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The Existence of Social Sciences Values and Skills in Turks According to Chinese Annuals

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The Existence of Social Sciences Values and Skills in Turks According to Chinese Annuals

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Abstract

Social sciences aims to convey to the individual the values and skills necessary to adapt to society. The aim of the study is to base today's values and skills by looking at the existence of values and skills in the structure of the Turkish nation in its early periods. In this study, the existence of social sciences values and skills is tried to be proven by examining the Chinese annals called Historian's Records (Shi Ji), History of the Han Dynasty (Han-shu) and Old T'ang History (Chiu T'ang-shu), which cover the Turkish historical periods under the rule of the Huns and Gokturks. Document analysis technique was used during the data collection phase. In the data analysis part, qualitative content analysis and narrative analysis approaches were used. In the research, social sciences values were given under headings, and the headings were tried to be filled according to their presence in the Chinese annals used. Their skills were intended to be grouped under a general heading and explained. As a result of the research, it was seen that all the values and some of the skills were present in all three Chinese annuals.

Çin Yıllıklarına Göre Türklerde Sosyal Bilimler Değer ve Becerilerinin Varlığı

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Öz

Sosyal bilgiler bireye, topluma adapte olması için gerekli olan değer ve becerileri aktarmayı hedeflemektedir. Çalışmanın amacı Türk milletinin ilk dönemlerindeki yapısında bulunan değer ve becerilerin varlığına bakarak günümüz değer ve becerilerini temellendirmektir. Bu çalışmada Hun ve Göktürk yönetimindeki Türk tarihi dönemlerini kapsayan Tarihçinin Kayıtları (Shi Ji), Han Hanedanı Tarihi (Han-shu) ve Eski T'ang Tarihi (Chiu T'ang-shu) adlı Çin yıllıkları incelenerek sosyal bilgiler değer ve becerilerinin varlığı kanıtlanmaya çalışılmıştır. Verilerin toplanması aşamasında doküman analizi tekniği kullanılmıştır. Verilerin analizi kısmındaysa nitel içerik analizi ve anlatı analizi yaklaşımı kullanılmıştır. Araştırma içerisinde sosyal bilgiler değerleri başlıklar halinde verilmiş, kullanılan Çin yıllıklarındaki varlıklarına göre başlıkların altları doldurulmaya çalışılmıştır. Becerileri ise genel bir başlık altında toplanarak açıklanmak istenmiştir. Araştırma sonucunda üç Çin yıllığında da değerlerin hepsinin ve becerilerin bir kısmının var olduğu görülmüştür.

Introduction

Social sciences are based on human beings. Therefore, social science human-based definitions are included in the definition. For example, social sciences; the history, culture, special and mathematical position of the society in which it is located, adaptation of the individual to the society by teaching and adopting their responsibilities and social dynamics is characterized as a science that helps to provide (MEB, 2018: 8). With this, social sciences can be defined as the adaptation of the knowledge learned to daily life and the individual and the adaptation of the individual to the society in which he / she is involved (Köse, 2019: 79).

The person who gains a place in society through social sciences on the way to becoming an individual continues its progress. The individual and the society made up of individuals should not to be isolated. The individual's assimilation of the dynamics of society is one of the most important aspects of the content of social sciences is made possible through the concepts of skills and value (Kalaycı & Baysal, 2019: 107). This one concepts are also at the heart of society. Concepts of skill and value by enabling the individual to master social dynamics in both cognitive and psychomotor areas serves the purpose of social sciences (Aksoy, Akbaba & Kılcan, 2019: 5).

Ensuring that knowledge can be used in daily life with the concept of skill while aiming while the concept of value is based on the material values of the society from the past to the present. aims to transfer spiritual elements (MEB, 2018: 9). Both concepts, in which in addition to carrying each other, another common aspect is that they are also shaped according to the era. Every age values and skills cannot be the same. But the values and skills that change with the times have to be built from scratch they do not, they develop by adding to each other in a spiral structure. In this case, society history is of great importance. Having come a long way since its early days they need to know the basics of values and skills (Yalçın & Tural, 2023: 3).

Social sciences in Turkey is a combination of the concepts of history, citizenship and geography with the arrival. History and national identity, citizenship and national consciousness, geography and aims to ensure awareness of the environment in which we live (Şengöz, 2022: 288). Thus, value and to convey the history of skills, their place in society, the importance of perceiving the changing space over time requested (Çiydem & Kaymakçı, 2020: 200). In the context of this study, values and part will be analyzed.

Turkish history is scattered over a wide period of time and space. Therefore, it is seen that interactions with many civilizations have caused changes in the social structure, but it is known that social consciousness can preserve itself from the formation of a society (Durkheim, 2013: 205). In Turkish society, social consciousness to understand its existence, one must look to ancient Turkish society. Information on ancient Turkish society One of the earliest sources containing the Chinese annuals. That's why studying the Chinese annuals is required. As a result, the social consciousness of the ancient Turkic society can be found in the Chinese annuals to determine the existence of values and skills selected from social sciences by reaching out to is included as the main objective.

Method

Research Model

The study focuses on the place of values and skills, which are among the concepts of social sciences that enable the individual to adapt to the society, in social consciousness. This is a qualitative study conducted to examine the existence of the presence of a. The use of Chinese annuals because of the reason is that information about the ancient Turkish society is generally found in these sources. Document analysis technique was used in the preparation of the study. Document analysis is used because it is an appropriate method for the analysis and synthesis of primary sources (Kıral, 2020: 173).

Data Collection

The Chinese annuals used in the study are the Historian's Records, Han Dynasty History and Old T'ang History. The Historian's Records, originally titled Shi Ji by Tsi Ma ch'ien, and it is based on the legendary emperor of China, the Yellow Emperor, Han It covers three thousand years until the Dynasty. In this study, Chapter 110 (Hsiung-nular) of the Shi Ji source was examined using the Pulat Otkan transmission (Otkan, 2021: 57). Han The History of the Dynasty, originally titled Han-shu, was published by Pan Ku and his brother Pan Chao two hundred and thirty years. The Han-shu is a more detailed annals than the Shi Ji can be characterized (Onat, Orsoy & Ercilasun, 2020: 14). In this study, section 94B of the Han-shu source was examined using the Ayşe Onat and her team transmission. Finally, the Old T'ang History, originally titled Chiu T'ang-shu, was published by Liu-hsü and covers the years 618-742 AD. covers. In this study, Chiu T'ang-shu source was examined using the İsenbike Togan and her team transmission (Togan, Kara & Baysal, 2017: 22).

Data Analysis

Qualitative content analysis was used as a method to analyze the data in the study because he information in Chinese annals needs to be categorized according to values and skills, and this qualitative content analysis best meets this requirement. The classification was based on social sciences values and skills in Turkey, such as helpfulness, respect, peace, independence and freedom, family unity, solidarity, patriotism, diligence, responsibility and justice. Narrative analysis as an approach adopted (Toker, 2022: 332). The reason for this is that narrative analysis is the most appropriate approach for understanding the social consciousness of ancient Turkish society. Methods and approaches were preferred considering that if the social consciousness of the ancient Turkish society can be understood, it is possible to have an idea about the basis of values and skills.

Results

Presence of Social Sciences Values in the Shi Ji Annual

Chinese historiography has an almost parallel history with Chinese civilization. Chinese historiography, which started with writing on animal bones during the Shang and Yin Dynasties, gained a new face with Confucius. This

new face of the period, which began to emerge with the compilation of Shu Ching (Documents), took its final shape with Ch'un-Ch'iu (Spring and Autumn Chronicles) (Eberhard, 2022: 47).

Although there was a pause in Chinese historiography until the Han Dynasty, Tsi Ma-ch'ien was the end of this pause. Thanks to the efforts of his father, Astronomer Sima Tan, he became a good student Tsi Ma-ch'ien, who was able to receive education, completed the work called Shi Ji in his thirties (Ceylan, 2022: 571).

Shi Ji, also known as Shih-chi, or Records of the Historian, B.C. 2700's from the corresponding period of the Yellow Emperor again about B.C. evolved in the 150s describes the period up to the reign of Emperor Wu Di. The Shi Ji, written after a long period of standstill, is the first work in which the name Hsiung-nu is used for Turkic history and is important for the mention of Hsiung-nu in chapter 110 (Akgün, 2018: 51). Within the scope of the study, Chapter 110, Hsiung-nular (Huns) was analyzed and the results were transferred in items.

Helpfulness

The value of helpfulness is embedded in the annual because the Hsiung-nus did not turn away people who sought refuge with them. An example is Li Ling, Commander of the Dūwèi Mounted Troops of the Repeat Horsemen. Great by the Hsiung-nus after a siege, Li Ling surrendered. Rather than reacting harshly, Chan-yü of Hsiung-nu appreciated Li Ling's skill and showed this appreciation by marrying his daughter to him (Otkan, 2021: 92). On the other hand, a similar example was seen in Erh-shih Sutrishna Generali Kuang-li. The Kuang-li family believed the hoax that they were sentenced to execution for practicing magic and as a result Kuang-li, wanted to take refuge in the Hsiung-nu to save him family from the punishment. The Hsiung-nu did not reject this general, who fought tough wars against them, and accepted him (Otkan, 2021: 93).

Respect

The value of respect finds its place in daily life narratives in the annual. While talking about the Hsiung-nu, the author of the annual explains that they did not make agreements in written form. He also mentions that although the Hsiung-nu people live in areas with undefined borders, each of them has their own land and this land is not violated by the others. The values of respect and trust underlie both narratives (Otkan, 2021: 59). On the other hand, although Mo-tu, the Chan-yü of Hsiung-nu, had the upper hand over the Han Dynasty, he did not lose his respect in the tone of the letters he sent to the Han Palace (Otkan, 2021: 71). Respect for the elderly has also gained a place among the Hsiung-nu. Although it is said in the first part of the annual that the old people were despised by mentioning that the old people were given leftovers as food while the young people were well fed, the reason for this is a biased historiography. Likewise, the annual itself refuted this view. In a dialogue between the Han ambassador and Chung Hang-yüeh who wrote Chan-yü's letters, Chung Hang-yüeh explained that the situation was because the elders were aware that in times of war the young should be vigorous to protect the elderly. In short, it is a matter of respect within the family (Otkan, 2021: 74). Since family is the smallest building block of society, this is also a matter of social respect.

Peace

The value of peace has an important place in the relations between Turkey and China, which have struggled many times throughout history. In the annals' struggles between the Hsiung-nu and the Han Dynasty, the value of peace manifests itself in marriage agreements. Regardless of which side prevailed, at the end of the wars or when either side became weak and could not continue the fight and withdrew, girls were taken and given. This practice, which is called "Ho-ch'in" or "Harmony Through Marriage" in Turkish in the annual, represents peace for the Hsiung-nu (Gömeç, 2023: 53). In this way, the Han Dynasty aims to gain many benefits, such as aiming to be involved in Hsiung-nu internal affairs (Otkan, 2021: 73).

Another example of peace value existence can be seen in later dates. During the period when the Hsiung-nu were weakened, the "Harmony Through Marriage" agreement was no longer accepted by the Han Dynasty because it was thought that the balance of power was disrupted. The alternative to the "Harmony Through Marriage" agreement was a new practice, and it was decided to send Chan-yü's heir to the Han Palace. In this way, peace was concluded (Otkan, 2021: 87).

Independence and Freedom

The values of independence and freedom found a place in the general narrative of the annual. In the struggles between the Hsiung-nu and the Han Dynasty, sometimes the Hsiung-nu side and sometimes the Han Dynasty side were in a superior position, but they could not establish absolute dominance over each other. While the Hsiung-nu were engaged in plundering activities, they did not attempt to conquer the Han Dynasty. The reason for this is that being in a settled structure does not suit the Hsiung-nu people, whose lifestyle is based on freedom. They also strongly refuse to submit to the Han Dynasty (Otkan, 2021: 79). As can be seen, the values of independence and freedom are important for the Hsiung-nu.

Family Union

The value of family union can be shown as one of the most prominent values in the annual. One of the errors resulting from biased historiography can be seen in the example of the value of family union. The Han Dynasty ambassadors viewed the intra-family marriages among the Hsiung-nu as a lack of civilization (Otkan, 2021: 59). In the later parts of the annual, this situation becomes clear with the dialogue between the Han ambassador and Chung Hang-yüeh. Chung Hang-yüeh expressed the necessity of this practice for family continuity (Otkan, 2021: 74). In today's terminology, this practice is called "Levirat" (Kurtoğlu, 2021: 85).

Solidarity

The value of solidarity highlights that the annual appears on special days for the Hsiung-nu people. There is an idea solidarity in the meetings at the beginning, middle and end of the year. At the meeting, we come together and

exchange ideas on the issues required by the period (Otkan, 2021: 68). In addition to ideational solidarity, there is also physical solidarity. In the war tactics shown on the battlefield, the entire group must be in physical solidarity. The values of responsibility and diligence can also find a place in this section. The existence of solidarity value is seen as a result of war tactics that require acting together (Otkan, 2021: 69).

Patriotism

The value of patriotism is conveyed through stories in the annual. As a result of an event that occurred during the rule of Mo-tu Chan-yü, the Eastern Hu made some requests from Mo-tu. First of all, they wanted his horse, then his wife, and finally a barren land. Mo-tu did not react to the first two requests because the things requested belonged to him. He became angry at the request for barren land between the two states, stating that the land was homeland, and punished the Eastern Hu (Otkan, 2021: 66).

The Hsiung-nu, who had to retreat after a war with the Han Dynasty, took action to return to their homeland the first time they gathered their forces back, despite suffering great losses (Otkan, 2021: 85). The reason why they want to return to their homeland is the existence of patriotic values.

Diligence

The value of diligence is also present in the military field. As a result of considering the soldier and the horse as one, it is seen that children ride sheep from an early age so that they can easily get used to riding horses in the future. By training on sheep, children aim to move comfortably on horses and become successful soldiers when they become adults (Otkan, 2021: 59). In the annual, the work of the special unit that Mo-tu Chan-yü trained against his father Tou-man is mentioned (Otkan, 2021: 65). At the same time, Mo-tu worked to establish the Hun Confederation by bringing the Hsiung-nu together (Otkan, 2021: 73). In this behavior of Mo-tu, individual, group and there is a value of hard work on a social basis.

Responsibility

The value of responsibility was explained by Chung Hang-yüeh social roles in the annual. It was mentioned that animal owners were engaged in animal husbandry and soldiers were trained, and their job descriptions were far from complicated (Otkan, 2021: 74). Social roles are assigned to individuals as responsibilities in line with their values and skills. After Mo-tu Chan-yü systematized his army, he created a hierarchy of responsibility with the ranks he created. Individuals received ranks according to the responsibilities they assumed (Otkan, 2021: 67).

Justice

The value of justice is a value that has taken an active role in the social lives of the Hsiung-nu. As mentioned in the annual, major crimes, such as drawing the sword from its sheath, are punishable by death. Practices were

carried out for minor crimes such as theft, and the resulting decision was to trample the ankle or confiscate the person's property. There are also short-term prison sentences, but the number of people in prison does not exceed the fingers of one hand. The value of justice also shows itself in wars. An individual who fights in war, is allowed to take the spoils of the person he killed (Otkan, 2021: 68). If there were no value of justice, all the spoils gained would have to be collected in Chan-yü's treasury but the existence of the value of justice ensures this practice.

Presence of Social Sciences Values in the Han-shu Annual

Han-shu, one of the most advanced works in Chinese historiography after Shi Ji, was written by Pan-ku, the son of the well-educated Pan-piao, who belonged to one of China's leading families. Pan-ku benefited from Shi Ji in the writing phase of Han-shu. When Pan-ku, who was imprisoned twice during his life, could not finish the work, another family member, Pan-chao, took over the task. Pan-chao, who received the support of another Chinese history writer, Ma-hsü, was able to complete the work. The work, which has 110 chapters, took its final form as 120 chapters with the additions of Yen Shih-ku in the following period (Türkeli, 1990: 11).

With the study "Turks in Chinese Sources" within the scope of the "History of the Turkish World from the Beginning to the Present" project, which was implemented by the Turkish Historical Society under the leadership of Yusuf Halaçoğlu between 1997 and 2006, major Chinese sources were tried to be translated into Turkish. The team of Sema Orsoy and Konuralp Ercilasun, led by Ayşe Onat, wanted to convey Han-shu with the work "Historical Hsiung-nu (Hun) Monograph of the Han Dynasty" (Onat, Orsoy & Ercilasun, 2020: 15). Within the scope of the study, section 94B of the work was analyzed and the results were presented in the form of in substance. Before touching on section 94B of the Han Dynasty History annual, the point that should be taken into consideration is that the Hsiung-nu could no longer form an equivalent force against the Han Dynasty. The reason is that the idea difference between Hu-han-yeh and Chih-chih Chan-yüer turned into a political difference.

Helpfulness

Kou-ku and T'ang-tou, who lived in the Western Regions under Han rule, took refuge in the Hsiung-nu people because they were against the Han rule in the region. Chan-yü planned to shelter these two people who took refuge in him in the lands of the Sol Lu-li Bey, but they were prevented by the Han Dynasty. However, Chan-yü wanted to act as an intermediary to ensure that they would not be harmed while handing them over to the Han Dynasty (Onat et al., 2020: 78). Even though he was powerless against the Chan-yü Han Dynasty, he wanted to preserve his values.

Respect

Although Hu-han-yeh and Chih-chih Chan-yüs were in disagreement among themselves they showed their respect by sending gifts to the Han Palace. Although this practice exists as a strategy, it is important because it contains the value of respect (Onat et al., 2020: 57). In a narrative involving the value of respect between the Chan-yüs and

the Han Palace, Han ambassadors went to Chan-yü to change Chan-yü's seal. Out of respect, Chan-yü did not check whether there was any difference in the content of the new seal. Afterwards, it was seen that the seal was different (Onat et al., 2020: 81). The Han Dynasty abused the value of respect of the Hsiung-nu.

Peace

While Hu-han-yeh Chan-yü was making plans to go north as before, after gathering his power under the rule of the Han Dynasty, the Han Palace was aware of this situation and sent its ambassadors to the Hsiung-nu to make an agreement in order to prevent this situation. In this peace treaty, a horse was sacrificed on the mountain and blood was drunk in a goblet made from the skull of a former enemy ruler (Onat et al., 2020: 59). The event of sending gifts to the Han Palace, mentioned under the subheading of respect, was also done because the value of peace existed among the Hsiung-nu.

Independence and Freedom

When talking about the Hsiung-nu in the annual, it is mentioned that they equate being strong with being high, and being a subject with being small and ridiculous. Chih-chih Chan-yü; This is why Hu-han-yeh Chan-yü thought he was weakened when he became a vassal of the Han Dynasty (Onat et al., 2020: 57). In another mention in the annual, it is mentioned that even if influence was established on the Hsiung-nu, they could not be completely taken under control (Onat et al., 2020: 75). In addition, the Hsiung-nu do not see any harm in peace agreements and are absolutely opposed to living under any yoke (Onat et al., 2020: 74). All three examples show how important the values of independence and freedom are for the Hsiung-nu.

Family Union

While meeting with the dignitaries of the state, Hu-han-yeh Chan-yü said that the state would continue if any of the brothers, sons or grandsons from the ruling family were successful (Onat et al., 2020: 55). In other words, ensuring family union is important for the continuity of the state. On the other hand, when the Han emperor Wang Mang came to the throne without being from the Hsiung-ti lineage, he was violently opposed by the Hsiung-nu (Onat et al., 2020: 84).

Solidarity

After Chih-chih Chan-yü turned his intellectual differences with Hu-han-yeh Chan-yü into a political one, he formed an alliance with the Wu-suns, but this alliance did not last long and turned into hostility (Onat et al., 2020: 58). As a result of the constant conflicts with the Chih-chih Wu-suns, this time he established an alliance with the king of K'ang-chü (Onat et al., 2020: 66). Although he died following this alliance, Chih-chih Chan-yü worked to ensure the unity of the former Hsiung-nu.

Patriotism

The Han Dynasty wanted to take advantage of their communication with the Hsiung-nu and the weakening of the Hsiung-nu and demanded land from them. In return, they were rejected with a harsh reaction (Onat et al., 2020: 71). Despite their weakness in the political field, the Hsiung-nu people preserved the value of patriotism. Although he moved away from his lands after separating the Chih-chih Chan-yü state, he struggled to return to his old lands from the first moment he gained power (Onat et al., 2020: 57).

Diligence

Although the conditions were limited to revive the Chih-chih Chan-yü Hun Confederation, the work started by subduing the surrounding Wu-chieh, Chien-k'un and Ting Ling tribes, and achieved unity in the region, but could not achieve its goal due to the presence of large Hsiung-nu masses within the Han Dynasty. Despite this, he did not lose his commitment to the value of diligence and did not give up (Onat et al., 2020: 58).

Responsibility

After Hu-han-yeh Chan-yü died, there was a disagreement among the Hsiung-nu over who would take over. While some notables said that Chü-mo-chü should come to power, some notables argued that Tiao-t'ao-mo-kao should come to power. As a result, Tiao-t'ao-mo-kao coped by taking responsibility and hoped that he would leave the state to Chü-mo-chü in the future. Chü-mo-chü, like Tiao-t'ao-mo-kao, assumed his responsibility and accepted that Chü-mo-chü was Chan-yü (Onat et al., 2020: 67).

Justice

In the disagreement between Chü-mo-chü and Tiao-t'ao-mo-kao over who would take over, Tiao-t'ao-mo-kao's supporters were at first close to getting what they wanted but Great Yen-chih, Chü-mo-chü he defended his rights and stated that he also had a right to Chan-yü title, and found a fair agreement (Onat et al., 2020: 67).

In another example, twenty-seven people who caused the death of Han Troop Commander Tao Hu were caught by Chan-yü and handed over to the justice of the Han Dynasty (Onat et al., 2020: 89). These examples indicate that the value of justice is important for the Hsiung-nu, regardless of whether they are at home or abroad.

Presence of Social Sciences Values in the Chiu T'ang-shu Annual

Chinese historiography has critical importance for the history of Turkish communities. The Chinese civilization, which is an introverted society, started to write the history of the peoples of the outside world, together with the Turkish elements that entered them. The other two sources examined cover the Hsiung-nu periods, but this work also includes the Gokturk period (Saritaş, 2009). Chiu T'ang-shu, also known as History of Old T'ang, written by

Liu-hsü, was completed in 945. The work, which tells about the world around it as well as what happened in the T'ang Dynasty, also contains important information about Turkish history. Within the scope of the study "Turks in Chinese Sources", the team of Gülnar Kara and Cahide Baysal, under the leadership of İsenbike Togan, completely translated the work Chiu T'ang-shu (Togan, Kara & Baysal, 2017: 23). Within the scope of the study, the work was examined and the results were presented in items.

Helpfulness

A rebellion within the Sui Dynasty, which collapsed as a result of internal turmoil, differed from other rebellions in one aspect. That aspect is that the rebellion belongs to Kao-tsu, the person who started the founding period of the T'ang dynasty. Kao-tsu, who was looking for support against the Sui Dynasty, found the support he was looking for not on the Chinese side, but on the Turkish side. The Turkish kagan of the period, Shih-pi, did not refuse Kao-tsu, who asked for help from him, and sent some soldiers to help his son K'ang-shao-li (Togan et al., 2017: 4). Political interests aside, this aid has a critical importance considering the period it opened for Chinese history. Turks values of helpfulness influenced Chinese history.

During the time of Būgü Çor Kagan, the process of establishing peace through the institution of marriage was implemented. While Būgü Çor was planning to establish a marriage relationship by taking a groom from the Li family she became angry when a member of the Wu family came, and went on an expedition to support and help the Li family (Togan et al., 2017: 41). In this example, in addition to the value of charity, the value of family unity is also included.

Respect

In a narrative found in the annual, it is stated that Tonyukuk was old and respected (Togan et al., 2017: 52). The importance of the value of respect among the Turks was noticed by their enemies and exploited more than once. P'ei Kuang-t'ing, Deputy Vizier of War of T'ang; Kiçig Şad realized that the Kül Tegin and Tonyukuk union was too strong against them and used the value of respect to weaken this union. T'ang ambassadors went to the Turkish tent for an invitation, and the Turks sent Aşit Eltäbär to the T'ang Dynasty invitation out of respect (Togan et al., 2017: 57). The aim of the T'ang Dynasty is to create distance between the solidarity of the Turkish rulers.

Peace

The value of peace often reveals its presence through events. During the time of Elig Kagan, fish glue was sent to the T'ang Dynasty to ensure peace, and a message was given that the peace was desired to be as strong as glue (Togan et al., 2017: 7). During the time of Būgü Çor, peace was tried to be achieved in a different way, by Būgü Çor wanting to be the son of the Empress. However, later Būgü Çor decided to marry her daughter to the T'ang crown prince for peace (Togan et al., 2017: 43). The desire to be the son of the Empress, which did not come true during Būgü Çor's time, was realized with a slight change during the time of Kiçig Şad, and Kiçig Şad became

the son of Emperor Hsüan-tsung (Togan et al., 2017: 56).

Independence and Freedom

It is known that there were periods when Turks could not reach a consensus among themselves for dominance due to their commitment to the values of independence and freedom and the choice of rulers. For this reason, what the Turkish tribes did for the values of freedom and independence is mentioned in the annual. For example, the Bayırku, Uyghur and Hsiehyen-t'o tribes rebelled against the Turkish state administration and detained Yü-ku Şad (Togan et al., 2017: 18). This situation is an example of how they can even rebel against their own rulers if the values of freedom and independence are in question. It has been mentioned in ancient times that the Hsiung-nu, during the time of Mo-tu Chan-yü, violently refused to become subjects of the Han Dynasty and plundered the borderlands (Togan et al., 2017: 45). In another example from this period, it was mentioned that the Hsiung-nu people had instantaneous reactions and impatience regarding their creation, and it was added that being a subject was not included in their creation (Togan et al., 2017: 20).

Family Union

After the death of Elig Khagan, Tuyuhun Hsieh, who was in Elig Kagan's close circle, was devastated by sadness and committed suicide in a miserable state (Togan et al., 2017: 22). This reaction to sadness within the family comes from the value of family union. The requirement of coming from the A-shih-na family in order to become a manager is also an example of the existence of the value of family unity (Togan et al., 2017: 30).

Solidarity

The value of solidarity makes the Turkish administrator and the state strong. That's why the strongest side of the ruler Kiçig Şad is Kül Tegin and Tonyukuk. It is mentioned in the annals that the power that emerges when they are in solidarity causes the surrounding states to hesitate. This trio, which is very strong when in solidarity with each other, constitutes one of the examples where the value of solidarity is most intense. Kiçig Şad and the people are in solidarity, and the people's compliance with Kiçig Şad's orders to the letter is another example of the value of solidarity mentioned in the annual (Togan et al., 2017: 56). In foreign policy, Kiçig Şad was seen to be in solidarity with the T'ang Dynasty. The fact that Kiçig Şad informed the T'ang dynasty that the Tibetans wanted to form an alliance with the Turks in plundering the T'ang borders supports this solidarity (Togan et al., 2017: 60).

Patriotism

Tonyukuk constitutes an important example in terms of patriotic value. When Tonyukuk had a disagreement with Kiçig Şad, he sided with the survival of the homeland and argued with him. When Tonyukuk put forward the idea of Kiçig Şad to settle down, he strongly opposed it and explained that he did this to have a healthy future for the country, despite the friendship between them and Kiçig Şad (Togan et al., 2017: 53). It can be said that Tonyukuk

here has a good command of the values of Turkish society and avoids practices that contradict these values.

Diligence

The value of diligence shows itself most in Kül Tegin's narratives. Kül Tegin, who worked hard to bring together the tribes that were dispersed after Bögü Çor, went on many expeditions. He continued to increase the diligence he showed as a soldier in his capacity as a military administrator as Sol Bilge Bey. Kül Tegin also worked hard to eliminate Bögü Çor's relatives in order to avoid duality in the administration (Togan et al., 2017: 51).

Responsibility

Kiçig Şad wanted his brother Kül Tegin to take over, but Kül Tegin offered his brother to take over while taking military responsibility as Sol Bilge Bey. Kiçig Şad took over and took administrative responsibility, Tonyukuk was appointed to assist Kiçig Şad in this responsibility, and all three of them accepted their responsibility (Togan et al., 2017: 51). With many administrative and military titles, each title holder has undertaken the responsibilities that come with the title (Togan et al., 2017: 3).

Justice

The value of justice has found its place in the yearbook through Kiçig Şad. Kiçig Şad considered every idea Tonyukuk said to be noteworthy, regardless of its origins. The people loved him because he treated the people well and fairly. He supported his brother Kül Tegin to become a manager because he thought he deserved to be a manager (Togan et al., 2017: 51).

Presence of Social Sciences Skills in Three Annuals

By definition, the concept of skill seems to have an individual structure rather than a social one (TDK, 2023). Skills in line with the individual's own abilities and limitations are used within the scope of social sciences in order for the individual to gain a place for himself in society. As a result of the data obtained from the three Chinese yearbooks examined, the existence of today's skills such as "Communication, observation, perception of space, location analysis, cooperation, self-control, social participation, problem solving, decision making, innovative thinking" is found. For example, hunting is mentioned in the annuals. It is known from the narratives in the annals that the Turks organized hunts in large numbers. In order to hunt systematically by narrowing down large hunting areas, good communication between the hunters, close observation and the ability to perceive the location are required, as it is necessary to master the hunting area. The same considerations apply in wartime, with the addition of location analysis capability. Collaboration skills are included in two aspects. Thus, the existence of communication, observation, spatial perception, location analysis and cooperation skills are proven in hunting and war narratives. Another example of the existence of space perception and location analysis skills is found in the annals of the struggles with Chinese civilization. The Turkish side, which was sometimes defeated as a result

of the struggles with the Chinese civilization, took refuge in the steppe to heal its wounds, and while doing this, they always knew the places to go in the deserted steppe. On the other hand, their nomadic life is another example of their ability to perceive space and analyze location. What strengthens the example is that while they move in a continuous cycle, this is not done randomly, but as a system where they move towards areas where they can meet their needs. Self-control skill, on the other hand, shows its existence as a skill that includes the other skills mentioned. When this meaning of self-control, which literally means a functioning part within the context of a functioning, is evaluated through society, it is understood that the functioning is the society and the functioning part is the individual who fulfills the responsibilities imposed on him by the society (TDK, 2023). Thus, self-control skills were encountered in the subheadings of the previous parts of the study, both in hunting, in war, or in the subheadings of the previous parts of the study where the value of responsibility was mentioned. Social participation skills are encountered in congress topics in annual (Onat et al., 2020: 55). Through congresses, individuals participate in the functioning of society. In addition, censuses carried out in congresses increase the interaction between society and the individual (Otkan, 2021: 68). Individuals who express their opinions on the social problems discussed at the congress prove their problem-solving skills. For example, during the time of Mo-tu Chan-yü, the congress was frequently used to solve problems in foreign policy (Otkan, 2021: 65). Another example is Tonyukuk. His expressing his ideas at the congress in solving the problems was mentioned in the Old T'ang History yearbook (Togan et al., 2017: 53). In addition to problem solving skills, social participation skills also include decision-making skills, which prove their existence through the example of the congress. Finally, innovative thinking skills; it shows its presence in the military field with weapons such as bows, arrows and wedge, clothing made of leather, and war tactics such as timely retreat. In fact, the Chou Dynasty, influenced by these innovative ideas, tried to imitate the Turks (Togan et al., 2017: 63).

Conclusion

The study began with the examination of the Chinese annuals, Historian's Records, History of the Han Dynasty and History of Old T'ang. Mo-tu Chan-yü period, in the Historian's Records annual, the period of dissolution of the Hun Confederation is described in the Han Dynasty History annual, and the Gokturk period is described in the Old T'ang History annual. Considering the time periods covered by the three annuals, the Turkish-Chinese power balance is in a different position in all three. While the Turks were superior in the Historian's Records annuals, the Turkish side was weakened in the Han Dynasty History annuals, and in the Old T'ang History annuals, they recovered and started to regain their former power. But whatever the situation, values and skills have been preserved in the consciousness of the Turkish society. In these Chinese annuals, the existence of social sciences values such as helpfulness, respect, peace, independence and freedom, family union, solidarity, patriotism, diligence, responsibility and justice has been proven. The existence of all the mentioned values was found in three Chinese annuals. Among the social sciences skills, communication, observation, space perception, location analysis, cooperation, self-control, social participation, problem solving, decision making and innovative thinking skills have proven themselves throughout the annuals. Skills have been examined under a single heading because their examples are mostly mentioned in congress, hunting and war narratives. Considering the breadth of the chronological period covered by the three Chinese annuals examined, it has been seen that the values and skills

in Turkish society have been preserved in social consciousness and have survived to the present day, shaping the values and skills in the content of today's social sciences education. Nevertheless, today's values and skills have had to add new values and skills due to the new needs of the age. If we need to give a current example considering that we are living in the age of technology, scientific value and digital literacy skills are examples of newly added values and skills. As a result of the study, the existence of some, but not all, of today's social sciences values and skills was revealed in three Chinese annuals, and it was proven that social sciences values and skills existed in Turks according to Chinese annuals.

Recommendations

The importance of social awareness is evident throughout the study. The national issues that the society has preserved from its past to the present also maintain their existence in today's Turkish society. Therefore, in the process of preparing today's curriculum, national issues must first be analyzed well. It is also important for the next generation to preserve and transfer Turkish values and skills in order to integrate the individual into the Turkish society.

Likewise, it is known that the Turkish nation has a long history and has dominated a wide geography, but still carries its values and skills in its social consciousness. In this context, social consciousness has been brought to the present within the concept of custom, which existed instead of the curriculum in the past. National values and skills that need to be taken into consideration in the preparation of curriculum today are of critical importance in terms of preserving the social awareness that will be transferred to the next generation within the curriculum. It is thought that education will be more efficient if these issues are taken into consideration when preparing the curriculum.

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Bu çalışmada "Yükseköğretim Kurumları Bilimsel Araştırma ve Yayın Etiği Yönergesi" kapsamında uyulması gerektiği belirtilen tüm kurallara uyulmuştur. Yönergenin ikinci bölümü olan "Bilimsel Araştırma ve Yayın Etiğine Aykırı Eylemler" başlığı altında belirtilen eylemlerden hiçbiri gerçekleştirilmemiştir. Literatür çalışması olduğundan etik kurul izni gerektirmemektedir.

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Bu araştırmanın yazarları arasında herhangi bir çıkar çatışması yoktur.

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