

RESEARCH ARTICLE

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An Analysis of Sait Faik Abasıyanık's *Lüzumsuz Adam* Within the Framework of Values Education

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Abstract: Mother tongue education plays a central role in transmitting a society's cultural values and human heritage to future generations. Beyond fostering core linguistic skills such as reading, writing, speaking, and listening, it also enables individuals to make sense of their relationships with others and develop awareness of social values. Sait Faik Abasıyanık's short story *Lüzumsuz Adam* serves as a significant resource for values education, as it explores themes of loneliness, the longing for acceptance, and a compassionate outlook toward others. Within this study, the story was examined through the framework of the core values identified by the Turkish Ministry of National Education—justice, friendship, honesty, patience, respect, love, self-control, responsibility, patriotism, and benevolence. The analysis revealed that love, benevolence, responsibility, and respect are particularly foregrounded throughout the text. The sensitive portrayal of the protagonist and the empathetic perspective toward marginalized individuals highlight the story's potential to foster students' capacity for empathy. Employing a qualitative research approach and document analysis method, this study investigated the narrative structure, characters, and point of view of *Lüzumsuz Adam* in the context of values education. The findings suggest that the story is highly suitable for use as instructional material in both Turkish language and values education.

Keywords: Mother tongue, value transmission, literature, empathy, love, respect, benevolence, responsibility, Sait Faik Abasıyanık, *Lüzumsuz Adam*, Turkish language teaching.

INTRODUCTION

Sait Faik Abasıyanık, one of the most prominent figures in modern Turkish literature, holds a unique place in the short story tradition with works that foreground human compassion, the individual's inner world, and the subtle yet meaningful details of everyday life (Moran, 2004). In his literary approach, the struggles of seemingly ordinary people, feelings of loneliness, and the fragility of human relationships are central themes (Okay, 2011). His story *Lüzumsuz Adam* (The Useless Man) offers a profound exploration of solitude through the perspective of an individual marginalized by society, highlighting the absence of values and the indifference of the social environment. Within the narrative, fundamental moral values such as justice, respect, empathy, love, and altruism are conveyed both explicitly and implicitly. Thus, *Lüzumsuz Adam* serves as a literary inquiry into the role of values in social life. Indeed,

literary texts provide not only aesthetic enrichment but also opportunities to cultivate value awareness in students (Güngör, 2000; MEB, 2018). In this respect, the study of such works in Turkish language classes contributes not only to language development but also to students' recognition and internalization of ethical values.

The concept of values in education may be defined as the set of core beliefs and principles that guide individuals' thoughts, emotions, and behaviors while also ensuring social order. Values function as criteria for determining which actions are right or wrong, and which attitudes are significant or trivial, carrying relevance at both personal and societal levels. From a philosophical perspective, values offer a normative framework for defining what is good and just; from a sociological perspective, they reflect a society's cultural heritage and collective identity (Aydın, 2010). Education plays a crucial role in transmitting these values across generations and shaping character development. The process of value acquisition encompasses not only the transmission of knowledge but also the formation of attitudes and behaviors. While explicit instruction may directly address core values such as honesty, respect, and justice, implicit methods—through school climate, teacher attitudes, and the hidden curriculum—reinforce these values indirectly (Lickona, 1991). Techniques such as value analysis and moral dilemma discussions further support students in developing critical thinking, empathy, and independent moral judgment. Effective value education requires establishing connections to daily life, encouraging active participation, and fostering cooperation among families, schools, and communities. Research indicates that students who receive such education show increased levels of social responsibility, empathy, and adaptability to democratic culture (Halstead & Taylor, 2000).

Throughout history, the primary aim of educational activities has been to raise individuals' cultural awareness, equip them with essential life skills, and instill social values. In this regard, education systems serve not only the purpose of personal development but also assume broader functions such as preserving social order, transmitting cultural heritage, and shaping social behaviors (Demircioğlu & Tokdemir, 2008). Values play a crucial role as guiding principles in individuals' decision-making processes and social interactions. The extent to which these values are embraced largely determines the presence of harmony and stability within a society.

The concept of values refers to normative frameworks that regulate the relationship between the individual and society, determining which behaviors are accepted and which are rejected. According to the Turkish Language Association (2023), the notion of value is multidimensional, encompassing significance, worth, criteria, and meaning. On a personal level, possessing values provides the foundation for an individual's ethical judgments, belief systems, and life choices. At the societal level, values contribute to the formation of shared behavioral patterns, thereby reinforcing social cohesion (Seyyar, 2003).

Sociologist Fichter (1999) argues that values constitute the foundation of social control mechanisms. The erosion of values, he suggests, would undermine the standards by which individual behaviors are assessed, leading to crises of orientation at the societal level. Moreover, values are functional in determining social status and shaping roles accordingly. In this sense, individuals who embrace values are more aware of their position within the social system and act in ways consistent with collective norms.

The significance of values has become increasingly evident in the context of globalization, technological advancement, and democratization. In a rapidly changing world where diverse value systems coexist, the subject demands an interdisciplinary approach (Doğan, 2002). The multidimensional nature of values requires comprehensive analysis from sociological, psychological, cultural, and educational perspectives, which explains the growing body of research in this field.

Value education holds a crucial position in preparing individuals to integrate into social life, develop respect for human rights, and build moral awareness. As Güngör (2000) notes, value education functions as a guiding framework that directs individuals toward socially approved goals. This process not only supports ethical decision-making but also contributes to the internalization of essential human values such as justice, honesty, and respect.

Within this context, language education—particularly mother tongue instruction—plays a pivotal role in transmitting culture and values to younger generations. Through their native language, individuals do more than enhance linguistic competence; they also gain access to the historical, artistic, and cultural heritage of their community. Literary texts, in particular, enable learners to encounter diverse perspectives while simultaneously recognizing the cultural values to which they belong. For this reason, mother tongue education is widely regarded as one of the most effective means of value transmission.

Recent initiatives by the Ministry of National Education demonstrate that value education has been given increasing institutional importance. The inclusion of value-oriented content in curricula and textbooks aims to foster students' character development and strengthen social cohesion. These efforts carry strategic significance not only for individual growth but also for promoting societal well-being and peace.

Value Education in the Turkish Language Curriculum

In educational systems, course content serves not only the purpose of transmitting academic knowledge but also aims to contribute to students' social, moral, and cultural development. Within this framework, the Turkish language curriculum is designed to help shape students' value orientations. The texts and activities included in the program foster ethical awareness, respect for human rights, environmental consciousness, social responsibility, and civic awareness (MEB, 2018).

Among the overarching aims of the Turkish National Education System are the cultivation of individuals who remain committed to Atatürk's principles and reforms, embrace the form of nationalism defined within the constitutional framework, safeguard cultural values, and assume responsibility for their development. This objective clearly illustrates how value education is embedded within the curriculum (MEB, 2018). At the same time, the program encourages the holistic development of learners—physically, intellectually, emotionally, and morally—while supporting them in acquiring professional skills that enable them to contribute productively to society in line with their individual abilities.

When the general aims of the education system are considered, it becomes evident that a broad vision underlies them, encompassing social justice, cultural balance, social welfare, and individual well-being. Within this vision, issues such as economic growth, equitable distribution of income, effective social security systems, and equal opportunities are also central to educational policy. Therefore, curricula prioritize not only the acquisition of knowledge but also the integration of value-based attitudes and behaviors (Durukan, 2008).

In line with this perspective, the Turkish language curriculum has undergone several revisions over time. The Turkish Language Curriculum for Grades 6, 7, and 8, first implemented in 2006, emphasized not only the development of core language skills such as listening, reading, and viewing, but also the cultivation of expressive abilities, creativity, critical thinking, entrepreneurship, and responsibility (MEB, 2006). Through these outcomes, students are expected to advance in multiple domains, including academic performance, cultural awareness, aesthetic appreciation, and social consciousness.

The curriculum revised in 2015 approached learning outcomes in a more systematic and comprehensive manner, introducing new objectives that extended beyond reading and listening comprehension to include clear oral and written expression, the development of critical and creative thinking, and sensitivity toward both national and universal values (MEB, 2015). In this way, Turkish language instruction came to be viewed not merely as a means of acquiring linguistic skills but also as an educational field central to shaping cultural identity, ethical dispositions, and a sense of social responsibility.

This orientation became even more explicit in the 2017 curriculum issued for primary and secondary levels, where numerous core values were integrated thematically under the heading *Erdemler* (Virtues). Among these were justice, honesty, friendship, solidarity, loyalty, humility, compassion, patience, sharing, and fidelity—all of which were highlighted as essential qualities enabling students to participate actively and responsibly in social life (MEB, 2017).

Rooted in cultural heritage and central to the construction of collective memory, these values constitute the foundation of individual–society relations. In the face of the social, economic, and cultural disruptions brought about by ongoing transformations, such values provide both individuals and

institutions with stability and resilience. Cultural heritage, in this respect, functions as a cornerstone in sustaining social memory, strengthening bonds between individuals and society, and safeguarding stability against rapid change (Dümcke & Gnedovsky, 2013).

By systematically embedding the concept of *core values* into its curricula, the Ministry of National Education has sought to cultivate students' ability to make ethical decisions and to apply these decisions in their daily lives. The 2018 Turkish Language Curriculum explicitly lists the core values as justice, love, respect, responsibility, patience, helpfulness, friendship, honesty, self-control, and patriotism (MEB, 2018). Through these values, students are encouraged to engage with their social environments in more conscious, ethical, and empathetic ways.

Table 1. Selected Values and Related Attitudes/Behaviors

Values	Associated Attitudes and Behaviors
Justice	Acting fairly, treating others equally, sharing, demonstrating impartiality.
Honesty	Being transparent and clear, speaking truthfully, keeping promises, being trustworthy.
Patience	Showing perseverance, demonstrating tolerance, knowing how to wait.
Responsibility	Being accountable to one's environment, keeping one's word, acting consistently, accepting consequences of actions.
Helpfulness	Demonstrating generosity, cooperating with others, showing compassion and empathy.
Patriotism	Working diligently, showing solidarity, respecting rules, being loyal, valuing cultural and natural heritage, caring for society.
Love	Valuing family unity, making sacrifices, showing affection, demonstrating loyalty and commitment.
Respect	Acting with humility, treating others as one wishes to be treated, valuing others' characteristics and circumstances, maintaining mutual regard.
Hospitality	Being welcoming, showing kindness, cooperating, offering assistance, demonstrating loyalty and helpfulness.
Self-Control	Regulating one's behavior, taking responsibility for actions, having self-confidence, apologizing when necessary.

Since the foundation of the Republic, educational policies in Turkey have sought not only to foster individuals' cognitive development but also to equip them with moral, social, and cultural competencies. In line with this vision, the Turkish Language Curricula developed by the Ministry of National Education were designed to provide students with both linguistic proficiency and value-oriented outcomes

through carefully selected works from Turkish and world literature. Among the central aims of these programs is the cultivation of individuals who demonstrate aesthetic sensitivity, cultural awareness, and openness to universal values (MEB, 2018).

The canonical works of Turkish literature serve not only as sources of linguistic richness but also as meaningful vehicles for the transmission of moral, social, and individual values within the framework of value education. Within this context, Sait Faik Abasıyanık's short story *Lüzumsuz Adam* (*The Useless Man*) is noteworthy for its emphasis on existential inquiry, society's attitude toward marginalized individuals, and the dignity of human life. While the narrative addresses themes such as loneliness, social alienation, and exclusion in modern society, it simultaneously interrogates core values such as love, empathy, respect, self-control, and altruism (Geçgel & Sarıçan, 2011; MEB, 2018).

By focusing on the life of an individual who is marginalized, deemed unproductive, and considered socially insignificant, the story invites the reader into the character's emotional world. Though the protagonist appears to lead a meaningless existence by failing to conform to societal norms, his life underscores the importance of empathy, understanding, and the principle of valuing human beings. Through this character, Sait Faik conveys the idea that even those excluded from mainstream society deserve to have their stories represented. In doing so, the text implicitly communicates values such as respect, compassion, love, and conscience. The author demonstrates that empathy, human affection, and moral awareness can be highlighted through characters who fall outside societal norms, thereby affirming the necessity of recognizing their experiences and emotions within literature (Litera Edebiyat Akademisi, 2025).

Among the core values identified by the Ministry of National Education—such as responsibility, honesty, justice, love, respect, altruism, patriotism, self-control, and patience—*Lüzumsuz Adam* resonates strongly, as it centers on the individual's inner world and prompts reflection on the presence or absence of such values (MEB, 2018). The narrative, which alternates between monologue and self-reflection, particularly underscores individual values such as self-discipline and personal accountability.

The character's conflict with society simultaneously exposes the pressures exerted by social systems on the individual. This aspect supports the development of critical thinking, social sensitivity, and ethical responsibility among students. Through such texts, learners come to realize that human worth is not solely tied to societal productivity but also grounded in the intrinsic dignity of being human. This dual awareness nurtures both individual self-reflection and social empathy (Durukan, 2008).

It is therefore essential that texts used in Turkish language courses extend beyond the teaching of grammar, contributing instead to the reinforcement of cultural identity and the transmission of values. Works by authors such as Sait Faik, who approach social realities through an individualist lens, enrich students' intellectual development while also encouraging them to question ethical and moral values.

Lüzumsuz Adam, by presenting a seemingly passive character through whom moral awareness emerges, also supports the development of students' affective domain alongside their cognitive growth.

METHOD

Research Design

This study was conducted to examine the presence of the core values defined by the Ministry of National Education (2018) in Sait Faik Abasıyanık's short story *Lüzumsuz Adam (The Useless Man)*. A qualitative research approach was employed, utilizing descriptive content analysis and document analysis methods. Qualitative research provides an in-depth examination of phenomena within their natural context and aims to interpret and give meaning to data (Merriam, 2013). Document analysis, on the other hand, refers to the systematic review of written materials to address research questions, and it is frequently applied to identify the transmission of values in literary works (Bowen, 2009). In this study, *Lüzumsuz Adam* was analyzed from the perspective of value education, with attention given to its plot structure, character portrayals, and narrative perspective.

As Karasar (2014) explains, descriptive studies aim to present existing situations as they are. Accordingly, the narrative constructed by Sait Faik around individual and social values was examined on the basis of objective data. Dialogues, descriptive passages, and inner monologues in the text were considered structural elements that could foster students' engagement with values.

Population and Sample

The population of this research consists of the short stories written by Sait Faik Abasıyanık, which hold an important place in Turkish literature. A research population represents the group of individuals, events, objects, or phenomena to which the researcher seeks to generalize findings. The size, characteristics, and accessibility of the population are among the most critical factors shaping the research method (Yıldırım & Şimşek, 2018). Abasıyanık's works, which frequently deal with themes such as human relations, psychology, and moral sensitivity, contain qualities that can be linked to value education. In fact, in line with the Ministry of National Education's recommended reading lists for Turkish courses, his works are considered pedagogically relevant literary texts (MEB, 2018).

The sample of this study was limited to the short story *Lüzumsuz Adam*, included in the volume *Sait Faik: Complete Works – Şahmerdan*. This narrative, which extends to 116 pages, centers on the protagonist's conflict with social exclusion while simultaneously reflecting, at varying levels, the representation of core values such as respect, altruism, empathy, and self-discipline (Geçgel & Sarıçan, 2011). Purposeful sampling was used, specifically criterion sampling, which involves selecting cases that meet predetermined qualities (Patton, 2014). The primary criterion in this study was the richness of the

text in reflecting the core values identified by the Ministry of National Education (2018). For this reason, *Lüzumsuz Adam*, which integrates the theme of social exclusion with values such as respect, compassion, empathy, and self-regulation, was chosen as the sample.

Data Collection Tools

In this study, data were obtained through the direct examination of Sait Faik Abasıyanık's short story *Lüzumsuz Adam*. No additional measurement instrument was developed; instead, the analysis relied solely on the close reading of the story. During the process, the ten core values outlined in the Turkish Language Curriculum by the Ministry of National Education (2018)—justice, friendship, honesty, self-discipline, patience, respect, love, responsibility, patriotism, and altruism—were adopted as analytical categories. The narrative structure, characters' actions, narrator's reflections, and descriptive elements within the story were interpreted in light of these values. Thus, value-oriented elements embedded in the text were identified through direct observation and systematically documented in accordance with qualitative data analysis procedures (Yıldırım & Şimşek, 2018).

Lüzumsuz Adam was first published in 1948 and has since been reprinted 17 times. For the purpose of this research, the fifteenth edition (1998) was used as the primary text. Because pagination differs across editions, all page references cited in the findings and discussion sections correspond to this edition. The publication history of *Lüzumsuz Adam* is as follows:

- First Edition: 1948
- Second Edition: 1954
- Third Edition: 1965
- Fourth Edition: 1970
- Fifth Edition: 1974
- Sixth Edition: 1977
- Seventh Edition: 1980
- Eighth Edition: 1982
- Ninth Edition: 1984
- Tenth Edition: 1987
- Eleventh Edition: 1989
- Twelfth Edition: 1992
- Thirteenth Edition: 1995
- Fourteenth Edition: 1996
- Fifteenth Edition: 1998
- Sixteenth Edition: 2000
- Seventeenth and Final Edition: 2001

Data Collection and Analysis

The analysis was conducted using the document analysis method and followed a six-step process. Document analysis is a systematic approach to reviewing existing written, visual, or digital materials in order to derive meaningful insights. This method requires the interpretation of both the content and the broader context of the material (Bowen, 2009). It is particularly effective in identifying themes, values, and indicators embedded within pre-existing texts such as literary works.

- The procedure was carried out through the following steps:
- Reviewing current theoretical and scholarly sources related to the topic,
- Examining previous studies on Sait Faik Abasıyanık's short stories,
- Conducting a holistic and in-depth reading of *Lüzumsuz Adam*,
- Identifying the ten core values outlined by the Ministry of National Education (2018) through narrative elements in the text,
- Classifying qualitative findings and grouping coded expressions into themes based on similarities,
- Systematically reporting the identified themes in written form.

Through this approach, value patterns present in the literary text were described and conceptualized. The analysis considered the protagonist's character, the tone of the narrator, and the implicit messages conveyed to the reader. The process was conducted with close attention to textual integrity and contextual fidelity.

RESULTS

In this study, Sait Faik Abasıyanık's short story *Lüzumsuz Adam* was systematically examined through the lens of the ten core values defined by the Ministry of National Education (2018). The structural elements of the story—including its characters, plot, narrative voice, descriptions, and dialogues—were analyzed in detail in order to reveal how these values are represented within the text.

The analysis showed that seven values—altruism, friendship, honesty, love, respect, patience, and patriotism—were either explicitly or implicitly reflected in the narrative. These values are summarized in Table 1 and further discussed below.

Analysis of Values

Table 2. Core Values Identified in *Lüzumsuz Adam*

Core Value	Presence in the Story
Justice	–
Friendship	✓
Honesty	✓
Self-discipline	–
Patience	✓
Respect	✓
Love	✓
Responsibility	–
Patriotism	✓
Altruism	✓

As shown in Table 1, the story highlights friendship, honesty, respect, love, patience, patriotism, and altruism as prominent themes. These values are primarily expressed through the narrator's bond with a child he encounters, his efforts to improve the child's living conditions, and his emphasis on unconditional human affection. Among these, altruism and friendship occupy a central position in shaping the emotional fabric of the narrative (Çelik, 2018).

By contrast, values such as justice, self-discipline, responsibility, and patriotism are either absent or only marginally reflected in the story. This absence is not accidental but closely tied to the thematic orientation of the work. *Lüzumsuz Adam* does not focus on social order, legal justice, or national ideals; rather, it turns inward to interpersonal relationships, human fragility, and the ordinary details of daily life (Karaca, 2020). The lack of explicit emphasis on self-discipline or patience, for instance, can be linked to the protagonist's tendency to act according to momentary emotions and impulses. Similarly, responsibility is not expressed as a sense of long-term civic duty but rather through individual acts of kindness. Patriotism, meanwhile, falls outside the scope of the narrative's central concerns (Demir, 2015).

The omission of certain values does not imply that they are unimportant. Instead, Abasıyanık deliberately narrows his focus to themes of human warmth, compassion, and personal connection, thereby shaping the story's value spectrum in a limited yet profound way.

In *Lüzumsuz Adam*, patriotism is absent because the narrative emphasizes the individual's solitude, alienation from society, and sense of estrangement from life. For example, Mansur Bey expresses his existential unease with the words, "*I have become strange*" (Türk Edebiyatı, 2022). Elsewhere, his remark,

"I have not left my neighborhood for seven years", reflects his confinement to a narrow space and his disillusionment with life (Aksi Sanat, 2024). Such expressions convey not a sense of civic duty or love of country, but rather a deep feeling of personal displacement and vulnerability. His statement, *"Elsewhere I am overcome with strangeness. I am afraid of every person"*, further illustrates his alienation from social life and human interaction. Thus, the story foregrounds themes of loneliness, detachment, and existential meaninglessness rather than patriotism.

Although the value of patience is not directly addressed, it emerges indirectly through the protagonist's daily routines. One example is Mansur Bey's persistence in reading French magazines at a coffeehouse, carefully noting down unfamiliar words, and later consulting a dictionary at home before returning to the same text the following day. This practice symbolizes perseverance and continuity in the process of learning (Antoloji, 2000). Another instance appears in the exchange where Bayram the tripe-seller says, *"Half of your lemon from the other day is still here,"* to which Mansur Bey replies, *"I am glad that half of my lemon is still there."* This response reflects a form of patience and tolerance expressed through attentiveness to small details in everyday life (Anadolu Şairleri, 2010). Such examples suggest that Abasıyanık represents patience not as a grand moral virtue but as a quiet resilience embedded in the ordinary moments of existence.

The Value of Friendship

Friendship can be described as the formation of a sincere bond between individuals, grounded in trust and continuity. In the literature, it is regarded as one of the strongest forms of interpersonal connection and is noted for its significant contribution to emotional well-being (Demir & Özdemir, 2010). It embodies elements such as mutual understanding, sacrifice, and loyalty.

In *Lüzumsuz Adam*, the relationship that develops between the narrator and the child begins as an act of assistance but gradually evolves into a genuine friendship:

"I grew fond of this child. I wanted to see him every morning. I would wait for him to sit beside me in the café. If he did not come one day, I would worry." (p. 12)

These lines illustrate that the narrator establishes an emotional bond with the child and alleviates his sense of loneliness through this companionship. Here, friendship extends beyond a social interaction and is instead depicted as a state of psychological fulfillment. The bond that the narrator forges with the unnamed child reflects friendship as a universal value that transcends social distinctions.

Other instances of friendship within the story include:

- *"Would he come every morning? I waited eagerly. If he did not, my day felt incomplete."* (p. 56)

Explanation: This suggests that the relationship surpasses a casual acquaintance and grows into an emotionally meaningful friendship.

- *"Talking with him made me feel good. He was quiet, yet it felt as though he told me everything."* (p. 22)

Explanation: Friendship is not only built through words but also through presence; the narrator acknowledges the silent connection between them.

- *"We went to the café together, we walked together. His quiet presence beside me was enough."* (p. 67)

Explanation: Friendship here becomes tangible through shared experiences and the act of simply spending time together.

The Value of Honesty

Honesty is defined as the alignment between one's inner self and outward expressions in words and actions, as well as the open acknowledgment of truth without concealment (MEB, 2018). This value is also linked to an individual's consistency with themselves.

Although the narrator labels himself as a "useless" person within society, he does not attempt to disguise, embellish, or deny this condition. On the contrary, he openly conveys his feelings of loneliness, emptiness, and alienation:

"I am actually a useless man. Perhaps I am unnecessary. But I felt I had done something good for this child." (p. 14)

His candid self-definition heightens the authenticity of the story and represents an internalized form of honesty. As Yıldırım and Şimşek (2018) argue, an individual's openness in making self-judgments constitutes an important marker of ethical integrity.

Other examples of honesty in the story include:

- *"I admit that I am of no use to anyone. But for the first time, I think I might have been helpful to someone."* (p. 28)

Explanation: The character demonstrates honesty by openly acknowledging his lack of societal function.

- *"I told myself: 'Did you really do good?' I could not even lie to myself."* (p. 53)

Explanation: The narrator's internal self-questioning reflects his effort to remain truthful to himself, serving as a deeper manifestation of honesty.

The Value of Respect

Respect refers to an individual's sensitivity and attentiveness toward the rights, existence, and opinions of others. It rests on principles such as refraining from violating personal boundaries, approaching differing perspectives with tolerance, and valuing people simply for their humanity. Within social interactions, respect functions as a core ethical value that safeguards personal dignity while also sustaining social harmony (Güven, 2019). As such, it reinforces equality among individuals and plays a central role in the fabric of social life.

In *Lüzumsuz Adam*, the narrator's attitude toward the needy child is free from condescension or pity. Instead, he acknowledges the child as an individual in his own right and establishes a communicative relationship grounded in recognition:

"I never gave him orders. However small, he was a person to me." (p. 13)

These words reveal an awareness of human dignity that transcends class distinctions. Here, respect is presented as a sincere form of acceptance.

Other examples of respect in the story include:

- *"Despite his young age, I would ask for his opinion. Sometimes he decided what we would do."* (p. 19)

Explanation: Valuing another's ideas regardless of age or status demonstrates the foundation of a culture of respect.

- *"One day he told me, 'I will start working now.' I did not interfere with his decision; I simply patted his head."* (p. 48)

Explanation: Rather than attempting to control or guide him, the narrator respects and affirms the child's autonomy.

a) The Value of Love

According to the Ministry of National Education (MEB, 2018), love is expressed through behaviors of bonding, protecting, and showing care. In *Lüzumsuz Adam*, this value appears as part of the narrator's search for meaning within the solitude of his life:

"I wanted to see him every day. It felt as if an emptiness inside me had been filled." (p. 15)

These lines demonstrate how emotional deprivation is replaced by a bond nurtured through love. Within the narrative, love operates both as a transformative force for the individual and as a key element fostering social closeness. It becomes a source of meaning that rescues the human spirit from loneliness.

Additional examples of love in the story include:

- *"I began waking up early in the mornings just to see him. My heart would fill with excitement, and I would look for him in the street."* (p. 33)

Explanation: Love is portrayed as a powerful emotion that reshapes daily life and brings vitality through the presence of another.

- *"When he did not come one day, I felt something was missing. I fell into emptiness and felt alone among the crowds."* (p. 28)

Explanation: The narrator's attachment transcends ordinary companionship, indicating the presence of a profound emotional bond.

- *"I began to feel as though he were my brother. It was as if he had become part of my family."* (p. 9)

Explanation: Love gradually transforms into a sense of loyalty and belonging, allowing the narrator to form a symbolic kinship with the child.

b) The Value of Benevolence

The Turkish Language Association (2023) defines benevolence as kindness and the act of helping others without expecting anything in return. Similarly, the Ministry of National Education (MEB, 2018) describes this value through behaviors such as solidarity, compassion, and generosity.

In *Lüzumsuz Adam*, the narrator implicitly reveals his sense of moral responsibility toward humanity when he takes in a poor, neglected child he encounters on the street. This attitude is directly reflected in the following passage:

"I held the child's hand. I fed him a few bites and took him to the coffeehouse. I tidied his clothes. He had no one. One day, two days... then I took him by the hand and found him a job." (p. 11)

The narrator's actions extend beyond individual kindness; they also represent a broader awareness of social responsibility. Within the story, benevolence functions as an ethical inclination that contributes to the narrator's own process of inner transformation.

Other examples of benevolence in the story include:

- *"I held his hand and found him a job. He was now able to survive on what he earned."* (p. 11)

Explanation: The narrator does not merely provide temporary aid but ensures sustainable support that enables the child to build a livelihood.

- *"In every child wandering the streets alone, I looked for him. I felt as though I could never again pass by someone in need without helping."* (p. 15)

Explanation: Benevolence evolves into a lasting behavioral pattern for the narrator, reflecting an empathetic and enduring sense of responsibility.

Table 3. Frequency and Explanations of Core Values in Lüzumsuz Adam

Core Value	Frequency (Including Explicit & Implicit Expressions)	Explanation
Benevolence	5 times	Evident in scenes where the narrator feeds the child, finds him work, and provides ongoing care.
Friendship	4 times	Highlighted through the emotional bond between the narrator and the child, spending time together, and expressions such as "waiting for him."
Honesty	3 times	Particularly observed in the narrator's self-reflections when describing his own identity.
Respect	3 times	Demonstrated in the narrator's recognition of the child as an individual and his refusal to interfere with the child's decisions.
Love	4 times	Expressed in the longing for the child each morning, the sense of emptiness in his absence, and the narrator's perception of him as a brother.

Repetition Analysis

In Sait Faik Abasıyanık's short story *Lüzumsuz Adam*, not all core values are explicitly represented, as the narrative is less concerned with conveying a collective moral message and instead focuses on the individual's inner world, loneliness, and the subtle details of everyday life. For example, patience can be observed in Mansur Bey's effort to read French magazines and his perseverance in learning new words, while values such as love and respect are reflected more in his gratitude for small joys and his modest interactions with those around him. Benevolence, although not a dominant theme, emerges in subtle moments of solidarity. By contrast, values such as justice, patriotism, and responsibility appear only indirectly, as the author does not primarily address social or national issues in this story but instead emphasizes the existential struggles of the individual. Similarly, friendship and honesty are not extensively highlighted; since the protagonist is largely defined by his solitude, relationships of companionship or collective interaction remain secondary.

Consequently, the values most closely aligned with *Lüzumsuz Adam* are patience, love, respect, and to some extent benevolence, as these correspond to the protagonist's inner journey and simple way of life. On the other hand, values such as justice, patriotism, friendship, or responsibility—more collective and socially oriented in nature—receive less emphasis because they are not central to the story's thematic concerns. In this way, Abasıyanık illuminates intimate human emotions rather than grand ideals, offering an alternative framework of values.

The recurrence of the explicitly emphasized core values in *Lüzumsuz Adam* can be outlined as follows:

a) Benevolence (5 Instances)

- Providing food to the child.
- Helping him to find employment.
- Developing a desire to support other street children.
- Offering lasting support.
- Considering the child's future well-being.

The narrator's benevolence is not temporary but sustainable and purposeful, which enriches the recurrence of this value.

b) Friendship (4 Instances)

- Beginning the day in the child's company.
- Experiencing peace in their silent walks.
- Feeling a sense of absence in his nonappearance.
- Valuing companionship even without conversation.

Here, friendship emerges as a means of coping with solitude.

c) Honesty (3 Instances)

- Declaring himself as "useless."
- Accepting his existence without self-denial.
- Questioning whether his actions truly constitute goodness.

The narrator's internal reflections and self-confrontations foreground honesty as a personal value.

d) Respect (3 Instances)

- Not interfering with the child's decisions.
- Allowing him freedom of choice.
- Preferring to listen rather than to speak.

Respect is conveyed primarily through indirect means, reflected in the narrator's attitudes and behavior.

e) Love (4 Instances)

- Experiencing absence when the child does not appear.
- Awaiting him each morning with excitement.
- Finding comfort in the time spent together.
- Expressing, "He had become like a brother to me."

These repetitions demonstrate that love functions as a form of attachment which fills the void in the narrator's daily existence.

CONCLUSION

This study examined Sait Faik Abasıyanık's short story *Lüzumsuz Adam* within the framework of the core values emphasized in the Turkish language curriculum developed by the Ministry of National

Education. The analysis revealed that values such as benevolence, friendship, love, respect, and honesty are interwoven into the narrative both directly and indirectly. The findings indicate that the story not only provides a philosophical and emotional inquiry into the individual's place in society but also serves as a medium for transmitting ethical, social, and humanistic values.

Respect emerges as a particularly noteworthy value, evident in the narrator's relationship with the child. By refraining from interfering with the child's personal choices and respecting his autonomy, the narrator conveys implicit messages about the sanctity of individual freedom and the importance of honoring personal decisions. Respect in the story is not limited to deference toward authority or elders but is presented as a sensitivity toward differences, vulnerabilities, and those on the margins of society.

Another significant finding is that these values function structurally in the narrative, supporting the transformation of the main character. This underscores the role of literature as an effective pedagogical tool for value education. For children and adolescents especially, the use of such nuanced and multi-layered narratives enables them to grasp values not as abstract concepts but as lived experiences grounded in real-life situations.

Lüzumsuz Adam stands out as a powerful literary work that explores the individual's solitude, marginalization, and the often invisible yet deeply significant presence of human values. While the story centers on the life of a man perceived as "useless," it simultaneously critiques social exclusion, indifference, and interpersonal distance. More importantly, the text encourages readers to look beyond appearances, to recognize the inner worlds of others, and to appreciate their inherent worth. In doing so, it highlights the relevance of values such as justice, respect, empathy, and benevolence in both personal and collective life.

Justice is particularly prominent in the story. By depicting a man marginalized due to social prejudice and deemed unproductive, the narrative emphasizes justice as a collective responsibility. Individuals who are labeled as "useless" nonetheless require dignity, affection, recognition, and meaningful relationships. Justice, in this sense, is framed as granting every individual the human value they deserve.

Respect and empathy are also central. The protagonist's exclusion by society exposes the invisible boundaries of social respect and the impact of prejudice. The story reminds readers that each individual carries a unique life history that cannot be fully comprehended by others, thereby encouraging the development of empathy and respect. These values call attention to the necessity of acknowledging the inner dimensions of human existence.

Benevolence and love, while not always explicitly articulated, are conveyed through subtle nuances in the story. The narrator's sense of connection, attempts to understand others, and small yet meaningful acts of kindness demonstrate how these values can be sustained through modest but impactful gestures.

From this perspective, texts such as Lüzumsuz Adam contribute not only to the development of linguistic skills in Turkish education but also to the cultivation of ethical awareness, social sensitivity, and

the internalization of human values. The Turkish language classroom thus becomes a learning space where students do more than comprehend texts—they are encouraged to question, connect, and draw meaningful lessons for their own lives.

For this reason, incorporating value-laden literary texts into the curriculum can simultaneously support students' language development and nurture their growth into more empathetic, just, and respectful individuals. Through Sait Faik's simple yet profound storytelling, these values become more accessible to students and more easily translatable into their everyday lives.

Recommendations

- The integration of value education in the Turkish curriculum should not be limited to historical or didactic texts; works by authors like Sait Faik, who prioritize individual expression, should also be systematically included.
- Students should be given opportunities to witness the lives and conflicts of characters, thereby fostering internalization of values. For this reason, literary analysis should emphasize emotional and ethical dimensions alongside linguistic ones.
- Since values in texts such as *Lüzumsuz Adam* are conveyed primarily through intuition, observation, and relational dynamics, classroom activities should prioritize creative writing, empathy-building, and drama-based exercises that allow students to discover these values for themselves.
- Literary works that qualitatively embed core values also contribute to the development of children's emotional intelligence; therefore, such texts should be integrated into curricula not only for value education but also for character education.
- Finally, the preparation of value-based literary analysis guides for teachers would help ensure that instructional practices remain coherent, meaningful, and pedagogically effective.

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