkish and foreign animated films, it can be concluded that the average frequency of values in Turkish-made animated films is as high as in foreign-made animated films. This demonstrates that the values highlighted in the study are handled more frequently in Turkish-made animated films. When the frequency of values in Turkish and foreign animated films is compared, it is seen that all values, except for the value of developing aesthetic feelings, are more common in Turkish animated films than in foreign animated films. This situation shows parallelism with the difference in value distribution.

The value of love is frequently discussed in both Turkish and foreign-made films. Although Turkish films use the values of love, helping-solidarity, responsibility, courage-leadership more than foreign films, they are commonly used in both. In this context, it may be claimed that in both animated films, certain values are prioritized. Empathy, humility, self-sacrifice, hospitality, fairness, and sharing are values that are rarely seen in Turkish and foreign animated films. The fact that these values have a low distribution and frequency indicates a negative situation. In light of this, it is reasonable to conclude that these values are not adequately included in both animated films. When examining at the related research in the literature, it is clear that when examining the values, there is no separation between Turkish and foreign films, and the frequencies are not individually elicited in the studies that make this distinction (Akıncı, 2013; Kılınç, 2013; Korukcu et al., 2015; Demir, 2019; Kanar, 2019). This is an important difference that distinguishes this study from other studies.

Consequently, it is seen that Turkish animated films show a richer distribution in terms of values. Besides, these values are more often used in Turkish-made films while comparing the foreign-made films. It is a remarkable result that some values are frequently used in both Turkish and foreign animated films, and some values are less used in both Turkish and foreign animated films. This situation is similar in distribution and frequency. Generally, emphasizing one or more values in films may result in the deprivation of many values of children who watch these films. In this sense, it is notable that some values in animated films are more intensified. This may cause some values to be highlighted while others are overlooked. The importance of each of the 29 values mentioned in the study are different. As a result, these values are anticipated to be adequately reflected in animated films. If some values are included in animated films, it is possible that some values will fade into the background and their lack will be seen in the future.

Implications

In the light of the findings obtained as a result of this research, the following suggestions can be offered to animation filmmakers, families, and other researchers;

• The animated films included in this research include the most-watched films released in cinemas between 2015-2020. Similar studies can be done by expanding the year range of animated films and increasing their number.

• In the research, 29 values were included in the study. Since the subject of value is a very extensive subject, different studies can be conducted in which more values are included.

• The fact that Turkish animated films are less than foreign animated films is a major deficiency. It can be suggested to the relevant institutions to increase the number of Turkish animated films.

• Studies can be conducted on the reasons for the values that are lacking in Turkish and foreign animated films. Animated films can be prepared in which these values are used more frequently.

• When reviewing the relevant literature, it was found that the majority of the studies were focused on cartoons. Other studies on value education in animated films are needed. Similar studies on animated films may be recommended to researchers.

• Animated films can be used for values education. Animated films can be made that include the values desired to be acquired as subjects.

Ethics Committee Approval:

Since the research subject is document analysis, ethical permission was not required.

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